

The DISCOURSES OF THE GREAT MASTER

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Section One

Introduction

1. On the twenty-sixth of March in the first year of Won Buddhism, the Great Master, Venerable Sotaesan, upon the attainment of his great Enlightenment, said,

"All beings are of one Reality and all things and principles originate from one source, where the Truth of No Birth and No Death and the Principle of Cause and Effect operate as a perfect organ on an interrelated basis."

2. After his enlightenment, the Great Master read extensively from scriptures and sutras of other religions. Upon reading the Diamond Sutra he said,

"Shakyamuni Buddha is really the sage of all sages. Although I attained the Truth through self-instruction, I have discovered many coincidences between my own motives for following the religious path and those of the old Buddha, up until the time when I myself attained Enlightenment. For this reason I will regard the Buddha as the antecedent of my Law."

He concluded by saying,

"In the future, when I intend to establish my great and perfect religious Order, Buddha Dharma should be the central Principle."

3. The Great Master said, "Buddhism is a great and universal Way. It teaches the Principle of the Nature of sentient beings clearly, offers solutions to the problem of birth and death, explains the Principle of Cause and Effect, establishes the perfect Way of moral practice, and is superior to the teachings of all other religions."

4. The Great Master observed the society of that time and announced as a motto his guiding principle:

"As material civilization develops, cultivate spiritual civilization accordingly."

5. The Great Master, before he established his Order, and during the early months of his teaching, decided unofficially to select from among forty of his followers nine men who were sincere and of great faith and who would become model disciples when he established his order. To them he said,

"Human beings are the masters of all things and all things are to be used by human beings. The path of humanity is one based on benevolence and justice, and scheming is secondary. Naturally, therefore, as the great Way of benevolence and justice becomes established in the world, the human spirit should dominate all things. Recently, however, this main principle has been losing its influence, and scheming has come to dominate the world, creating obstacles to the establishment of the great Way. This is the time for us to cooperate with one common spirit and cure our degenerating minds. Take this into consideration as you prepare and initiate the newly founded and everlasting Order."

6. The Great Master devised a system of organizing people into groups of ten members through which all the people of the world can be taught. And he said,

"In this way, quickly and without exception, each person can be taught and trained by one teacher. This is such a simple system that, by always training only nine persons, millions of people can be taught."

Having organized the first group, the members of which he had already selected, he preached to them, saying:

"The method of organizing this group is in accordance with the principle of cosmic organization. The group has a head which corresponds to the heaven of the cosmos, a center representing the earth, and eight members in accordance with the eight directions of the cosmos. Broadly speaking, this group symbolizes the whole cosmos, and narrowly speaking, the whole cosmos is integrated in the body."

The head of the group was the Great Master, and the Rev. Song Kyu was assigned as the center. The eight members were Rev. Lee Je-Chul, Rev. Lee Soon-Soon, Rev. Kim Ki-Chun, Rev. Oh Chang-Keon, Rev. Park Se-Chul, Rev. Park DongRuk, Rev. Yoo Keon and Rev. Kim Kwang-Seon.

7. The Great Master, in preparation for founding his Buddhist Order, organized a savings cooperative and said,

"Establishing this Order is not work ordinary people can do. It will require perseverance and particular effort to achieve something that ordinary people are unable to do. At present, as we cannot afford to establish the foundation needed for accomplishing our task, an especially thrifty and laborious way of living is needed. We will wholeheartedly observe all articles of the cooperative and be an example, as founders of an Order for those who follow."

In the first place, cooperative members were prohibited from smoking, from drinking wine and were told to save rice, which would be called 'Rice for Requiring Grace,' and were encouraged to engage in cooperative work.

8. The Great Master, while supervising his nine disciples building a dam to reclaim land at Kilyong-ni, said,

"You are not accustomed to such heavy work. This hardship you are now suffering, as initiators of the great Order, is quite different from that of ordinary people. However, you will find unique pleasure in doing it. It will be more meaningful to initiate a thing yourself through hardships and difficulties than just taking over some other person's work. Our Order is to be of unprecedented greatness, and at the same time, it will be the last of its kind. To establish such a great Order, we must prepare a doctrine which incorporates the following teachings: moral study and philosophy of science should be compatible, which might bring real civilization to the world; Study in Motion should be harmonized with Study in Quietness in order that the study of Buddha Dharma might parallel our practical works; possibilities for the unity of all doctrines must be found which will bring the world

together in peaceful harmony like a family. Thus, to accomplish our task perfectly, a great deal of effort on our part is naturally required."

9. When members of the group were still building the dam, one of the wealthy neighbors, seeing them at work, immediately submitted an application to the authorities so that he might do that same work for himself, and kept in touch with the authorities. As this caused some trouble over the question of ownership of the beach, the members became very concerned about it and deeply hated the neighbor. Hence the Great Master said,

"This trouble in the course of constructing the dam seems to be a trial from Heaven. Don't worry about this and neither hate nor bear a grudge against our neighbor. Right will win in the long run. Even if this beach which we are reclaiming should happen to be owned by our neighbor through unfortunate circumstances, right will stand on our side. Moreover, as our original purpose in life is to serve the public, it will not be entirely meaningless to serve him except that we would regret that the beach would not help more people, as we intended. Anyway, the poor residents along the beach will be able to use a considerable part of this land for farms. From this point of view, our labor will not have failed to serve the public welfare. During this trial, do your best if only for the benefit of the public, and transcend the concept of yourself and the other. Then, naturally, everything will be settled fairly."

10. One day when Lee Choon-Poong, one of his disciples, came to see him, the Great Master asked him,

"Do you understand why I have told them to construct the dam first before teaching them anything about morality as they had wished?"

Choon-Poong answered,

"How should I expect to be able to comprehend the immeasurable depths of your thought? But, if I dare express my understanding, it seems to me that you have two reasons. First, you want them to prepare for the financial expense involved in studying, and second, you want them to know that nothing is impossible to achieve successfully for those who cooperate and are of one will."

The Great Master answered,

"Your comment makes sense. In addition, however, let me say something more. As these people come to me for the purpose of study, I need to know, first of all, whether they have unswerving faith or not. Their real faith will be proved when, inexperienced in hard labor and in the face of mockery from neighbors, they reclaim the beachfront which has been ignored for thousands of years. And from the beginning to the end of their task, we may judge their latent capabilities which will enable them to achieve success in the future. They will also come to know the origin of blessedness through the self-sufficiency attained by a thrifty and economical way of life and by hard work. Moreover, through this difficult task we will be training in using our Original Nature and will attain the power to overcome all

sufferings which may face us in the future. It is in light of these considerations that I told them to do the work."

11. When they had completed the work, the disciples were talking among themselves;

"At the beginning of the task it seemed to be such a difficult thing, almost like constructing a high mountain on flat ground. Now that we have succeeded in this task, it seems rather easier to construct a dam. But I wonder how much harder it will be to attain the Way."

Listening to this the Great Master said,

"It may seem very difficult to attain the Way because you do not know how to do it. However, it is easier than eating your meals. No more difficulties are involved in the attainment of the Way than in the construction of the dam, and you may keep the placid and undisturbed state of mind. If you are not able to follow what I mean, just keep what I say in your mind and think about it again when you have become aware of the means by which to attain enlightenment."

12. When the first Temple of Won Buddhism of this Order was constructed at the foot of Oknyobong in Kilyong-ni, the Great Master wrote the following words on the roof beam of the house:

The alternation of day and night has its source in Won- Truth,
Weaving the Law of the circulation of seasons.

Under the words he added:

A Pine tree stands monopolizing the liveliness of spring;
The confluence of water running from a thousand mountains produces a thunderous roar.

13. The Great Master said to the nine in the group,

"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 Heaven. Now I suggest that this is the time for us to pray incessantly to Heaven and Earth until Heaven and Earth respond 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 Heaven; 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 conscious 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."

And he assigned the members of the group specific locations and dates, and bade them start offering prayer.

14. The Great Master, when he witnessed the miracle of the Fingerprints of Blood which appeared on a paper on the twenty-sixth of July in the fourth year of Won Buddhism, interpreted it as symbolizing the spirit of the utmost devotion of the nine aspirants, a spirit standing above life and death, and said:

"Heaven and Earth have already made a response to your devoted minds, and this miracle shows the judgment of the invisible world of Truth. This is the first step in our successful project. From this moment you do not belong to yourselves, but to the Universe. In spite of any hardships and difficulties which you might face in the future in carrying out your work, do not change your minds from what they are at this moment. Be reminded of this moment whenever you are tempted by the pleasures of home and by the five desires. Thus, with a free and concentrated mind, be faithful in your study and work." Then he conferred Dharma titles and Dharma names on them, saying,

"Your name, which has been used before, is a worldly name and a name for an individual. You may suppose that you who have been called by the worldly name have died, but are reborn with this universal Dharma name. Do your best to save numerous sentient beings from suffering by using this Dharma name."

15. The Great Master said,

"What we now need to know and teach is Buddha's morality. Study the essential meaning of Buddha Dharma and strive for enlightenment 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 have done 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 because consequently the 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 blessedness, 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 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 offering worship to Buddha, there is no particular Dharma Hall or Buddha image for offering worship to the Buddha. Every place is to be our Dharma Hall and everything is to be our Buddha image for offering worship 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 which 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."

16. The Great Master said,

"Buddhism has had a close relationship with Korean society, and several hundred years ago was prosperous; recently, however, it has been ill-treated. It has been forced to hide in the mountains due to changes in the ruling power and the prevailing influences of Confucianism, and, therefore, has carried out a transcendental and meaningless life. This is why Buddhist teachings have not been widely recognized by the general populace. Some people who think they know about Buddhism say that in some scenic places in the mountains there are Buddhist temples with monks and Buddha images, and that the ordinary people go to these temples to give offerings before the Buddha images for the purpose of being blessed or excused from being punished.

It is also said that the monks are disciples of the Buddha's image, remaining unmarried, with shaved heads, in ragged robes and with beads in hand chanting the name of Buddha and reading sutras, going around with sacks on their backs begging alms from donors, paying their respects even to the lowest and poorest persons among ordinary people, refraining from smoking and eating meat or fish, and refraining from killing things. It is also said that it is not the people of the higher class, the rich and the blessed, who are supposed to become monks but those who are born with an unfortunate situation. Furthermore, among the monks who are versed in the Buddhist Truth there are supposedly those who can tell a place for the best homesite or burial ground. They are also said to be able to bring winds and rains, move mountains and walk on water. However, it is also said that such a one would rarely be seen, even among thousands, and that therefore Buddhism is an unrealistic religion not suitable for ordinary people, with temples which are surrounded by beautiful scenery, but which are just like places to visit for relaxation.

It is also said that if a member of a family is a temple-goer or a monk, the family will experience bad fortune and their descendants will never be prosperous because Buddhists practice cremation. Thus, to the general people, the Buddhist monks have been regarded as unusual human beings. Actually, however, the monks have carried out their lives worshipping magnificent Buddha images in splendid temples constructed at scenic places remote from everyday society. They have cut off all worldly relationships while enjoying the rustling of the wind and the loveliness of the moon, listening to the music of nature, such as birds singing and water flowing. Without a worry, they have eaten meals and worn clothes which were offered by donors. They have had only to read sutras, practice Chanting the Name of Buddha and Sitting Meditation, and occasionally stroll in the woods.

Not all of the monks have lived their lives in this way but generally the monks have had lives of leisure, of cleanliness and of taste. The Buddha's great Way, however, has remained unknown to the world while these monks have indulged themselves in their way of living, being good only for themselves: the Hinayana method. How, then, could this be the Buddha's original purpose? Therefore, a part of the doctrines and systems of Buddhism must and can be changed without bringing any change in the Buddha's great Principle. Thus, the Buddhism which thus far has only existed for a few people can now be the Buddhism for the majority. And also, partial methods of moral practice can be perfected."

17. The Great Master continued, saying,

"The height, depth and width of the Buddha's superior Way are immeasurable; his wisdom and ability cannot be expressed through words written or spoken. Generally speaking, however, ordinary persons know only that there exists a birth and a death and are ignorant of the eternal life, but Buddha was enlightened to the principle that there is no birth and no death, but rather eternal life. We are also ignorant of the principle of even our own selves, but the Buddha thoroughly knows the principle of all things in the universe. We are not able to differentiate between the way of good and evil, and usually follow the evil way. But the Buddha has the ability to deliver himself and to save all beings in the universe, leading them from the way of evil to the way of goodness.

We do not know why happiness and suffering comes our way, but the Buddha knows about the happiness and suffering which naturally happens or is created by our own selves. When we fall from blessedness and happiness we can do nothing for ourselves ; but the Buddha is able to restore his blessedness and happiness. We care little about our wisdom, whether it is getting bright or dull, but the Buddha brightens wisdom when it loses its brightness and can keep it continuously bright.

We are apt to commit many wrongs, from being affected by covetousness, anger and foolishness; the Buddha, however, is never affected by covetousness, anger and foolishness. We are too strongly bound to awareness of Being in the universe to be aware of Non-being, but the Buddha sees Non-being through Beings or forms, and Being through Non-being. We are ignorant about the Six Paths: of Heaven, of human beings, or Sura, of animals, of hungry ghosts and of hell; we are ignorant of the Four Forms of Birth: viviparous, oviparous, waterborne, and metamorphic, while the Buddha knows even the Reason of the transformation of the Six Paths and the Four Forms of Birth. We never care whether we hurt others for the sake of ourselves, but the Buddha does things in the spirit of mutual interest, and when he finds it necessary to give up all his own interests, he gives them up, even his own life, for other people as though it were his own blessedness and happiness to do so. We are in possession of only a limited number of things such as our own individual homes and our blood relatives. The Buddha, however, said that all things in the universe are the Buddha's home and all sentient beings are his family. With this wisdom and ability of the Buddha, we are to devote ourselves to delivering all living beings."

18. The Great Master continued, saying,

"Because old Buddhism was based upon monk-centered doctrines and systems, it was not suitable for secular life. As a result, the ordinary laity were outsiders to the Buddhist religion, and were rarely even listed as Buddha's immediate disciples or as ancestors of a Buddhist Order, unless they achieved particular distinction through Buddhist works or study. Religion has meaning when it teaches people. Monks, however, established temples in the remote mountains. How, then, could busy people find time to go to the temples to be taught? The Buddhist scriptures, also, were composed of phrases and characters which were too difficult to be taught and understood by ordinary people, intelligent or ignorant, male or female, old or young. As to their way of living, the monks, without any occupations as such, lived on the aims and offerings of donors, which is an inadequate and impossible way of life for the majority.

Marriage was also strictly prohibited for monks. With regard to propriety, monks were instructed only in the formalities of Buddhist worship and not the proprieties which are necessary for secular life. How, then, could their lives encompass the totality of existence? Therefore, in this new Order, we will not make any distinction between monks and laity in their basic rights as members of the Order, but the degrees of their Buddhist study and activities will be the standard of distinction. Also, we will make no distinction between monks and laity as to their succession to the Law. Temples for moral training will be established where the believers are living, and scriptures will be composed of the essentials of the teachings, using easy words, so that the majority may use and understand them. The monks will be allowed to have suitable occupations, and marriage for monks will be optional. We will not observe the all too complicated proprieties of formal worship of Buddha, but will learn more about the most appropriate and useful proprieties of ordinary life by emphasizing the way of offering worship to Buddha everywhere and in everything.

As for the lives of monks, it is desirable, except on special occasions, for us to engage in scholarly works during our youth, and in our middle age to learn moral philosophy while carrying out missionary works. In our old age we will find a scenic and quiet place adequate for a secluded life, away from worldly attachments and desires, and there we may study the problem of birth and death. In autumn and spring, we may, in turn, visit the temples in towns and cities, giving our best in missionary work. And in winter and summer, we will resume our moral training, thus leading our everyday lives into the perfect Way. We are also to be on the alert for the trends of modern society, so that our doctrines will not be left behind by these changing times and thoughts."

19. The Great Master said again,

"Old Buddhism taught the scriptures, methods of practicing meditation by pondering on the Abstruse Questions (kung-an), methods of Chanting the Name of Buddha, how to voice incantations, and methods of Offering Worship to the Buddha. In teaching scriptures, it originally intended to introduce Buddhist doctrines, systems and history. By letting the Buddhists practice meditation on kung-an, it aimed to enlighten them to the profound Truth which is otherwise difficult to teach through scriptures or verbal explanation. The method of Chanting the Name of Buddha and other incantations was taught for beginners of Buddhist study whose minds were too strongly occupied with worldly desires and attachments to permit the concentration required to get into the right Way. The methods of Offering to Worship the Buddha were taught to help the believers in the successful achievement of their wishes and to help them in doing Buddha-work. It was necessary, therefore, that each believer practice all these courses of study; but it happened that some of them became too attached to only one or two of these courses.

Holding to the partial ways, they divided into different groups, which became a hindrance to the true Buddhists in believing and in practicing their moral training. Hence, we have decided to integrate all the Buddhist training courses. In order to cultivate our wisdom in doing these things and in understanding these principles, we have trained in the many kung-an of the meditation sects, studied scriptures of the teaching sects, and have selected the most essential kung-an and scriptures from those complicated doctrines and kung-an to be the courses of the Study of Facts and Principles. The practices of Chanting the Name of Buddha, of meditation, and of incantation have been selected as the courses of Cultivating Spiritual Stability in order to integrate the mind: The practice in Precepts and the training in the Principle of Cause and Effect and in the Four Graces are the study courses for the

Selection of Right Conduct, which are the most adequate for secular life. Accordingly, we require the believer to practice these three great courses at the same time.

Through the continual practice of the courses for the Study of Facts and Principle, we will attain power to gain an insight into Facts and Principles without hindrance, as the Buddha achieved. By practicing the courses for the Cultivation of Spiritual Stability, we will attain the Buddha's power of Spiritual Stability which is undisturbed from external circumstances. Through training in the courses of Selection of Right Conduct, we will acquire the power of distinguishing between right and wrong, and we will learn to practice doing righteous things. When we use these three great powers as the power source enabling us to attain our wishes or to show us the necessary way for the practice of Offering Worship to Buddha in our everyday life, then all doctrines will become united, and the methods of moral training of the followers will become harmonized."

Section Two On Doctrine

1.

The Great Master said,

"All the founders of religions have from ancient times made their appearances at different times, teaching people the ways of life. The essentials of their teachings, however, have been different, due to differences in the times and locations in which they lived. This can be compared to medical doctors working in their own specialized fields. Thus, in Buddhism, through the principle of the formlessness of all things in the universe, emphasis is put on the Truth of No Birth and No Death and the Principle of Cause and Effect in explaining how to become enlightened from a state of delusion. In Confucianism, the stress is on beings in the universe having form, thereby essentially explaining the ways of self-Discipline, Domesticity, Statesmanship, and of Establishing World Harmony through teaching people the Three Principles and the Five Moral Rules in human relations, and Benevolence, Righteousness, Propriety and Wisdom. In Taoism, on the basis of the natural law of the universe, they explain the original state of purity, serenity and inartificiality, teaching us how to foster one's own Nature. These three ways, although their doctrinal principles are different, aim at the same goal of leading the world into a righteous way and bringing its benefits to all beings. In the past, these three religions put stress only on their own principles of teaching. In the future, however, it will not be possible to achieve universal deliverance of the world with only partial teachings. Hence, we have integrated all these doctrines, unifying the teachings of the Cultivation of Spiritual Stability, the Study of Facts and Principles and the Selection of Right Conduct, into *Won*. We have also established courses of study, such as the Perfect Integration of the Soul and Body and the Parallelism of Principles and Facts. Anyone who practices these methods of study will not only become versed in the fundamental teachings of the three religions but also will be able to accept the teachings of all religions and all laws in the world, attaining enlightenment to the great Truth which reaches everywhere."

2.

One of the disciples asked the Great Master,

"What may we call the great Way?"

The Great Master replied,

"The Way which all people can follow is called the universal great Way, and the Way which only a few people can follow is called the narrow Way. The fundamental teachings of *Ir-Won*, the Four Graces and the Four Essentials, and the Threefold Leanings and the Eight Articles of our Order are to be taught to and can be practiced by all people. Therefore, these teachings are called the great Way."

3.

Park Kwang-Jun asked,

"How is *Ir-Won-sang* related to human beings?"

The Great Master replied,

"You have asked me a question concerning a great truth. We worship *Ir-Won-Sang* (the Perfect Circle) with the same spirit as that with which traditional Buddhism worships the Buddha image. A Buddha image is a symbol of the body of Buddha, while *Ir-Won-Sang* is a symbol of the mind of Buddha. The bodily form shows nothing but the human shape, while the mind form symbolizes the limitless vastness of the mind which includes all Being and Non-being, and exists through our three lives: past, present, and future. It is the source of all things in the universe and the inexpressible realm of Samadhi. In Confucianism this is called *Tai-Chi*, or *Wu-Chi* (Taeguk or Mugeuk in Korean), in Taoism, nature or the Tao (the Way), and in Buddhism, the pure and undefiled Dharma-kaya Buddha. All these names are different expressions for the common principle of all religions which finally must return to the Truth of *Won*, whatever the path or direction chosen. Any religion that is not founded on such Truth may be called a wicked religion. Therefore, our Order chose the Truth of *Ir-Won-Sang* as the standard of our real life and as an explanation of the two entrances to the way of faith and the way of moral practice."

4.

Kwang-Jun asked again,

"How do we practice our faith in the Truth of *Won*?"

The Great Master answered,

"The way is to believe in the Truth of *Won* as our object of faith and to pray for all blessedness and happiness from the Truth. *Ir-Won-Sang* is composed of the Four Graces, and the Four Graces comprise all beings in the universe. All things that we see in the universe are nothing but Buddhas. Therefore, at all times and in all places we must be very respectful and cautious toward all things, keeping a pure mind and a pious manner as if we were before the real Buddha. You are also to try to practice Offering Worship to Buddha directly in all things with which you are involved, thereby creating blessedness and happiness in your real life. In a word, this is the way to turn a partial faith to a perfect one, and a superstitious belief into an actual one."

5.

Park asked again,

"How do we practice the morality of *Ir-Won-Sang*?"

The Great Master said,

"We set *Ir-Won-Sang* as the standard of moral practice and follow the Truth of *Ir-Won-Sang* to cultivate our personality. We must be enlightened to the Truth of *Won*, which will explain thoroughly the beginning and the end of all things in the universe, and be enlightened to the Principle of birth, old age, illness, death, and of Cause and Effect. We must foster a perfect Nature like *Ir-Won*, which is not biased by even the slightest selfishness or attachment to worldly passions and desires. And also, we must in all situations use our minds justly and act rightfully like *Ir-Won*, which is not biased by feelings of joy, anger, pleasure and sorrow, or by degrees of closeness and intimacy, remoteness and estrangement. Enlightenment to the Principle of *Ir-Won* is called Enlightenment to the Nature, to keep the Reality of *Ir-Won* is called Fostering the Nature, and to practice the Truth of *Ir-Won* perfectly is called Utilization of one's Nature. The Essential Ways of training, such as the Cultivation of Spiritual Stability, the Study of Facts and Principles, and the Selection of Right Conduct are also identical to these Principles. The ancient Buddha also taught these Principles through his doctrine of Precepts (*Sila*), Meditation (*Samadhi*), and Wisdom (*Prajna*). The Cultivation of Spiritual Stability is identical to Meditation and to Fostering the Nature, the Study of Facts and Principles is identical to Wisdom and Enlightenment to one's Nature and the Selection of Right Conduct corresponds to the Precepts and to Utilization of the Nature. If we put these doctrines into practice constantly, whether intelligent or ignorant, bright or dull, men or women, we shall attain Buddhahood."

6.

Park continued, asking,

"Then does the very form of *Ir-Won-Sang*, drawn on that flat board, preserve the Truth, the great power, and the way of study?"

The Great Master replied,

"The *Won-Sang* is merely a guidepost which indicates the real Truth of *Ir-Won*. It may be compared to a finger pointing at the moon. The finger itself cannot be the moon. Therefore, people who practice the Law must see the real Truth of *Ir-Won* through the *Ir-Won-Sang*, the symbol of *Ir-Won*. When we keep the genuine Nature of *Ir-Won* and use the perfect mind of *Ir-Won*, our lives and the Truth of *Ir-Won-Sang* will become perfectly integrated."

7.

The Great Master said,

"The Truth of *Ir-Won* is epitomized by Voidness, Roundness and Righteousness. In Fostering the Nature, Voidness is practiced by contemplating the state beyond Being and Non-being, Roundness means to keep a state of mind in which thoughts neither come nor go and Righteousness means an impartial state of mind. In Enlightenment to the Nature, Voidness means to be aware of the absolute state of the Truth of *Ir-Won* where word and thought have ceased to be, Roundness is the immeasurable depth of wisdom which enables one to look through all Truth and Righteousness is the right understanding which can pierce through everything and

judge correctly. In the Utilization of the Nature, Voidness is the state of one's mind where no pride abides when one does good for others. To do everything without attachment is Roundness and Righteousness means to keep the middle way in doing all things."

8.

The Great Master said, "The purpose of people who intend to be enlightened to the abstruse Truth lies in actualizing the Truth in their real lives. Otherwise it is useless to learn it. Let me talk about actualizing the Truth of *Ir-Won-Sang*, the Dharma-kaya Buddha, in our real lives. First, whenever you chance to see *Ir-Won-Sang*, take it as a kung-an (abstruse question) necessary for attaining enlightenment to the Nature and for reaching Buddhahood. Second, take it as your standard to practice morality perfectly and constantly like *Ir-Won-Sang*. Third, through the belief in the Truth of *Ir-Won-Sang* as your standard of faith, know that all beings in the universe are empowered to bless and punish you directly. Those who know this Truth will pay respect to *Ir-Won-Sang* as if it were the picture of their parents."

9.

A man inquired, "In your Order who is the original Master to whom you pay respect?" The Great Master answered, "We pay our respect to Shakyamuni Buddha as our original Master." The man asked again, "What, then, makes you alter the image of Shakyamuni Buddha to *Ir-Won-Sang* as the object of worship in your Dharma Hall?" The Great Master answered, "In teaching people it is difficult to actually prove that the Buddha image itself is the source of our blessedness and punishment, but *Ir-Won-Sang* is the symbol of Dharma-kaya Buddha, and Heaven and Earth, parents and brethren are its incarnations. Law is also given by Dharma-kaya Buddha. It is easy, therefore, to prove that Heaven and Earth, parents, brethren and law are empowered to bless and punish us. It is with this spirit that we worship *Ir-Won-Sang* as our object of faith." Again the inquirer said, "But I do not see any actual worship of Shakyamuni Buddha." The Great Master said, "Although we do not have the Buddha image in our Dharma Hall, we inspire the belief in Buddha in our followers and at the same time, we emphasize that real respect or worship to the Buddha is to respect the original spirit of the Buddha faithfully, and we follow after Him in the functioning of our Six Roots so that we may transmit the Law of Buddha and Buddhist achievements and make them perpetually prosperous. Should merely paying respect to the Buddha image in the Dharma Hall be called real worship of the Buddha?"

10.

The man continued his questioning,

"For wise people of this civilized world, isn't it probably more effective to explain *Ir-Won-Sang* realistically as the source of blessedness and punishment? Throughout history, however, it is true that there have been more people of average intelligence than wise people. If may speak my humble opinion, worshipping a Buddha image seems more effective in inspiring faith in the minds of the masses." The Great Master replied, "The proof that Dharma-kaya Buddha, the Four Graces, is the very source of our blessedness and punishment may be easily explained and believed by even the most foolish person. Those who find it difficult to believe this may go to a place where they can worship a Buddha image. Then, it will be possible to save both the worshippers of a Buddha image and the worshippers of *Ir-Won-Sang*."

11.

He asked again,

"What is the relationship between *Ir-Won-Sang* and Shakyamuni Buddha?" The Great Master said, "*Ir-Won* is the origin of all truth, while Shakyamuni Buddha is the Teacher who enlightened us to and taught us this Truth. Yet even the existence of Truth will do nothing for one, if one does not find it out and teach others about one's own enlightenment. On the other hand, there could not be the Shakyamuni Buddha if the Truth of *Ir-Won-Sang* did not already exist in this world; neither could any materials have been supplied for his forty-nine years of preaching. Therefore, we worship *Ir-Won-Sang*, Dharma-kaya Buddha, as the symbol of the Truth and Shakyamuni Buddha as the original Teacher and we worship equally the Dharma-kaya Tathagata and the Rupa-kaya Tathagata. Such an explanation is also based upon the distinction of *Ir-Won-Sang* from Shakyamuni Buddha. We should also be aware that the Truth of *Ir-Won-Sang* and Shakyamuni Buddha are

identical when considered from the point of view of the Truth without discrimination."

12

One of his disciples asked,

"What is the difference between worshipping the Buddha image and *Ir-Won-Sang*?" The Great Master answered,

"The purpose of worshipping the Buddha image is only to pay respect and admiration, and to remember the personality of the Buddha. By worshipping *Ir-Won-Sang*, meanings become wider and more profound. As our object of faith, we worship not only the Buddha's personality but also all beings in the universe, regarding them as Buddhas, and we seek for the source of all blessedness and punishment, happiness and suffering, in all things in the universe. We also worship *Ir-Won-Sang* as the standard of moral practice in order to cultivate a perfect personality like *Ir-Won-Sang*. These are the general differences."

13.

The Great Master' said,

"Occasionally, it has been useful to worship the Buddha image as a method of teaching Buddhism, but it will not be so in the future. Worshippers of the Buddha image have gradually come to think about the influence of the Buddha image through the experiences of worshiping Buddha images over thousands of years. Yet, when they realize the meaning of worshipping the Buddha image, they can hardly believe in the Buddha image, for such worship is useless and is not part of knowing about the great Truth. How could Buddhism be prosperous in this way? Moreover, there may be many people who will take advantage of the majestic Buddha image in order to seek a means of livelihood. What is more regrettable than this? It is with this in mind that we have made the decision to worship Dharma-kaya Buddha *Ir-Won-Sang*."

14.

The Great Master continued,

"Since the mentality of all mankind is in a state of development, there are those who may recognize the existence of a principle of blessedness and punishment whenever they face some happiness or suffering. When they come to recognize the existence of the principle, they will try to search for the source of blessedness and punishment. When they discover the source of blessedness and punishment, the meaning of its principle will become clear to them. When they come to understand the principle clearly, they will believe in it. Anyone, intelligent or ignorant, who discovers an object of worship which can reasonably be believed, will be rewarded with peace of mind. We should not expect some other people to practice Offering Worship to Buddha for the sake of ourselves as was done in the old days, but must practice it for ourselves. Believers are supposed to know how to practice Offering Worship to Buddha. The principle of practicing Offering Worship to Buddha is our doctrine and system. Without constant and steady practice of Buddha worship adequate for each situation, we cannot expect to realize successful results from it. Therefore, whether we have a blessed or faulty relationship with other people, or if we become wealthy and noble or poor and low, all depend upon good or bad practice of Offering Worship to Buddha through our many former lives. A person who is blessed with fortune and wisdom is aware of the Principle of Dharma-kaya Buddha *Ir-Won-Sang*, worshipping all things in the universe as Buddhas. Since one seeks the source of blessedness and punishment in one's practice of Offering Worship to Buddha, one's wishes are fulfilled without fail. Therefore, we worship Dharma-kaya Buddha *Ir-Won-Sang* in order to respect not only the Buddha image as a Buddha but also all things in the universe as Buddhas."

15.

Once, when the Great Master was in Bongnae Cloister, he heard an old man and his wife, who had dropped in on their way to Silsang Temple, say that their daughter-in-law was so ill-tempered and disrespectful that they were going to make an offering of worship to Buddha for the purpose of turning her into a good-natured daughter-in-law. Hearing this, the Great Master said to them, "Listen, don't you know that making an offering of worship to the living Buddha is more effective than making an offering of worship to the Buddha's image?" Then they said, "Where is the living Buddha?" He answered, "In your home. Your daughter-in-law is a living

Buddha." "Why," they wondered, "is she a living Buddha?" Then the Great Master said, "It is because your daughter-in-law has the capacity to offer you filial piety or disrespect. Try offering worship to your daughter-in-law." They said, "How can we do this for our daughter-in-law?" Then he said, "Buy her something she likes with the money which you would have used for offering worship to a Buddha image; also, do your best for her as you would do for the Buddha's image and you will receive the fruits of worship according to your sincerity." Some months later, the old man and his wife visited him again to report that they were able to live with their virtuous daughter-in-law after they had done as the Great Master had advised. Then the Great Master said to his disciples sitting beside him, "In this same way we can practice Actual Worship to Buddha and pray for our blessedness and punishment."

16. *Kim Yung-Shin* asked,

"Is there any other way to practice Offering Worship to Buddha besides actual worship to the Four Graces?" The Great Master answered,

"We have two ways to practice Offering Worship to Buddha. One is, as you have said, to offer worship to the Four Graces directly, which we call Actual Worship. The other is Truth Worship, which means to offer worship to Dharmakaya Buddha through the formless void of the Dharma world. If you practice these two kinds of Offering Worship to Buddha steadily, according to time, place and occasion, you will achieve your desired result sooner or later." She asked again, "How do we practice Truth Worship to Buddha?" The Great Master answered, "Observe the precepts and keep your mind and body untainted; you're your prayers to the. Dharma-kaya Buddha and do not admit superfluous thoughts to your mind but practice meditation, or Chanting the Name of Buddha, or chanting sutras with concentration. Then, finally, you will attain what you have sought and at the same time you will be empowered to deliver sentient being from evil ways and lead all the wicked into the blessed way. It will require, however, the utmost painstaking effort and unshakable sincerity to acquire this great power."

17.

When one of the disciples asked about the principle of how Inward Confession could be responded to, the Great Master replied,

"Inward Confession will naturally and spontaneously be answered with an unimaginably great power according to the degree of sincerity of the one practicing. There are so many ways to illustrate this. For example, when you find wicked thoughts often stirring in your mind which are hard to sweep away, give an Inward Confession with your whole heart, and your wicked mind will naturally become a gentle mind. Or, because of a past habit if you are too weak to refrain from committing wrongs against your will, by making a truthful confession of your sins and faults and practicing Inward Confession for good deeds in the future, you will then naturally be able to lead yourself from wrongs to good deeds. These are simple examples of how the Inward Confession is answered. The well-known legends like the 'Bamboo-shoot and the Filial Son,' the 'Blood Bamboo,' and the miracle of the 'Fingerprints of Blood' involving the nine original members of our Order, are all revelations of the response to confessions. However, such great response and magnificent power appear only when the confession is carried out steadily and without any distraction. This is the point you should remember, and when you have attained a firm mind power through practicing it in this way, you will attain heavenly power, so that you may be able to exercise the great power like that of Heaven and Earth."

18.

The Great Master said,

"Among the Essential Ways of Training, the Threefold Learnings are the indispensable way for training our spirit in each moment to establish a perfect personality. The three can be compared to the three necessities of physical life, which are clothes, food and shelter. In other words, one needs to have food to eat, clothes to wear and shelter to live in. Lacking any one of these, one's life becomes imperfect. In the same way, we need to have three kinds of spiritual power, that is, the power of Cultivation, the power of Study, and the power of Selection. Lacking any one of them, it can hardly be expected that things will be achieved perfectly. Therefore, on the basis of the Principle of the Perfect Integration of Soul and Body, I insist on the perfect integration of these three essentials of food, clothes and shelter for our physical life, and the three essentials

concerning the spirit-concentration, wisdom and practice-for our spiritual life. I would call them the Six Great Essentials which are inseparably interrelated in our lifeline. Ordinary people, however, know only that the three essentials for physical life are important, but they are too ignorant to realize that the three essentials for our spiritual life are just as valuable as the three essentials needed for our physical life. We must also realize that if we faithfully study the three spiritual essentials, the three physical essentials will naturally follow them. Likewise, in doing all things it is essential to realize what is fundamental and what is incidental."

19.

The Great Master continued, "People generally pursue only clothes, food and shelter, and are not actively concerned with seeking the source from which they issue. This is really unfortunate. We need clothes, food and shelter for our physical life, but concentration, wisdom and practice are more important because the spiritual life controls our physical lives. With a spirit which has acquired these spiritual powers it will become easier to take care of physical needs and a perfect personality will also be established. When we are able to know our original minds and can control them at our own will, the righteous way of getting clothes, food and shelter can be practiced; we are able to deliver ourselves from the cycle of birth, old age, disease and death and we can seek for wisdom and blessedness through the Principle of Cause and Effect. This is the true and everlasting way to provide for our clothes, food and shelter. Therefore, the three principles for our spiritual life become the original source of our physical needs."

20

The Great Master said to those who had assembled at a monastery,
"In traditional Buddhism the Chanting Buddha School practiced nothing but chanting the name of Buddha; the Teaching Sutra School, nothing but reading sutras; the Meditation School, only Sitting Meditation, and the Vinaya(Precepts) School did nothing but teach and keep the precepts. At the same time they all criticized each other. Each, therefore, was practicing only a part of Buddhism which included Precepts, Meditation and Wisdom. In our Order, however, we are carrying forward these three disciplinary courses together, practicing Sitting Meditation in the early morning, scriptures, lectures, discussions, Abstruse Questions, the Principle of the Original Nature, keeping a diary and Chanting the Name of Buddha in the daytime and evening. Anyone who regularly follows these practices will find the result many times more effective than that attained from the old Buddhist training."

21.

He continued, saying,

"The Threefold Learnings in our scripture are explained by different names respectively, but in actual practice the Threefold Learnings are interrelated inseparably like the three forks of a rake. For practicing the Cultivation of Spiritual Stability, both the Study of Facts and Principles and the Selection of Right Conduct are indispensable assistants. For practicing the Study of Facts and Principles, both the Cultivation of Spiritual Stability and the Selection of Right Conduct must accompany it. For practicing the Selection of Right Conduct, both Cultivation of Spiritual Stability and the Study of Facts and Principles also must accompany it. Therefore, the reason that we practice the Threefold Learnings together is to use the integrated power in order to make the most rapid progress in our study. In studying at a monastery, the exchange of various opinions on study is designed to increase, without any harder discipline, necessary understanding for us to attain great wisdom."

22.

The Great Master said,

"Those practicing the Law should always be conscious of the teaching of the Threefold Learnings in facing all trying situations. The Threefold Learnings may be compared to the compass and helmsman of a ship. Just as a ship without a compass and helmsman cannot sail across the ocean, one can hardly be expected to carry out one's life safely without the instruction of the Threefold Learnings."

23.

The Great Master said,

"My teaching methods may be explained in two ways: first, like a tree my teaching goes from the leaves and branches and finally reaches down to the roots; and second, also like a tree it starts from the roots and extends up to the leaves and branches. The purpose is to train people in the Law adequate to the fundamental ability of each person."

24.

Song To-Sung asked,

"I often used to read the scriptures and had someone interpret them for me. At that time I simply learned the scriptures by heart and could not comprehend the true meaning of morality. But since I became your disciple, I have found myself gradually following the Truth formed in the scriptures even though they are described in just the same phrases and teachings as before I met you. I ask you to explain this new understanding of the meanings of scriptures which I had already read."

The Great Master answered, saying;

"An old scripture can be compared to a ready-made dress which cannot be the right size for everyone. On the other hand, however, the learning method through direct explanation or through mind to mind may be compared to a dress made to order. It is needless to say that this learning method of cultivating our mind through the Law, suitable for the fundamental ability and situation of each person, is superior to the method of study which merely depends on expounding scriptures."

25.

A Christian minister said to the Great Master,

"From ancient times all religious Orders, almost without exception, have been taught to observe Precepts. Yet to me, it seems to spoil the innocent, Original Nature of human beings if they are put under restraint. This will probably become a considerable impediment to missionary work." The Great Master, in turn, asked the question, "What makes you think that way?" The missionary replied, "There are some people who are against religions without any reason, because they lack an understanding of the Truth of religion. Many people, however, fail to believe in religion due to a lack of self-confidence in keeping the Precepts, even though they mostly approve of the sacredness of religious doctrine. These people, then, will accept religion without hesitation if the Precepts do not bother them." The Great Master said in answer, "You feel sorry only for those people who are not going to be delivered, but you do not consider that some of them have influence on other people. In our Order, we have thirty Precepts which are supposed to be equally observed by my followers, and these thirty Precepts are given to them separately in accordance with the degree of progress in their Buddhist study. At first, the novices who have difficulties in rooting out worldly habits receive the ten Precepts which are adequate for them. If these ten Precepts of the first step are practiced satisfactorily, the followers will be given the ten Precepts of the next step and finally, of the third step. Often the thirty Precepts are practiced perfectly, in which case no more Precepts will be given. We do this because the people who have completed the thirty Precepts are trained enough to discriminate wrong from right in their actions. But it is dangerous for the novices to abandon the Precepts during the course of their training. The well-trained aspirants and the novices are also disciplined in different ways. The comment that you made a moment ago suggests an adequate teaching method for only one or two out of thousands of people. We must be aware that we have many uneducated people in this world, so it is not fair to teach thousands of people in the way which is proper only for a few people. If we lived by ourselves in this world, we could act as we please without any ill effect on others. However, to the contrary the world keeps order through rules and regulations and if we violate these laws we cannot avoid social criticism and we will not be accepted by anyone. Hence, I have drawn the conclusion that we human beings will be saved from straying from the right way only when we pay careful attention to our every action as if we were treading on the thin ice of a river. This is why I declare that we have to give Precepts to those who practice the Law."

26.

When the Great Master paid a visit to regional temples in the Pusan area, several followers came to him and said, "We have the utmost veneration for your Law, but we always feel ashamed at being forced to break the

first article of the Thirty Precepts because of our occupation as fishermen. We are ashamed of this and it has discouraged us greatly." The Great Master answered, saying, "Never mind. It is not easy to change one's occupation in a short time. You still have twenty-nine Precepts out of thirty even though you have to break the first article. If you try to keep the twenty-nine Precepts strictly and sincerely, then you will be contributing a great deal to society through the twenty-nine kinds of good conduct. It is not wise for one to be discouraged because one is unable to keep only one of the Precepts which are to be observed, consequently driving oneself into a life of suffering from sin. On the other hand, you will find a way to observe the first articles as a result of your faithful practice of the rest of the Precepts. I urge you to have such confidence and don't hesitate to carry out your study."

27.

Once the Great Master visited a monastery and said,

"*Lee In-Ieu-Hwa* has made a great decision to study the Law, almost to the neglect of her livelihood,. by attending Regular Dharma Meetings and by visiting our monastery continually. To compliment her devoted faith, I will share this hour especially with her, giving her an opportunity to ask any question she wants." *Lee* asked "Please instruct me how to answer questions asked by a stranger, such as 'What are the people learning there?'" The Great Master replied, "Buddhism originally encouraged people to become enlightened to the truth of the mind as the creator of everything. You may answer the stranger by saying that you are learning this truth. Once we are enlightened to this truth, the Principle of No Birth and No Death and that of Cause and Effect will be entirely explained." She continued, asking, "When we become enlightened to the Truth, what do we have to study?" The Great Master replied. "We train our mind not to be disturbed, stupid or wrong in facing any trying situation."

28.

The Great Master asked Kim Yung-Shin a question, "What are the most indispensable things in our physical lives?" She answered, "I think, Venerable Master, they are the clothes we wear, the food we eat and the shelter we live in." The Great Master continued, asking, "Then, what do you think was the most important course in your school curriculum?" She replied, "The course on morality was thought to be most indispensable." The Great Master then commented on what had been said. "You are right. We need clothes, food and shelter for our body, but the course on morals must be the center of our study. This is because both the former and the latter are the fundamental elements of our lives and study. The course on morality in the school curriculum, however, is not satisfactory as the way of moral training. Perhaps nowhere but in the place for moral practice which insists on the training of the mind can the essentials of morality be taught and practiced. You disciples, therefore, must be mindful that moral study is the center of all scholarly arts and the foundation stone of all studies."

29.

The Great Master asked a question to those assembled in a monastery.

"If you are asked by someone what you are learning at this place, how will you answer?" One of the followers answered, "I will tell them that we are learning the Three Great Powers." Another said, "I will say that we are learning the Essential Ways of Human Life." In addition to these answers, a number of different opinions were given. After listening to these answers, the Great Master said. "Each of your statements makes sense. But let me say a few more things in addition. In making questions and answers, we must be very careful to choose answers pertinent to the personality and attitude of the other party. Generally speaking, however, in response to that particular question, I will say that I am teaching you how to use your minds. Furthermore, I will say that I am teaching those of knowledge how to use knowledge, those of power how to use power, wealthy people how to use material possessions, those ungrateful for life how to live life with a sense of gratitude, the unblessed person how to create a blessed life, one of dependence how to live independently, one indifferent to learning how to become willing to learn, one indifferent to teaching how to become willing to teach other people, and one lacking in public spirit how to bring forth one's mind for the public benefit. In a word, I am teaching them to make use of all their talents, possessions, or positions only in a righteous way."

30.

He continued, saying,

"With the development of the material civilization, scholarship and technology in official affairs, in farming, in industry, and in commerce have made great progress, while many luxurious materials have been produced for use in our lives. Having been attracted by these dazzling materials, our spirit becomes extremely feeble, losing dominance over and becoming the slave to material things. We should be very concerned about this. However fantastic material things may be, if used by a wicked mind they will be used only in a wicked way. Even the most skilled technique and broad knowledge can only do harm to the public when used by a wicked person. Good position sometimes becomes merely a supplementary tool in committing a crime when misused by a wicked person. Therefore, even though the outside civilization is glittering, how we control our minds will determine if we will make the world better or worse. When the mind is used righteously, all civilized circumstances fulfill their roles as assistants in establishing a garden of happiness. Otherwise, civilization becomes like a weapon in the hand of a robber. You disciples, therefore, enlighten yourselves again and become the master of all Law by learning diligently how to use your minds. That is the prime Law of all laws. At the same time, learn to control your mind so that you may make use of your circumstances, doing good for others as well as for yourself. Do your best spiritually and materially to establish a genuinely civilized world, teaching many people how to control the mind."

31.

The Great Master said,

"The perfect world, in which the spiritual and physical life are well-integrated, will be constructed when, inwardly, moral study develops through the progress of spiritual civilization, and when, outwardly, the philosophy of science develops through the progress of material civilization. However, if we continue as now to be prejudiced in putting emphasis only on materialism and ignore the importance of spiritual cultivation, we will be like a careless child playing with a sharp-edged tool, being exposed to the threat of constant danger. In other words, the world which emphasizes only materialism may be likened to a cripple whose body is healthy, but who has an ailing spirit. And the world where emphasis is placed only on spiritual civilization may be compared to a cripple whose spiritual condition is perfect but who has an ailing body. How can a one-sided world be called perfect? Therefore, when the development of the inward spiritual civilization can keep pace with the outward material civilization, perfect peace and tranquility will be brought forth in this world."

32.

The Great Master said,

"People are enjoying conveniences and advantages in their lives from both the material and the moral civilization, for which we are most grateful to the many inventors and to the great moralists. The material civilization gives convenience to our physical lives, and it takes little time to demonstrate its effectiveness, but there is a certain limit to its merit. On the other hand, as the spiritual civilization trains formless human minds, it takes a considerable period of time to notice its effectiveness, although its merits are limitless. Its great ability to save sentient beings and to remedy the ailing world cannot be compared with that of the material civilization. This great influence does not cease with only this one world. People these days, however, still seek only for the trappings of material civilization, and there are only a few who care to know the formless moral civilization. This is the deeply regrettable problem facing us."

33.

The Great Master said,

"In old times, Buddha strictly prohibited monks from wearing nice clothes, from eating tasty food, from dwelling in comfortable shelter, and from enjoying worldly pleasure; instead, he encouraged them to find pleasure in keeping the mind tranquil whenever they were attracted by tempting worldly comforts and pleasures. But I teach my followers to be diligent in anything which is right, to wear clothes, eat and live in a manner appropriate to their own situation, and to have recreation to restore themselves from exhaustion. Narrowly constituted doctrines will not be accepted these days by those who are intellectual and who have a high standard of living. Perfectly harmonious Buddhist doctrines should be composed to be used for

individuals, households, societies and nations. My teachings are based upon this principle."

34.

The Great Master said to those who had assembled at Yungsan Monastery,

"Although we are living in the most civilized world that has ever been seen, we should not become enraptured by the superficially dazzling and comfortable material civilization, but should take into consideration some of the defects of the civilization and their influences upon our future lives. The more the higher civilization develops outwardly, the more the world comes to suffer inwardly from diseases which are deeply rooted in the world. The diseases, if left as they are, will endanger the world. This should be our great concern. Let me tell you about the diseases which are affecting our world. The first is money. People who think that money is the best means to acquire all desires and pleasures of life act with the thought of money first, sacrificing their sense of righteousness or shame. Consequently, these people jeopardize friendships, and their sense of ethical relationships seriously declines. This is a serious disease. The second is an ungrateful mind. Individuals, homes, societies and nations often criticize the faults of other people, yet are completely blind to their own faults. They remember very little of what others have done for them, but never forget what they have done for others; they hate each other and hold grudges when others fail to satisfy their expectations. All troubles and conflicts, therefore, derive from grudges and hatreds whose source is an ungrateful mind. This is another great disease of the world. The third disease is the dependent mind. It is more serious in this country, Korea, than in any other country, for the people in this country have become effete over the past several hundred years. Some who have been born into a wealthy family have taken it for granted not to have any occupation. Others who have had wealthy relations or friends have wanted to rely upon them; one person, therefore, has to support an average of ten dependents. The fourth is indifference to learning. Character is established mostly through learning; and, like a bee gathering honey, we should learn what we must know from people in any field or any class, with a modest attitude. Some people, however, are too proud to learn from other persons, and often miss good chances to extend their knowledge. The fifth is inattention to teaching. Even scholars who know many things will not be useful if they do not make use of their knowledge or do not teach what they know to others who come after them. Some people, however, are so very proud of their knowledge that they often show indifference to the ignorant and are not interested in associating with them. The sixth is a lack of public spirit. We can see very few people who wish to serve the public with a truly altruistic mind, for selfishness has been deeply rooted in the minds of people for thousands of years. Some who seek only their own fame and honor pretend to devote themselves to serving the public temporarily at some institution which has been established for the public welfare, but their minds are too unstable to sustain their service for public profit successfully. Thus, many organizations, established for public welfare, have seen their effectiveness diminished. This is also a serious disease."

35.

The Great Master continued, saying,

"Against these diseases, there is no remedy but to teach people. First of all, we must encourage them to practice morality; to be content with what they are, to find benefaction on the basis of Truth, to be independent, to learn, to teach, and to foster the public welfare. By teaching these ways we should encourage people to find out and cure the disease lurking in their own minds. At the same time, as in the old saying, one who experiences the disease first is a doctor, we should cooperate to cure the world of the diseases by constantly observing them. One of the greatest prescriptions for these diseases of the world is our creed of the Four Graces and the Four Essentials, which teaches us the Essential Ways of Human Life, and the Threefold Learnings and the Eight Articles which are the Essential Ways of Training. We will have established the perfect world when these teachings prevail over the world and people can enjoy their lives in the ideal heavenly world, becoming themselves like Buddhas."

36.

The Great Master said,

"Religion and government are like an affectionate mother and a strict father in a family. Religion trains the mind of the people through morality, so that they may keep from committing wrongs and do their best to do

good for others. Government administers people with reward and punishment on the basis of laws. If the affectionate mother and the strict father are careful enough to fulfill their roles, their children will undoubtedly have blessed lives. In contrast, we can be sure that thoughtless parents who are ignorant of their roles lead their children into a disastrous life. As the fortune or misfortune of children depends upon their parents' fulfillment or abdication of their responsibilities, so does the fortune or misfortune of the people depend upon the activities of religion and government. How can we ignore our important responsibility to save all sentient beings and cure the world? Hence, what we should do first is to know our doctrine thoroughly, and distribute the teachings over the world; when all sentient beings are able to have blessed lives by being ruled with good and virtuous government which is based upon morality, we may be said to have fulfilled our roles."

37.

The Great Master attended the closing ceremony of a meditation session of a monastery and said to those assembled,

"I have taught you how to bring forth a wind in this session of three months. Do you know what this means? I will tell you. As you know, in this universe we have winds which come blowing from the north, south, east and west. I am comparing morality to the wind blowing from the east and south, and law to the wind from west and north. The two kinds of wind are essential to ruling the world; lawyers take the role of the west and the north winds, discriminating right from wrong. The role of the east and the south wind is undertaken by moralists who are responsible for the education of the people. So, you disciples are to know how to bring forth the east and the south winds, practicing the way of harmonized mutual prosperity of the Universe. Now let me tell you how to bring forth the east and the south winds. This is the very thing that Buddhas and saints meant to have the people practice from ancient times. Our doctrine also teaches how to bring forth the east and the south winds. I have taught you this principle through the many courses in meditation during the last three months. Now that you are through with this training course, what kind of wind are you going to bring forth when you get back to your homes? That wind must be like the balmy east and south winds in spring which give vivid life to all living things which have been suffering from the severe cold of winter; it replaces fear, grudges and conflicts in the mind with peace and a sense of gratitude and love. You must also relieve degraded souls, suffering from uncounted sins, by renewing their lives. Thus, if you can bring forth harmony and peace to the home, the society, the nation and to the world wherever you happen to be, there will be no more sacred and greater work than what you are doing. This is my purpose in teaching you, and it is the very way which I expect you to practice. You must know, however, that mere sermons and preaching will not be enough to relieve all the sufferings of living things like the east and the south winds are doing. Let the east and the south winds blow in your own mind first and harmonize your mind and character by practicing this principle. Now you can become the creators of the east and the south winds in all circumstances and surroundings, studying and practicing all that you have learned in these three months."

38.

The Great Master said,

"Religion and law are like the two wheels of a carriage. If either, or both of the wheels are out of order, or if the driver is unskillful, it will be impossible to drive the carriage. How, then, can we keep the carriage useful all the time so that it may perform its role perfectly? There are two methods. The first method is to check the carriage often so that we may repair it before it is completely broken. The other is to keep a skilled driver who has a good knowledge of driving. Likewise, if religion and law are to control the world successfully, we have to prevent evil or corruption beforehand which is apt to affect religion and law due to the changes of generations. Leaders are also to govern the people by using the most adequate and righteous laws for the general population."

39.

The Great Master posed this question:

"Now that we have established a new religious Order, how can we develop our missionary work, correcting

all the wrongs of old religions?"

Park Dae-Wan replied,

"Since everything at hand is to be done first, each of our minds is the thing to be corrected before we start correcting the wrongs of the world."

Song Man-Kyting also replied to the question, saying,

"Since we have already generalized our doctrine and religious systems, we have only to practice them to improve the world"

Cho Song-Kwang also said,

"Although I am still far from comprehending the profound mind of the Great Master, I believe that mankind, influenced by the perfectness and the utter impartiality of your Law, will make natural and spontaneous improvement."

The Great Master said,

"I agree with all your opinions. Those who intend to renovate the world must begin by renovating their own mind. For renovating the mind, we need to know the Law by which to renovate it. However, we have the Law and know the principle of studying the Law. Therefore, try and do not fail to practice what you talked about today with your whole heart. If religions are renovated, the minds of people will be renovated. If the minds of people are renovated, the policy of the nations and the world will be renovated. Religion and policy have different roles, but beyond these differences they have an inseparable relationship, having influence upon the good or evil of the world."

Section Three

On Moral Practice

1. The Great Master said,

"The point of my requiring you to recite the Essentials of Daily Practice at dawn and in the evening lies not in the verbal recitation only, but in engraving their meaning on your mind, so that you will review them generally once a day, and in detail in all trying situations. You have to examine and re-examine your mind to determine whether or not there has been a disturbance in its Original Nature, whether there has been foolishness or unrighteousness there, whether there has been a drive for Belief, Courage, Query and Sincerity, whether you have been grateful in daily life, whether you have relied chiefly on your own ability in your daily life, whether your desire to learn has been sincere, whether you have taught others with sincerity, and whether or not you have served others. You have to examine your mind until you reach the stage where your mind operates perfectly without even examining it. It is said that the human mind is so subtle that it exists when you attempt to grasp it, and it disappears when you let it go. How can you cultivate your mind without examining it? This is why I have the Items for Constant Application which should be observed during daily life, and the Items to be Noted at a Temple of Won Buddhism, to enable you to undergo this process of self-examination. In order for you to verify this, I also require you to keep a diary so that your practice can be strict and integrated, I ask you to attain sainthood as early as possible through sincere effort.

2. The Great Master said,

"The most effective ways to attain the Power of Cultivating Spiritual Stability through Motion and Quietness are, first, while you conduct yourself, do not commit yourself to such things as will disturb your mind or rob you of it. Stay away from such trying situations.

Secondly, in all situations, do not be attached to one thing or covetous of it, but train your mind to be indifferent.

Thirdly, while you are doing one thing do not be attracted to anything else, so that you may concentrate on the thing you are involved in.

Fourthly, be mindful to practice Chanting the Name of Buddha and Sitting Meditation whenever leisure time is available.

The most effective ways to gain the Power of Study of Facts and Principles through Motion and

Quietness are:

First, as you manage your various human affairs, strive to become acquainted with everything.

Secondly, seek to exchange opinions with your teacher or with Dharma friends.

Thirdly, strive to follow the order of study in solving any question which confronts you while you see, hear or think.

Fourthly, make an effort to practice our scriptures.

Fifthly, after you finish practicing our scriptures, broaden your knowledge and outlook by referring to the scriptures of the past moralists.

The most effective ways of attaining the Power of Selection of Right Conduct through Motion and Quietness are:

First, if the thing you are engaged in is righteous, no matter whether it is a matter of significance or a trivial one, carry it out even at the cost of your life.

Secondly, if it is unrighteous, no matter whether it is a matter of significance or a trivial one, do not commit yourself to it even at the cost of your life.

Thirdly, do not be discouraged at being unable to carry out something when you cannot put it into practice, but continue with your sincere effort."

3.

The Great Master said,

"Religious Orders in the past emphasized practice only in quietness because they thought mundane work and moral practice were incompatible. Consequently, some renounced their families, spending their entire lives in remote mountains, or some, seeking after truth, were absorbed in reading scriptures to such an extent that they did not even notice when the rain washed away the grain drying in the yard. How could this be an integrated way of study?

Therefore, we should not regard study and mundane work as two separate entities. Successful study is realized through successful mundane work, and successful mundane work leads to successful study, so that together they enable you to attain the Three Great Powers in between motion and quietness. I bid you to follow constantly the practice of

motion and quietness.

4.

The Great Master spoke to those assembled at a monastery,

"The regular training at a monastery may cause beginners to feel uncomfortable and restricted while following exclusively the required courses of meditation. However, there will not be a more comfortable or more pleasant life than this when you become proficient at it, and your mind and body gradually become disciplined.

Hence, examine your mind to determine whether you are leading a hard or comfortable life while you follow the daily required courses. Those who feel monasterial life to be hard and troublesome have not sufficiently divested themselves of the Karma accumulated in worldly life. For those who do find the monasterial life pleasant, the door to attainment of Buddhahood is gradually opened."

5.

The Great Master said,

"The degree of sincerity with which one manages affairs depends on whether or not one knows the relationship between the work and oneself.

For instance, the reason one earnestly drives oneself to earn money for food and clothing is that one knows that food and clothing are indispensable to life; the reason one who is sick is sincere in seeking medical treatment is that one knows it has a vital relationship to the maintenance of health; the reason a student is sincere in the effort to learn is that the student knows learning is important to one's future. The person who understands this principle will overcome all hardship and obstacles that confront one during practice. Such a person will not complain even if treated with indifference by the teacher or fellow members.

The person who does not understand this principle will be impatient with studies, will be discontented with teachers and fellow members and will feel unwilling to cultivate the mind or accomplish any public business in an altruistic spirit.

Reconsider rationally whether you have recognized the relationship between your study in this Order and yourself."

6. The Great Master said,

"The hunter trying to hunt a lion or a tiger does not shoot a hare or a pheasant recklessly because shooting at small animals will cause failure in catching the larger ones. Likewise, one who has made a decision to study the great Way is similar to this hunter in not being concerned with small objects because of knowing that this small avarice will be an obstacle to achieving the goal of studying the great Way. Hence, one who seeks to attain Buddhahood should be able to ignore all worldly desires and attachments in order to accomplish the goal. If one cannot shed trivial worldly desires and is thus unable to achieve that great goal, he or she will be compared to the hunter whose shooting at a hare or a pheasant causes the loss of the lion or the tiger. What a pity it is! Therefore, I ask those who seek to attain Buddhahood to cut themselves off from trivial worldly desires."

7.

The Great Master said to those assembled at a monastery.

"I have heard that one of the members of Yungkwang Temple of Won Buddhism was working to earn wages near the temple on the day of a regular Dharma meeting. What do you think of him?"

One of his disciples replied,

"It is wrong for him to prefer money to the study of the Law. However, if his parents, wife and children were starving, would it not be right for him to try to save his family from hunger and cold even though he missed a regular Dharma meeting?"

The Great Master said,

"That makes sense, but as the regular Dharma meeting is not held every day, one who is truly eager to study the Law and who regards the Law as valuable could have tried to prepare food for that one day by any means in advance. The fact that he works for a living on the very day of the regular Dharma meeting shows his indifference and insincerity toward the study of the Law. It is as I have already mentioned in the Items to be Noted at a Temple of Won Buddhism. Even if one was unable to prepare enough food for one's own family on the regular Dharma meeting day with advance effort, there is a principle that one will find something to eat if one is sincere and wholehearted in the study of the Law. For instance, as soon as a baby is born it grows on the heavenly sustenance of its mother's milk."

8.

The Great Master said at a regular Dharma meeting:

"Today I am going to tell you how to make money. Listen, and try to become well-to-do.

The way I suggest is not by any outward technical skill, but by using one's own mind inwardly. Our doctrine can be used as a way to make money. Look at how much money is wasted wantonly for wine, sex and gambling! How much they waste for vanity and display! How much they lose because of their laziness and loss of public confidence! If a person who used to live without any standard of life comes to the regular Dharma meeting to learn the various laws and regulations, practices that which is recommended and abstains from that which is prohibited, that person may be able to save the money which otherwise will leak out and be wasted. The property acquired from such diligence and economy and the public's confidence in that person will both increase. This is how to make money.

The world, however, does not understand that religious practice is closely related to making money. They say that they cannot practice the Law or that they cannot come to the regular Dharma meeting because they are forced to earn money. This is certainly a one-sided view. Hence, those who understand this principle will become more confident in the fact that as they are poor, they need to study the Law more, and as they need to gain money, they should attend the regular Dharma meeting more faithfully. Then they will enjoy the integrated progress of practice of the Law and daily life."

9.

The Great Master said,

"People generally think that Sitting Meditation, Chanting the Name of Buddha or reading scriptures at a quiet place are the only ways of practicing the Law. They do not know that there is a way of practice to train one's mind in practical daily life. How, then, can they be expected to know the great practice way of Internal Meditation and External Meditation?

Generally, the great way of practicing the Law is first to study the principle of one's Nature, to know the state of the Nature which is originally not attached to anything and to act with detachment toward anything in practical life. Those who know this way will succeed in attaining the superior ability of practice within a certain time. If one practicing the Way is not attached or drawn to any other matter while doing something, or not drawn to another concern while doing something else, then one is practicing concentration of mind. One who manages all affairs in good order after fully comprehending the principle of them is actually practicing the Study of Facts and Principles. If one is not attached or drawn to anything while doing this or that, one is actually practicing the Selection of Right Conduct. Thus one can place emphasis on Chanting the Name of Buddha and Sitting Meditation at one's leisure, to attain concentration of spirit, or on practice in scriptures for the Study of Facts and Principles, regardless of whether one is working or not. If one can follow this way, the Power of Cultivation of Spiritual Stability will accumulate by itself in one's mind, the Power of Study of Facts and Principles will be attained and the Power of Selection of Right Conduct will grow.

Look! Song Kyu did not even attend the three month intensive regular training session of meditation as he was absorbed in his duties at Headquarters or at regional temples since his conversion. His ability, if investigated, shows that by his Power of Cultivation of Spiritual Stability he has almost completely emancipated himself from attachments and avarice, so that he is little given to feelings of joy or anger, pleasure or sorrow, or to personal relationships of closeness and intimacy or remoteness and estrangement. By his Power of Study of Facts and Principles he has generally mastered the analysis of Right from Wrong, of Advantage from Disadvantage, and of the Absolute Unity and its Components. By this Power of Selection of Right Conduct he ably analyzes Right from Wrong, and he will practice what is right nine times out of ten. Besides, the essays he has written and sent to me show that he understands the deep state of profound truth, and they are written in an easy style and in very good order so that they need almost no correction. In short, he will become a very important person who can be of benefit to the public wherever he goes. This is the result of his constant practice regardless of whether he is in Motion or in Quietness. You, too, should devote yourselves to the practice of Continual Meditation under the principle of 'Oneness in Motion and in Quietness' so that you may attain fully the Three Great Powers."

10.

The Great Master said,

"When you are free from work, always prepare yourself for things to do, and while you are doing something, always keep the tranquility of mind which you had when you were free from work. If you do not prepare yourself while you are free from work for the things that must be done, you cannot but get confused and upset by trying situations, and if you cannot keep the tranquility of mind which you had when you were free from work while you are doing something, you will become enslaved by that situation."

11.

In the course of discussion, Chun Eum-Kwang was expressing his opinion on the subject

"The difference between those who practice the Law and those who do not."

The argument went as follows:

"Even those who do not practice our doctrine utilize the Threefold Learnings in some cases. However, they become careless and indifferent as soon as the situation has passed, so that they do not make any progress in the Threefold Learnings during their whole lifetime. As one who studies the Law practices the Threefold Learnings continuously, regardless of Motion or Quietness or of working or not working, he will achieve a great personality."

The Great Master, hearing this, said,

"Eum-Kwang's opinion has some sense in it. I shall make this point clearer with some concrete examples. Suppose three people are sitting here, the first one trying to invent a machine, the second one practicing Sitting Meditation, and the third one sitting still for no reason. Though there is no difference in the ways they are sitting, after a long time the differences between them will emerge. The one who is contemplating a machine will invent a machine, the one who is practicing Sitting Meditation will attain the power of concentration and the one who is sitting for no reason will attain nothing. Thus there is a great difference in results after a long period of continued effort.

To give another example, there is a man with whom I studied for a while at an institute when I was a child. He had little interest in studying, but used to derive pleasure from singing. He would sing while reading or walking. I saw him a couple of years ago and he had not given up singing even though his hair was gray and he had never received professional recognition. As for me, I happened to have had an interest in the field of truth since my childhood, and have had little interest in reading books; my thoughts, day and night, concerned the abstruse principles of the universe. In my sincere search for Truth I have quite often been absorbed in meditation without sparing myself, and my sincere effort has never ceased; thus, I have been leading a life of truth. This illustrates that the selection of one's future career is most important. Once a right way is decided, the foundation of success lies in continuous and sincere effort toward that goal."

12.

The Great Master said,

"Although many patriarchs of Zen Sects have expounded various ways and means to Zen, the main idea lies in calming delusions and in fostering the true Nature of mind, so that the Divine Wisdom in the Void may appear. Therefore, we take the following as the principle of meditation:

'A continuously and fully awakened state of mind in tranquility is right, whereas a senseless state of no-consciousness in tranquility is wrong; the tranquility in the awakened state of mind is right, while delusions in the awakened state of mind are wrong'."

13.

Once the Great Master went to a monastery at the time of Sitting Meditation and asked those meditating,

"Now that you are meditating and overcoming your drowsiness, what are you going to do in the future?"

Kwon Tong-Hwah replied, "The human spirit is originally integrated and bright, however, it loses its integrity and the light of wisdom because it is scattered by situations which arouse avarice. The purpose of practice in Sitting Meditation is to calm illusions and to integrate the scattered mind in order to attain the power of Cultivation and the light of wisdom."

Upon hearing this, the Great Master said, "If you know the merits of Cultivation you will continue sincere practice without any encouragement, however, you should be very careful about the method. If, without knowing the right way, you become impatient or try to look for miraculous signs, this is the wrong way to meditate. It sometimes gives rise to more illusions and you will contract some disease or fall into evil ways. Hence, you have to check the ways of meditation frequently or consult your seniors for instruction, lest you fail in your practice of the Law. If you continue this practice correctly and sincerely, you will easily attain freedom of mind and body. All Buddhas, sages and great ones in the past have attained great power of mind through this way of meditation."

14.

The Great Master said to the assembly at a monastery,

"Recently, various Zen sects have been arguing the rightness and wrongness of various methods of meditation. I recommend the 'Method of Concentrating the Mind on the Lower Abdomen (Tan-Jun-Joo)' above the others. You must practice concentration of mind exclusively at the time of concentration, and practice training in Buddhist abstruse questions (Kung-An), once in a while at the proper times. Comprehension of kung-an does not occur when one concentrates for a long time with a dull spirit. It is more effective to train in kung-an with a bright spirit on the proper occasions."

15.

To one of his disciple's questions about the principle of the Rising of Watery Energy and the Falling of Flaming Energy in the human body, the Great Master replied,

"By its original nature, water is cool and clear and flows down, while fire by its nature is hot and turbid and burns upward. When you are absorbed in troublesome thought, your head feels heavy and your spirit impure, with the sap of life being dried up. This is because the flaming Energy rises and the Watery Energy falls. If the troublesome thoughts recede and the energy becomes placid, your head becomes cooler, the spirit brighter, and you feel pure saliva circulating in your mouth. This is because Watery Energy rises and Flaming Energy falls."

16.

The Great Master said,

"There are two ways to gain the power of Cultivation: one is the cultivation of character, and the other the cultivation of Mind-Nature. For instance, a soldier's stable mind on the battlefield is the result of training outward character. The stable mind of one of moral training in favorable or unfavorable circumstances is the result of conquering the five evil desires through training of Mind-Nature inwardly. Thus, the training of a soldier's character cannot by itself achieve the power of Cultivation unless it is integrated with training in Mind-Nature; a monk's inward power of trained Mind-Nature cannot be the perfect power of Cultivation if he has not trained his character outwardly in actual trying situations."

17.

Yang Toh-Shin said to the Great Master, "The Great Master has said that the mind must not be drawn to another affair while one is dealing with a certain matter, nor drawn to this matter while managing another one. In other words, one must have a peaceful and placid state of mind concerning that which one is doing. We disciples have been trying to practice this. Recently, I had to boil a potion of herbs and sew at the same time. As I gave all my attention to sewing, the herb medicine burned. If I had taken care of the boiling herbs while sewing, my mind would have been distracted by that matter, but because I gave all my attention to sewing, the medicine burned. What would be the correct way to practice the Law in a case like this?"

The Great Master replied,

"As it was your duty to take care of two things at the same time in a case like that, you should have fulfilled both of your duties with sincere effort. That would have been complete and perfect concentration and true practice. Because your mind was attached to one thing, putting the other in jeopardy, yours was not perfect concentration; you were careless and you were training your mind only partially. No matter whether you take care of ten or twenty things at the same time, if you are dealing with only those within the field of your duty, this is not carelessness but a placid mind. This can be an indispensable method of practice while moving.

What you should guard against is thinking about things you don't have to be concerned about, being curious to hear about what you don't have to hear, seeing what you don't have to see, or interfering in what you don't have to interfere in. If you aren't careful, your mind is drawn to other matters when you should be concentrating on only one thing and thus you are continuously caught in worthless delusions. This is harmful to the concentration of those who want to cultivate their minds. If you take care of matters within the field of your duty, treatment of thousands of matters a day will not interfere with your practice of concentration of mind."

18.

The Great Master asked,

"Do you know why your mind sometimes feels peaceful or at other times disturbed while you are practicing concentration of mind? It depends on whether you are doing righteous work or unrighteous work. One who does righteous things finds them complicated and difficult at first, but the mind and body gradually become unfettered and peaceful. It becomes easier for one to concentrate and one's future opens up. One who engages in unrighteous works may find them easy and joyful at first, but the mind and body gradually

become complicated and painful. It becomes harder to concentrate and the future becomes narrower. Hence, one who wants to practice pure concentration of mind should first of all eliminate unrighteous wishes and cease unrighteous conduct."

19.

The Great Master asked Lee Soon-Soon,

"How do you practice the Law at home?"

He answered,

"I insist on making my mind stable."

The Great Master again asked,

"What method of making your mind stable do you use?"

Lee Soon-Soon replied,

"Although I am trying to make my mind stable, I don't know how to do it."

The Great Master said,

"Generally, one is situated either in Motion or Quietness and the way to reach Tranquility of Meditation in both situations is again divided into two approaches:

Internal Tranquility of Meditation and External Tranquility of Meditation.

The External Tranquility of Meditation will eliminate the causes of evil which disturb one by bringing forward justice and by selecting right actions from wrong actions lest one should commit oneself to absurd and entangled work whenever one is put in a trying situation. The Internal Tranquility of Meditation is to calm stirring desires in order to foster the originally integrated spirit, through practicing Chanting the Name of Buddha or Sitting Meditation, or by all other means in which one is free from work. Because these two ways of meditation are the foundations of each other, one should follow both ways in order to attain calmness of mind."

20.

Song Toh-Sung loved to read newspapers so much that he stopped his required official work to read them. If he had some urgent job to do, he would at least take a look at the headlines before returning to work.

Seeing this, the Great Master warned him, saying,

"If you are robbed of your mind just by reading a trivial newspaper, I am concerned whether you will behave the same way in doing other things. Everyone has both things one desires to do and doesn't want to do. One loses an integrated spirit by becoming attached to a desirable thing when one meets it. Meeting an undesired thing and being drawn to it, one forgets one's duty and gets off the right path, thereby inviting worries and suffering. Such a person never attains stability of mind and the light of wisdom. The

reason I warn you of such a trivial matter is to show you the reality of your attachment to a thing: therefore, do not let your mind be attached to what you like to do nor to what you hate to do. Be one who can utilize the situations by practicing the right principles. Do not be one who is defeated by all trying situations. Then you will hold your true and proper Original Nature forever."

21.

Lee Chung-Choon said to the Great Master,

"Does a great one enlightened to the Way, become attached to anything?"

The Great Master replied,

"Whoever becomes attached to something cannot be called a great one enlightened to the Way."

Lee Chung-Choon said,

"Jungsan loves his children. Doesn't that show his attachment to them?"

The Great Master replied,

"Would you call even senseless logs and rocks great ones enlightened to the Way? Attachment means that one finds it difficult to leave a loved one; when separated, one misses the loved one so much that one's moral training or public duty is disturbed. To Jungsan such a thing does not happen."

22.

The Great Master said,

"Ordinary people of the world consider that only those who have read many sutras and scriptures are enlightened to the Way. They trust in the Truth when it is explained by citing a word from ancient sutras, but many of them become rather insincere to the same Truth when it is directly expounded in plain words. What an unreasonable way of thinking! Sutas are the Truth that is revealed by the ancient sages and saints and the philosophers in order to enlighten all people; but through the ages since their origination, expatiations and annotations have been added until they have increased to a countless number of books and sutras. It is difficult to read through them even if we make it a life's goal. But if we should do so, how could we find time to practice and acquire the power of Cultivation, the power of Study, and the power of Selection, so that we might become outstanding persons of great character?"

Therefore, the ancient Buddha foretold the changes of the Law according to the changes of the times, by dividing it into the periods of the Correct Law, the Law of Semblance and the Law of Termination. The main cause of the changes of the Law lies in the fact that sutras are complicated and that the unenlightened people of later generations lost their power of spiritual independence and acted foolishly, causing the correct Law to wane. Therefore, when the period of the Correct Law returns, all people can be trained through a simplified new doctrine and convenient method of practice; the correct Law can be transmitted through words and accepted by heart, the great Way will be experienced, and

each person will become enlightened to the Law. Then what good will the study and reading of the uncountable numbers of books and sutras do? You disciples refrain from being attracted only to the numerous and intricate ancient sutras, but make efforts yourself to study simplified doctrines and more convenient methods. When you acquire distinguished ability, look over the ancient sutras and all other philosophies for reference. Then, this short reference will be more effective than ten years of reading sutras."

23.

The Great Master said,

"Has any one of you found a sutra which you can read at any moment? Ordinary people think that the Three Classics and the Four Books, and the uncountable numbers of sutras and other bibles are the only sutras, but they never realize the great sutra exhibited in our real life. This is really a regrettable fact. If people attentively observe the world with an enlightened mind, all things will appear to them as nothing but sutras; when they open their eyes, they will see nothing but sutras; when they hear, they will hear nothing but sutras; when they speak it will be as if they were reading nothing but sutras. Any time or place they move, they will utilize sutras and see the exhibition of sutras constantly. Generally, sutras clearly tell about both Facts and Principles. It explains Facts by means of analyzing Right from Wrong, and Advantage from Disadvantage; it explains Principles by means of exhibiting the Absolute Unity and its Components, and Being and Non-being, leading people on to a righteous path as human beings. The sutras of Confucianism, Buddhism and other religions may be showing the same conception. Facts and Principles, however, do not actually exist in any scripture, but the whole world itself is the manifestation of Facts and Principles. We are born, live, die and are reborn in Facts and Principles. Therefore, they are inseparable from our life, and the world itself is a great sutra in which Facts and Principles are exhibited. We carefully observe right and wrong, and good and evil in this sutra, embracing righteous and advantageous things and abandoning wrong and disadvantageous things. And at the same time, we should also carefully observe the truth of the Absolute Unity and its Components, Being and Non-being, and must become enlightened to the origin of Truth. Why, then, should we not regard this sutra as the living sutra? I ask you, therefore, to notice this great sutra of the real world prior to reading the countless and complicated written sutras."

24. One of the disciples asked,

"I am not efficient when I do anything. How may I become wise in doing things?"

The Great Master said,

"Before you attempt to do a thing, train yourself in advance so that you will be prepared for future occasions. When you attempt to do a thing, be careful in your selection of what is right from what is wrong. After you have finished doing something, do not forget to examine your work and even if it belongs to other people, faithfully continue this reflection upon it. Then, you will become skilled in doing all things without difficulty."

25.

The Great Master said to an assembly at a regular Dharma meeting, "When someone is giving you a sermon or a lecture, you should be as attentive to it as if you were receiving a precious jewel. Even though a master of the Law or a preacher may speak very useful

words, these words will be of very little practical use if the listeners are inattentive, insincere in their listening or unable to understand the essential points. Therefore, listen to any sermon or lecture with full attention, and try to consider it as an important point that must be questioned as a practical exercise in personal training. Then you will gain much from the presentation and, at the same time, the words will improve your personal conduct and increase the merit of our regular Dharma meeting."

26.

At Bongnae Cloister, the Great Master pointed at a lamp and asked,

"Why is the underside of the lamp so dark while its sides are so bright?"

Kim Nam-Chun answered,

"This is just like myself. I have been living with you in the same house and studying under your direction for many years, but my knowledge and practice are still inferior to my Dharma brothers who are living far away and who come and go."

The Great Master, smiling, asked the same question again to Song Kyu.

He answered,

"The light of the lamp goes upward, brightening distant places, and the lamp stand which is very near makes its underside very dark. This may be compared to one who is well aware of the faults of other people but is still blind to the faults of one's own self. This is because people can correctly reflect upon the strengths or weaknesses and good or bad points of another person because no prejudice is in their minds. On the other hand, when they reflect upon themselves, the notion of 'own-self' which covers the light of wisdom prevents them from recognizing their own right or wrong conduct."

The Great Master asked,

"How, then, can imperfect people reflect upon themselves as well as upon others correctly, without a notion of 'own-self'?"

Song Kyu answered,

"They should not be bound by joy or anger and pleasure or sorrow, and should eliminate all kinds of notions from their minds. Then they will be free from the notion of 'own-self' and others when they reflect upon themselves and others."

The Great Master said,

"You have spoken correctly."

27.

The Great Master said,

"If you wish to establish a perfect personality and attain extensive knowledge and views, do not become attached to any side. At the present time most people are one-sided and fail

to attain the perfect Way. Confucians and Buddhist monks are bound to their own traditions. Other religious people or social workers are also attached to what they know and what they practice, and thus have limited their understanding of Right and Wrong and Advantage and Disadvantage. They do not try to adapt other people's laws for their own use, and fail to establish a perfect character."

One of the disciples asked,

"If we go outside our own traditions and claims, I am afraid we might lose our identity."

The Great Master said,

"My words are not that we should adapt all laws at random or lose our identity but rather that we must adapt other Laws extensively on the basis of a more reasonable subjectivity. Try to understand my words correctly."

28.

The Great Master said,

"Under two conditions the wisdom of ordinary people is often darkened. One is their covetous conduct which leads them away from the middle way and darkens their wisdom. The other is their attachment to their own skilled field, which makes them ignorant of other fields. One of moral training must pay special attention to these two conditions."

29.

One of the members of the Tonghak religion, which is one of the religions indigenous to Korea, came to see the Great Master and said,

"Please receive one who has heard of your name, so widely known. I have come a long way."

The Great Master said,

"Then, there must be something in your mind that you wish to ask me."

The man answered by asking,

"How can I broaden my scope of knowledge?"

The Great Master replied to him,

"You are practicing the way to broaden the scope of your knowledge by asking me that question. I am also broadening my scope of knowledge by listening to your talk. Let me give you some examples. If people need more utilities for their household, they should go to a market to get what they need. If one in business doesn't have enough knowledge to do business, knowledge is acquired from the world. Therefore, all my knowledge is not obtained by myself but from many people with whom I have talked. From you I have learned about the Tonghak religion and when I come to talk with a person of some other religion I may also gain knowledge of that religion."

30.

The Great Master said,

"Originally, human nature contains no good or evil elements. A good or an evil personality is created through the formation of habits. Habits originate when an idea is repeated many times because a particular environment or situation is met with repeatedly. For example, suppose you made a great decision to study the Law and came to this place of study to see a master and other members following the laws and regulations of the Order. In the beginning you would find all things awkward to do, and adjusting to them would be difficult. However, if you did not change your intention of studying the Law and continued practicing constantly, gradually your mind and conduct would become adjusted to the practices. Finally, and with little effort, you will become naturally harmonized with the circumstances. This is what is meant by habit. No matter whether one forms a good habit or a bad habit in each environment, the principle of habit formation is still the same. But people easily acquire bad habits, while it is more difficult to acquire good habits. Moreover, even in the course of the discipline needed to make good things a habit, if you become a little absent-minded you will find yourself moving toward bad habits unconsciously, which is exactly what you do not want to happen. You must be attentive at all times to this warning in order to establish a good personality."

31.

The Great Master said,

"According to my experience as a master of both male and female disciples, males generally are generous but seem to be insincere and lacking in steadiness, which is their demerit. On the other hand, females are generally scrupulous but are also single-minded and lack leniency, which is their demerit. To establish perfect characters, males must make an effort to foster steadiness and sincerity in their inner minds along with their generosity. On the other hand, females must make an effort to foster a harmonized and generous mind along with their scrupulousness."

32.

The Great Master, seeing one of his disciples eat his meals too fast and talk too often, said,

"Even in eating a meal or in speaking a word, we find a chance to practice the Law. If we eat too fast or overeat, we will easily become ill, or, if we talk improperly and unduly, calamity will follow us. Can we, then, be mindless in eating a meal or in speaking a word even if it is a trivial matter? Therefore, those who practice the Law regard all occasions as chances to practice the Way, and whenever they do anything, find pleasure in doing the thing properly. Therefore, you also must try to practice this study"

33.

Moon Jung-Kyu asked,

"In a trying situation, what standard should I take in selecting right from wrong?"

The Great Master answered,

"Reflect upon three things as your standard in selecting right conduct from wrong. First, reflect upon your original vow. Second, reflect upon the original spirit of the master teaching the Law. Third, judging from the situation at that time, reflect upon whether or not you are one-sided. With this standard, you will not always be lost in practicing the Law, and your management of things will naturally become harmonized."

34.

The Great Master, while crossing a steep mountain pass behind Chungnyun Hermitage with Lee Choon-Poong, said,

"At a steep pass, naturally I can practice concentration of mind. Therefore, on an ordinary path we stumble more easily than on a rough path. In doing things, we make more mistakes in easy situations than in difficult ones. Those who practice the Law must follow steadfastly the standard of study everywhere, whether the going is steep or gentle, or in anything, whether it be easy or difficult. Then the practice of Meditation in Motion will be successful."

35.

The Great Master said,

"Have you ever seen heavenly ones? Heavenly ones don't abide in Heaven. Babies may be said to be heavenly ones. These little ones are provided with sustenance which came from Heaven through their mothers because their minds are not even slightly tainted with evil. However, in direct proportion to the growth of an evil mind, the sustenance from Heaven ceases to come. Likewise, those of moral training, if all evils are cleared from their minds, will be provided with immeasurable sustenance from Heaven. On the other hand, if their minds become affected with evil, the sustenance from Heaven will cease."

36.

One of the disciples asked,

"How should I practice Cultivation of Spiritual Stability in order to get rid of the five desires and concentrate on moral training, so that I may have the life of ease and composure that was the life of Buddha?"

The Great Master said,

"Those desires should be transformed into a greater wish instead of being eliminated. If you convert those little desires into a big wish and can concentrate your mind upon it, the little desires will naturally decrease. Then eventually you will have a life of ease and composure."

37.

The Great Master said,

"I do not teach that you must forcefully eliminate the feelings of joy, anger, pleasure and sorrow, but say that you must control the feelings properly in terms of place and time, and

that you may consummate your feelings freely as long as you do not exceed the middle way. I say also that you must not despise common talent or worthless desire, but only regret that the talent and the desire are not put to great ends. Therefore, what I teach you is only that you must turn a worthless thing into a great thing, and that you must turn the effort which you have made for a worthless desire toward a valued one. This is the way to achieve a great work."

38.

The Great Master said,

"You must recognize in advance that in both the course of your practice of the Law and in business you will face a very dangerous moment. The dangerous moment for one who practices the Law is the moment when one becomes wiser. The dangerous moment for one in business is that moment when one comes to possess all rights. The reason for this is that if the one who practices the Law is of low fundamental ability, they will easily become satisfied with only a little wisdom, and become less sincere in practicing the greater Truth; while in the case of the business-person with low fundamental ability, sense of self-interest stirs and one becomes arrogant, which prevents one from further development. If one practicing the Law and one in business are not careful at that moment, eventually they will begin an unchecked descent into the depths of retrogression."

39.

One of the disciples who had been devout for some decades and had made particular effort in practicing Sitting Meditation came to be able to foresee with his clear mind whether or not a guest would come, or the hour it would begin to rain and the hour it would stop raining.

The Great Master, seeing this, said,

"This is nothing but a momentary phenomenon of false spirit which appears in the course of moral practice like the glow of a firefly. You must be alert and rid yourself of the false spirit. If you become interested in the phenomenon of the false spirit, you will not only fail in becoming enlightened to the great Truth, but you will also be prone to fall into the wicked world of asura. That cannot be permitted in our Order of the Right Law."

40.

Song Byuk-Cho, putting emphasis only on Sitting Meditation, wished impetuously to raise the Watery Energy and to let the Flaming Energy fall in his body, but only got headaches for his effort.

The Great Master, seeing this, said,

"This headache is a result of an incorrect study method. The perfect way to study should include constant practice in Motion and in Quietness. In Motion, the study of Selection of Right Conduct should be practiced mainly when facing all situations, thus obtaining the Three Great Powers. In Quietness, the Cultivation of Spiritual Stability and the Study of Facts and Principles should be practiced mainly to obtain the Three Great Powers. Those who know this way of studying and practice it will find little difficulty in their study, and may keep their easy and composed state of mind like the calm surface of a great and

windless sea. Eventually, they may naturally let the Watery Energy rise and the Flaming Energy fall in their bodies. On the other hand, those who are ignorant about this way of studying will foolishly become ill and continue to suffer from it for the rest of their lives. You should be most careful of this."

41.

The Great Master said,

"My Law is formed on the basis of the essential ways of humanity into a more perfect and easier style than the old prejudiced and difficult ones, so that all people may enter the Great Way without any difficulties. Some people, however, without understanding my intention, still harbor the old way of thinking, saying that those who want to practice the Law must go to a quiet mountain and must acquire such supernatural power as to be able to transplant mountains, cross river by walking on water and bring forth the wind and rain freely. They also say that scriptures, sermons and discussions are not necessary, but the practice of Chanting the Name of Buddha and Sitting Meditation alone are needed. Thus, some occasionally do not practice correctly, as I taught them to. This is really regrettable. Many people in temples, monasteries or in the remote, high mountains are still wandering without any occupation, but seek only for supernatural power which can gain 'Insight into Spirit and into the Way.' If one seeks the Law apart from our mundane world, or tries to attain only supernatural power, ignoring the way of humanity, one is seeking a wicked way. Therefore you disciples, as I have taught you, practice the principles of the way of humanity and the principles of training in your everyday life. Then eventually you will be blessed with both fortune and wisdom, and at the same time the supernatural power and the power of meditation will be contained in it. This is the reasonable way of practicing the Law and the Great Way rooted in the source of Truth."

42.

The Great Master said,

"In an order of the Right Law, supernatural power is not valued, for it is not practically advantageous and has proved to be rather harmful to the work of saving people. Those who seek for supernatural power often go to the mountains, avoiding the mundane life, and spend all their lives chanting incantations or esoteric words, being attached only to the idea of nothingness. If all people in the world come to adore such a way of life, who will do the work of scholars and officials, farmers, artisans and merchants in the world? The principle of human morality will be destroyed. Also, because they are seeking to acquire unusual faculties in order to fulfill unreasonable ideas and unrighteous desires, without knowing the source of morality, they will use miracles which may appear as momentary false spirits, deceiving and harming other people. Therefore, the saints said that 'supernatural power is incidental,' and that 'such power which is not founded on morality is no more than witchcraft.' However, when people practice the righteous Way and act decently with little avarice, the light of one's Nature occasionally may be accompanied by some mysterious phenomena. These are natural results that were obtained without any intention, and are beyond comprehension by ordinary people whose minds are full of incorrect thought."

43.

The Great Master said,

"Occasionally, one who has made a decision to study the Law cannot judge one's own fundamental ability, but tries just to become enlightened to the great Principle by momentary efforts alone. If one studies with such an attitude, one will become susceptible to serious physical disease. Or, when things go against one's wishes, one will quickly become tired of the study of the Law, and will give up the life of moral training. You should be careful of this. But some practicing the Way may attain Buddhahood at once. Such is the one of superior fundamental ability who practiced moral discipline in many former lives. Those of middle or low fundamental ability must do their best and strive to practice the Law over a long period of time. The sequence of the practice necessary to attain enlightenment starts with establishing a great wish. When a great wish is established, great faith comes after it, then great courage, followed by great doubt, and then great sincerity; and after this great sincerity, finally great enlightenment will be attained. This will not happen at once, but there will be thousands of enlightenments before attaining the final Enlightenment."

44.

The Great Matter said,

"Ordinary people, as soon as they cherish a desire to study the Law, promptly try to attain great wisdom which is outstanding and surpasses that of others. This is an unreasonable way of thinking. The water of a great ocean is the result of the convergence of many little water drops; and great fields and mountains are also the result of the convergence of little pieces of soil. The great achievement of Buddhas and saints was attained by the accumulation of their spiritual efforts which are formless and invisible. People who attempt great study and have started a great work are due first of all to start their effort with little things."

45.

The Great Master said,

"Some people who become Buddhist disciples in order to search for the Way occasionally forget about their original purpose in the course of their study and occupy their minds in seeking outside learning and knowledge. Such people may become possessors of wide knowledge, but their mental power will become rather weak, making it harder for them to acquire true wisdom. People who seek the real Way should reflect upon their original purpose of study and must concentrate their effort upon establishing the Three Great Powers. Then, as a result, they naturally will be able to acquire ability which outside learning and knowledge might provide them"

46.

The Great Master said,

"Before I had acquired awakened thought, I sometimes gave prayers, chanted extemporaneous incantations which unexpectedly sprang out of my head, or fell into contemplation unconsciously. However, since an idea - the awakened thought - arose in me, and the gate of the soul was opened, my mind darkened or lightened. This occurred sometimes at night, sometimes during the day, and sometimes for a period of a month. In the course of these changes, when wisdom became brighter, everything seemed to be clear to me and I became self-confident in my ability to know and do anything in the world. On

the other hand, when the wisdom became darker, I was at a loss to know what to do with myself and was suffering with anxiety about my future life. Eventually, however, all these changes ceased, and the awakening thought remained unchangeable."

47.

The Great Master suffered from coughing every winter and the coughing always interrupted his preaching. He said to the assembly,

"My birthplace, Kilyong-ni, as you know, is noted for the unusual poverty and ignorance of its people. Fortunately, however, according to my habit from former lives, I made a decision to study the Law in the early part of my life. But although I sought the way with sincerity, I had to think by myself and had to suffer from various difficult and hard ascetic disciplines because I had no teacher to inform me about the way to become enlightened to the Law. Sometimes I went to the mountains, staying there overnight, or sat up on a road or in a mom until dawn. I took baths with ice water, abstained from food, and made my room icy cold. My ascetic discipline was so severe that I became unconscious. Finally all doubts were solved, but a disease had deeply rooted itself in my body and it is growing serious according to my declining physical condition. I had no choice at that time for I did not know how to study. You are greatly blessed people because from my past experiences you have been taught the perfect way of Mahayana moral practice, without suffering from a difficult and hard ascetic discipline. Generally, the practice of constant Zen and omnipresent Zen is the shortcut in Mahayana moral practice. If people practice in this way, they will achieve twice as much with half the effort. Also, no disease will affect them. I beseech you not to practice the wrong way and hurt your body, but remember the useless sufferings that I had when I could not find the right way of study."

48.

The Great Master said,

"As students in a school have tests at the end of each term, those of moral training, when they are to be elevated in their Law Ranks or attain Buddhahood, must pass various tests which are presented to them through favorable or adverse trial situations. Therefore, when Buddha was attaining Buddhahood, the Evil One, Papiyan, attacked Buddha with his countless wicked subordinates. After this, many others of moral training also faced such trials. According to my observations, some of you have been given a test and are still fighting hard against it. Some are defeated by the test, leading themselves into eternal destruction. Some are having a promising life by passing the test with satisfactory accomplishments. Each of you, reflect upon your own degree of study and do your best not to fail the test."

49.

The Great Master said, "One studying technique needs an appraisal of one's technique from the teacher. Likewise, one practicing the Way must have a master who can appraise right and wrong in one's actions. Without the appraisal by a teacher the technique of a trainee cannot be expected to be correct, and one practicing morality cannot be expected to acquire the essentials of practice. Therefore, my purpose in appraising your Study of Facts and Principles is based upon my desire to lead you into a right path and away from a crooked one. If some of you are afraid of being appraised or are dissatisfied with my appraisal, I must ask you what your original purpose was in coming to me, and how you expect to

make progress in your study? Correct criticism and advice not only from me but also from other people will be a great help in your course of study. If there are some who complain about those people who help them in cleaning their future way, they will become ungrateful. You disciples, therefore, be grateful to those who give you opinions, whether it be me or another person, and make more efforts to discover the real essentials of your study."

50.

The Great Master said,

"One of moral training who tries to train the mind in quiet places only, and who avoids facing all trying situations, is like one who avoids water to catch fish. How can such a one achieve the purpose? Therefore, those who wish to follow after the real morality should be trained in the midst of thousands of trying situations. Then they may attain great power which does not waver even in the midst of thousands of trying situations. People who have always trained their minds in situations without trial will waver as soon as they face a trying situation. This is like the mushroom which has grown in shade but fades when exposed to sunbeams. Therefore, the Vimalakirtinirdesa Sutra said, 'A Bodhisattva keeps the mind placid in noisy places, while a non-Buddhist has a clamorous mind even in a quiet place.' This teaches us that our study depends upon the attitude of mind, not upon the particular outward situation."

51.

The Great Master said to many disciples,

"Try to make the best of Buddhism, and improve your life through Buddhism, but do not spend your life uselessly by being tied to Buddhism. Buddhism is originally a great Truth which is designed to save the world. However, if some of you would rather avoid the mundane world, going to the mountains, doing nothing but practice Chanting the Name of Buddha, reading sutras, and practicing Sitting Meditation for the rest of your lives, then you are tied by Buddhism without any achievement towards saving others. You will not be successful personally nor of any use to the world."

52.

The Great Master said to the assembly,

"People want to know the Way in order to make use of it. If we are unable to make use of it when it is required, what good is it and what is the use of knowing the Way?"

He continued his words, holding up his fan to the disciples,

"If I do not know how to use this on a hot day, of what use is it to me?"

53.

The Great Master said,

"Outwardly, one who practices the Law must cut off one's attachments to all relationships; and inwardly all attachments, even to the concentration of mind, should be discarded. The

attachment to the concentration of mind is called 'Restraint by the Law'. Once people are restrained by the Law, they will never be free from it, for it restrains them even in the blink of an eye or smallest bodily movement. How then can the great emancipation be obtained? Human Nature, therefore, should be fostered by a natural Way, by functioning in an active fashion, by getting rid of unnecessary thoughts while the Six Roots are at rest, and by exterminating injustice while the Six Roots are at work. Why should we be especially attached to concentration of mind when our every action depends on the concentration of mind? Let me compare this situation to that of a baby-sitter. An excellent babysitter leaves the baby free to play and move about, which makes the baby livelier. The baby-sitter only watches the baby, preventing it from wandering near a dangerous place or picking up dangerous things. If the babysitter holds the baby all day long to protect it from danger, the baby will eventually suffer from this restraint. The attachment to concentration of mind will cause the same undesirable result."

54.

The Great Master said to Kim Nam-Chun,

"One day I saw a man riding on the back of a cow. He was not leading the cow but was being taken by the cow through thorny fields, depressions in the path, and even to a mountain. Sometimes he fell off and sometimes tumbled until his clothes were torn to pieces and his body miserably hurt. Watching this, I told him to hold the reins tightly and direct the cow only along the road, thus keeping himself safe from harm. The rider answered that he wished he could do so, but that he had been too ignorant to tame the cow, and had entrusted to the cow all right to determine direction. He was getting old and the cow was getting rougher, and now it was entirely impossible for him to control the cow. Now, Nam-Chun, I see that you came here riding on your own cow, too. Tell me where the cow is."

Nam-Chun answered, "I am still on its back."

The Great Master said, "How does your cow look?"

Nam-Chun replied, "It is six feet and yellow. It wears hempen shoes. Its beard is black and white."

The Great Master said, smiling,

"You seem to know about the features of your cow. But is your cow obedient to you or are you driven by it?"

Nam-Chun said,

"On the whole, the cow is obedient to my orders. I push the cow when it is too lazy to accomplish something, or, when the cow is attracted by something unrighteous, I scold the cow against doing it."

The Great Master said,

"You have already discovered your cow, are acquainted with the way to tame it and moreover, your cow on the whole is obedient to your orders. Therefore, try to tame the cow further so that it may become more obedient to your words in doing many things."

55.

The Great Master said to the assembly at a monastery,

"To train in the intensive regular training session at a monastery can be compared to taming a cow. One whose behavior is wayward, simply following after what one sees, hears and thinks without any moral training, deviating from the right path of human beings, is like a wayward calf which still sucks from its mother's breast and runs around as it pleases. One who leaves home and goes to a monastery to attend the intensive regular training sessions, and tries to observe all regulations and precepts yet still suffers from old habits, and improper and unnecessary thoughts, becomes uncomfortable in study of the Law and in work and thus causes one's master to worry. Such a one is like a calf tied to a stake, writhing and crying for its mother.

While studying the courses everyday, one gradually becomes interested in the meaning of what one's teacher says, in the meaning of Facts and Principles, and in eliminating wicked and unnecessary thought little by little. This one can be compared to a cow not yet perfectly tamed, but adjusting itself gradually to its situation. One who never deviates from the right path in expounding our doctrine and in practicing morality, whose power of Cultivation of Spiritual Stability and Study of Facts and Principles and Study of Selection of Right Conduct is maturing, who serves spiritually, physically and materially for the sake of the public welfare wherever one happens to be, such a one can be compared to a well-tamed cow that can do well, everything it is ordered to do, thus making profit for its master. Thus, the purpose of a farmer's taming a cow is to use it when ploughing the fields. My purpose in giving you these intensive courses in the training of morality is to have you make use of it in your social activities. Therefore, you disciples, do not waste your time but study hard, making use of this opportunity to train so that you may serve the whole world as a Mind-Cow which is tamed well, and become apostles who can save sentient beings and cure the world."

56.

The Great Master, at the opening ceremony of a meditation session at a monastery, said to the assembly,

"To attend an intensive regular training session at a monastery can be compared to a patient who enters a hospital. A physical disease is treated at a hospital with medicine, while a spiritual disease is treated at a religious order with moral training. Therefore, as Buddha is called the King of Doctors, so His doctrine may be called medical materials and His temple a hospital. People, however, think only of physical disease and try to remedy it by spending time and money. They do not recognize spiritual disease, and are indifferent to its treatment. This is what a person of wisdom is concerned about. A physical disease, however serious the accompanying suffering may be, will remain only during one life, or, in the case of a slight illness, a short term will be enough to cure it. A disease of the mind, however, will become a seed of suffering for eternal life if it is left without treatment. Once infected with such a disease, the person loses freedom of mind, falls into temptation from the surroundings, and begins speaking, doing and thinking improper things. Such a one will often wander into the jaws of death, the self-made target of contempt from others, and the creator of one's own sufferings. One's crime will be followed by another crime and one's suffering will be followed by more suffering, thus making it impossible to recover oneself. However, people of unaffected mind can transcend all happiness and suffering, come and go

freely through the whole universe, and can enjoy all blessedness and happiness at their own will. Therefore, you disciples, do your best to discover your spiritual disease and its treatment."

57.

He continued talking,

"In order to find out the spiritual disease and treat it, those practicing the Law, first of all, must know how to do it. First, like a patient who would tell the symptoms to a doctor, the spiritual patient should honestly confess the symptoms to the teacher. Secondly, like the patient who should fully comply with the instructions of the doctor, the spiritual patient should fully comply with the teachings of the teacher. Thirdly, as the patient who is physically ill should faithfully continue the treatment until the disease is completely cured, the spiritual patient also should sincerely continue the treatment of the spiritual disease. Thus, by practicing in this way with sincerity, the spiritual patient will eventually be perfectly cured of the disease. In addition, one will acquire the medical technique to treat other patients suffering from spiritual diseases. Then, through eternity, one will successfully accomplish the great task of the salvation of suffering people of the world."

58.

The Great Master said to the assembly at a monastery,

"Our method of practicing the Law is like the tactics which subjugate the chaotic world, and you are like trainees who are learning the tactics. This chaos means the mind chaos which is constantly occurring in our mind realm. Our mind realm is originally serene, peaceful, bright and clear, but the troops of selfish desire make the mind realm dark, impure, complicated, confused and almost without peace for eternity. Such a life for unenlightened people is called chaos of the mind. Tactics are the methods by which one subjugates evil in the mind and the method is our practice of moral training, namely, Meditation, Wisdom and Precepts, and the way by which we discriminate between the Law and evil. This method of moral training is the perfect way to subjugate the chaos of the world. It is regrettable, however, that the people of the world do not regard the chaos of the mind as chaos. How, then, can they be said to know about both the fundamental and the incidental in anything. All sorts of conflicts or wars, large or small-sized, between individuals, homes, societies or nations, originate from the chaos in the minds of human beings. Therefore, the chaos of the mind is the source of all other chaos and is the largest one. The method of subjugating the chaos of the mind is the principal Law of all laws and the greatest tactic. I hope, therefore, that you disciples understand what I mean, and will practice Meditation, cultivate Wisdom faithfully and make your best effort to observe the Precepts. By constant practice, eventually you will be able to subjugate all evil in your mind and you will then be qualified to acquire the Sacred Rank of the Power of Dharma to Overcome An Evil and, doubtlessly, you will become like a general about to subjugate the chaos of the suffering world."

59.

The Great Master said,

"We call our human Nature a Mind-Field, because the occurrence of good or evil in our mind, in which originally no sense of discrimination or attachment abides, is just like the

growing of crops or weeds in a field. Furthermore, the words 'Cultivation of Mind-Field' originate from the purpose of encouraging people to train their original mind so that they may be blessed by both wisdom and happiness, as if they were cultivating an abandoned field to make it into a rich one. Therefore, one who examines one's mind condition continually, ridding it of evil and fostering only the good, will be blessed with wisdom and happiness as would a good farmer who weeds the field constantly, carefully grows the crops and eventually reaps a good harvest. One who is indifferent to good or evil in one's mind, whose conduct is wayward, will receive only suffering, and wisdom and blessedness will become harder to acquire. This is like the bad farmer who does not care to get rid of weeds which harm the crops in the field or who has left the field uncultivated, and cannot expect a good harvest in the autumn. Therefore, it should not be forgotten that our sins and suffering are not to be found in any outside place, but depend upon either good or bad cultivation of the Mind-Field. How could we be indifferent to this teaching?"

60.

He continued speaking,

"From ancient times in religious orders they have said that to find the Mind-Field is Enlightenment to the Nature, and to cultivate the Mind-Field is both Fostering the Nature and Utilizing the Nature. All Buddhas and saints regarded mind training as their destined task, and mind training is the basic element of teaching among all peoples of the world. Therefore, in our Order we have established the three essentials - the Cultivation of Spiritual Stability, the Study of Facts and Principles, and the Selection of Right Conduct - as major courses for cultivating the Mind-Field. And in order to teach people how to practice them every day, we have given instructions on the method. The course in the Cultivation of Spiritual Stability is the one that cleans the Mind-Field so that it may be farmed. The course in the Study of Facts and Principles is the one that gives knowledge of farming and ability to distinguish crops from weeds. The course in the Selection of Right Conduct is the one that teaches us how to use knowledge correctly so that the harvest will be great and will not fail. Nowadays, because of the rise of materialism, people are becoming more covetous. Nothing but training in cultivation of the Mind-Field will be able to calm this covetousness, and the world will never have peace without overcoming covetousness. Therefore, in the coming world, people will naturally seek to cultivate the Mind-Field, and then they will be looking for a true religion that will have special qualities to teach people how to cultivate the Mind-Field. People who practice perfect moral training will be highly respected. You disciples, take this chance to make your determination stronger, and try to become model farmers greatly successful in cultivating the Mind-Field."

61.

The Great Master said to the assembly at a monastery,

"I have preached so many times in this training session that you may be tired of hearing my preaching again today. But those who still know little about morality need to hear more about it until they naturally come to be enlightened to the truths and practice them. Therefore, ancient saints and sages also made efforts to expound Facts and Principles in beginning to teach their new members, and then led them gradually to practice their teachings. Do not become impatient or irritable after one or two terms of meditation study even if your understanding or conduct is still not satisfactory; neither ridicule such people nor blame them. Henceforth, you people must never think that the Law is easy because of my repeated preaching on it, nor become discouraged when you have failed in practicing all

teachings immediately after you have learned them; only try to hear and practice the Law repeatedly. Eventually you will establish a perfect personality, with knowledge and practice in harmony."

62.

The Great Master, attending the closing ceremony of a meditation session at a monastery, spoke to the assembly as follows.

"The closing ceremony which we hold here today is the ceremony of a minor monastery. But, on the other hand, this closing ceremony may be regarded as an opening ceremony at a universal monastery for moral practice. If anyone thinks of this ceremony as only a closing ceremony, they are still unacquainted with the way of practicing the great Law."

63.

Kim Tae-Keo asked,

"In the Three Sacred Dharma Ranks, I do not see any article on the Precepts to be practiced. Have those of the Sacred Dharma Ranks achieved the study of the Selection of Right Conduct?"

The Great Master said,

"The Sacred Rank of the Power of Dharma to Overcome All Evil is the first sacred rank to be attained among the other Ranks. People of these sacred ranks do not have to be bound by the Law or restrained by the Precepts. Inwardly, however, they must practice Mind Precepts. First, they should be careful not to fall into a prejudiced way of studying by only thinking about their own moral practice or easy life. Second, they should be careful not to forget about their original vow by falling into a life of wealth and pleasure. Third, they should be careful not to show their supernatural power to ordinary people, which would hinder these people from studying the righteous Law. Besides these, they should also study the Cultivation of Spiritual Stability, the Study of Facts and Principles, and the Selection of Right Conduct. They must accumulate their merits of saving sentient beings by elevating themselves nearer to Buddhahood and by fostering more compassion."

Section Four

The Path of Humanity

1.

One of the new disciples asked the Great Master,

"As I am living on Mt. Keryong, I often have opportunities to talk with many members of other religious faiths who also live on the mountain. Each of them is proud of the doctrine of his own religion, mentioning To Tuk (Tao Te, Way and Virtue). However, I still fail to catch the clear meaning of To Tuk. Venerable Master, please tell me about its meaning."

The Great Master answered him,

"Your mind, which seeks the meaning of To Tuk, deserves to be complimented. The meaning of To Tuk, however, is too broad to be explained in these limited hours. You will gradually come to know To Tuk after considerable training in it. But now I will try to translate only the literal meaning of To Tuk briefly, to meet part of your request, so listen to me carefully. Generally, the To is known as the way, path or road. The way also means to conduct oneself in the right Way. Therefore, we call the conduct of Heaven Chun To (Tian Tao, the Way of Heaven), the conduct of Earth is called Chi To (Dih Tao, the Way of Earth), and the conduct of mankind, In To (Ren Tao, The Way of Humanity). In To implies two meanings: one is the conduct of our body and the other is the conduct of our mind. The principle of To is originally one, but there are countless derivations of To. From among the numberless kinds of To, therefore, I will choose to explain In To. Like the countless ways or roads, wide or narrow, running everywhere through mountains, across rivers, fields, and villages for our physical use, there are innumerable wide or narrow spiritual ways to be observed at any time by individuals, homes, societies and nations. For example, there is a way to be followed between parents and children, between elders and younger people, between husbands and wives, between friends and between brethren. Thus, we meet the way everywhere. One who observes this way in doing all things is one who has been enlightened to the Way. Among the ways, the Way of No Birth and No Death, which is our Original Nature, and the Way of Cause and Effect are the greatest ways. If anyone is enlightened to these ways that one who is enlightened to the greatest Way because it integrated all the ways, being the origin of Heaven and Earth and people."

2.

The Great Master continued, preaching,

"As regards Tuk (Te, Virtue), it will be called Tuk when conduct blesses other people no matter where or when this occurs. When Heaven conducts its way the benefit of Heaven appears; when Earth conducts its way, its benefit will appear; when human beings conduct their way, the blessing of human beings will appear. Thus, the various To (Ways) accompany the various Tuk (Virtue). If we take examples from the conduct of human beings, there are various kinds of Tuk. If parents and children follow the way, Tuk will appear between them; if elders and younger people follow the way, Tuk will appear between them; if a husband and wife follow the way, Tuk appears between them; if friends follow the way of friends, there will be Tuk among them; if brethren follow the way, the Tuk of brethren will appear. Individuals, homes, societies, and nations with this Tuk will live in equilibrium and harmony. The greatest Tuk among these is found by one who has been enlightened to the great Way. Then one is able to transcend Being and Non-being, emancipate oneself from life and death, understand thoroughly the Principle of Cause and Effect, and lead all sentient beings who are lost in the Burning House of the Three Worlds into the Land of Absolute Bliss. Such is one who has attained the greatest Tuk."

3.

He continued, explaining,

"If one talks a lot about To Tuk (Ways and Virtue) without knowing about the principle of it, and is merely interested in wicked or mysterious things and does things which are the reverse of Truth and morality, one is treading a wicked and evil way. Therefore, those who wish to learn To Tuk have to understand the principle of To from the beginning; once they have been enlightened to the principle, they need to continue to practice Tuk steadily and with sincerity. In this way they will become versed in and will gradually attain Tuk. Ordinary people, however, have no knowledge about the essential meaning of To Tuk, and mistake one who performs magic for one enlightened to the Way, disregarding whether or not that person knows the basic principle of the Absolute Unity and its Components, and Being and Non-being. Or they take a person to be virtuous if that person has a gentle mind, without thinking whether the person has or has not been enlightened to the Principles of the Selection of Right and Wrong, or Advantage and Disadvantage. What a ridiculous way of thinking! It is natural for you, as a new member of this Order, to want to learn To Tuk first. I wish you would imprint the words I have just spoken in your heart, to understand thoroughly the essential meaning of To Tuk and not to be tempted to look at its wicked interpretations."

4.

The Great Master said,

"If people are to observe In To (Ren Tao, the way of humanity) they must be constantly on the alert. How can we observe the way of humanity unless we are always aware of the In To between parents and children, teachers and disciples, elders and younger people, husbands and wives, among friends and among brethren? For this reason, the sages and saints from ancient times have made up proper rules for people which showed them the path by which to live as human beings. If people regard those rules lightly and continue in waywardness they do not deserve to be treated as human beings. Also, they will fall in the wicked way in their next lives and will not be free from the suffering of sins."

5.

The Great Master said, "In doing anything in the world, we must know first of all what is fundamental and what is incidental, what is primary and what is secondary. If we try to put emphasis on the fundamental things first, the incidental things will naturally be successful. On the other hand, if we put emphasis on incidental things only, we will naturally become ignorant about the fundamental things. And also, if we understand the primary things and place emphasis on them, the secondary things will become successful. But if we only seek after the secondary things, we will become ignorant about the primary things. For example, in mankind the mind is fundamental and the body is incidental. In the world, morality is fundamental and science is incidental. One who is able to discriminate between fundamental and incidental things and between primary and secondary things can be called one who knows the Way. Only such a one will be able to lead the world into a righteous Way."

6.

The Great Master said to Lee Ton-Jin-Hwa, "There are two great things in the world for one to do. One is to find a Master of the great Way and attain Buddhahood. The other is to deliver all sentient beings after being enlightened to the great Way. These two things are the greatest and the most fundamental of all things."

7.

The Great Master complemented Tong Choong-Seo on his verse, which went as follows:

He thinks of justice only,
And for profit has no regard.
He thinks only of the Way,
And seeks not for merit as its reward.

The Great Master added a phrase at the end of the lines:

If he thinks of justice only,
And for profit has no regard,
Then greater profit will accrue to him.
If he thinks only of the Way,
And seeks not for merit as reward,
Then greater merit will accrue to him.

8.

The Great Master, seeing a horse pulling a cart, asked a question of one of his disciples, "Is the cart itself moving forward, or is the horse moving forward?"

The disciple answered, "The horse is moving forward and the cart is merely following."

He asked another question, "If the cart stopped moving, would we whip the horse or the cart?"

The disciple said in answer, "The horse would be whipped."

The Great Master said, "You are right. In this case, by whipping the horse we can settle the fundamental problem. Likewise, in doing things we must know the fundamental thing to be dealt with first. This is the key to being successful in all things."

9.

Kim Ki-Chun asked, "How can we understand the principle of Rationality and Irrationality?"

The Great Master said, "By Rationality we mean to act or do everything in order, just as the four seasons, spring, summer, autumn and winter, circulate in perpetual order. By Irrationality we mean acting or doing things unreasonably when they are beyond our ability and we are ignorant about the order of doing things, or it means to insist that other people do things that they are not willing to do, or it means always to act contrary to other people. If people were able to differentiate between Rationality and Irrationality before they started doing things, and followed mainly after Rationality, nothing would be left unsuccessful."

10.

The Great Master said, "It is quite common for all people to wish good for themselves, but the ways to attain this depend upon degrees of wisdom and ability. Some follow Rationality, others Irrationality; some deal with reality, others illusion. These are the starting points for success or failure in achieving their wishes. Those who seek happiness through Rationality can find an unbounded land of happiness, because, in seeking their own happiness, they make others happy. Those who choose Irrationality in seeking for their happiness are apt to fall into the boundless world of sins, because they insult other people for their own ends. The one who expends effort in seeking all blessedness and happiness reasonably and realistically will be successful. On the other hand, the one who seeks them through illusory or superstitious methods will attain nothing in the long run. Yet, we find

more people seeking what they desire through irrational or illusory methods than people who use the methods founded upon Rationality and reality. This is because the right Law is still not widely known, and the spirit of human beings in general still remains unenlightened. When the way of attaining what is desired through Rationality and reality is clearly illuminated, it will bless all people in many ways just as the sun overhead brightens all people."

11.

The Great Master said, "One who offers filial piety to one's parents and loves one's brothers in one's home rarely acts wickedly toward other people. But one who never offers filial piety and causes trouble and hatred between one's brothers and sisters cannot do good for other people. Therefore, in Confucianism it is said that 'filial piety is the basic conduct among all conduct,' and 'a loyal subject is sure to be found in a home which is well-known for a son upholding filial piety.' This is surely a well-spoken truth."

12.

The Great Master said, "The thing which displeases you may displease others, and the thing which pleases you may please other people. If a thing done by others displeases you, never do the same thing to others. If a thing done by others satisfies you, do the same thing for others. This is one way to understand the minds of other people by judging your own mind. If you continue training in this way, the sense of discrimination between yourself and others will disappear, and you will produce empathy between yourself and other people."

13.

The Great Master said, "An immensely talented person is able to make use of the talent of other people. If such a person is a member of a family, that person can make a home prosperous; if one is a member of a nation, one can make a nation prosperous, and being a member of the world, one can make the world prosperous."

14.

The Great Master said, "Occasionally a thing which was intended to be good for others results instead in harm. Therefore, when we attempt to do good for others, we should take full precaution against such an accident. On the other hand, those who have been harmed should not blame others, but should consider the original good intention and be appreciative."

15.

Once the Great Master was at Ryungsan monastery and a new member served him food and offered him a valuable present. The Great Master said, "I should appreciate your cordiality, but someday this attitude may change according to your way of thinking. Can you comprehend the reason why?"

The new member said, "Venerable Master, how should my mind come to change without a reason?"

The Great Master said, "According to what you expect from me, our relationship will last permanently or be a short-lived one. If you expect from me something that I have, our relationship will last; but if you expect a thing I do not have, our relationship may not last long."

16.

The Great Master said, "By being mindless when they are supposed to be mindful, or by being mindful when they are supposed to be mindless, people have had their good relationships broken. One is mindless when one is supposed to be mindful if one neglects to recognize a benefit which other people have given one, or repays the benefit in an ungrateful manner when one's benefactor happens to fail to satisfy one. One who is mindful when supposed to be mindless expects to be rewarded as a benefactor once having given some benefit to another person in some way. If the other person fails to satisfy one's expectation, as a benefactor, one has hatred toward that person and it is difficult to maintain a steady and friendly relationship and in worse cases, friendship changes into grudges and indignation. You must understand this principle and do not fail to be mindful or mindless according to each situation, maintaining friendly relationships constantly."

17.

Lee Kong-Joo said to the Great Master, "Ever since I helped a neighbor in need, he has devoted himself to helping me take care of my house. I have become aware that we need to do good for others and that the good deed will be repaid."

The Great Master said, "You now realize the reality of the concept that you will be rewarded for the good deeds which you do for others. But do you understand that in some cases your good deed will turn into a sin?"

She asked, "How can that be?"

Then the Great Master taught her, "I do not mean that the good deed itself will turn into a sin, but that your mind which has done the good deed for others may change into a mind that will commit sin. Ordinary people, when they have done good deeds for others, never become free from the feeling of pride, and when their good deed is not rewarded by some kind of recognition from the persons who were favored, or when the persons repay their favors with ungrateful deeds, they conceive more serious grudges and hatred against the ungrateful people. As devoted love often changes into extreme hatred, and as a small good deed can cause serious mutual enmity, even practicing good works is often dangerous, and it is rather apt to create some sins. Therefore, Bodhidharma said: 'A mind in which no feeling of pride abides when one does good deeds for others is called virtuous! Lao Tzu said, 'Virtue in its highest forms is unconscious of virtue itself.'

Those who practice the Law must know such principles and apply them in everything they do. Then grace will remain as grace, their good deed will remain as a good deed forever, and their virtue will be united with that of Heaven and Earth. Try constantly to be virtuous in the highest form and to create unchangeable blessedness."

18.

Lee Jung-Won asked the Great Master, "How can I keep my mind in a perfect state undisturbed by hatred or love?"

The Great Master replied, "You can keep your mind undisturbed by controlling your mind adequately at every moment. For example, if someone hates you, do not hate that person thoughtlessly in return, but search for the cause of the person's hatred toward you. If you find that the cause is in your own deeds, try to eliminate the cause. If you find no reason in yourself, do not worry about it, but regard the hatred as a result of your own deeds in your former life. On the other hand, think about your own agony when someone hates you, and make up your mind not to hate anybody. Regard a person who hates you as a teacher who teaches you how to use your mind. If you admit that person as a teacher, you will

not be able to hate the person. This is one way to keep your mind from hatred. When someone loves you, do not be thoughtlessly exultant but consider the cause. If you find out the cause of the love toward you, try to retain it, and if you find out that the love is caused by nothing, regard the love as a debt to be paid. You must also be aware that there are two kinds of love: righteous and unrighteous. If the love is unrighteous, you must learn to stop loving. On the other hand, even though the love is righteous, if it seems to be an obstacle to carrying out your work, you must control it with courage. This is the way to keep your mind undisturbed by love. If you practice these two teachings constantly, you will acquire a perfect mind."

19.

The Great Master, seeing one of his disciples seriously reproaching a man under his tutelage, said, "Your words will become a law if you have reproached him with a mind unbiased by hatred. But if your mind was biased, your words will not become a law. It is a principle of Heaven and Earth that when the heat or the cold reaches its summit, it starts to change. Likewise, in doing anything, if a person's conduct is extreme it will become a cause of his own weakness afterwards."

20.

The Great Master, hearing one of his disciples speak rashly to a child, said, "There is a way to respect adults when we meet them, and when we meet children, there is a way to love them. According to the situation, there may be some differences in the way we treat adults and children, but both of them must be treated with the same fundamental spirit of respect and love. How then can you take a harsh attitude toward children?"

21.

The Great Master said, "When the Korean proverb says, 'He is blowing a bugle,' it refers to one who is spreading gossip. Everyone has a bugle to blow. Some play a tune which comforts others, while some play a tune which makes others uneasy, sad or pleasant; some bring people together in peaceful harmony and some lead people to fight. Thus, some are creating blessedness and others sins. You disciples, when you blow a bugle in various situations, be very careful to play a pleasant tune which will bring many people peace and harmony and will promote the public welfare, but do not play a tune which brings conflict and disaster to the public. Then your bugle will be the instrument which creates immeasurable blessedness. Otherwise, it will be an evil source bringing forth countless misfortunes."

22.

The Great Master said, "Even the most intimate sons and daughters will not accept advice from their parents if the parents themselves do not follow their own advice. Even one partner in a couple that is intimately close must practice something first before persuading the other partner to do it. Therefore, to practice first oneself, what one would teach, is the best way to teach others."

23.

One midnight the Great Master, on hearing a disciple yell at a dog which was barking terribly at some noise, said, "The dog is doing its duty by barking at things. Why do you interrupt it? All people and things in the world have their respective duties. Even the eyes, ears, nose, tongue, mind and body are doing their duties which are different in each case. If all people, high and low, superior and inferior, do their duties perfectly, our world will be in order and will make much progress. Therefore, you must be very faithful in fulfilling your own duty and at the same time do not interrupt other people from doing their duty. Among

other duties there is the central duty which is to control each duty. In the case of human beings, the duty of mind becomes the central duty over the body. In societies and nations the duty of leaders takes the central duty, running and controlling all institutions. If one who is under the charge of the central duty is negligent of one's duty even for a moment, people under that person's control will also lose the sense of duty, and the organization will be in disorder. You must try to fulfill your duty with utmost sincerity whatever your duty may be. You also must be very careful in using your mind, which takes the central duty among all other duties in leading yourself and the public into a bright future."

24.

The Great Master, speaking before many disciples, said, "The world is composed of the weak and the strong. If the weak and the strong live in harmony and practice their way, an eternal world of peace will be established. Otherwise, they will all suffer from disasters and there will be no lasting peace in the world. An old sage once advised that if the strong would treat the weak as they would treat their own sons, the weak would look up to them as if they were their own parents. On the other hand, if the strong make light of the weak, the weak will regard them as if they were enemies."

25.

The Great Master said, "Everyone desires to be respected by other people, but what they are doing results in their being more despised than respected. How, then, can you attain your desire? If you wish to be respected by others, respect and love other people first. Then they will respect and love you in return."

26.

The Great Master said, "It is always regrettable to see the strong who do not know how to act like the strong. The strong will not have lasting power, nor be respected as seniors and leaders, until they have tried to encourage and help the weak so that they may grow up to be equal to the strong themselves. Nowadays, it seems that too often the strong are apt to oppress or deceive the weak. Under such circumstances, how can the strong retain lasting power? The weak will not always remain weak. Someday the weak will gain enough power to equal the strong. When the weak equal the strong, the strong who once oppressed and deceived the weak will be overthrown. Therefore, the truly enlightened person knows one must help and protect the weak in their need in order to retain one's lasting power."

27.

The Great Master, seeing a skinny swine in a pig pen at an industrial center, asked for an explanation. Lee Tong-An answered, "While they were fed on barley which had gone a little bad during the long rain, they grew fat. But since we started feeding them bran, they could not readjust themselves to the bran and have lost their appetite, losing their weight."

The Great Master said, "This story is the very living sutra. The suffering of a rich person who has suddenly lost all possessions or the suffering of one of power who has been suddenly deprived of all power is the same as the suffering of these swine. Therefore, from ancient times, sages and saints haven't desired the wealth and fame that some human beings have desired, nor rejoiced at gaining wealth and fame, nor worried about losing them. The Emperor Shun, once in ancient times, as a lowly laborer farmed and made pottery, and when he came to the throne he was never arrogant nor abused his power. Gautama Buddha, who laid down his crown and leaped over the wall to escape his royal house in order to be enlightened to the Truth, never felt in any way attached to the throne he had given up. These examples illustrate the virtue of being indifferent toward wealth and fame, and the unyielding power which transcends happiness and suffering. Therefore, if

you are going to learn the Truth and the teachings of saints and sages, do not allow yourself to be tempted by a temporary comfort, pleasure, or power, but rather, be cautious to receive them. If you should accept them, be careful not to become attached to, nor be degraded by them. Then you will receive the real everlasting comfort, fame and power."

28.

The Great Master gave an explanation of the meaning of 'Being Contented with Poverty and Enjoying the Way': "In general, poverty means a lack of something. If a face lacks perfection, it is a face in poverty. If we are lacking in learning, it is called poverty of learning. When we are lacking in properties, it is called the poverty of properties. To be contented means to try to be satisfied with what we have and what we are. We will only make ourselves more irritable and increase our suffering if we are bothered by pre-ordained poverty too much, and struggle to escape from it unreasonably. But, if poverty is unavoidable, we must accept it with equilibrium, while taking pleasure in preparing for wisdom and blessedness in the future. One practicing the Law can usually keep one's mind peaceful, and is contented with one's share or what one is. This is because one knows the truth that all present poverty and suffering is transformable into blessedness and happiness in the future. Moreover, one's pleasure usually comes from constantly using one's mind in accordance with Truth, and from being able to enter into a real state of moral power which transcends happiness and suffering. All sages and saints, from ancient times, were well-versed in this principle and practiced it in their real lives. This is why they were able to enjoy their lives in poverty."

29.

The Great Master said, "One who wants to have all things in the world just as one wishes them to be is just as foolish as a person who builds a house on sand and wishes to live in splendor for thousands of years. Wise persons will be contented and grateful if only six-tenths of all things in the world satisfy them. They will also be thoughtful enough not to monopolize the things that please them, but to share them with other people. Thus the things that satisfy them will never become a cause of suffering, but their blessedness will be infinite."

30.

The Great Master said, "The little wrongs of human beings often result in greater crimes. You should reflect upon your own conduct now and then, and if you find even a slight wrong, try to correct it immediately. Orangutans in southern countries are too strong and quick to be caught by humans, but they like wine. To catch them, people make wine and put it where the orangutans frequent. When the orangutans pass the wine, they scorn it at first, but soon come back to it, sipping it a little. They pass it by again, then come back to sip some more. After they repeat this action many times, they will drink up all the wine and become drunk. Then people come and catch them easily. They only drank a little at first, but then took the whole bottle, and finally lost their lives or were caught. Likewise, human beings, if they allow themselves to commit a little wrong first, will find that the accumulated little wrongs will result in larger sin Karma which may destroy them. How careful they must be in their conduct!"

31.

The Great Master spoke with concern about some young disciples who were still groping in their studies. "Some of you study quite well at the beginning, but after a period of time become neglectful of your studies. On the other hand, some neglect to study at the beginning, but later begin to study well. As I have foreseen this, I have been instructing in a way adequate for each of you. My real concern, however, is for those of you who are

over thirty but still behave imprudently. You also must take this problem very seriously."

32.

When the Great Master was at Bongnae Cloister, rainy weather continued, filling a dried-up pond with water. Many frogs gathered there, producing countless tadpoles in the pond. Afterwards, when the rain stopped and the weather turned hot, the water in the pond began to evaporate and it did not seem that it would remain in the pond for more than a few days. The tadpoles, however, were wiggling their tails and playing around in the pond, knowing nothing about their fate.

The Great Master, seeing them, said, "This is really a pitiful sight. They are simply enjoying themselves cheerfully without realizing that the end of their lives is imminent. However, it is not only tadpoles, but also some human beings who are in the same situation. The wise know that the future of those who just consume their possessions without income, or who abuse their power without reason, is like that of the tadpoles in the pond where the water is rapidly drying up."

33.

The Great Master said to an assembly, "Today I am going to tell you of the most important ways to keep guard over your own mind and to protect your body. Listen to me carefully and let my words be the motto to be practiced in every trying situation. The motto is to have a sense of respect on every occasion. In other words, whenever, wherever, or whomever you happen to meet, or whatever you come to manage, you must have respect. If people act without a sense of respect, some complaint and resentment will undoubtedly arise even in the closest relationship, as between parents and their children, between brothers or between couples. We often see that people suffer from restraint and harm caused by situations and things of little worth. This is because people often behave recklessly, without respect, in close relationships and in unimportant matters. For example, suppose one is caught in the action of stealing a box of matches by the proprietor of a stationery store. Will the proprietor let the thief go without accusation because the matches are a trifling thing? Even a generous proprietor will accuse the culprit of the act, and if the proprietor is not so generous, then there will certainly be more serious consequences. This means that even something so trifling as a match has power to accuse or insult one. We may think that the desire to take the match has caused the accusations and blame, but the desire also has arisen from the mind lacking in respect toward the match. Even a senseless and trifling match has that much influence when it is not treated with respect. What, then, happens when a mighty human being is treated without respect?

Therefore, I tell you to have respect in your mind. If you meet everything with this mind of respect and practice right, you can make use of all things in the universe, and all regulations and laws in the world will protect you. On the other hand, if you conduct yourself imprudently, without proper respect, all things in the universe will become instruments which may bring you harm, and all regulations and laws will be like ropes which bind your conduct. You disciples, therefore, if you are going to keep your mind and protect your body from harm in this difficult world, hold this motto to your heart and practice it on every occasion."

34.

On a New Year's Day, the Great Master said to an assembly, "Today I received New Year's greetings from many people. People in mundane life return such greetings by entertaining people with food or gifts. But, in return for your greetings let me offer you a key to carrying out your lives safely in this troublesome world." Hence, he introduced an

instructive free verse written by an old sage, which read as follows:

Of value is pliability in the conduct of life,
And uprightness answers a disaster in life.
Speak in a tone of stammering,
And act timidly with the air of an idiot
Be more calm in an emergency,
Yet remember danger in your moments of calm.
Should you carry out your life as this verse is pointing.
Then as a man you shall be truly great.

And then the Great Master added another phrase at the end of the verse:

One who acts this way
Will enjoy a constantly blessed life.

35.

The Great Master, hearing his disciples arguing for and against articles in a newspaper, said, "You should not make comments at random concerning something that is not your own business. Those who have a true opinion are prudent enough not to criticize other people lightly. In reading newspapers, study carefully the cause and the effect of the happenings of good or evil, and take them as examples for your future life. For one practicing the Law, this is the most proper and truly profitable way to read the newspaper. In this way all laws can be used to brighten our minds. The newspaper is the very living sutra for those who read it with this spirit, and it will offer you chances to cultivate your wisdom and create blessedness in your life. But many who read a newspaper without this spirit merely sharpen the blade of criticism with their shallow minds and are apt to create misfortune. You should be very careful."

36.

The Great Master reproved Kim Nam-Chun for some of the things he had done, then said to Moon Jung-Kyu, "My reproof goes not to Nam-Chun alone. How do you react to it? When I reprove someone you should reflect upon your own deeds, and if you find the same wrongs in your own deeds try to correct them. If not, engrave the reproof on your mind as your future precept, and never make light of, nor laugh at, anyone who suffers from my reproof. The foolish always try to expose other people's faults, but are never prepared for the future. The wise, however, never have time to look at other people's wrongs, as they must reflect on their own faults."

37.

The Great Master said, "One who tries to establish something in the world often becomes the target of compliments or criticism. If you simply feel flattered or depressed by such comments, you are still like a child. If you believe in what you are doing, keep doing your work steadily with the power of your own will and do not listen to criticism from others. On the other hand, if your conscience is troubled with what you are doing, do not hesitate to give up the work as one gives up old shoes, and do not listen to compliments from other people. This is the method used by one practicing the Law who has self-ability in studying the Way."

38.

The Great Master said, "One carrying out one's work, before one has made any mistakes, acts with sincerity. But after one makes mistakes once or twice in the course of the work,

one becomes careless of one's original intention and suffers the consequences. This can be compared to being careful to keep one's clothes clean when they are still new, but becoming careless when the new clothes get dirty and wrinkled. How can one achieve things successfully in this way? One with steady faith and a great Law will never be discouraged by mistakes made in the course of work but will regard the mistakes as lessons in exploring the future. To such a one, a little fault will become a lesson leading to great success."

39. The Great Master said, "All people wish to receive benefits, but by their acts they deserve to receive harm; all wish to live in wealth and honour, but by their acts they deserve to suffer from poverty. All wish to receive compliments from other people, but by their acts they deserve to be ridiculed. Thus, all people by their acts often experience results contrary to their intentions, and this is because they have not learned about the course of happiness and suffering, nor practiced what they learned. You disciples, think hard about the reason. Make correct judgments, and by practicing the principle try to do your best not to make your wishes and acts contradictory to each other. Then your wishes will be achieved."

40.

The Great Master said, "Among people's occupations, some bring blessedness while others create harm. An occupation which is not only profitable to society, but which also makes our minds gentle, is a blessed occupation. An occupation which is not only harmful to society, but which also leads our minds into a wicked way, is a sinful occupation. Therefore, careful selection of occupation should not be neglected. Of all occupations, the best is the Buddha's work, which seeks to correct the minds of all sentient beings while leading them to a garden of happiness from a tormenting sea."

41. The Great Master said, "The prosperity or the ruin of a home depends somewhat upon the state of mind of the head of the family.

First of all, to make a home prosperous, the spirit of the head of the family must be faithful and diligent.

Second, all members of a family must be harmoniously cooperative in doing all things.

Third, an enterprise should not be started until enough experience or knowledge about the business is obtained.

Fourth, enlarge the enterprise, step by step, remembering the basic premise: start from a small thing and progress to the full-grown.

Fifth, consider how to utilize waste materials.

Sixth, have some other productive side-lines besides the main job, and keep a firm relationship between them.

Seventh, do not use funds recklessly before the planned goals of production are reached.

Eighth, even after reaching the goal, never try to gain excessive profits, and invest your funds in some other sound and reliable business.

Ninth, continually examine income and expenditures so that you spend your money properly and keep from being wasteful. If you do your best to control your home economy in this way, you will naturally become wealthier. This advice will also be helpful for training our minds."

42.

The Great Master said, "A home is like a nation in reduced size, and a nation is a gathering of homes. A home is like a small nation and at the same time is a basic unit of a large country. Therefore one who is able to manage a home perfectly may rule over a

society or a nation well. Furthermore, if each member of a family can manage a home well, a nation will naturally be governed in an orderly manner. Therefore, the head of a home should recognize that one's role or obligation as the head is an important and great one."

43.

The Great Master said, "There are some requirements for establishing a model home.

First, all members of a family must have a religion which is worth believing, constantly reaffirming their lives with a new mind.

Second, the head of a family should have virtue, wisdom and moral practice in order to control the family.

Third, the head of a family must put emphasis on the education of the family, becoming a model in learning and in deed.

Fourth, all members should be diligent and must continuously check income and expenditure so that even a small amount of money will be saved.

Fifth, they should try to avoid having an occupation which takes life from living things or deadens the feeling of the human spirit. They should not abuse their official authority, threatening the property of other people or causing them grief.

Sixth, economic independence between a couple should be practiced as much as possible, and each should cooperate to make the society and the nation, as well as their home, wealthier.

Seventh, the head of a family must faithfully fulfill obligations and duties to society and the nation, and especially should cooperate fully with educational and religious institutions and with institutions where dependents are protected.

Eighth, children should be taught morality as well as science, and should serve the nation, society, or a religious order for some considerable period after they have finished their education.

Ninth, the head of a family should not leave excessive property for children to establish a foundation for their livelihood, but should contribute to public institutions such as the nation, the society and the religious order.

Tenth, in order to restore spiritual or physical strength consumed through the trials and tribulations of life, it is necessary to have recreation several times a month."

44.

The Great Master always warned pregnant women, "Never allow your mind to become hard. Never use harsh words. Never act unrelentingly." He especially prohibited them from taking the lives of living things, saying, "While a fetus is still in the mother's womb, the spirit of the unborn baby is developing. Therefore, it is in this period that the mind, words and behavior of a mother will easily have effect upon the future character of the baby. In this period, the pregnant mother should conduct herself most carefully."

45.

The Great Master said, "There are four ways for parents to teach children. The first is called Teaching through the Mind.

First of all, have your children follow after their parents' minds and keep their minds righteous, gentle and placid through religious faith.

The second is Teaching through Action. The parents themselves must first practice and conduct themselves reasonably, so that their practice and conduct naturally become the model for their children.

Third is teaching through Word. This is a way to teach children by explaining to them the many wise dicta and the exemplary conduct of Buddhas, Bodhisattvas, sages, saints, and great and far-sighted persons, and it is a way of leading children by giving them reasonable explanations for Facts and Principles.

The fourth is Teaching through Strict Dignity. This teaching is not to be used often, and only on thoughtless children. Therefore, in teaching children at home, as they grow from infancy to adulthood these four ways of teaching may be of great help for parents in educating their children to be good."

46.

The Great Master said, "In teaching children, first, parents should be an example for the children of how to respect their elders and how to guide younger people. If parents themselves are disrespectful or undutiful to their own parents, or act in any unreasonable way before their children, they will lose their dignity and their influence upon the children. Second, parents should behave with propriety before their children. If the children do not hold reverence toward their parents, the parents will have difficulty in controlling the children property. Third, parents should be affectionate to their children while keeping their propriety. If parents are only serious and show no affection or love, the children will never respond truly to the parents. Fourth, parents should be trustworthy and keep their word at all times. If the children lose confidence in their parents, the instructions of parents will not be observed strictly. Fifth, proper and reasonable praise or reprimand is necessary. If children are praised or reprimanded improperly, parents will not be able to guide them into a true self-awakening. Sixth, parents should inspire right faith in the minds of their children. Children without faith will be easily trapped by temptations in the course of their growth. Seventh, parents should encourage their children to cultivate public spirit from early childhood. Otherwise, a sprout of selfishness will start growing naturally. Eighth, parents should keep their children from criticizing or slandering other people, or else their attitude will become imprudent and cause a disaster by misusing their mouths. Ninth, parents should train their children to refrain from accepting even a trifling thing unjustly. Otherwise, their impudent habits will be rooted deeper."

47.

The Great Master said, "People in their childhood usually inherit the spirit of their parents by hearing and seeing what their parents do. For the sake of those children, parents should be careful in the selection of their occupation and should try to tread the right path."

48.

The Great Master, on the occasion of a memorial ceremony for all the parents of Won Buddhist devotees, said, "In our Order we give the honorable title of 'Parents of Devotees' to those who consecrate their beloved son or daughter to our great Buddhist work, and in order to honor their great contributions, we observe this memorial ceremony for them - In general, today as well as in the past, the minds of human beings have been filled with selfishness, and very few people have benefited other people spiritually, physically, or materially. Parents also have usually forced their children to limit their service only to the home, in spite of their great capability, wishing only that their children take care of them. The 'Parents of Devotees,' however, transcend all such selfishness, and disregard their own luxuries and comforts in consecrating their precious sons and daughters to this great universal task. This is truly a deed of a compassionate Bodhisattva. We are to admire and honor the spirit and contribution of these 'Parents of Devotees' forever, and must follow after their purpose, establishing our real personality, so that we can forever serve the public benefit wherever we happen to be."

49.

At Bongnae Cloister the Great Master, being informed that his mother was ill, hurried home and took care of her. After a while the Great Master said to his brother, Tong-Kook, "As a teacher of morality, how could I be indifferent to the condition of our mother? At present,

however, I am not in a position to nurse her as much as I want. As you know, those who follow after me and want to learn have grown to quite a number so far. If I do not look after them, they will have much trouble in their lives and all my work now under way will meet serious frustration. As this is my situation, please nurse our mother with all your heart on behalf of me. It will help me to be relieved from the sense of guilt of not offering filial piety and you will become qualified as one of the great founders of this moral Order." He also consoled his ailing mother, "The life and death of human beings depend upon the will of Heaven. Mother, be relaxed and keep your mind always serene and concentrated." Having said this, he resolutely returned to the hermitage and devoted himself to his work of saving people."

50.

One of the disciples asked, "Are we supposed to be economical in the observance of all occasions such as coming of age, marriage, funeral and ancestral worship in our Order?"

The Great Master answered, "We should keep from excessive expenditure in all ceremonies; but merely being thrifty, without any purpose of contributing to the public welfare, would be contrary to the spirit of reformed ceremonies in our Order. In regard to a marriage ceremony, especially, it marks a new life for a couple. So it is more proper to save the expense of the ceremony and use the money for establishing a fund of livelihood for the new couple. A funeral ceremony marks the end of a life and it will be reasonable to observe it in a way proper to the contribution of the deceased and with all sincerity rather than needless expense."

51.

When the Great Master was watching children playing, two of the children started quarreling over the ownership of a small thing and finally came over to the Great Master and asked him to solve the problem. They suggested that another child tell him about it. The witness, however, thinking that it had nothing to do with his interests, said that he knew little about the argument. The Great Master, after solving the problem, said to his disciples, "Even children will quarrel or fight against each other for a thing that is related to their own interests, but not for a thing that has nothing to do with them. Such being the case, how can we expect people to work for other people's sake with disregard for their own interests? Therefore, those who dedicate themselves to work for the public's sake, keeping away from their own profits or power, deserve to be respected by the public. Moreover, those whose minds are thoroughly intelligent and civilized cannot but work for the public's sake."

52.

The Great Master said, "Admiral Lee Soon Shin controlled his mind in accordance with the Truth. When he was a man of high rank he never became arrogant, but shared the moments of life and death, happiness and suffering, with all his sailors in wartime. When he was deprived of his power and degraded to a mere groom for horses, he never bore a grudge nor became discouraged, but did his best to feed the horse well, occasionally saying to the horse, 'Although you are a mere animal, you also must dedicate yourself to protect our country at this moment of national crisis, as you have been fed by this country.' He also conceded to other admirals the comfortable and honorable role, and took upon himself the hard or unnoticed work. He was loyal to those above him and did his best for those who served under him. Thus he deserves to be called a sacred admiral with wisdom and virtue, and to be a model for those who intend to serve a nation or the world."

53.

The Great Master told Yoo Hoh-II to read the introduction of the Chinese book Shu Chuan to him. When he read the phrase, "The two emperors and the three kings are those who kept their minds. But King Chieh of Hsia and King Shou of Shang are two who lost their minds," the Great Master said, "This phrase will be a great key point in the future. One who loses one's mind by being covetous of only wealth and power will not only ruin one's home and oneself, but, if one is the leader of a nation, will extend the disaster over the nation and over the world. Therefore, you should not grasp for wealth and power, but should keep your original mind by leading your life with proper food, shelter and dress which are adequate for your own situation. Then you will be safe from danger in any disorderly times, and you will be the first to be blessed by fortune from Heaven and Earth."

54.

There was a wealthy man who contributed some money and grain to a poor neighbor suffering from a bad crop, but who wanted always to be admired for his virtue. The villagers, after a conference, erected a monument to him. The man, however, was not satisfied with the small monument and built himself a larger monument and a magnificent monument house, spending a large amount of money. The villagers thought it ridiculous, and they criticized and laughed at him. Kim Kwang-Seun, having heard about this, reported it at a discussion meeting. The Great Master, listening to it, commented, "This is the very sutra warning people who seek fame compulsively. This man erected his monument and monument house to ensure a wider reputation, but instead degraded and hurt his own former reputation. Ordinary people bring disgrace upon themselves by seeking after fame, while wise men naturally win great honor only by performing their roles without any special effort to gain fame."

55.

Lee Choon-Poong asked, "The other day my son was seriously frightened in the mountains by a bullet accidentally shot at him by a hunter. Suppose the shot had been fatal to my son. I can't decide how I should have behaved in such a case."

The Great Master said, "Tell me just how you thought about it."

Choon-Poong answered, "As we have laws to take care of such things, I would report the incident to the proper authority, expressing my feelings as a father."

The Great Master then asked Song Chuk-Byuk the same question. He answered, "As everything happens according to the basis of the Truth of Cause and Effect, I will regard this case also as a result of Cause and Effect and will try to settle everything as if nothing happened."

The Great Master then asked Oh Chang-Keon, and he answered, "If I were not studying Buddhist Truth, I would ask the law to punish him; but I will accept the situation as fate."

The Great Master concluded, "Your three opinions have not hit the middle way. Nowadays, we are expected by law to inform the authorities concerning any birth or death. In particular, the one who happens to discover an accidental or unexpected death is supposed to report it to the authority concerned, even though one is a complete stranger. Needless to say, the same is true if the discoverer happens to be the father. Therefore, I would inform the authorities concerned giving all the details immediately, as a member of a nation or as a father, and trusting the enforcement of the law to deal with the accident."

56.

One day the Great Master, listening to an historical novel being read, said, "Too often, novelists or writers overemphasize the psychology and conduct of rascals and wordly-minded people who appear in history, in order to provoke the reader into excitement, creating a far more wicked scoundrel than the real character was. This will also become the seed of a bad relationship between the living and the dead. Therefore, you disciples, be very careful not to exaggerate the facts in describing histories of dead people or in criticizing the conduct of living people."

57.

One day the Great Master, reading the Nam Hwa Sutra, saw a phrase which said that Confucius himself had tried to deliver Do Chuk but came back in vain after being seriously insulted by him. The Great Master said, "Confucius is a great sage. He showed the principle of deliverance by trying to deliver Do Chuk at the risk of all dangers and insults. However, along with the changes of time, the ways of deliverance become different. In the deliverance of people today, you should try to make people want to be good naturally, by showing them what the outcome of being good is, rather than trying to persuade them through words. This is because nowadays, in general, people persuade other people to be good without practicing good themselves, and finally drive themselves into hypocrisy. Therefore, in these times, people who use words only as persuasion are not to be trusted. This is a different expedient from that of Confucius, who attempted to deliver Do Chuk by encouragement through words. Whether we attempt to deliver the world through words or by showing people examples first, the original purpose is the same - The expedients have become different along with the change in the times."

58.

One day the Great Master commented upon the enthronement of King Wu of Chu (in China), who dethroned the former King Chou and subdued the country. "If I had been in the circumstance of King Wu, it might have been unavoidable to expel Chou for the sake of the people, but I would then have conceded the throne to a virtuous person. However, if a virtuous person who deserved to be enthroned could not be found, and all people insisted that I should take the throne, I would have no choice but to take it."

59.

A man who had come back from a sightseeing trip to Mt. Diamond said to the Great Master, "While I was traveling around the mountain, I saw a man who was able to call or send away crows or snakes at his own will. It seemed to me that he was a man truly enlightened to the Way." The Great Master answered, "A crow must flock together with crows and a snake must join with snakes. Why should a man enlightened to the Way be among crows or snakes?" The man asked again, "Then what kind of person is truly enlightened to the Way?" The Great Master answered, "One truly enlightened to the Way treads only the path of humanity and lives among human beings." The man asked another question: "Doesn't a man enlightened to the Way have any distinguishing traits?" The Great Master answered, "No, he doesn't." "How, then, can we know one enlightened to the Way?" the man asked. The Great Master replied, "Until you yourself become enlightened to the Way, you will not recognize one who is enlightened to the Way. A good speaker of foreign languages can recognize another good speaker of foreign languages. A good musician can tell another good musician. Therefore, it is said that we can know a person after we achieve equality with one."

Section Five

On Cause and Effect

1.

The Great Master said,

"The Truth of the universe goes round and round without birth and death. Therefore, to go is to come, to come is to go, to give is to receive, and to receive is to give. This is the everlasting Way that shall never change."

2.

The Great Master said,

"According to the principle of the rotation of the four seasons in the universe, all beings pass through birth, old age, illness and death. According to the Principle of the alternation of Negative and Positive Forces in the Universe, Yin and Yang, human beings are rewarded for their deeds, either good or bad, according to the Principle of Cause and Effect. Though winter is the time when the Negative Force appears to be greater, the Positive Force is still contained in it, and as the force gradually gains in strength, spring and summer come. And, though summer is the time when the Positive Force appears to be greater, the Negative Force is contained in it, and as the force gradually gains in strength, autumn and winter come at last. Likewise, human beings are either strong or weak, and are interrelated with each other. According to their good or evil deeds, they will be progressing or retrogressing, and will either be in mutual accord or in conflict as a result. This is the Principle of Cause and Effect."

3.

The Great Master said,

"As plants live with their roots set in the earth, in the right season the seeds or roots that have been planted will sprout and grow. As sentient beings live with their roots set in Heaven, once we think, move, or speak all the Karma seeds are thereby planted in the void of the Dharma world of the universe, and the result of each act will reap good or bad. How, then does anyone dare deceive human beings or Heaven?"

4.

The Great Master said,

"The rewards and punishments that are given by human beings, since they are given with a conscious mind, are seldom correct. However, the rewards and punishments that are given by Heaven and Earth, since they are given with unconsciousness, are right according to the Truth. The Truth, being so capable and omnipresent in the universe, responds correctly to good and evil deeds. How could one deceive it and be free from the fear of retribution? Therefore, enlightened people consider the reward and punishment given by the Truth greater and more important than the reward and punishment given by human beings."

5.

The Great Master said,

"Try not to curse or condemn anyone behind his back. Since there is an invisible stream of communication of spirit through the universe, if you have cursed or condemned a person even once in his absence, communication takes place and the seed of mutual conflict is sown. Likewise, if you have thought well of a person and praised him even once without his knowledge, communication takes place and the seed of mutual prosperity is sown. These seeds will in time bear bad or good fruit respectively. An earthworm and a centipede have energies of mutual conflict, and therefore, if their skins are burned together, we can

clearly observe that the two energies repel each other and one of them retreats. This shows us that energies of mutual conflict or accord respond to each other unfailingly."

6.

The Great Master said,

"As the weather is sunny and bright at times, but becomes cloudy and gloomy at other times, so are the human spirit and our environmental circumstances favourable at times and the opposite at other times. This is nothing but phenomena based on the Principle of Cause and Effect, and those who know the principle will take change calmly, as does Heaven and Earth; but those who are not aware of the principle are likely to waver in their minds, losing themselves midway between joy, anger, pleasure, and sorrow, and therefore remain eternally in this tormented state."

7.

The Great Master said,

"What has been given to others out of benevolence will return as benefit, and what has been taken from others out of malice will be taken away by malice. The retribution may be multiplied or diminished according to the progressing or retrogressing steps that the others are taking in their religious lives, but retribution can never be completely washed away. Even if the other person has no intention of retaliating, punishment comes in a natural way, and therefore no one can receive blessedness or punishment for others or give his share of blessedness or punishment to others."

8.

Cho Jeon-Kwon asked the Great Master,

"Since Buddhas must never have committed wrongs throughout their lives, they are not to suffer from anything while living, as a reward. On the contrary, however, the ancient Buddha suffered from many difficulties in his day and the Great Master, since the establishment of this Order, is also suffering a great deal from unreasonable surveillance by the authorities, and from difficulties in guiding the minds of people in our Order. This is quite incomprehensible to me."

The Great Master replied,

"I have been making efforts to keep from committing wrongs for quite a long time. However, my sufferings seem to be a form of revenge by the wicked and evil spirit which I had unconsciously suppressed in my activities of deliverance through many lives." He continued, saying, "Even a mighty Buddha who delivers all sentient beings compassionately with right Dharma is unable to counterbalance good and bad Karma. On the other hand, even the merit of a worthless person cannot be cancelled by wrongdoing. The mighty Buddhas and Bodhisattvas may only shorten the periods of suffering from the retribution of their Karma; they will never be able to cancel it entirely."

9.

A man asked the Great Master,

"If one practices the Way wholeheartedly, can one be free even from one's destined Karma?"

The Great Master answered.

"It will be difficult to be free from destined Karma all at once, but one may find a way to become free of it gradually. If one practicing the Law is aware of the principle in the changes of the Six Paths and the Four Forms of Birth, refrains from committing evils, and accumulates good deeds every day, one will naturally be closer to doing good and farther

from following evil ways. Even if someone tries to retaliate against me as a result of my wrongdoings, if I face that person with Dharma mind, with no intention of further retaliation, this conflict of Karma between the person and myself shall cease. Even if you have to suffer from some bad consequences, consider the complete emptiness of your own Nature in which no sin Karma exists, and reflect on your past wrongdoings and try to rectify them. With such a mind state, all the past sins may melt away like the snow melting by the fireplace.

This is the way to diminish the destined Karma spiritually. Or, if you practice moral training successfully, you will always be progressing upward in the course of treading the Six Paths. Accordingly, thus becoming stronger than others, you will be receiving just a little compensation from the weaker ones. And as you are accumulating virtuous deeds in the universe, the universe protects you wherever you happen to be, therefore, evil finds it difficult to have an effect on you. This is the way to lighten the destined Karma by great power."

10.

Seeing a disciple suffering from another's insult, the Great Master said,
"Be tolerant when the chance for retaliation arises, for then the conflict of Cause and Effect shall cease. If you try to seek revenge from others they may do the same in turn, and the mutual conflict may never cease."

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11.

When a member who was in conflict with her husband and hated him wished never to be reconciled with him again, the Great Master said,
"If you want nothing to do with your husband, discard both your love and your hatred and face him with a natural mind."

12.

When the Great Master was in Bongnae Cloister and heard the scream of a hog shot by a hunter, he said,
"When one thing profits, another thing is sacrificed."

And he added,

"As I saw the hog killed today, I could imagine what the hog must have done in the past; as I saw the hunter kill the hog. I could imagine what the hunter would face in the future."

13.

The Great Master said,
"When one commits sins with one's body, mouth and mind, one is repaid by various means. Here are some examples. If one hurts the feeling of others by saying untrue things, one will be sick with stomach pains in one's future life. If one is nosy and likes to spy on others, one may be born as an illegitimate child and be received with humiliation. If one likes to expose the secrets of others and to embarrass others in public to the extent that they blush, one will be born with ugly defects on one's face and have to live a life of humiliation."

14.

A disciple asked the Great Master,

"For what kind of sin Karma might one be killed by lightning?"

The Great Master answered,

"The reason that one is killed instantly by lightning is that one's sin might also have been caused by hurting many people in a manner like that of lightning. For example, if one was in a position of political or military power, one might have misused the power and killed or hurt many people by various means."

15.

When the Great Master was supervising the construction of a Temple of Won Buddhism in Seoul, he heard the laborers say to one another that one cannot succeed by one's own effort without some unknown help, and he said to his disciples afterward,

"Generally speaking, we human beings do receive some unknown help or hindrance in our lives. Ignorant people may believe that God, Buddha, ancestors or ghosts are responsible for sending these, but the wise person knows that everything is caused by the effects of one's own body and mind, and whatever one receives now is the result of one's actions in the past. Whatever one is doing now will have its result in the future, and there is no result without a cause. Therefore, stupid people seek only for wealth and glory unreasonably, and forcibly reject poverty and distress, while a wise person will receive with tranquility whatever blessedness or punishment one has caused in the past, endeavoring constantly to cause future blessedness and happiness. In so doing, one sows the seeds of limitless merit everywhere in the universe so that the source of blessedness will never cease at any time or in any place."

16.

The Great Master said,

"The most urgent thing is not necessarily teaching people the numerous scriptures or encouraging goodness, rather, it is more important to let them be aware of, and believe in, the Principles of No Birth and No Death, and the Truth of Cause and Effect."

17.

The Great Master said,

"An ordinary person may be envious with greed when other people are blessed, but one will be taking a nap during a chance to create blessedness. This resembles a farmer who wishes to harvest much without working hard. If the farmer does not sow in spring, there will be nothing to harvest. This is the Principle of Cause and Effect and it applies not only to farming."

18.

The Great Master said,

"One who does not cause goodness will never realize a better life in one's future lives. This may be compared to the fact that, in the present life, even though one may wish to live in a large expensive house, it is impossible to do so if it isn't one's own house. Look at Kong-Chil. When he gets off the train at Iri he must pass modern houses in order to enter his shabby home. This is an example of how one receives according to one's own past deeds."

19.

The Great Master said,

"Only the deserving person may enjoy great blessedness continually. If an undeserving person happens to have received blessedness, that person may lose it or somehow cause a

disaster as a result of it. Hence, a wise person knows how to cause, keep, and utilize blessedness, and no matter how great the blessedness may be, can keep it forever."

20.

The Great Master said,

"Stupid people value honor highly and try to show off to the public with undeserved honors, but they do not realize that it is the cause which will harm them in the long run. The principle is that deserved honor is revealed naturally even if one tries to conceal it, while undeserved honor is never recognized no matter how hard one tries to reveal it. Therefore, the honor that was gained through words without real, deserved deeds is likely to be destroyed through words, and the honor that was gained by trickery will not only be destroyed by trickery, but it may also bring contempt upon the deserved honor that was originally gained through one's deserved achievements. This may mean even the loss of life and property in a serious case. How can one risk not being careful?"

21.

When a beggar asked Kim Ki-Chun to accumulate blessedness by being charitable to him, Kim asked the beggar,

"If I am able to be charitable to you, do you have the capacity to bless me?"

As the beggar was silent, Ki-Chun said,

"Stupid people often beg others to create blessedness for them, but such an attitude will do nothing but cause further sins."

Hearing this, the Great Master said,

"Ki-Chun spoke the Truth. People like to receive blessedness, but few people cause blessedness and though people dislike to be punished, they do things deserving of punishment, and therefore more people live in suffering than in happiness."

22.

The Great Master said

"If one indulges in all kinds of bad deeds and doesn't control oneself, other people will try to punish one, but if other people are not able to punish one, the Truth surely will. Since a wise person refrains from evil deeds even before others prohibit them, and since the wise person may often accept others' advice before the Truth prohibits an action, the wise one is at peace and never afraid of having bad deeds revealed."

23.

The Great Master said,

"Those of you who abuse a little power with little craft, do not try to deceive and harm the public, thinking them to be foolish. The collective mind of the public shall be the mind of Heaven; the collective eyes of the public shall be the eye of Heaven; the collective ears of the public shall be the ear of Heaven and the collective mouths of the public shall be the mouth of Heaven. You cannot deceive or harm the public, thinking that they are foolish."

24.

A fierce dog, who lived in the vicinity of the Headquarters of Won Buddhism, died after being bitten by a neighbor's dog, and the Great Master said,

"That dog, when he was young, possessed a fierce disposition and ruled over other dogs in the vicinity, but time came for him to be affected by Cause and Effect and to die in a miserable manner. This example should be a warning to those who abuse power, and

therefore one should not ignore the implications, dismissing the example simply by saying it is a dog's case."

The Great Master also said,

"We can also know the stage to which people are progressing or retrogressing through the use of their minds. That is, the progressing person with a gentle and good-natured mind does not harm other people, but gets along well with everybody and remains humble while extolling others. That person likes to study and learn, believes ardently in the Truth, is always trying to train the self, likes to see other people promoted and encourages the weak in all possible ways. On the other hand, the retrogressing person with a wild mind will not be able to contribute benefits to other people. That person comes into conflict with everyone, is conceited, looks down on others, dislikes learning and neither trains the self nor believes in the Principle of Cause and Effect. That person cannot tolerate seeing others promoted and tries to put others down in all possible ways."

25.

The Great Master said,

"If one indulges in doing evil deeds and is talked about by many people, one's future becomes dark. For example, the man who abused his power as a county chief by robbing people of their property and lives was cursed and talked about by a great many people. And, as if the talk were the very seed and cause, in his later years he fell into a miserable condition which indicated to other people that he was being punished. Public opinion is surely to be dreaded."

26.

The Great Master said,

"Among the numerous sins that ordinary people commit recklessly, there are five major sins to be feared. The first is misleading the spirit of the public without knowing the right principle. The second is discouraging the crowd from believing in the Principle of Cause and Effect so that they do not produce good Karma. The third is to curse the wise and righteous and to be jealous of them. The fourth is mingling with and helping evil people. And the fifth is hampering belief in the great Law of right religion, harming the progress of such a religious organization. If one keeps committing these sins, one will not be delivered from the Three Evil Paths."

27.

The Great Master said,

"There are three most dreadful sins in the world: the first is injuring others by declaring that they have committed sins merely from one's own suppositions, the second is alienating intimate acquaintances out of envy and the last is misleading innocent people with evil genius. If one continually commits these sins, in retribution one may become blind, dumb or lose one's mind."

28. The Great Master said,

"There once was a Buddhist master of a meditation sect whose temple was wealthy with sufficient alms and many disciples. But he used to support one of the disciples separately with the profits from some fruit trees he raised by himself.

When the disciples asked him the reason, he said,

"I am supporting him in order to lighten his debt incurred because he had not done anything of service for other people in the past, and because in his present life he was not born a man who can bring profit to others. Furthermore, if in his present life he was being

fed by offerings that were meant for the welfare of the people, he would have to repay it with hard work in many future lives although the debt arose only in his present life. Therefore, because of my affection for him as his teacher, I raise these fruit trees to support him myself.'

The master's deed is a great example for those of you who live a public life.

You should pay attention to this example and realize that you may have offerings from people if you deserve to receive them by serving the public either mentally, physically, or materially. But if you are taking care of only yourself, you shall incur great debt when you eat out of public offerings and will have to pay it back with hard work in your future lives. Generally speaking, however, those who love others prefer not to be offered gifts, while those who care only for themselves like to receive them. One must be very careful at all times so as not to become someone who is in debt to the public."

29.

One day when Choi Nae-Sun invited many members to dine at her place, the Great Master joined his followers. Afterwards he said,

"When a person does a good deed, the manner in which one is paid back is not necessarily of the same proportion or kind. Reward depends not only on the amount of the material offering, but also on the depth of the person's mind and on the ability of the other party to give a reward.

For example, there was a farmer who took three officials over a flooded river. Later, when the farmer was receiving rewards from them for this favor which had been done on the same day, at the same hour, and with the same labour, their methods of reward were all different in accordance with their positions and abilities. Although this may be a simple story which happens in our actual life, in reality it illustrates the unchanging principle of how our good deeds are returned through the past, present, and future."

30.

When the Great Master was in Yungshan, a young man who had led a life of debauchery came to see him and swore that he would become a decent human being as a disciple of the Great Master, often confessing all his past sins. Soon after, the Great Master happened to take a trip of several months duration, and during that time the young man returned to his old habits and dissipated his family property through wine, women and gambling. When the Master returned to Yungshan, the young man felt ashamed and tried to avoid the Great Master. But one day he unavoidably came across the Great Master on a path.

Then the Great Master asked,

"Why is it that you have never come to see me?" The young man answered, "I am sorry. I beg your forgiveness."

The Great Master replied,

"What are you sorry about?"

And the young man answered,

"What I swore to you before has resulted in nothing but deceiving you, a saint. Please forgive my sins. "

The Great Master said,

"You have been careless all this time and have lost your family property and are in great trouble. If I were to receive retribution for your deeds, you could be sorry for me and would need to apologize or avoid me. But the truth is that you have deceived yourself. Therefore, do not try to avoid me, but try to control your own mind from now on."

31.

When the Great Master was in Yungshan, he took a walk one day by a vegetable field. There was a manure pit nearby and all kinds of insects were breeding in it. Just then a mouse came along and ate the insects. The disciples commented, "That mouse often comes and eats the insects like that."

Then the Great Master said,

"He might enjoy eating the insects now, but in a few days, he will be eaten by the insects."

The disciples did not quite understand, and asked,

"How could the Principle of Cause and Effect work so fast?"

In a few days, however, the same mouse fell into the manure pit and began to decay while all kinds of insects gathered to feed on it.

Then the Great Master said,

"You seemed to doubt what I said the other day, but I said it judging only from the circumstances. At that time, the pit was full of manure and the mouse was free to cross it and eat the insects. I knew, though, that farmers would pail out the manure to be used in the fields. Then the mouse, who used to cross the pit freely, would step into it carelessly and couldn't help but be drowned. Of course, then he would be eaten by the insects."

He continued, saying,

"It is the same with human beings in that we receive retribution for good or bad sooner or later according to the nature of the causes."

32.

When Kim Sam-Mae-Wha was slicing meat in the kitchen, the Great Master asked. "Have you ever seen the Hell of Knives Mountain?"

She answered,

"No, I have never seen it."

Then the Great Master said,

"The meat on the chopping-board now may be said to be on the Hell of Knives Mountain. It has already been torn into thousands of pieces by axes and knives before it is distributed to each home. It will be cut into pieces again with thousands of knives at each home. What a dreadful thing the Hell of Knives Mountain is!"

33.

The Great Master said,

"In the past, there have been many people who lived comfortable lives even for their generation in spite of their deceitful and evil minds; but in the future such people will find it difficult to live comfortably even for one generation. Before their death, people will receive most of the retribution for whatever they have caused during their lifetimes. Therefore, as the world becomes brighter, those with truthful and virtuous minds will find everything truthful and virtuous and their futures will be bright and hopeful, but those with deceitful and evil minds will find everything deceitful and evil, and their futures will darken and be without promise."

Section Six

Answers to Questions

1.

The Great Master, attending a monastery discourse, listened to his disciples who were discussing the brightness of Heaven and Earth, and said, "Do you think Heaven and Earth have consciousness?"

Lee Kong-Joo answered, "Obviously they have consciousness."

The Great Master said, "How do you know this?"

Lee Kong-Joo answered, "If one does good, blessedness naturally returns to one, and if one does evil, naturally one will be given punishment. Accordingly, these reciprocal processes have never been incorrect. And if it were not for the consciousness of Heaven and Earth, there would not be such a distinction of blessedness and punishment."

The Great Master answered, "Then, give an example which can prove the ability of Heaven and Earth to distinguish all things so that everyone may comprehend it."

Kong-Joo said, "Through your teachings everyday I have come to believe it firmly, but I find it difficult to prove it by reason."

The Great Master said, "A profound state of Truth is neither comprehensible nor, even after we are enlightened, is it provable. Now, in a simple way, I will try to illustrate its proof. You disciples, in the light of my explanation, attempt to gain insight into this state which is difficult to explain. Generally, people think of the Earth as being without feeling, for it remains silent and motionless. However, in fact, the Earth proves itself very clearly to be responsive with correctness and subtlety. In farming, if we sow a seed, the Earth never fails to grow the seed. In the place where we sow a red bean, the Earth responds with a red bean. If carefully tended, it responds with an abundant harvest. But with less care, it gives a poor harvest. Also, when it is tended incorrectly, the loss of the crop is its response. Thus the Earth is able to distinguish correctly the kind of seeds and the method of farming. Someone listening to this reasoning may say, 'A seed grows merely because it has an element of life in it, and because people take care of the seed. The Earth is merely soil for roots.' We know, however, that without the response of the Earth the seed would never grow. If the Earth did not respond, the laborious work of sowing and fertilizing would be useless. Moreover, anything that has its roots in the earth will not be able to exist without its response. Therefore, the Earth has power to dominate all things, influencing the life and death or prosperity and decline of all things. This power does not belong only to the Earth, but to Heaven, as well. The Earth and Heaven are not two but one. The sun, moon, stars, winds, clouds, frosts and snows; all these are the works of one Spirit and one Reason. Therefore, the good and evil conduct of people, no matter how they try to keep it secret, is known and it cannot avoid being required. These are the proofs of the consciousness and of the bright power of Heaven and Earth. The consciousness of Heaven and Earth, however, is different from the senses of joy and anger or pleasure and sorrow in human beings. This consciousness functions without thought or notion, but it is just, perfect and unselfish. Those who know this dare not go against their conscience nor commit sins in any trying situation, being afraid of the brightness of Heaven and Earth. Furthermore, those who embody the consciousness of Heaven and Earth may acquire an

immeasurable and pure consciousness, and will be able to exercise the power of Heaven and Earth at their will."

2.

The Great Master asked his many disciples,

"When one cherishes an evil thought in one's mind or commits a sin, even in secrecy, and feels ashamed of all things in the universe, what is the reason?"

Lee Won-Hwa replied,

"Even a secret act cannot escape being noticed by all things in the universe. It is like the human body which clearly recognizes even a tiny insect crawling on a part of the body. Likewise, even the smallest evil done by a person will naturally be noticed by all things in the universe. This may be the reason why people feel ashamed of themselves after they commit even a secret sin."

The Great Master said,

"You spoke fairly well, but I will explain further. For example, one scheming an evil plot does not think that anyone is aware of one's secret intention. However, one will soon follow one's evil intention and consequently expose what was secret to the world through one's conduct. Therefore, even for a concealed sin, one will feel ashamed of oneself. If people want to know other people's concealed intentions, they need only wait until they emerge through their conduct, and it is therefore not necessary to try to inquire beforehand."

3.

One of the disciples asked the Great Master,

"Eastern theory says that Heaven revolves and the Earth is motionless, and in Western theory they say that the Earth revolves and Heaven is motionless. Venerable Master, please pass judgment upon these two conflicting theories."

The Great Master said,

"These two theories were discussed a long time ago. Besides, there are many other theories. If I were to comment on it briefly, I would say that originally Heaven and Earth were not separate. Therefore, their movement and immovability are not separate things. When we regard Heaven and Earth from the point of view of movement, both are moving; at the same time, when we regard Heaven and Earth from the point of view of immovability, both are motionless. This can be compared to one whose spirit and body are inseparable in Motion or in Quietness. When the spirit of Heaven and the body of Earth are interrelated and are constantly rotating they will produce harmony between themselves. If we are to distinguish what is primary and what is subordinate of the two, the spirit is the primary and the body is subordinate and follows after the spirit. This is the perpetually unchangeable principle through eternity."

4.

Seo Dae-Won asked,

"The ancient Buddha said, 'In the period of Destruction the world will be destroyed by fire burning Heaven and Earth.' Please tell me if we should believe this?"

The Great Master answered, "It is true."

He asked again, "If Heaven and Earth are burnt to destruction, will the present Heaven and Earth perish entirely into nothing and a new Heaven and Earth be recreated?"

The Great Master answered him, "The meaning of the burning of Heaven and Earth does not refer to the destruction of Heaven and Earth at one time. It is just like the incessant rotation of birth, old age, illness and death of human beings: while some are coming into the world, some are getting old, some are getting sick, and some dying. Thus, in Heaven and Earth the principle of formation, existence, decay and voidness are in operation everywhere. At this very moment, some parts are in the course of formation, some parts exist as they were, some are decaying, and some parts remain in voidness. This is the constant rotation of Burning Heaven and Burning Earth."

5.

Seo asked again, "The ancient Buddha said that there are 'Three Thousand Great Thousand Worlds.' Can it be true?"

The Great Master replied, "They really exist. However, these worlds are not to be thought of as having been outside the sphere of this world only; rather, this refers to the manifold divided worlds established inside the sphere of this world as well, and if we were to count them, the number 'Three Thousand Great Thousand' would be too small."

Seo again asked, "Present astronomy says that there are more worlds bigger than ours in this universe. What does this mean?"

The Great Master said, "The words of Buddha will be accepted in different ways according to the view of the interpreter. Although there are various theories on this subject, some day in the near future an enlightened great scholar will prove my words. Anyone who believes me need not allow themselves to doubt my words again."

6.

Seo Dae-Won asked again, "It is said that Heaven and Earth have two periods, the progressing period and the retrogressing period. Which period is Korea in now?"

The Great Master said, "It is in the progressing period."

He asked again, "How long is each period?"

The Great Master answered, "The ancient Buddha estimated the length of each period to be the years of the great Kalpa (a period of four hundred and thirty-two million years)."

7.

Seo continued, asking, "What are Heaven and Earth made of when they are in the process of formation, existence, decay and voidness?"

The Great Master said, "As the ancient Buddha said, they are made up of triple wheels of water, fire and wind."

8.

Seo asked again, "I have learned that some ancient sage suggested that the sun, moon, stars and all things in the universe are the spirit. Is it true?"

The Great Master said, "That is so."

9.

In the course of a conversation, one of the members of a Chonju Temple of Won Buddhism was asked by a Roman Catholic, "Do you know who the Creator is?" Hearing no adequate answer, the Roman Catholic said, "Our Lord, as He is almighty. He is the very Creator.

Sometime after listening to this report, the Great Master smiled and said, "Go to him again and ask him if he has actually seen his Lord. If he says no, then ask him what difference there is between the two of you. Then, tell him that after constant thinking you have arrived at this conclusion: the Creator does not exist in any special place, but his Creator is in him and your Creator is in you, and all living things are the creators of their own selves. This is your best answer to him and if the Roman Catholic comes to understand some of this meaning, your words will be a blessing to him."

10.

One of the disciples asked, "Where is absolute bliss, and where is hell?"

The Great Master said, "When your mind remains in a state which transcends blessedness and sin or happiness and suffering, the state of mind can be called absolute bliss. On the other hand, when your mind is chained by blessedness and sin or happiness and suffering, the state of mind is called hell."

The disciple continued, asking, "How can I remain in the state of absolute bliss always, keeping away from hell?"

The Great Master answered, "If you understand the principle of your Original Nature and keep your mind in this state, you will remain in absolute bliss, keeping your life out of hell."

11.

One of the disciples asked, "It is said that the ancient Buddha said that there are thirty-three Heavens in the celestial abodes. If so, are these Heavens arranged in that empty space like a staircase?"

The Great Master explained, "These thirty-three Heavens merely denote the degrees of practice of the Law. A place, either Heaven or Earth, wherein virtuous people reside can be said to be a celestial abode."

He asked again, "Buddha also said that the celestial beings would grow taller when they approached the higher celestial abode, while the weight of their garments would, become lighter. Please tell me what his words mean."

The Great Master said, "The growing height means that the more one's degree of moral power increases, the stronger one's spiritual power becomes. The lighter garment implies

that the more one's degree of moral power increases, the more one's evil spirit recedes and one's spirit becomes lighter. However, even celestial beings, who have reached the highest degree of the thirty-three Heavens will lose their blessedness and fall into degradation if they do not acquire the great, perfect, and right enlightenment to the Law."

12.

Cho Jeon-Kwon asked, "I have seen men suffering as a result of cutting down old trees or hurting them. Are those things without senses able to influence the power of Cause and Effect upon us?"

The Great Master said, "The suffering is not directly connected with Cause and Effect between the tree and the men. In the ancient period of uncivilized spirit, numerous evil spirits or ghosts which failed to be reborn in some new bodies dwelt instead around such old trees, village shrines, or well-known mountains or rivers. These spirits were worshipped by ignorant people and often took revenge against the weaker persons who injured them by causing some disease or disaster. It being the period of civilized spirit nowadays, none of these wicked beings will be able to hurt the human realm."

13.

One of the disciples asked, "What kind of chantings will be helpful and how should we practice them to become enlightened to the Way in a short period?"

The Great Master said, "The chantings have little to do with great study, but your sincerity plays a very important part. For an example, there is the following story. In ancient times, an illiterate shoe peddler decided to practice the Way and asked a master what the Way was. The master answered, 'Jeuk Shim Si Bool,' 'This very mind is Buddha.' The illiterate one took the phrase as 'Jip Sin Se Bul' which means three pairs of straw shoes. The shoe peddler continued chanting the phrase for years and one day suddenly came to recognize the Truth that mind was Buddha. Here is another story. One of the Buddhist disciples went to a butcher and asked him to give him a pound of meat cut from the cleanest part. The butcher, thrusting his knife into the meat, replied, "What part is clean and what part is filthy?" This question led the disciple into sudden enlightenment. These stories are obvious examples which show that the attainment of the Way does not depend upon any conditioned places, times or chantings. However, we have already been practicing some given chantings, and it will be more effective to attain the Truth by practicing them with sincerity."

14.

One of the women lay disciples asked the Great Master, "Like your devoted disciples, I also wish I could perform purification of my mind and body before praying, but I am too busy with household affairs and can't act of my good intention. Please, give me good advice."

The Great Master said, "The ordinary laity may purify their minds as well as the ordained followers. Just be mindful of purifying your own mind and pray with all your heart. Then your prayers will be answered to the degree of your sincerity."

15.

A man asked Lee Je-Chul, "I have heard that your master is a sage. Is he well-versed in

Facts and Principles?"

Lee said, "Yes, he is."

The man questioned further, "Does he know how to build an airplane or a train?"

Lee answered, "A sage is expected to know about the generality of Facts and Principles: technicians in those fields should know how to make them."

The man said again, "Then, isn't it unreasonable to say that he is well-versed in Facts and Principles?"

Lee answered, "The generality here speaks of the fundamental. In the end, all things will be understood by the one who is well-versed in the fundamental. For example, when a local governor or president of a country, who may not be acquainted with the business of a clerk or technician but who, knowing the fundamental policy of management, governs each section well, should the official be regarded as intelligent or ignorant about the work? The wisdom of a sage is likened to this. A sage is considered to be versed in all Facts and Principles because of being thoroughly enlightened to the principle of the Absolute Unity and its Components, Being and Non-being, Right and Wrong, Advantage and Disadvantage, and not because of being versed in all these technical fields. As all knowledge is included in the principle, the sage who is thoroughly versed in this principle knows all things." When Lee Je-Chul came back, he reported this story to the Great Master.

The Great Master said, "On the whole, you answered correctly."

16.

While the Great Master was in Seoul, Min Ja Yun-Hwa used to serve the Great Master's food and he noticed that she was willing to eat the rice that remained in his bowl. The Great Master asked the reason.

She answered, "In Buddhist scripture I have read that one who serves Buddha with food and eats the remains will be able to be saved and to reach Buddhahood. This is why I eat your leftover food."

The Great Master said, "It shows your utmost reverence and faith in me, but do you really understand the genuine meaning of the word in the scripture, or do you just believe it in a superstitious way?"

Ja-Yun.Hwa said in answer, "I simply believe the word without understanding the real meaning of it."

The Great Master illustrated "When one serves Buddha with food and eats the leftovers, it tells of one's intimacy with Buddha. In this intimate relationship with Buddha, naturally one will have the opportunity to see how Buddha conducts himself, will hear Buddha's words, will understand the Buddha's right Law and will be accustomed to the Buddha's habits. These will help one and make it easier to be saved and to acquire Buddhahood. This is the genuine meaning of the word."

17.

One of the disciples asked, "It is said that if people walk around a pagoda in a temple many times they will be reborn in the Land of the Absolute Bliss. This is why so many followers often worship at a temple by walking around the pagoda. Is it truly so?"

The Great Master said, "It means not only the walk of the body around the stone pagoda but the walk of the spirit around the body, which is a pagoda made of earth, water, fire and wind. If the spirit inspects the body pagoda constantly, people will enjoy absolute bliss. If only our body walks around a stone pagoda but the spirit neglects to walk around the body-pagoda, we are still ignorant about the true conception of this fact."

18.

One of the disciples asked, "Among the words of the ancient Buddha it is said that when one's practice of the Law has matured, one will acquire the Three Insights and Six Supernatural Powers. To what Rank of the Law should we rise in order to acquire them?"

The Great Master said, "Two of the Three Insights: Insight into the Mortal Conditions of Self and Others Through Lives and Supernatural Insight into Future Mortal Conditions, and five of the Six Supernatural Powers: Instantaneous View of Anything Anywhere in the Form-Realm, Ability to Hear Any Sound Anywhere, Ability to Know the Thoughts of All Other Minds, Knowledge of All Former Existences of Self and Others, and Power to be Anywhere or Do Anything at Will may all, or in part, be acquired even by those who have not entirely reached the Rank of the Law of the Sacred Rank of the Power of Dharma to Overcome All Evil. But occasionally even one who stands above this sacred rank fails to acquire them. One of the Three Insights, that is, Nirvana Insight, and one of the Six Supernatural Powers, that is, Supernatural Consciousness of the Waning of Vicious Propensities, are not to be acquired by anyone but Buddhas or Bodhisattvas who have achieved the great, perfect enlightenment of the right Truth."

19.

One of the disciples asked, "Please tell me about the Four Consciousnesses in the Diamond Sutra."

The Great Master said, "There have been many different interpretations by scholars on these Consciousnesses. I will briefly explain them in a practical way. The Consciousness of Self is self-conceit, based upon self-centered thinking and regarding everything as worthless except oneself and what belongs to one. The Consciousness of Human Beings is the man-centered attitude of human beings, regarding themselves as masters of all beings and treating other beings as subordinates. The Consciousness of Unenlightened Beings is the discrimination of ordinary living beings from Buddha, thereby labeling them as worthless beings and discouraging their attempts to improve. The Consciousness of Age means the concept whereby seniors do not care to be reasonable but merely put emphasis on their longevity, experience or position. Without casting off these Four Consciousnesses, nobody can be expected to reach Buddhahood."

The disciple asked again, "How can we eliminate the Four Consciousnesses?"

The Great Master said, "To eliminate the Consciousness of Self, we must penetrate into the truth of transiency; our bodies, properties, positions and powers which we value and love most but which do nothing for us on our deathbed, are all temporary possessions. For the elimination of the Consciousness of Human Beings we must recognize the principle of the

incessant cycle of the Six Paths and the Four Forms of Birth in which all earthly beings transfer their bodies. To eliminate the Consciousness of Unenlightened Beings we must understand that originally there is no distinction between Buddha and an ordinary person. Buddha will no longer be Buddha when he develops illusions and at the same time an ordinary person will become a Buddha only after attaining enlightenment. For the elimination of the Consciousness of Age we must recognize the principle that there is bodily age, youth, and high and low rank, but that these don't exist in one's Nature. If a person of moral training is able to eliminate the Four Consciousnesses completely, at that moment one becomes Buddha."

20.

When Lee Choon-Poong left his old Confucian life and became a devoted disciple of the Great Master, he said, "It was with a great ecstatic feeling that I saw you first. It was as if I saw Confucius accompanied by his three thousand disciples. However in Buddhism there are some teachings which Confucian masters have not agreed with and this makes me somewhat uneasy."

The Great Master said, "Tell me about them."

Choon-Poong answered, "They say that as Buddhism emphasizes only Nothingness and Voidness, consequently Buddhists ignore their homes and countries."

The Great Master said, "The original purpose of Buddha was to save numerous parents, sons and daughters through eternity. It is known that some of his succeeding disciples may have committed wrongs against his original purpose. In the future, however, I intend to make all my Laws most adequate for the times so that by believing in Buddhism, domestic, social and national affairs may be improved. Therefore, you don't have to worry about it. Moreover, the concept of the Wu Chi and Tai Chi in the Book of Changes is the true state of Nothingness or Voidness, and the essential concept of benevolence of Confucius is that very Truth of Nothingness and Voidness, where no egoistic desires exist. The serene and stable state of equilibrium of mind before stirrings of joy, anger, pleasure and sorrow which was described by Tsu-Ssu, is nothing but the state of Nothingness or Voidness. The state of Nothingness or Voidness also illustrates the 'bright virtue' as it is in the book of the Great Learning. As these examples show, even though the sects and schools use different words and names, the origin of the Truth is one. However, if you seek only Nothingness or Voidness you will not be enlightened to the great Way. The followers of the perfect great Way are those who will be able to make Nothingness and Voidness the standards in practicing the Way and utilize the ways of benevolence, justice, propriety and wisdom as its functions in everyday life. This will be called the perfect great Way."

21.

One of the disciples said, "A certain man came and asked me who the Great Master's own master is. I replied that our Great Master attained his own self-enlightenment and that he had no private teacher."

The Great Master said to him, "If anybody comes and asks about my teacher again, answer in this way: 'He is our teacher and at the same time we are his teachers.'"

Another disciple asked, "Among Buddhas, who is the spiritual antecedent of your Law?"

The Great Master said, "Now the world is in a transitional stage, but Shakyamuni Buddha is my spiritual antecedent."

22.

One of the disciples asked, "As the way of not worshipping a Buddha image is one of our great innovations, should we then never erect a memorial statue to our Great Master and the succeeding Dharma masters?"

The Great Master replied, "To remember their contributions you may erect statues, but they should not be the object of worship."

23.

One of the disciples asked, "When we speak of the Graces of Heaven and Earth and of Parents as being in the position of protecting us, while we call the Grace of Brethren and of Laws as being in the position of responding to us, is there meant to be any difference in the degree of importance of each of the Four Graces?"

The Great Master replied, "It is not necessary to differentiate their differences in importance. However, from the point of order of the Graces, Heaven and Earth and Parents are in the parental position and Brethren and Laws are in the position of brethren. Therefore, we simply distinguish them by the words 'In the position of protecting us,' and 'In the position of responding to us.'"

24.

One of the disciples asked, "In our Canon I have read a passage on the Principle of Requit of the Grace of Heaven and Earth: 'In order to requite the Grace of Heaven and Earth, one ought first of all to practice the ways of Heaven and Earth, following them as one's models.' In order to requite the Grace of Heaven and Earth, would it be enough to return the great Grace bestowed by Heaven and Earth only by following their example?"

The Great Master said, "I will answer with an example. Suppose the disciples of Buddhas or sages and saints understand and practice what they were taught, and at the same time successfully follow their teachers' work. Even though they do not return the Grace in a material way, are they returning the Grace or are they ungrateful? With this story you will be able to comprehend why it is a requital to the Grace of Heaven and Earth to follow after a teacher's actions."

25.

One of his disciples asked, "As one of the Articles of Requit of the Grace of Parents says, 'One is to practice the Essential Ways of Training and the Essential Ways of Human Life.' Why is this the way to return Grace to Parents?"

The Great Master replied, "When you thoroughly practice the Essential Ways of Training, you will obtain the Buddha's Wisdom; when you observe the Essential Ways of Human Life, you will acquire the Buddha's power to practice the Buddhist life. If you obtain the powers of Buddha's wisdom and Buddha's practice, and succeed in the Buddha's work, your honorable name will be widely known and naturally your parents' names will be known to the world. Then your parents' names will be remembered and revered for

thousand of years by the people of the world. How can short-term service for parents during this life be compared to requital of this kind? This is, indeed, boundless requital of the Grace of Parents."

He asked again, "You taught us even to protect other parents who were not able to live independently as if they were our own parents. How can this be the requital of the Grace of Parents?"

The Great Master answered, "In the process of rebirth of which the ancient Buddha spoke, we are and will be related to numerous and uncountable past or future parents through the thousands of ages from the past and on into the future. It is not reasonable to think that we can return the grace of only one or two parents in this life. Therefore, whether your parents are now alive or have passed away, protect even other parents within the reach of your ability who need help. This, then, is requital of the Grace of Parents through the Three Worlds."

26.

One of the disciples asked, "What is the relationship between each Item for Constant Application, and the Threefold Learnings, in the Canon?"

The Great Master said, "The Items for Constant Application are made up of the details of the Threefold Learnings: the fifth Item is the way to follow in order to make progress in the Cultivation of Spiritual Stability; the second, third, and fourth Items are for making progress in the Study of Facts and Principles; the first Item is for progress in the Selection of Right Conduct; the sixth Item is a way to review and examine whether the Threefold Learnings have been practiced or not."

He asked again, "Is it possible to separate the Items for Constant Application into the two kinds of training ways, in Motion and in Quietness?"

The Great Master replied, "The third, fourth, and fifth points are the way for training in Quietness which then provide guidance to prepare the basis for training in Motion. The first, second, and sixth Items are the ways for training in Motion, which then provide guidance to prepare the basis in training in Quietness. These Items are the ways to promote your learning and to keep learning constantly.

He asked again, "What is the relationship between the Items for Constant Application and the Items to be Noted at a Temple of Won Buddhism?"

The Great Master replied, "The Items for Constant Application are shortcuts which enable the intelligent and the ignorant, male and female, young and old, good and evil and the high and the low to continue learning in their daily lives; while the Items to be Noted at a Temple of Won Buddhism help you to understand and to practice these Items for Constant Application."

27.

The Great Master listened to his disciples having a discussion. One of the disciples said, "When we serve rice for ten persons, the merit will be much more than if we serve it for only one person."

Another disciple argued against this. "when we satisfy even one person with rice, the merit will be more than serving ten persons who are dissatisfied with the share of rice.

The Great Master, seeing the disciples could not reach an agreement, made this judgment: "If one person is served with something, he will be willing to return the favor. If a town or a nation are served with the same thing, the town and the nation will be willing to return the favor. If the world is served with the same thing, the world will be willing to return it. Therefore, the merit of a thing which is used for unlimited people will be incomparably more than the merit of the thing which is used for only limited people."

28.

One of the disciples asked, "What is the difference in merit between offering benefit with a specific notion and offering benefit without any notion?"

The Great Master replied, "Offering benefit may be compared to fertilizing soil for trees. Offering benefit with a specific notion is just like fertilizer which is only spread on the ground, while offering benefit without any notion is like the fertilizer which is spread and covered. The value of the fertilizer which is uncovered will easily be lost; while the value of the covered fertilizer will remain for a long time. The difference in merit between offering benefit with a specific notion and offering benefit without any notion is like the difference in the effectiveness of fertilizer."

29.

Cho Won-Sun asked, "A song of the Tonghak religion says 'Benefit exists in Kung Kung Eul Eul. What does it mean? The Great Master replied, "People interpret this in various ways. Kung Kung (two bows), as the things suggest, indicate Wu Chi, that is, Il-Won (the perfect circle); and Eul Eul make up the Tai Chi, which illustrates the source of morality. In a word, the song means that if you are persistent in following this perfect morality and maintain harmony with other people, you will be blessed."

Cho asked again, "It says also that if we keep singing this song the gate of fortune will be opened. Pray tell me what this means."

The Great Master replied, "It means this. If you believe in morality, constantly practicing Chanting the Name of Buddha and incantations, the grudges or evil thoughts in your mind will be melted away and accordingly you will find the universe purified and peaceful. Therefore, what song is more profitable than this song? Sing the song as much as you like."

30.

Choi Soo-In-Hwa, who was a believer in the Tonghak faith through long family tradition, became a Won Buddhist. One day she asked the Great Master, "When I was a believer in the Tonghak religion, I looked forward to seeing the resurrection of the Master Soo-Woon. When I saw the Great Master it was as if I saw the Master Soo-Woon. This increased my feeling of intimacy toward you and my pleasure was uncontrollable."

The Great Master answered in a smile, "A sage like him freely controls the going and coming of his mind and body. When necessary he will be reborn in his former country, or in the East or West, at his own will and without any restriction. In the past there were

many outstanding virtuous masters in this country and in the future, many spiritual masters will gather and prepare the greatest moral world of all time. When you believe in me, look to my morality but do not believe in any other things with a spirit of dependency."

31.

One of the disciples had a habit of criticizing others recklessly. One day the Great Master, hearing the disciple say that Master Cheung-San was a lunatic, said, "You cannot criticize predecessors recklessly. It is not fair to criticize a teacher due to the faults of his disciples. Only a wise person knows a wise person. People cannot criticize other people at random unless their understanding is perfect.

The disciple asked, "Then, what kind of man is he?"

The Great Master replied, "Cheung-San deserves to be called a pioneer of the Truth, or a god-man. In the future, when our Order is known to the world, he as well as the Master Soo-Woon will be venerated and remembered by people forever."

32.

Kim Ki-Chun asked 'Could we compare the process of the Opening of the Future which our ancestors mentioned to that of the dawn of a new day, the role of Master Soo-Woon being to tell the news of the first dawn while the world is still in sound sleep, the role of Master Cheung-San being to bring the news of the situation right after the dawn and the Great Master's role being to start working as the dawn comes?"

The Great Master said, "Your words seem to make sense."

Lee Ho-Choon then asked, "What do you think? Could we also compare this work to the farming done in a year? In farming, the Master Soo-Woon took the role of telling the farmers to prepare for spring work after the thaw, the Master Cheung-San took the role of instructing the farmers the right seasons for farming and the Great Master took the role of instructing people directly how to farm."

The Great Master said "It could possibly mean that."

Song To-Sung also asked, "Both Master Soo-Woon and Master Cheung-San themselves are recognized as god-men, but still they are criticized in various way by people due to the conduct of their disciples. What would the people of coming generations say about them?"

The Great Master replied, "A person who is recognized by an eminent person will become recognized by the world. As we recognize them today, they will be recognized by the world when our Law is recognized by people. These past masters assisted many future masters of the Way, and their succeeding masters of the Way will assist them in return."

33.

One of the disciples asked, "One of the esoteric legends of our country says that Chung To Ryung will become a sovereign on Mt. Keryong and rule over the world. Will that truly happen?"

The Great Master replied, "The name of Mt. Keryong is a metaphorical expression of the approaching of the civilized world. Chung To-Ryung is a metaphor symbolizing the right-minded leaders who are going to reign over the world. This suggests that in the coming civilized world, right-minded persons will dominate homes, societies, nations and the world."

34.

Kim Ki-Chun asked, "Pray tell me if it is possible for one to rise to the Sacred Rank of the Power of Dharma to Overcome All Evil before becoming enlightened to the Nature?"

The Great Master said, "No, it is impossible."

35.

Kim asked again, "Which will require more effort: to make progress to the Sacred Rank of the Power of Dharma to Overcome All Evil from the Rank of the Followers of Ordinary Faith, or to reach the Sacred Rank of the Great Enlightened Tathagata from the Sacred Rank of the Power of Dharma to Overcome All Evil?"

The Great Master replied, "It is up to the fundamental ability of each person. Once in a while we see one of supreme fundamental ability who rises to the Sacred Rank of the Great Enlightened Tathagata immediately after overcoming evil while there are many others of different fundamental ability who have to remain in the Sacred Rank of the Power of Dharma to Overcome All Evil for a considerable period before rising to the Sacred Rank of the Great Enlightened Tathagata."

36.

Kim asked again, "They say that in the course of moral training there will be an occasion when one of moral training becomes able to separate one's spirit from one's body. In what Rank of the Law should we be able to experience this?"

The Great Master replied, "Even some who are in the Sacred Rank of the Great Enlightened Tathagata are not able to do this. On the other hand, one who has neither become enlightened to the Nature nor risen to the Sacred Rank of the Power of Dharma to Overcome All Evil may practice it if one intensively trains oneself in some particular way. But the achievement of the perfect Way is far from this. In coming generations, therefore, no matter how well one is versed in astronomy or geography, or whether one can separate one's spirit from one's body, or one has the ability to penetrate into the minds of others, if one is ignorant about the Facts and Principles of human life one is an imperfect follower of the Way. Therefore, you followers, practice the Threefold Learnings and cultivate your personalities perfectly."

37.

Kim continued, asking, "One of the articles to be practiced in order to rise to the Sacred Rank of the Power of Dharma to Overcome All Evil says that we should be liberated from birth, old age, illness and death. Does this mean the ability to die freely in any form, sitting or standing, which the past highly virtuous masters of Buddhism have experienced?"

The Great Master replied, "The article means to be enlightened to the Truth of No Birth

and No Death and to be free from birth and death."

38.

Kim asked again, "What should be the Rank of Law of the person selected to be Prime Master?"

The Great Master replied, "Even in the world of the third and last period of Buddha Law, the Prime Master should be selected from among those who are of higher rank than the Sacred Rank of the Power of Dharma to Overcome All Evil."

He asked again, "If any person exceeds a Prime Master in the Power of Dharma, who then, can estimate that person's Rank of the Law?"

The Great Master answered, "It will be decided by agreement among general members of our Order."

39.

One of the disciples asked, "What Rank of the Dharma will be required to attain a power of non-withdrawal which turns back all evil?"

The Great Master replied, "You should acquire the sacred rank higher than that of the Transcendental Mind Integrated with Dharma. However, even with this power of non-withdrawal, if you forget to continue to study the Law, you will consequently be defeated. No truth in the universe remains unchanged. Even a Buddha who has attained the power of non-withdrawal needs to continue practicing assiduously in order not to be defeated when meeting any hardship, tempting occasion, or any of thousands of evils. This is the very state of non-withdrawal."

40. He asked again, "It is said that one of supreme fundamental ability is able to achieve 'immediate enlightenment and immediate practice' at one time. Can this be possible?"

The Great Master said, "Of the ancient Buddhas and masters, some of them were known to have achieved the 'immediate enlightenment and immediate practice.' In fact, however, you have thousands of processes and steps to pass through before you achieve them and their course may be compared to the darkness and brightness at the dawn: the former disappears and the latter approaches unnoticed."

Section Seven

The Principle of the Original Nature

1.

The Great Master, upon becoming enlightened, expressed his feeling in verse, as follows:
When the moon rises in a fresh breeze, Everything becomes bright of itself.

2.

The Great Master said, "When the nature of a person is in a state of being quiet, neither good nor evil exists. Once the nature of a person is stirred or agitated it becomes either good or evil."

3.

The Great Master said, "The good which transcends good and evil is called the Absolute Good and that happiness which transcends happiness and suffering is called the Absolute Happiness."

4.

The Great Master said, "The great Way is perfectly harmonious. You cannot separate Being and Non-being, Facts and Principles, birth and death, or Motion and Quietness. Each of these are not two, but one in the great Way, and nothing exists outside of it."

5.

The Great Master said,

"All great Truths are closely interrelated and nothing can come between them. Human beings, however, not knowing this truth, place barriers between themselves. Whoever is enlightened to the principle of how to brighten up the mind by seeing into all things and principles will be able to attain great, Perfect and Right Enlightenment."

6.

The Great Master said,

"If someone says that we cannot see the mind because it is shapeless, or that one's Nature cannot be explained because words are inadequate, that person does not really understand the mind. But one who is able to see the mind's form and the reality of the Nature and who is able to speak about them without thinking may be said to be the very one who has clearly seen Buddha Nature."

7.

The Great Master said,

"The purpose of a person of moral training who is trying to become enlightened to the origin of the Nature is to use the mind and body in accordance with it and thereby attain Buddhahood. If one is enlightened to the Nature but makes no effort to attain Buddhahood, this enlightenment will be of no use and can be compared to a leaden axe that has correct shape but which is still impractical."

8.

The Great Master said,

"To be enlightened to one's own Nature is to be like a millionaire who, unaware of the extent of the holdings, is finally made aware of the wealth. To utilize one's Nature may be compared to one who recognizes the extent to which one's holdings have been taken over by others, but who finally regains ownership by trying every method."

9.

The Great Master said,

"A religion which does not teach about the Nature is not a perfect religion because the Nature is the origin of all Laws and the basis of all Principles."

10.

The Great Master, while at Bongnae Cloister after a heavy rain, was watching water running rapidly down from high cliffs and mountain streams. After a good while he said, "The water running from various places will finally converge at one place. This suggests the deep truth that all principles and things return to one."

11.

The Great Master, at Bongnae Cloister, composed a free verse for his disciples:

On the nine turns at Pyunsan,
The stones stand listening to the sound of running water.
Nothing,... this nothing is also nothing;
Not, ... this not is also not."

And he said, "Those who understand the meaning of this are enlightened to the Way."

12.

The Great Master, returning to the Bongnae Cloister from Yungsan Monastery, said to a disciple,
"On my way to Bongnae from Yungsan on a ship, observing the deep vast sea, I measured all the water and counted all the fishes. Can you imagine the amount of water and the number of fishes?"
This disciple could not comprehend the meaning of his words.

13.

The Great Master said to all his disciples at Bongnae Cloister,
"Once a man learning the Way asked his master about the Way, and the master replied, 'Whether I teach you the Way or not, the Way does not become real. Then what should I do?' Now, do you comprehend what the master meant?"

All the disciples sat in silence. It was winter and white snow was piled up in the yard. The Great Master went out and started removing the snow. One disciple hurried out. Taking the Great Master's shovel, he asked the Great Master to return to the room. The Great Master said,
"My purpose in removing the snow is not only to clean away the snow but to teach you the profound Truth."

14.

The Great Master, at Bongnae Cloister, asked Moon Jung-Kyu,
"Can you make Bodhidharma, in the picture on the wall, walk?"

Jung-Kyu answered,
"I think I can make him walk."

The Great Master told him,
"Then try to."

Immediately Jung-Kyu stood up and walked. The Great Master said,
"It is you who is walking. How can you say you made the master in the picture walk?"

Jung-Kyu answered,
"A wild goose which came flying over from the east went flying toward the south."

15.

When the Great Master was at Bongnae Cloister, a monk of the Son sect came from the Diamond Mountain to see the Great Master. The Great Master asked, "What can I do for you who have come such a long way?"

The monk answered, "I wish to know the Way. Please tell me where the Way is."

The Great Master said, "The Way is in your question."

After a deep bow, the monk retreated.

16.

A monk of the Son sect came to Bongnae Cloister and asked the Great Master, "It is said that Buddha was already born into a royal family before he left the Heaven of Bodhisattvas (Tosol-Chun) and had completed his work of saving all sentient beings while still in his mother's womb. What does this mean?"

The Great Master answered,

"Without leaving Silsang Temple, your body is already in Suktoo Hermitage, and while staying in Suktoo Hermitage you finished delivering all sentient beings."

17.

Guided by Seo Joong-An, a man visited the Great Master at Suktoo Hermitage. The Great Master asked,

"What words have you heard and why did you come over this dangerous path?"

The man replied,

"I have heard of your high virtues and wished to see you at once."

The Great Master said,

"What would you like me to do for you?"

The man answered, "My mind is constantly disturbed by worldly desires and delusions, and I wish to keep an undisturbed mind."

The Great Master said, "To keep a right mind, first of all you must be enlightened to the origin of the mind and you should not use the mind in a prejudiced manner. If you would like to know why this is so, think about this question."

Having said this, the Great Master wrote:

"All principles and things return to one; where then does that one return to?"

18.

A Zen Master, Paik Hak-Myung, often liked to converse with the Great Master at the Bongnae Cloister about the Principle of the Nature by extraordinary means. One day the Great Master deliberately spoke with a young novice, Lee Chung Poong. The next day, when Paik Hak-Myung came from his Wolmyung Hermitage, the Great Master told him, "Novice Chung-Poong, who is now hulling something in a mortar, seems to be making a lot of progress in her study of the Way."

Master Hak-Myung, upon hearing this, approached Chung-Poong and said to her in a loud voice,

"Don't move a step, and show me the Way."

Upon hearing his words, Chung-Poong held up the pestle and did not move. When Master Hak-Myung walked into the room in silence, Chung-Poong followed him. Master Hak-Myung said to her,

"Can you make the Bodhidharma, in the scroll hanging on the wall, walk out of it?"

Chung-Poong said, "Yes, I can."

Master Hak-Myung told her, "Then try to make him walk."

Chung-Poong stood up and walked three or four steps. Master Hak-Myung was deeply moved and approved of her enlightenment at the young age of thirteen. The Great Master, witnessing this, smiled and said.

"The attainment of enlightenment to the Nature cannot be contained in words, but occasionally words can reveal it. In the future, however, enlightenment cannot be proved in this way."

19.

One day the Master Hak-Myung wrote a free verse to the Great Master:

With the greatness of a mountain thrusting into the heavens,
With virtue as boundless as the sea,
The man is still far from where he should be,
And is host of a house by a rock.

The Great Master responded with the following verse:

Truth itself is the greatness of the mountain peak;
Innocence itself is the virtue of the Vast sea;
To a man fully being enlightened to where he should be,
The image of a house by a rock clearly appears.

20.

Kim Kwang-Son asked,

"Before heaven and all things were created, what was the substance of the universe?"

The Great Master answered, "Reflect deeply on the origin of your words before you speak them."

Kim asked again, "In moral practice, why is enlightenment to the Nature needed?"

The Great Master said, "It is like knowing alphabets when studying languages."

21.

One of the disciples asked, "What will result if we become enlightened to the Nature?"

The Great Master said, "You will be enlightened to the principle of all things in the universe; you will be like a carpenter who has obtained a ruler and a straight-edge

22.

The Great Master, while at a monastery listening to a discourse on the Principle of the Nature by Kim Ki-Chun, said, "Last night I had a dream, and in it I acquired a talisman and gave it to Ki-Chun. I saw Ki-Chun swallow it and immediately his manner changed. Today, his discourse on the Principle of the Nature is really revealing." The Great Master continued his talk, saying, "The Law is not to be given or accepted through personal feelings, but one's eyes of Wisdom should be opened beforehand to accept it. A dragon might be able to attain supernatural ability when it acquires a talisman, but one of moral

training will not be able to acquire such ability until becoming enlightened to the Nature and knows how to use it in one's moral training."

Moon Jung-Kyu asked, "Do you agree that Jungsan, whom we all have respected for a long time, has become enlightened to the Nature?"

The Great Master answered, "When building houses, some take more time than others even though construction begins at the same time. Some houses take a month or a year, others take a year or several years. Jungsan will need time to become enlightened to the Nature."

23.

One of the disciples asked, "Can we reach Buddhahood immediately after enlightenment to the Nature?"

The Great Master answered, "According to their fundamental ability, some persons occasionally attain Buddhahood immediately after enlightenment to the Nature, but it rarely happens. In general, you must undergo more difficult training to reach Buddhahood than you take to attain enlightenment to the Nature. In the past, however, when people were less intelligent, one who achieved enlightenment to the Nature was said to be enlightened to the Way, but in the future, enlightenment to the Nature, only will not be enough to qualify one as enlightened to the Way. Most persons of moral training will easily achieve enlightenment to the Nature at their own homes in a short period, and in order to attain Buddhahood they will try to find and follow some Great Master."

24. The Great Master, speaking to a large assembly at a monastery, said, "Although the Principle of the Nature is regarded as being beyond expression, it should be able to be expressed in words. If some of you think yourself experienced in the Principle of the Nature, try to answer this question: When we say 'all things and principles return to One, how do they return? And where does the One return to?'"

The assembly answered one after another, but failed to win his approval. One of the disciples finally stood up and, bowing, asked, "My Great Master, ask me the question again."

When the Great Master asked him the same question, the disciple said, "All things and principles remain as they are. Is it necessary for the One to return to any place?"

The Great Master only smiled in silence.

25.

The Great Master said, "Recently, people who have been training themselves in the Principle of the Nature have often tried to interpret it without using words. This is a big mistake. One who is truly versed in the Principle of the Nature is able to analyze it clearly even though it has no form, or can lucidly express it in words, although it stands beyond words. Sooner or later one can tell whether or not they really understand the Principle of the Nature. No one can conceal what one knows and does not know. You, however, should not regard words as the most important thing. The thousands of sutras and the teachings of Buddhas and patriarchs are merely like a finger pointing at the moon."

26.

The Great Master, speaking in a monastery, said to the assembly, "You disciples, has any one of you ever seen himself as a possessor of the whole Dharma world?"

The assembly uttered not a word. The Great Master said again, "Buddhas and Bodhitattvas of the Three Worlds have made efforts to possess for themselves the whole Dharma world, which is formless and invisible. Consequently, they can enjoy possession of all things having form in the universe. On the other hand, the unenlightened and the sentient beings waste their precious time just trying to possess for themselves those things having form which never remain theirs. What a regrettable thing this is! Therefore, you disciples should not struggle to obtain only the things having form, but should make more effort to possess the formless Dharma world."

27.

The Great Master, speaking in a monastery, said to the assembly, "To know how to divide the Absolute Unity into its various Components or how to integrate the Components into the Absolute Unity is to have a perfect understanding of the base or the Principle of the Nature. Or, if you know how to change Being into Non-being or Non-being into Being, and if you know the truth that nothing really changes nor remains unchanged, then you correctly know the function of the Principle of the Nature. Even those who claim they have been enlightened to the Principle of the Nature are only able to comprehend in a general way the truth of the Absolute Unity and of Non-being, and they often fail to comprehend the truth of the Components and of Being. This is not true enlightenment to the Principle of the Nature."

28.

The Great Master, speaking in a monastery, said to the assembly, "Try to separate a human being into Mind, the Nature, Reason, and Energy, or integrate these parts into Mind only or into the Nature only, or into Reason or Energy only. Now, can you perceive the result?"

There were various answers from the assembly, but none of them were approved. The Great Master said, "When one feeds a goat, one must not overfeed it at any one time. If one raises the goat correctly, it will naturally grow to bear kids and will serve human beings with milk. This is also the way, in a religious Order, of leading followers toward Enlightenment."

29.

When the Great Master was in his room, a company of inspectors visited him and asked, "Where is your Buddha enshrined?"

The Great Master said in answer, "Our Buddhas are now outside. Please wait a while, if you would like to see them." The words of the Great Master were quite incomprehensible to the inspectors. After a while, at lunchtime, a group of workers came back from the fields to eat, carrying their tools. The Great Master said to the inspectors, indicating the group, "They are our Buddhas." The company of inspectors was still at a loss.

30.

The Great Master said to Song To-Sung at a monastery, "Give me your interpretation of the 'Verses of the Transmission of the Law' of the seven ancient Buddhas."

To-Sung proceeded to interpret the seven verses of the transmission of the Law one by one, and when he came to the seventh verse of Shakyamuni Buddha, it read, "Dharma was originally established with no-Dharma; Dharma of no-Dharma is also Dharma. When no-Dharma is transmitted, what is the model of no Dharma?"

The Great Master told him to stop his interpretation, and said, "Originally it was not necessary to give a name to Dharma, but in order for one of low fundamental ability to understand, Dharma was given a name. However, this Dharma named as Dharma is not the true Dharma. Therefore, if you are enlightened to the essential meaning of this verse, you do not have to read the thousands of sutras."

31.

In January of the 26th year of Won Buddhism, the Great Master composed the Verse of Truth and then said, "Being is the state of change. Non-being is the state of non-change. This state, however, cannot be said to be Being or Non-being. In order to teach the Law, the words 'turning and turning' and 'absolute' are used in my verses. It is not necessary to interpret the Law with the words 'Absolute Void' or 'contains everything.' This state is the true Reality of the Nature. Do not try to comprehend the state of the Nature' through knowledge, but try to experience it through the light of insight."

Section Eight On Buddhahood

1.

The Great Master said,

"There are many high and low mountains in this world. Numerous animals live in the high mountains where trees grow most densely. There are many large and small streams everywhere, but the greatest number of fishes live in the widest and deepest rivers. Likewise, among the many leaders of the world, under one of the highest virtue and the most compassion can numerous sentient beings enjoy blessed lives entirely by trusting in that one."

2.

The Great Master said,

"The great benevolence and compassion of Buddha is warmer and brighter than the warmth and brightness of the sun. It has such power as to melt the evil thoughts of sentient beings into wise thoughts, a cruel mind into a benevolent and compassionate one, a greedy mind into a charitable one, and a mind of discrimination of Four Consciousnesses into a perfect mind. Thus the great power and brightness of the benevolence of Buddha is not to be compared to any other thing."

3.

The Great Master said,

"If an innocent child is healthy and genuine, never annoys its parents, has a good disposition and acts gently, its parents will be greatly pleased and their love for the child will increase. Likewise, when Buddha sees one of good character, who is patriotic, observes filial piety to its parents, loves brothers and sisters, respects teachers, keeps harmony with neighbors, helps poor people, practices the great Way, is successful in acquiring Prajna (Wisdom) and in whom pride never abides when offering benefit, but who has accumulated inexhaustible merits, Buddha will be pleased greatly and will lead that person into the blessed Way with increased love. This is his great benevolence."

On the other hand, a child lacking in prudence, who hurts an eye by thrusting a finger into it, cuts a hand by holding the edge of a knife and then cries without knowing why, this child's parents will take great pity and look after the child with kinder protection and instruction. Likewise, Buddha, seeing human beings suffering from covetousness, anger, foolishness, self-destructiveness and accumulation of deeds deserving punishment, while cursing Heaven and Earth, ancestors, brethren, and law when punished, Buddha becomes saddened, doing his best to save such persons by all methods. This is the great compassion of Buddha.

Ordinary people, however, living in such great benevolence and compassion of the Buddha, are rarely aware of this. But Buddha is never concerned with their ungrateful attitude, and devotes himself to delivering them through thousands of years. This is why he is called the great teacher in the Three Worlds and the great compassionate Father of the Four Forms of Birth."

4.

The Great Master said,

"Buddhas and Bodhisattvas know the way to be completely free in going, staying, sitting, lying, talking, keeping silent, moving and being quiet. Therefore, without transgressing the Law, they are able to be quiet when they should be quiet, move when they should move, enlarge or diminish themselves when it is necessary, become bright or dull, or retain life or die when the need arises. Thus, all their deeds are always adequate to all things and places."

5.

The Great Master said,

"If enough materials are available, talented cooks or tailors are able to make dresses or to cook food as they please, or can try again if not satisfied with the results. A great, enlightened one, versed in all laws, is able to handle all laws, creating a new law or correcting an old-fashioned one. A less enlightened person, however, can only make use of the laws which have been made by other people, or may only transmit them to people, but is not capable of creating a new law or of remaking an old one."

One of the disciples asked him, "At what Rank of the Law are we able to attain the power to do this?"

The Great Master replied, "Only an enlightened one whose Dharma Rank is higher than the Sacred Rank of the Transcendental Mind Integrated with Dharma may achieve this work. The functioning of the Six Roots of the enlightened is in accordance with the Law and is to be the model for thousands of generations."

6.

The Great Master said to Song Byuk-Cho,

"Interpret for us the passage 'the Way of Accordance with Human Nature' in the book, The Doctrine of the Mean."

He replied,

"In Confucianism, the Way of Accordance with Human Nature means to be in accord with the natural Law of the universe."

The Great Master said,

"Merely to be in accord with the natural Law is the stage of Bodhisattvas; to utilize this Law is the stage of Buddhahood. This can be compared to a skilled equestrian who can handle either gentle or fierce horses at will. Therefore, unenlightened beings drag themselves into the cycle of the Six Paths and the Twelve Links (Nidanas), but Buddha breaks the natural Karma, freely coming and going, progressing and retrogressing."

7.

One of the disciples asked,

"It is said that the Master Chinmook was fond of wine and women. Is it true?"

The Great Master said,

"I heard that the Master Chinmook liked wine. Yet, one day he mistook strong salt water for wine and drank a bowl of it and nothing wrong happened; one day when he was under a persimmon tree a woman approached him and tried to seduce him. He was about to comply with her desire when he saw a fully mellowed persimmon falling. Unconsciously he arose and went to pick it up. The woman, seeing his innocent conduct, was ashamed of herself and retreated. These stories prove that neither wine nor women were on his mind. To such a man, wine was no more than wine and woman no more than woman. He was truly an Enlightened one."

8.

The Great Master said,

"Ordinary people, in using their minds, are dominated by their feelings of joy and anger or pleasure and sorrow, which are disadvantageous for themselves or for others. Bodhisattvas, however, transcend the feelings of joy and anger or pleasure and sorrow in using their minds and never create hardships for themselves or others. Buddhas, in dominating joy and anger or pleasure and sorrow, bring forth many advantages for themselves and for others."

9.

The Great Master said,

"Even one in the Sacred Rank of the Power of Dharma to Overcome All Evil will be recognized and respected by Heavenly Beings and asura. However, if once the enlightened follower of the Way intends to hide, such a one will never be recognized by any but those who are in a higher Dharma Rank."

10.

The Great Master said,

"When your practice of the Law reaches its highest degree you will achieve three kinds of mastery. One is Mastery of Spirit, which means complete understanding of the transiency of all beings in the world and of Cause and Effect in the Three Worlds of human beings without seeing, hearing or thinking. The second is Mastery of the Way, which means to be versed in the Truth of the Absolute Unity and its Components, and of Being and Non-being of the universe, the Truth of Right and Wrong, and of Advantage and

Disadvantage of human beings. The third is Mastery of the Law, which means to establish the Law as worthy of being considered a model by all sentient beings for thousands of years in which Right and Wrong, and Advantage and Disadvantage of human beings are illustrated on the basis of the Truth of the Absolute Unity and its Components, and of Being and Non-being. Of the three masteries, the Mastery of the Law is not to be acquired until one reaches the great, perfect and right Enlightenment."

11.

The Great Master said,

"There will never be a bigger household than the one integrated with the household of Heaven. There will never be a bigger person than one whose spirit is integrated with that of Heaven."

12.

The Great Master said,

"One who catches the Truth of the Universe and makes use of it in the functioning of the Six Roots is a very Heavenly Being, a sage and a Buddha."

13.

The Great Master said,

"Heaven and Earth, even if they are filled with immeasurable principles and great power, will be nothing but an empty shell if human beings do not perceive and make use of the principles of Heaven and Earth. Human beings are called masters of Heaven and Earth because they have dominion over all other beings and because they perceive the principles of Heaven and Earth, and make use of them as their instruments. Even though human beings are not able to follow all that Heaven and Earth are practicing, and vice versa, Heaven and Earth are being utilized by human beings through Facts and Principles. Therefore, Buddhas and Bodhisattvas who are freely utilizing the Way of the Universe through perfect enlightenment to the Truth of the Absolute Unity and its Components, and Being and Non-being, are exercising the great power of the Three Worlds. In coming days, the power of human beings will be more valued than the power of Heaven, and the great power of Buddhas and Bodhisattvas will be revered by all people."

14.

The Great Master said,

"Ordinary people with limited minds are liable to fall into excessive complacency by obtaining new things or new knowledge, and they behave rashly, often exposing themselves to danger. However, Buddhas and Bodhisattvas of boundless mind are never affected by an increase or decrease in their possessions. No one is able to imagine what they have. Therefore, they can secure perfectly what they have and can protect their lives safely."

15.

The Great Master said to an assembly at a monastery,

"Ordinary people only adhere to worldly pleasures which do not last long. However, Buddhas and Bodhisattvas who enjoy formless heavenly pleasure can also enjoy worldly pleasures. Heavenly pleasure includes that pleasure of mind which can be acquired from practicing the Way. Worldly pleasure implies the pleasure acquired from the five worldly

desires; in another words, the pleasures which can be derived from any thing or circumstance having form, such as one's wife and children, property or position. In ancient times, the prince Siddhartha, as a king to be, was in the position of being able to please himself by having any desire fulfilled. These things were worldly pleasures. Yet, on the contrary, after his enlightenment he transcended all formed things and circumstances, and liberated himself from birth and death, happiness and suffering, good and evil, and Cause and Effect, keeping his mind always peaceful in any situation. This is heavenly pleasure. The words of Confucius, 'Grains are my food, water is my beverage, and an elbow my pillow.. My pleasures can be found in them; unrighteous wealth and fame are not close to me, as though they were a floating cloud, express the mind of a Heavenly Being who, even in a human body, enjoys heavenly pleasures. The worldly pleasures never last long; coming is the beginning of going, prosperity is the cause of wanting and birth is the cause of death. This is the universal way of the principle of nature. Wealth and fame are powerless before old age, illness and death. Wives, children, property or positions to which one becomes desperately attached are nothing but floating clouds in the face of one's death. Heavenly happiness is originally a matter of formless mind. Therefore even if your body is transformed into another form the happiness will remain forever. This can be compared to the story which says that a talented person will still be talented even after moving to another house."

16.

The Great Master continued his talk,

"Therefore an ancient sage said, 'Cultivation of mind for three days will last as a treasure for a thousand years, but material things which were amassed for a hundred years will crumble into dust in one morning.' Ordinary people, however, do not know about this principle, placing value only on their body and neglecting to cultivate their minds. But on the other hand, the followers of the Way, being aware of such a principle, neglect their bodies in order to cultivate their minds. Therefore, you disciples, refrain from adhering excessively to transient things with form, but rather, try to acquire heavenly happiness. If you retain heavenly happiness for a long time, you will acquire freedom of both mind and body, you will dominate the Three Worlds and you will transcend Being and Non-being and the cycles of the Six Paths. You will be able to be everywhere in the Universe without body but with soul, and will be free from the changes of birth and death, going and coming at will even in the world of animals and insects; you will exist apart from bodily change and will retain unchangeable happiness. This is absolute bliss. That which keeps you from being in eternal heavenly happiness is the desire for worldly pleasures and for material things. Even one who has been enjoying heavenly pleasure will suddenly be deprived of the freedom of mind and body once the mind turns toward the desire for material pleasures without doing things which deserve to be blessed by heavenly pleasures. That one will again become a victim of the endless cycles of the Six Paths and of the turning wheels of nature."

17.

A man conversing with the Great Master said in an envious manner, "Stockholders of a small railway which runs between Chonju and In use the train without charge all the time."

The Great Master said,

"You are really a poor man. You still do not own even a train?"

The man looked astonished, saying,

"To own a train, a big amount of money is needed. I am not wealthy enough to afford a train."

The Great Master said again,

"That is why I called you a poor man. Even if you were in possession of a train, I would not call you a wealthy man. Now let me tell you about my possessions. I have owned not only the Chonju train but also all trains of our country and of the world for a long time. Haven't you heard about this?"

The man was even more astonished, and answered,

"Your words are really beyond my humble comprehension."

The Great Master continued, saying,

"An owner of a train needs a vast amount of funds at one time, and it is a lot of work to be responsible for its management. I take a rather different approach. I neither invest a large amount of money in a train at one time nor am I in charge of its management directly, but pay a small amount of money whenever I use the train.

Thus, in view of the hard work by those who operate the train for us even at midnight, who take care of the railways and who administer official affairs concerning it, the fare for the train is very cheap. As another example, a few days ago I went to a park in Seoul and while strolling here and there I took my fill of the fresh air and the pleasant atmosphere. Nobody told me to leave the park or no one warned me not to come back again. We need a considerable amount of money to keep even a small villa at some resort every year, but without much expense we can own the pleasant park, making use of it at will. People in general want to be the sole owners of things for the purpose of their own comfort. Are there then any more convenient ways to make use of the train or park than my own? Therefore I said that they all belonged to me. Moreover, we can regard everything in this world, including even this great earth, as our own. Nobody will complain or interfere if we use them in the right way. Can there be any fuller way of living? The ordinary people in the world, however, being of limited mind, are not satisfied until they register all things in their name, uselessly pushing themselves in toilsome work and in heavy obligation. This is because they have failed to find the limitlessly great way of living."

18.

The Great Master, after a winter meditation session, went on foot to Bongsu Temple with several disciples. One of the disciples said in a pathetic tone,

"I feel sorry that we cannot afford to take our Great Master by car, but must see him walk this way."

The Great Master, hearing his words, said,

"If people make use of their Six Roots properly, they can be in accord with all laws and can make money. Therefore, our minds and bodies can be said to be an organization to make money, and all things in the world, according to the way they are used, will be sources of money. Therefore, lack of money is not to be regretted. As persons of moral training, however, you should not be attached to money, but should keep peaceful minds in any situation when you either have money or are in need of it, thereby cultivating your lives. This is the proper attitude of one of moral training and it is such a one who is really a wealthy person."

19.

One of his disciples said,
"A great exhibition is being held in Seoul these days. I thought our Great Master would like to visit it."

The Great Master answered,
"Through exhibitions we learn of developments in scholarly and official works, agriculture, industry and commerce by comparing those in the past with those in the present day. Also, an exhibition contributes to the development of human wisdom, giving people opportunities to hear and see widely, which bring forth very fruitful results when one's attitude is very sincere. Today, however, let me introduce a truly great exhibition. The whole universe is the exhibition ground which is limitlessly wide and vast. All beings in the universe without exception are nothing but exhibits. The exhibition has been taking place for millions of years. Compared with this exhibition, the one in Seoul you have mentioned is like a feather. It may have many exhibits, but will never be able to display Mt. Pae, Lake Hwang-deung or the widely known Mt. Diamond in the exhibition ground. There must be various antique objects displayed in the exhibition ground, but nothing can be more antique than the mountains or rivers on the earth. The fish in an aquarium or the crops in the granary exhibit are only small portions of the number of fish in the five oceans, less significant than a grain of rice among six continents. Using this way of thinking, this kind of artificial exhibition in Seoul gives only a narrow and unnatural impression to one of profound wisdom and broad view. Therefore, those who discover the immeasurable exhibition surrounding them, and always look into it with a broad mind, will be benefited immeasurably from what they have seen and what they have heard. From ancient times, therefore, all Buddhas and sages, observing this everlasting exhibition, followed as their model the Truth of the Absolute Unity and its Components, and Being and Non-being, which are displayed in the exhibition ground of the limitless universe. As they establish the Law of Right and Wrong, and Advantage and Disadvantage of human beings on the basis of this Truth, they will never become destitute."

20.

The Great Master, accompanied by two disciples, Cho Song-Kwang and Chun Eum-Kwang, went for a walk in Namchoong-ni, a suburb of Iri City. Cho Song-Kwang, seeing several beautiful pine trees at the roadside, said, "Oh, such beautiful trees! I wish I could transfer them to our temple."

The Great Master, hearing his words, said, "You still are not able to transcend your limited thought and narrow viewpoint. The temple never stands apart from the tree and the tree does not stand apart from our temple. Both are within our fence. What should we transfer them for? You still have a conception of discrimination and have not found the great homestead of the universe."

Cho asked, "What is the great homestead like?"

The Great Master replied, "It is before you at present, but as you are unable to recognize it, I will draw its symbol for you:" Then he drew a circle, Ir-Won-Sang, on the ground, and continued his talk, "This is the homestead of the universe, in which infinitely mysterious principles, immeasurable treasures, and infinite capabilities, are stored."

Chun Eum-Kwang asked, "How can we get into the homestead, and can we be the master of it?"

The Great Master replied, "You must get the key, the Three Great Powers, to gain entrance to it. The key is made of Faith, Courage, Query and Sincerity."

21.

When a Christian minister came to see the Great Master, the Great Master said, "How may I be of service to you?"

The minister said, "I came to receive some of your great teachings."

The Great Master asked, "Have you ever liberated yourself from the boundary of the Christian realm and looked around the wider world?"

The minister asked, "Where is the wider world?"

The Great Master said, "You will find a wider world when you break the boundary of your mind. Those who do not open their minds wide stubbornly insist only on their own concerns and are confined within the boundaries of their old rules and habits, despising and rejecting the works and habits of other People Therefore they finally fall into prejudice, making a barricade like the thickest and hardest wall or mountain between themselves and other people. The conflicts between nations, churches, and individuals are caused by this prejudice. Should we divide the original, perfect and whole community into parts or the limitless great Law into pieces by our prejudices? We should destroy the barricade or thick iron wall between people and establish perfect and active new lives, making harmonized relationship with all other people. Then we will find everything utilized."

22.

The Great Master continued his talk, "If you are able to make adequate use of all things in the world, valued or unvalued, in any situation, all things will be for your advantage and all Laws in this world will become your protectors. For example, among all the merchandise displayed at a marketplace there will be many valued and unvalued articles, but we never throw away all the unvalued articles. According to the situation, even a highly valued article may not be needed while an unvalued article may be necessary. A precious stone is a highly valued article, but to save a starving person immediately, a bowl of food will be more necessary than the precious stone. Caustic soda may hurt the human body, but it is a good detergent for laundry. Thus, each article has its own benefits if used in its own way. If one lacks understanding of this principle and takes a limited perspective, saying that all merchandise at a market except articles for one's own use at a particular moment are not necessary, what a narrow-minded and stupid person one is!"

The minister was moved, and said, "What a broadminded Master you are!"

23.

The Great Master said, "Some Buddhas and Bodhisattvas regard the world as a comfortable resting place, some regard it as a workshop and others as a playground where they can enjoy their lives free from worldly cares."

Section Nine

On Deliverance

1. The Great Master said,

"Ordinary people think that only the present life is important. However, enlightened people regard death as important as present life because they know the principle that those who die well can be born well and live well, and vice versa; birth is the origin of death, and death is the origin of birth. Although there is no fixed time in the solution of the problem, people over forty must start preparing for the approach of death, so as not to be in a hurry to meet their last moment."

2. The Great Master said,

"People in the world, without exception, must die once. Today, therefore, I am going to tell you how to behave as a relative at the deathbed of someone and how to meet death yourself. My followers, listen to me carefully. In cases where a person has met an unnatural death from a sudden illness or accident, or where a person is too faithless to follow guidance, it will not be easy to practice the entire teachings. But if it is not an unnatural death, or if a person has even a little faith, this teaching will contribute greatly to consolidate one's faith at the last moment, saving one's soul.

First of all, relatives must always keep the sickroom clean and should often burn some amount of incense. If the room is filthy, the mind of the sick person will become dirty. Second, always keep the surroundings of a sick person quiet. If the surroundings are noisy, the sick will not be able to concentrate the mind.

Third, tell many stories about the conduct of good people when attending the sick and console them by complimenting their virtuous conduct, if any. Then, good conduct will be impressed on their mind and may remain as a habit for the coming life.

Fourth, refrain from speaking of evil, trickery, lechery or extraneous things in the presence of the sick. Such bad impressions will become a bad habit in the coming life.

Fifth, in the presence of the sick, neither show any worries about household management, nor speak seriously or dejectedly concerning matters of family relations. These are liable to provoke the sick by increasing his worldly love and desires, preventing the soul from leaving the place forever. If the soul is not able to find any human body in which to be reincarnated at the place of death, it is liable to fall into the animal world.

Sixth, try to practice Chanting the Name of Buddha; reading sutras and speaking of Buddha Dharma to the sick, but if any sick person does not care to hear voices, try to practice meditation in their presence. Then the sick one will be able to keep the mind peaceful and stable.

Seventh, as the moment of the dying person's final breath approaches, never cause disturbance by crying out, calling the person's name or holding the dying body. Such behavior causes nothing useful and only confuses the mind of the dying one. If the sorrow is beyond your power to control, the right time to cry out is several hours after death."

3. The Great Master continued his talk,

"A person on the deathbed must try to forget about everything except concentration on controlling the mind. If the person needs to make the will, manage it in advance so that it may not disturb concentration of mind. For the dying person nothing is more urgent than spiritual concentration. In addition, if the person had an enemy or cherished a grudge against someone, it should be tried to find a chance to invite the person in to be reconciled with the dying one. But in case the object of hatred has already gone, the dying one should try to release old hatred. Hatred remaining in the mind will be an evil seed of Cause and Effect in the next life. Or, if the dying person still adheres to some object that

has been loved, every effort must be made to release the attachment. If one is not liberated from the attachment, true Nirvana will never be one's, and desire will be the cause of an endless cycling along evil paths.

Let the dying one observe these teachings and, as the final moments approach, breathe the last breath with a far more purified soul by means of Chanting the Name of Buddha or by practicing meditation. Then one can be saved from the cycle of evil and be led to the righteous way, even though one is not completely versed in the Truth of birth and death. These teachings, however, are not only for one at the last breath, but also for those who believe in the Law, practicing it in order to instruct themselves in how to meet their last moment. It may not be easy for one without faith and training to practice these instructions all at once. One must practice these teachings beforehand lest one be unprepared and one should be fully mindful lest one's soul become attached to something in its coming and going. The problem of birth and death is too important to be neglected."

4. The Great Master wrote a few lines and told Lee Kong-Joo and Sung Sung-Won to learn them by heart.

It exists as long as Heaven and Earth remain,
Always keeping its one appearance
Even with the extinction of other beings.
If you are once enlightened to the Truth of going and coming,
The flowers will never cease to bloom,
Step by step, everything will become a great sutra.

(Yung-chun-yung-chi-yung-bo-chang-saeng
Mahn-seh-myul-do-sang-tong-no
Kuh-reh-kak-do-moo-goong-hwa
Po-bo-il-che-tae-sung-kyung.)

This became sacred chanting for the deliverance of the soul.

5. The Great Master delivered 'A Sermon for Leading the Soul Before and After Death.' It read,

"My followers, be fully attentive to my words. All of the things that you have received in this life, favorable and unfavorable, are the result of your conduct in your past life. The result of your conduct in this life is what you are to receive in your next life. This is natural Karma. Buddhas and patriarchs, being enlightened to the origin of their own Nature and having attained the liberation of their mind, break the natural Karma, and control the Six Paths and Four Forms of Birth at will; ordinary people and sentient beings, still ignorant about the origin of their own Nature and not having attained the liberation of their minds, are dominated by natural Karma, and suffer from endless tortures.

You, therefore, are the very creator of yourself, whether you are to be a Buddha, a patriarch, an ordinary person or a sentient being, whether you are to be high or low, to be blessed or punished, or to live a long or a short life. Now, my followers, are you truly convinced that you are the creators of your own Karma?

Listen to me again. The principle of birth and death operates the same in a Buddha, in you, and in all sentient beings. Also, all have the same Nature, which is originally pure and perfect. The Nature is like the moon in the sky; there is only one true moon, but it reflects upon thousands of rivers. Likewise, the origin of the whole Universe and of all things is

the originally pure Nature wherein exists neither name nor form, neither coming nor going, neither birth nor death, neither Buddha nor sentient beings, neither void nor extinction, no words that express Non-being, neither Being nor Non-being. But something of being naturally and automatically takes place, causing the Universe to form, to exist, to decay and to become void, and causing all beings to follow the Six Paths and the Four Forms of Birth according to the cycle of birth, age, illness and death, and also the change of day and night by the coming and going of the sun and the moon. Likewise, your own birth or death is only one change, but it does not mean your final cessation. My followers, have you understood me? Have you attained enlightenment to your own Nature?

Listen to me again. When you leave your old body and receive a new one, you will be reincarnated in the form which in this life you have liked and have so far been most attracted to. If you enjoy the realm of the Buddhas and Bodhisattvas you will be able to be reincarnated in their realm, receiving limitless happiness. On the contrary, if you cherish most of all covetousness, anger, and foolishness, you will be reincarnated in that realm and will suffer throughout eternity from uncountable tortures. Are you listening to me?

My followers, listen to me again. At this moment, keep your mind stable. If you hold even the slightest attachment to some object you will naturally fall into a wicked path. Once you have fallen into a wicked path, when will it be possible for you to be reincarnated into a human body, so that you may embrace the religious Order of saints and sages and achieve the great task which will lead you into the realm of boundless blessedness? My followers, are you listening to me?"

6. The Great Master, who was impressed by the advertising of a fire insurance company at an exhibition held in Seoul, said,

"We say that we have to transcend birth and death, happiness and suffering. But without knowing the principles of birth and death it is not easy to transcend them. If we are to think that once one dies, one will never have reincarnation, how sorry and sad we will be on the brink of death. This may be the same case as that of one who has not insured property and possessions, but all at once loses them in a fire. However, to those who know the principle of birth and death, the changes of birth and death are just as the changing of our clothes. The physical body which is a changing form will perish, but the clear and bright spirit is immortal and will have new forms. This bright spirit, like that fire insurance policy which can provide for the rebuilding of a destroyed building, guarantees the eternal life of human beings. Therefore, those who know about this principle may be peaceful through life and death, but the ignorant will be nervous and uneasy. Moreover, those who are versed in the principle of happiness and suffering will provide endless happiness by means of truly righteous happiness and suffering. Other people, however, being hopeless and without any preparation, will never be given relief from the state of suffering. It is natural that thoughtful people should be concerned about such people and feel pity for them."

7. The Great Master said,

"There are many ways to be practiced by human beings, however, they may be categorized as the way of life and the way of death. If you are ignorant about the way of life during your lifetime, it is impossible to lead a worthwhile life, and if you are ignorant about the way of death when you die, it will be almost impossible to escape from falling into an evil way."

8. The Great Master said,

"The birth and death of human beings can be likened to blinks of the eye, to inhalation and exhalation of breath, and to falling into sleep and awakening. Except for the difference in length of time, the principle is the same: birth and death are not two. Originally, nothing is born or perishes. Therefore, the enlightened person regards it as change, but the unenlightened person regards it as birth and death."

9. The Great Master said,

"Like the sun which sinks today in the west but rises tomorrow in the east, all things will die in this life, but their spirits, which have left their bodies, will appear again in this world in new bodies."

10. The Great Master said,

"The world where living people abide is called This World and the world where the people are to go after their death is called That World. People think that This World and That World are different. They are not. This World and That World represent only the changes of body and situation."

11. The Great Master said,

"When the spirit of a human being leaves its body, it first pursues that to which it has been attached, and next it follows after Karma. Thus, the cycle of spirit never ceases through all eternity. To be free from the cycle, you should never become attached to something and should have the power to transcend your Karma."

12. Chung Il-Sung asked,

"When I come to the close of my life, how should I hold my mind at the last moment?"

The Great Master answered,

"Just keep your mind calm and peaceful."

He asked again,

"What is the course of rebirth like?"

The Great Master answered,

"It is like awakening from sleep. When you fall asleep you are unconscious of yourself, but upon awakening from sleep you will find Il-Sung again. This one existence now called Il-Sung will follow after its own Karma, that is, deeds, in the ceaseless cycle of death and rebirth."

13. One of the disciples asked, "I should like to know the process and circumstances when the soul leaves an old body and is reincarnated in a new body."

The Great Master answered,

"Usually a soul parts with the body when the energy and respiration of the body completely withdraws. But sometimes a soul leaves the body when its energy and respiration still remain in the body. The soul which leaves the body usually remains as a formless spirit in the air for forty-nine days before it finds a body to enter, but sometimes it enters a womb immediately after leaving the body or remains in the air wandering about for some months or years as a formless spirit before entering a body. Usually, until it enters a new body, a soul wanders around in a dreamy state with the misconception that it still has a body. However, once it enters a womb, the misconception disappears and it comes to realize that it is in a new body."

14. One of the disciples asked, "I still cannot find answers to my questions on life and death. My life seems to me just as that of a mayfly and the world seems nihilistic to me. What should I do about this?"

The Great Master answered,

"There is a passage in an ancient book which says that 'from the point of view of change, even Heaven and Earth never stay unchanged even for a moment; but from the point of view of permanence, all things and oneself never cease to be.' Study frequently the meaning of this passage."

15. The Great Master said, "All sentient or senseless beings are given the element of life. Their lives never become final, but continue changing forms. For example, a human corpse decays underground, making the soil rich. Then the grasses which grow thick around the spot will be made into compost. The compost will grow rich crops, and people eat those crops which supply blood and flesh as the sources of their energy for actions and life. From this point of view, nothing in the universe perishes forever, and even a straw can manifest thousands of changes and capabilities through its changing forms. Therefore you disciples, study the principle sincerely, and become enlightened to the Truth that all things enjoy endless lives in the Truth of No Birth and No Death."

16. The Great Master, at a New Year's Day ceremony, said to the assembly, "Yesterday is no different from today, but we call a year including yesterday the last year, and from today, this year. Likewise, the world for living people is called This World and the world for dead people is called That World even though the spirits of living people or dead people are the same. Our bodies, which are constituted of dust, water, fire and wind are changing continuously into birth and death and comprise both This World and That World. But the soul is imperishable throughout eternity without birth and death. Therefore, to those who know such truth, birth, age, illness and death seem like the changings of the four seasons: spring, summer, autumn and winter; That Life and This Life seem like last year and this year."

17. The Great Master said,

"One who is dying will never be able to take with one the vast fortune that one has amassed in one's lifetime. How, then, can a fortune be regarded one's own everlasting possession? To acquire everlasting fortunes, you must try to do favors for other people and accumulate charitable deeds in your lifetime. A feeling of pride should not abide in your mind in doing charitable deeds, so that you may accumulate inexhaustible merit. Your eternal and most genuine possession is your sincere and unswerving faith toward the right Law and the spiritual power which you acquire while practicing the right Law. Constant effort in cultivating your faith and in training your mind will make you the owner of wisdom and blessedness through the ages."

18. The Great Master said to an assembly at a monastery,

"Do you know about hell and the messenger of hell? You don't have to go farther from your own home to find hell, nor do you have to look farther than your own family for messengers of hell. Here is the reason. Ordinary people who have strong attachments to their families can scarcely part with these beloved ones when they are going to die; their souls, lingering around their own homes, if falling to have an opportunity to be reincarnated into a new human body, will be reincarnated into the body of a domestic animal or insect around their homes. Therefore, from ancient times, Buddhas and masters have encouraged us to leave this world without attachment to anything and act without attachment to any object. This is to prevent us from falling into an evil world."

19. The Great Master said,

"Everyday people have to practice and train their minds to eliminate attachments in their mind. One with strong attachments to property, the opposite sex, fame, profit, family,

clothes, food and shelter will suffer from worries and anxieties far more strongly than other people when losing even one of these things. This is a hell in real life. And when about to die, one will never be free from these attachments, but will fall into the abyss of sins. How can we be neglectful of this truth?"

20. The Great Master said,

"Recently, people have frequently chosen the locations of their own gravesites. At death, however, the spirits of these people will go directly to the graveyard, and if they find no way to be reincarnated into a human body, will unconsciously fall into an evil world around that graveyard and it will be hard for them to be reincarnated into a human being again. How can we be so careless?"

21. One of the disciples would not follow what he was told to do by the Great Master, and persisted in his own way. The Great Master said, "If you are obstinate in such a trivial thing as this, no doubt you will be obstinate in doing an important thing too. Then, you will do everything according to your own opinions, and as a result you will be beyond my salvation or deliverance. How can I then save you?"

22. The Great Master spoke to an assembly at a monastery,

"If you keep from all worldly attachments and desires, and listen to Dharma words everyday as you are doing now, purifying your mind, you will save not only yourself but all sentient beings around you. Even a tiny insect will be delivered naturally through your Dharma power, spread over the Universe of the Dharma world. Just as the sunbeams thaw snow and ice naturally and unintentionally, the Dharma power of the master of the Way, whose mind is affected with no evil or earthly thought, may naturally thaw the Karma of all sentient beings."

23. The Great Master said,

"There are two kinds of human beings. One is the heavenly person, the other is the person of earth. The heavenly person is one who wants little, has a noble mind and whose pure spirit always floats upward. The person of earth is one who is greedy, has degraded thoughts and whose impure spirit always goes downward. This is the crossroads of the way of goodness and the way of evil. You will know yourself by reflecting on which classification of human beings you belong to, and what will become of you in the future."

24. The Great Master said, "The bright moon will emerge when dark clouds in the sky are swept away, and will shine upon all things. The moon of wisdom of the person of moral training will shine upon all sentient beings as a mirror for them when the clouds of desire are swept away from the mind. Then one will become a great master of the Law who can save sentient beings in an evil world."

25. The Great Master said, "One morning I was looking toward Puan from Yungkwang, and there I found a pure spirit floating over the middle of the sky. Afterward, when I visited there, I found that an assembly of those of moral training had been practicing meditation at Wolmyung Hermitage. Doubtlessly, if we integrate and purify our mind through meditation, gradually the tainted and impure spirit comes downward while the abstruse and pure spirit goes upward to Nine Heavens. Then, the whole universe of the Three Worlds will be covered with its perfect spirit, and all beings of the Six Paths and Four Forms of Birth will be surrounded by their pure Dharma power which will deliver and

save all of them."

26. At one regular evening Dharma meeting, the Great Master, looking at the disciple one by one under the lights, said,

"Each of your spirits appears differently. There are some people whose impure spirit has sunk low, through the cultivation of mind for a long time, and only the pure spirit appears. Some appear to have more pure spirit than impure spirit; some have half and half. Some have more impure spirit than pure spirit, and some have only impure spirit." And he continued, "The greedier one is, the more one's spirit becomes impure, which hinders the upward flight of his spirit. Such a person, when one's life is ended in this world, is liable to fall into a world of animals or insects. And one who is not so greedy, yet ignores cultivation of mind inwardly, only valuing one's own knowledge, comes to fall easily into the world of sura and birds because one's spirit floats upward lightly, lacking any weight. Therefore, if one of moral training becomes enlightened, fosters a pure mind and discriminates right from wrong in keeping proper conduct, then in the long run, by achieving the power of spiritual concentration, one will become free from the cycle of Six Paths, will be able to change one's body freely and also will be able to travel spiritually over the whole Dharma world, leaving one's physical body, and retain power to concentrate on the cultivation of mind."

27. The Great Master said,

"If you always make every effort not to disturb the mind, not to make your mind stupid or unrighteous, you will be empowered to deliver sentient beings even from hell. Even to form a relationship with Buddha's right Law will become a seed to grow into attainment of Buddhahood through eternity."

28. When Kim Kwang-Sun passed away, the Great Master shed tears, and said to the assembly of disciples, "The late Palsan shared happiness and suffering with me for more than twenty years, and had the closest relationship with me. Even though there is no birth and no death, no prosperity and no decay in the Dharma body, it still is regrettable not to be able to see his countenance again. For the sake of his soul, I will preach about the Law of the Cycle of Birth and Death and about the extinction of Karma. Now, you disciples, listen to me most attentively in remembrance of Palsan. Your enlightenment acquired from my preaching will be an advantage not only for you but also for Palsan. In the words of the ancient Buddha, it is said that if one practices the great Way of No Birth and No Death, one's Karma, accumulated through many lives, will become extinct. The way to extinguish Karma is as follows. If someone causes you suffering and brings you loss, do not hate them or hold a grudge against them, but take it as a debt which you owed them in your past lives, keeping your mind peaceful and never contrary to theirs. If you retreat from a chance for revenge, the Karma will cease to cycle. Furthermore, be aware of a state where the Cycle of Life and Death and happiness and suffering are absolutely void, and hold this state of mind. When you can retain your mind in this state, it may be said that the Karma of birth and death are completely extinguished."

29. Park Je-Bong asked,

"What good will the Forty-ninth Day Deliverance Service and memorial service do for the soul of the deceased?"

The Great Master answered,

"In Heaven and Earth there is a mysterious principle of reciprocal response. If one sows a seed and fertilizes the earth, the fertilized earth produces better crops as a result, even though the earth is senseless, the seed is senseless and the manure is senseless. If even

senseless crops show such response, why then should we not expect response from human beings who are the beings of highest intelligence? For the sake of the deceased, if many people sincerely give Inward Confession, wish for their good fortune, make a contribution and give a Dharma discourse from a master of high virtue, the mind of the deceased and of the living people will be connected and spirit will respond to spirit. Thus the deceased will be easily delivered. If the deceased have already fallen into a wicked world, they will be able to have the opportunity gradually to progress to a better world. Even though the deceased had many debts in life, they may be freed from the debts if the contributions of condolence are used adequately for the public welfare. If the deceased were not in debt, the contributions used in this way will become their invisibly accumulated blessedness. The principle which explains this reciprocal response may be likened to the alternating current of electricity."

30. One of the disciples asked,

"From ancient times, sons, daughters, relatives or friends have offered things to Buddha images or have invited those of high virtue to preach and chant sutras for the sake of souls. What should be the effect of this practice, and what difference will be brought forth in the effectiveness of the different degrees of sincerity of worshippers and the different levels of Dharma power of the men of high virtue?"

The Great Master said,

"Prayers for souls and offering things to Buddha images show sincerity toward the soul of the deceased. Sincerity moves even Heaven and according to the degree of sincerity the prayers and offerings will be more effective. Or, sermons and chanting sutras will be more influential according to the degree of Dharma power of one of high virtue. As a result, some will return to a righteous way unconsciously after being completely repaid for what they have done in their past; some will be able to return to a righteous way directly, being relieved of all Karma; some, who have failed to find new life since their deaths and are groping in the dark and intermediate state of the bodiless ghost world will find a new life; some who were once attached to a thing will leave the attachment, reaching for the Heavenly realm and the realm of human beings enjoying blessedness and happiness. However, if the sincerity of the sons and daughters and the Dharma power of those of high virtue are not enough to save the soul of the deceased, their exercises will not have much impact on the spiritual root. This is because a great power will never be brought until the utmost sincerity is exercised. This is likened to the fact that if a farmer fails to use all sincerity and ability in farming there will be poor crops."

31. Seo Dae-Won asked,

"Can the sermon for the dead be heard by their souls?"

The Great Master said,

"Some hear it, but some do not. Yet this sermon for the dead will become an unconscious factor of deliverance of the soul through the sincerity expressed for the soul rather than a factor to enlighten the soul itself. Then, like a fly which cannot fly a thousand miles by itself, but can go that distance by resting on a swift horse which can run a thousand miles, the soul will gradually return to the Dharma world through the influence of this deliverance sermon."

32. Kim Tae-Keo asked,

"Today I observed a Forty-ninth Day Deliverance Service for a two-year old baby. Even an adult could hardly understand all the procedures and rites. How then is this immature soul of a little baby to understand and be saved by the service?"

The Great Master said,

"There is no difference between the soul of an adult and the soul of a baby. The principle of soul deliverance is like the fertilizing of trees, or like iron being attracted by a magnet. The souls of all moving things are rooted in the air. Therefore we observe memorial services through the whole Dharma world, offering Truth which fertilizes the root of the soul effectively."

33. He continued, asking,

"By observing the memorial service in this way, can all bad Karma accumulated in one's lifetime, heavier or lighter, be extinguished at one time, and can we be delivered?"

The Great Master replied,

"According to the heaviness or the lightness of the Karma of each person, the sincerity of those who are in charge of the service and the Dharma power of the preacher, Karma may be either thawed at once like ice before sunbeams or it may take a long time. In any case, the memorial service never ends in nothingness and without fail it leads the soul to make good associations."

34. He asked again,

"Why do we observe the deliverance service on the forty-ninth day after death?"

The Great Master answered,

"A soul usually enters its next state, according to its Karma, after remaining in an intermediate state for forty-nine days following death. Therefore, in order to purge the soul further, on the basis of the words of the ancient Buddha, the date of the deliverance service of the soul was determined. However, there are many souls which directly enter the next state as soon as they have left their old bodies."

35. Tae-Keo asked again,

"In the Nirvana Sutra, Buddha says, 'If you want to know your deeds in your former life, notice what you are in this world. If you want to know what you will become in your next life, see what you are doing in this life.' However, I see for a fact that some persons who deserve to be punished, judging from their mind conduct, are enjoying their lives of pleasure. While on the other hand, gentle persons who should be blessed are suffering from miserable poverty. How, then, can we say that the Truth of Cause and Effect is accurate?"

The Great Master replied,

"This is why all Buddhas and patriarchs warned people to hold a pure thought at their last breath. One who has a wicked mind but who enjoys a wealthy state in this life is one who practiced virtuous deeds in the early parts of the former life, then changed one's mind in the later parts, closing life with a degraded, wicked thought. On the other hand, one whose mind is gentle but whose life is miserable in this life is one who acted wickedly in the early parts of a former life, but in the later deeply repented and was restored to a righteous mind. Thus, a thought cherished in the bosom at the last moment of this life will be the first thought of the next life."

36. He asked again,

"The realm of dead people is separated from that of living people. Is it possible for the soul and the perceptive mind to come and go freely in both realms?"

The Great Master said,

"Only the perceptive mind will be as free as before death in coming and going. But a difference will be brought forth between a soul which is darkened by covetousness, anger and foolishness, and a soul which has defeated covetousness, anger and foolishness. The soul bound by covetousness, anger and foolishness is not capable of coming and going freely and, being covered by dark Karma, it is apt to be driven by its attachment. When it is to enter the new body, the illusive soul mistakes animals and insects for pleasant and

attractive forms, entering their wombs with a sexual desire, dreamily and unconsciously. Even entering the womb of a human being, it also mistakes it as a partner in its sexual desire. If it has established some determined wish and fails to enter a human body, it enters the world of animals and insects with the same Karma it would have had if it had entered a human body. Thus the soul which is not free from covetousness, anger and foolishness is never free from life and death and from the constant Cycle of Six Paths in thousands of sufferings and will be driven by the Twelve Links. The soul which has surmounted covetousness, anger and foolishness is free in coming and going without any attachment, is able to see and think rightly, and is never driven by Karma because it distinguishes the righteous path from the wrong path. When it is to enter a new body, it keeps a peaceful and calm attitude, and receives a new form in a righteous way. When it enters a womb, it pays respect to the new body as its parent. It can fulfill the determined wish as it was intended. It is completely free from life and death, from the cycle of Six Paths, and it controls the Twelve Links at its own will."

37. He asked again, "How will the close link be made?"

The Great Master said, "Ordinary people are closely related with either a good link of love or a bad link of hatred. Buddhas and Bodhisattvas, however, are willing to make a close link with ordinary people in order to deliver them.

38. He asked again, "Should one be delivered only after death?"

The Great Master answered, "One may be saved while living or after death. However, it may be more effective to save one's soul by oneself during one's lifetime than to leave it to another person to save after one dies. Therefore, if you train your mind brightly, purely and righteously every day to the level such that your Six Perceptions will never be tainted through experiencing the Six impurities, you will then have finished your own deliverance by yourself before you die, and at the same time you will be enabled to save other people. However, not many people have reached this level. This is why those of moral training of Three Worlds were in a hurry to practice the Way."

Section Ten On Faith

1.

The Great Master said,

"When a master of the Law meets someone who seeks to follow the master, that person's faith must be tested. The follower having ardent faith will accept the truth and there will be positive results. But if faith is lacking, the truth will never be understood and study will be fruitless.

What then is faith? First of all, you should not have any doubt about the master of the Law. Disregard other people's criticism of the master, and even if you find in the master something that you cannot understand, don't attempt to judge. Instead, have faith in the master.

Secondly, follow the master's guidance wholeheartedly, never asserting your own opinion or being stubborn.

Thirdly, no matter how strict the master may be in teaching or how severely you may be reprimanded, and even if the master exposes your mistakes in the presence of others and insists on undue hard work, accept this with gladness and never be ungrateful.

Fourthly, do not keep secrets from the master of the Law, but always speak the truth. One who has these four assets is said to have special faith, and will be able to make of oneself a vessel of the Law like Buddhas and patriarchs."

2.

The Great Master said,

"People practicing the Way have many different degrees of fundamental ability, but generally they may be classified into three levels: higher, middle, and lower.

The higher level denotes those who, upon seeing and hearing the right Law, immediately go forward with confidence and with right judgement and faith.

The middle level denotes those who are neither clever nor stupid and who continually disbelieve and measure the teacher and the Law.

Those in the lower level have no ability to discriminate right from wrong and faithfully follow the master's guidance without doubting or calculating.

Of the three levels, the highest level is most desirable in a religious Order. People at this level are very studious and the religious Order will prosper through their works. The next most desirable level is the lower one because in it, those with faith, even if they lack self-confidence, value the Law, have deep faith in the master and study with the ceaseless sincerity which will finally bring them success. Those in the middle level, however, are the most difficult to guide because they lack faith and sincerity, often underestimate the Law and its masters, and are forever changing their beliefs. They seldom succeed in their study or work. Therefore, people in the middle level of those practicing the Law ought to try to jump to the high level. People practicing the Law at the lower level sometimes jump to the higher one; if not, in going through the middle level, they must be cautious."

3.

One disciple asked,

"I am wondering how I can ever accomplish anything in my study because I am not only dull, but lack long training."

The Great Master answered,

"Accomplishment in a religious order is not always related to talent or to the length of membership. What counts is how much Faith, Courage, Query and Sincerity you put into your practice. Anyone who is eager in their devotion to Faith, Courage, Query and Sincerity shall certainly be blessed by the attainment of the object of their study."

4.

The Great Master said,

"On certain occasions, ordinary people seem to be inspired by strong faith, but as the days go by, that faith tends to diminish. It is also true that if one gains or loses power, or if family harmony is attained or disrupted, one's faith is likely to be changed. The practice of the great Law is only accomplished when one can maintain a stable standard, whereby unfavorable situations are changed into favorable ones, and in favorable situations, wickedness or arrogance can be avoided."

5.

The Great Master said,

"Those who have high position, privileged power, material blessings or profound knowledge generally find it difficult to enter the gate of religious faith. But if any of these people are determined to enter and serve the public, they may be the ones who have in their former lives made a vow to do so."

6.

The Great Master said,

"I sometimes find among my followers those who lack faith in me, who tend to emphasize their own talents and opinions and who, as a result, do not benefit from their association with me. What, then, is the difference between them and other people who have not chanced to meet me? If one practicing the Law with a great wish and faith has decided to follow my teaching, that one must not complain or question anything I ask to be done. Only then will our minds become one and our mutual efforts will not be in vain."

7.

The Great Master said,

"The reason faith is considered to be the most important of all assets in the Order of moral training is that faith is the vessel of the Law, the basic power by which kung-an are solved and the basis for keeping the Precepts. Studying without faith is equivalent to watering dead plants: there are no results. Therefore, first establish a stable faith and then you can save yourself. The important thing in teaching others is to evoke faith from people with no faith."

8.

The Great Master said,

"There are two ways to believe in the Three Jewels?

One is through Faith in the Power of Another's Ability and the other is through the Power of Self-Ability.

The former is to believe in and worship the actual Buddha, Dharma, and monks in overt ways. The latter means to seek Buddha, Dharma and monks in one's own Nature and believe in and practice them inwardly. Since these two ways of belief have a reciprocal basis, we need to practice both at the same time.

However, when our study reaches the ultimate stage, the entire Dharma world will become Three Jewels without any distinction between Faith in the Power of Self-Ability and Faith in the Power of Another's Ability.

9.

The Great Master asked his disciples,

"How much do you miss me when you don't see me for a long time?"

The disciples answered, "We miss you greatly."

The Great Master replied,

"I understand you. However, no matter how much a child loves its parents, it cannot compare with the love of parents for a child. Likewise, no matter how much a disciple may revere the teacher, it cannot compare with the teacher's concern for the disciple. If the disciple's faith and reverence for the teacher measure up to even half the teacher's love and care, the Law will surely devolve upon the disciple."

10.

The Great Master said,

"When the disciple desires to learn the Law from a teacher, one must give oneself wholeheartedly to the teacher and have faith. Let me illustrate with a story from the past: The Buddhist master Koojung (literally, 'Nine rice-cooker') began his study by going to a temple on a very cold day to ask the master to accept him as his disciple, and was ordered by the master to install a rice-cooker. To perfect it, he had to repeat the work nine times during the night, during which he made no complaint against his master. Hence, he was given the Buddhist name Koojung and was admitted to become a disciple of the Buddhist master. Although the master did not exactly preach to him, from that time on his devotion to the master was remarkable and it continued for several decades. As the master grew old and became sick, Koojung served him with all sincerity, and one day, while doing so, he was quite unexpectedly enlightened. He came to know that his very self-enlightenment meant the transmission of the Law from his master. Likewise, one seeking the Law will find the way if truly devoted in one's faith."

11.

The Great Master said, "As only living trees benefit from the spring breeze, only faithful people are able to receive fully the sages' teachings."

12.

The Great Master, as he returned from a sightseeing trip to Kumkang-san (Mt. Diamond) said,

"The owner of the inn where I stayed at Kumkang-san happened to be a Christian. He was so devout and enjoyed his life so much that I could not but ask him about his personal history. He told me that he had believed in God for thirty years, and that despite

many obstacles he remained thankful. During good times he thanked God for being good to him, and during bad times he thanked God for correcting and guiding him. Thus strengthened by his faith on every favorable or unfavorable occasion, he lived a happy life. I urge you to reflect upon your own faith. The Christian man was able to acquire a happy life even though he relied solely on his Faith in the Power of Another's Ability without perceiving the source of the Truth. You who are blessed with both Faith in the Power of Another's Ability and Faith in the Power of Self-Ability should not stumble during any situation in life. Since you have acquired a satisfactory and truthful religion, be faithful in trying to examine your mind so that through the power of faith you may rule the environment, rather than be ruled by it."

13.

The Great Master, seeing three women, Chang Juk-Cho, Koo Nam-Soo, and Lee Man-Kap, who had often come from a distance of a hundred miles on foot to pay homage to the Great Master at Suktoo Hermitage, was moved by their faithfulness and said to them,

"Your faith is so extraordinary that I think if I asked you to, you would swallow dung."

The three women immediately brought some dung, but the Great Master said,

"Never mind. It appears that you would eat even worse. At present, this Order is not very extensive or complicated, so I am able to pay attention to you often, but as this Order grows, I may not be able to pay attention even to your coming and going in the future. Check your mind often, and retain your faith of today forever."

14.

The Great Master chastised Kim Jung-Kak, who was dozing in the front row while the Great Master preached.

"She looks as ugly as a hippopotamus, dozing in the front row"

Kim, with a modest smile on her face, immediately rose and bowed four times to the Great Master.

Then the Great Master said, "I often say unkind words to Jung-Kak, but her faithfulness never seems to change. I believe she will follow me in life and in death." And he went on to say, "Between a true teacher and a follower there is nothing to be hidden or left unsaid."

15.

The Great Master said,

"As I sat in my room today for a period of time, the face of Noh Tuk-Song-Ok appeared vividly before me. Because her faith is so strong, her spirit reached me from beyond the mountains and rivers."

16.

Chung Suk-Hyun said to the Great Master,

"Although I suffer from many hardships in my surroundings, I find pleasure in life only through prayer to the Buddha Dharma."

The Great Master said in reply,

"Whether or not Suk-Hyun has discovered the merits and greatness of Buddha, her praying is one way of finding happiness in spite of any suffering. If one lives in this way, it is not impossible to be blessed in difficult circumstances. When I was on Mt. Bongnae, the people following me listened to my preaching, and in spite of the hardships of poor housing, poor food and heavy labor, they enjoyed a happy life just being with me and hearing my preaching. Likewise, in Yungkwang, the first nine disciples reclaiming the land from the sea never complained of the difficult task, but took pleasure from the hard work to initiate this religious Order. It might have seemed to others that they were experiencing hardships and suffering, but in truth they were spiritually filled with happiness, and enjoyed heavenly happiness on earth. Therefore, if you are already devoted to the study and work of this religion, you should always endeavor, with far-sighted faith and hope, to turn hardship into happiness and live a pleasant life forever."

17.

There was a man who chopped off his hand in token of his dedicated faith, but the Great Master scolded him severely and said,

"Your body is a necessary asset for carrying out your study and work. How useless it is to harm that asset to show your faith. Besides, true faith dwells in the spirit, and not in the body. Hereafter, no one should ever commit such a stupid act." And he continued, saying, "No matter how outstanding one's knowledge and writings may be, or how much one is revered for something extraordinary that one has done, that alone is not enough to further the supreme line of our Order. One must dedicate oneself wholeheartedly to this study and work with unswerving faith."

18.

One day Moon Jung-Kyu asked the Great Master,

"Of the three young men, Song Kyu, Song Toh-Sung, and Suh Dae-Won, which one has the most promise for the future?"

The Great Master kept silent and Moon asked again, explaining, "It is difficult for me to judge because their assets are all different."

The Great Master said in reply, "Song Kyu should not be judged by your wisdom. Ever since I met the Song brothers, I have never had to worry about them. They have faithfully carried out every order I gave them, without my having to repeat myself. Therefore, my mind and theirs have become one."

19.

The Great Master said,

"Since sages, the masters of the world, are born with the great blessedness of Heaven and

Earth, if mankind is dedicated to the sages and their Orders, and they wish for good, their wish will come true quickly. If, on the other hand, they disrespect the sages or hinder their work, severe punishment may come their way. This kind of power is given not only to the sages alone, but also to those whose minds are perfectly integrated with those of the sages."

Section Eleven

Short Sayings

1. The Great Master said, "Not all of scientific studies are constantly in use. On the other hand, however, the study of how to use the mind is constantly used. Therefore, the study of how to use the mind is basic to all scientific studies?"

2. The Great Master said, "Those of moral training seek to know what the mind is and how to acquire freedom of mind, what the principles of birth and death are and how to transcend them, and what the principles of sin and blessedness are and how to control them at will."

3. The Great Master said, "A good mind brings forth all kinds of good. An evil mind brings forth all kinds of evil. Therefore, the mind is the source of all good and evil."

4. The Great Master said, "When money, knowledge and power belong to a dishonest person, they will become the reason for committing sins. Money, knowledge and power will not bring lasting blessedness unless and until the mind is right."

5. The Great Master said, "If you are bound by doing lesser good, it will obstruct your doing greater good. If you are bound by lesser wisdom, it will obstruct the exercise of greater wisdom. In order to succeed in the greater thing, one must train oneself not to be bound by the lesser thing."

6. The Great Master said, "Those who know themselves to be stupid may become wise. On the other hand, those who think themselves wise but who are blind to their failings will gradually be degraded into stupidity."

7. The Great Master said, "One practicing the Great Way will both meditate and use wisdom at the same time, but will know that true wisdom comes from meditation. A successful entrepreneur uses virtue and talent together, but knows that true talent comes only from virtue."

8. The Great Master said, "One of courage easily encounters an enemy stronger than oneself. A talented person can easily make mistakes."

9. The Great Master said, "If an ordinary person has worries and anxieties, the person tries to get rid of them. Once free of them, however, one causes oneself to worry again, and the cycle never ceases."

10. The Great Master said, "One who wishes to find the Great Way should not seek to find it in a short period of time. You cannot go long way at a quick pace constantly; you cannot find a great Way with a hasty mind. The tall tree takes many years to grow from

a little sprout; Buddhas and Bodhisattvas also achieved their Buddhahood after lengthy efforts."

11.The Great Master said, "Two evils obstruct great practice : one is self-abandonment, which makes light of one's own fundamental ability; and the other is complacency, which makes one easily satisfied with shallow knowledge. If one does not eliminate these two evils, it is difficult to attain great study."

12.The Great Master said, "One who cherishes no hope is spiritually dead. Even a villain who commits murder, steals and commits adultery may have another chance someday to achieve Buddhahood, if having a change of mind. However, one without hope is entirely helpless until a new sense of hope is regained. Therefore, Buddhas and Bodhisattvas made a vow to give hope to all sentient beings by working through all their lives, past and present."

13.The Great Master said, "Don't look for a talisman. When you rid your mind of desire and become free of what you want to do and what you dislike doing, that is the very talisman you seek."

14.The Great Master said,
"Be right yourself before you correct others.
Instruct yourself first before you teach others.
Do favors for others before you seek favors from them.
Then you will be able to acquire everything you want,
and at the same time you will be cooperating harmoniously with others."

15.The Great Master said.
"The strong are those who can control others,
but the strongest are those who can control themselves.
Those who are able to control themselves can then control others."

16.The Great Master said,
"There are two kinds of stupid people.
One kind seeks to control the minds of other people before having self-control.
The other interferes in other people's business
before being able to manage personal business.
Eventually, both will suffer from their involvement."

17.The Great Master said,
"Ordinary people try to obtain things, but do not know how.
As a result, the more they seek the more things get beyond them.
Buddhas and Bodhisattvas, however, know how to acquire things.
Therefore, they never seek after but things naturally come their way."

18.The Great Master said,
"The superior person is one who finishes work and then eats.
The inferior person is one who eats first and works later."

19.The Great Master said.
"Ordinary people wish to be blessed
but do not care to do those things which will bless them;

they hate to meet misfortune but are liable to create misfortune.
This means that they are not aware of the source of blessedness and misfortune
and even though they know it, they are not practicing the truth."

20.The Great Master said,
"Those who seek to do favors for others spiritually, physically and materially will be
blessed most in the future.
Those who in all situations keep a peaceful mind, whatever their place in life, are the most
happy, and those who in all situations know how to be content are the wealthiest."

21.The Great Master said,
"Ordinary people may appear smart in doing things only for themselves, but they are really
suffering a loss. Buddhas and Bodhisattvas may appear to be stupid in doing things only
for others, but eventually they benefit themselves."

22.The Great Master said,
"The wise pay no attention to position, high or low, but are only faithful to their own
work. Therefore, as time passes, their work and its merits emerge brilliantly.
Ordinary persons are not faithful to their work and seek only fame and honor.
Therefore, both their fame and honor are brought to naught."

23.The Great Master said,
"One who thinks oneself superior to others can never escape being looked down upon.
One who constantly wishes to defeat others will be defeated."

24.The Great Master said,
"The more a good deed is known, the less merit it has.
The more an evil deed is concealed, the deeper the evil will take root.
Therefore, more merit comes from a concealed good deed,
while evil, by being exposed, will have a shallow root."

25.The Great Master said,
"Helping others without their knowledge becomes a greater virtue.
Doing harm to others unknowingly becomes a greater sin."

26.The Great Master said,
"If you complain because you do not receive recognition from other people for doing a good
deed, an evil seed, mixed with the good deed, will take root.
On the other hand, if you are penitent for an evil deed which you committed,
a good seed will take root in the evil deed.
Therefore, be careful not to be complacent in occasionally doing a good deed.
It will obstruct your further progress.
Also, don't become despondent when once you commit an evil deed.
It will be degrading."

27.The Great Master said,

"Ordinary people are usually happy to receive things for free and are not aware that things received free occasionally become the cause of great loss.
The wise, however, in receiving things gratis and not wanting them, distribute these things and thereby prevent possible misfortune from coming their way."

28.The Great Master said,
"A person of truth cherishes no falseness in mind;
therefore, all that person's deeds are expressions of the Truth.
A sage harbors in mind no mutual conflict toward others,
therefore, all of a sage's deeds are virtuous.
As a result, a person of truth always keeps the mind aright and without evil.
A sage always keeps the mind peaceful and without suffering."

29.The Great Master said,
"Before you give to others, do not speak insincerely,
and after giving do not brag.
Otherwise, you will be in debt for your words
and your virtue will be tarnished.
Do not make insincere vows to the Dharma world.
Unfulfilled vows to the Dharma world will cause you dreadful sufferings."

30.The Great Master said,
"One can remove an evil and vicious mind in others
only after one has removed the evil and viciousness in one's own mind."

31.The Great Master said,
"A mind in mutual conflicts is the source of misfortune,
while a mind in mutual harmony is the source of good fortune."

32.The Great Master said,
"Even though one has sinned once,
one's future life will be bright
if one has a constant true penitence
and accumulates merits which can dissolve one's evil and vicious mind.
Even though one has done good once,
one's future life will still be miserable if one continues to harbor a grudge or harmful mind
against others."

33.The Great Master said,
"The ordinary person, who in receiving ten favors finds fault with one of them, will carry a
grudge against the benefactor.
On the other hand, those who are enlightened to the Way are grateful for even one favour
done them out of ten wrongs.
Therefore, an ordinary person finds dissatisfaction even from receiving favours, and causes
trouble and destruction.
Those who are enlightened to the Way, however, discover benefits even from harm,
bringing forth peace and comfort."

34.The Great Master said,
"A good person teaches the world in terms of goodness,
and an evil one awakens the world in terms of evil.
The merits of both kinds of people, in their teaching and awakening of the world, are equal.
Yet the good person working in favor of the world also brings blessedness upon the self;
the evil one, working in favor of the world, commits sins and brings sufferings upon the self.
Therefore, do not hate the evil ones, but have pity on them."

35.The Great Master said,
"Everything is useful as long as we know how to make use of it."

36.The Great Master said,
"People can inspire the minds of others with hope and peace but also with despair and anxiety, even with simple talk and a few words.
Therefore, those who commit sins are not always originally evil.
Many of them, without knowing the principle of what is sin and what is blessedness, often commit sins unconsciously."

37.The Great Master said,
"To violate major precepts by acts such as murder, stealing and adultery is a great sin.
But a greater sin is to take away from others their faith in the right Law, thereby keeping them away from the right path through eternity.
To give a lot of money, clothes and food in charity is to do great good.
The greater good, however, is to inspire the minds of other people with faith and lead them to a bright future through eternity."

38.The Great Master said,
"There are three kinds of people who are difficult to save.
First is the one who reveres none as a teacher.
Second is the one who holds no sense of honor.
Third is the one who never feels ashamed after having committed evil."

39.The Great Master said,
"As a member of an Order, to violate regulations of the members means to destroy the Order. An act ignoring the will of the members is against the will of Heaven."

40.The Great Master said,
"If one who is a common member in an Order untiringly continues to study for a long time, one will be greatly successful because of being more conscientious, even though one's deeds are neither of a special nature nor the result of a distinguished skill."

41.The Great Master said,
"The life of an Order of moral training is never of long duration because of the equipment

or property, but continues by its constant transmission of the wisdom of the Law."

42.The Great Master said,

"True freedom comes when you refrain from self-indulgence.

When you reject selfish desire you receive great benefit.

Therefore, a seeker of true freedom, first of all, strictly observes precepts;
the seeker of great benefits, first of all, fosters public spirit."

43.The Great Master said,

"Sentient beings consider Buddhas and Bodhisattvas as their field of blessedness,
while Buddhas and Bodhisattvas consider sentient beings as their field of blessedness."

44.The Great Master said,

"As a human being, if one is ignorant about the wide world of the Six Paths and the Four
Forms of Birth, one is acquainted with only one part of the world.

If one is ignorant of the principle of progression and retrogression of the Six Paths and the
Four Forms of Birth, one is no more than a short-sighted person."

45.The Great Master said,

"One who has no thought for oneself is possessed of the whole Universe and the Three
Worlds."

Section Twelve

Short Sayings

1. The Great Master said, "Not all of scientific studies are constantly in use. On the other
hand,however, the study of how to use the mind is constantly used. Therefore, the study of
how to use the mind is basic to all scientific studies?"

2. The Great Master said, "Those of moral training seek to know what the mind is and
how to acquire freedom of mind, what the principles of birth and death are and how to
transcend them, and what the principles of sin and blessedness are and how to control
them at will."

3. The Great Master said, "A good mind brings forth all kinds of good. An evil mind
brings forth all kinds of evil. Therefore, the mind is the source of all good and evil."

4. The Great Master said, "When money, knowledge and power belong to a dishonest
person, they will become the reason for committing sins. Money, knowledge and power will
not bring lasting blessedness unless and until the mind is right."

5.The Great Master said, "If you are bound by doing lesser good, it will obstruct your
doing greater good. If you are bound by lesser wisdom, it will obstruct the exercise of
greater wisdom. in order to succeed in the greater thing, one must train oneself
not to be bound by the lesser thing."

6.The Great Master said, "Those who know themselves to be stupid may become wise. On
the other hand, those who think themselves wise but who are blind to their failings will
gradually be degraded into stupidity."

7.The Great Master said, "One practicing the Great Way will both meditate and use wisdom at the same time, but will know that true wisdom comes from meditation. A successful entrepreneur uses virtue and talent together, but knows that true talent comes only from virtue."

8.The Great Master said, "One of courage easily encounters an enemy stronger than oneself. A talented person can easily make mistakes."

9.The Great Master said, "If an ordinary person has worries and anxieties, the person tries to get rid of them. Once free of them, however, one causes oneself to worry again, and the cycle never ceases."

10.The Great Master said, "One who wishes to find the Great Way should not seek to find it in a short period of time. You cannot go long way at a quick pace constantly; you cannot find a great Way with a hasty mind. The tall tree takes many years to grow from a little sprout; Buddhas and Bodhisattvas also achieved their Buddhahood after lengthy efforts."

11.The Great Master said, "Two evils obstruct great practice : one is self-abandonment, which makes light of one's own fundamental ability; and the other is complacency, which makes one easily satisfied with shallow knowledge. If one does not eliminate these two evils, it is difficult to attain great study."

12.The Great Master said, "One who cherishes no hope is spiritually dead. Even a villain who commits murder, steals and commits adultery may have another chance someday to achieve Buddhahood, if having a change of mind. However, one without hope is entirely helpless until a new sense of hope is regained. Therefore, Buddhas and Bodhisattvas made a vow to give hope to all sentient beings by working through all their lives, past and present."

13.The Great Master said, "Don't look for a talisman. When you rid your mind of desire and become free of what you want to do and what you dislike doing, that is the very talisman you seek."

14.The Great Master said,
"Be right yourself before you correct others.
Instruct yourself first before you teach others.
Do favors for others before you seek favors from them.
Then you will be able to acquire everything you want,
and at the same time you will be cooperating harmoniously with others."

15.The Great Master said.
"The strong are those who can control others,
but the strongest are those who can control themselves.
Those who are able to control themselves can then control others."

16.The Great Master said,
"There are two kinds of stupid people.
One kind seeks to control the minds of other people before having self-control.

The other interferes in other people's business
before being able to manage personal business.
Eventually, both will suffer from their involvement."

17.The Great Master said,
"Ordinary people try to obtain things, but do not know how.
As a result, the more they seek the more things get beyond them.
Buddhas and Bodhisattvas, however, know how to acquire things.
Therefore, they never seek after but things naturally come their way."

18.The Great Master said,
"The superior person is one who finishes work and then eats.
The inferior person is one who eats first and works later."

19.The Great Master said.
"Ordinary people wish to be blessed
but do not care to do those things which will bless them;
they hate to meet misfortune but are liable to create misfortune.
This means that they are not aware of the source of blessedness and misfortune
and even though they know it, they are not practicing the truth."

20.The Great Master said,
"Those who seek to do favors for others spiritually, physically and materially will be
blessed most in the future.
Those who in all situations keep a peaceful mind, whatever their place in life, are the most
happy, and those who in all situations know how to be content are the wealthiest."

21.The Great Master said,
"Ordinary people may appear smart in doing things only for themselves, but they are really
suffering a loss. Buddhas and Bodhisattvas may appear to be stupid in doing things only
for others, but eventually they benefit themselves."

22.The Great Master said,
"The wise pay no attention to position, high or low, but are only faithful to their own
work. Therefore, as time passes, their work and its merits emerge brilliantly.
Ordinary persons are not faithful to their work and seek only fame and honor.
Therefore, both their fame and honor are brought to naught."

23.The Great Master said,
"One who thinks oneself superior to others can never escape being looked down upon.
One who constantly wishes to defeat others will be defeated."

24.The Great Master said,
"The more a good deed is known, the less merit it has.
The more an evil deed is concealed, the deeper the evil will take root.
Therefore, more merit comes from a concealed good deed,
while evil, by being exposed, will have a shallow root."

25.The Great Master said,
"Helping others without their knowledge becomes a greater virtue.
Doing harm to others unknowingly becomes a greater sin."

26.The Great Master said,
"If you complain because you do not receive recognition from other people for doing a good deed, an evil seed, mixed with the good deed, will take root.
On the other hand, if you are penitent for an evil deed which you committed, a good seed will take root in the evil deed.
Therefore, be careful not to be complacent in occasionally doing a good deed.
It will obstruct your further progress.
Also, don't become despondent when once you commit an evil deed.
It will be degrading."

27.The Great Master said,
"Ordinary people are usually happy to receive things for free and are not aware that things received free occasionally become the cause of great loss.
The wise, however, in receiving things gratis and not wanting them, distribute these things and thereby prevent possible misfortune from coming their way."

28.The Great Master said,
"A person of truth cherishes no falseness in mind;
therefore, all that person's deeds are expressions of the Truth.
A sage harbors in mind no mutual conflict toward others,
therefore, all of a sage's deeds are virtuous.
As a result, a person of truth always keeps the mind aright and without evil.
A sage always keeps the mind peaceful and without suffering."

29.The Great Master said,
"Before you give to others, do not speak insincerely,
and after giving do not brag.
Otherwise, you will be in debt for your words
and your virtue will be tarnished.
Do not make insincere vows to the Dharma world.
Unfulfilled vows to the Dharma world will cause you dreadful sufferings."

30.The Great Master said,
"One can remove an evil and vicious mind in others
only after one has removed the evil and viciousness in one's own mind."

31.The Great Master said,
"A mind in mutual conflicts is the source of misfortune,
while a mind in mutual harmony is the source of good fortune."

32.The Great Master said,
"Even though one has sinned once,

one's future life will be bright
if one has a constant true penitence
and accumulates merits which can dissolve one's evil and vicious mind.
Even though one has done good once,
one's future life will still be miserable if one continues to harbor a grudge or harmful mind
against others."

33.The Great Master said,
"The ordinary person, who in receiving ten favors finds fault with one of them, will carry a
grudge against the benefactor.
On the other hand, those who are enlightened to the Way are grateful for even one favour
done them out of ten wrongs.
Therefore, an ordinary person finds dissatisfaction even from receiving favours, and causes
trouble and destruction.
Those who are enlightened to the Way, however, discover benefits even from harm,
bringing forth peace and comfort."

34.The Great Master said,
"A good person teaches the world in terms of goodness,
and an evil one awakens the world in terms of evil.
The merits of both kinds of people, in their teaching and awakening of the world, are
equal.
Yet the good person working in favor of the world also brings blessedness upon the
self;
the evil one, working in favor of the world, commits sins and brings sufferings upon the
self.
Therefore, do not hate the evil ones, but have pity on them."

35.The Great Master said,
"Everything is useful as long as we know how to make use of it."

36.The Great Master said,
"People can inspire the minds of others with hope and peace but also with despair and
anxiety, even with simple talk and a few words.
Therefore, those who commit sins are not always originally evil.
Many of them, without knowing the principle of what is sin and what is blessedness, often
commit sins unconsciously."

37.The Great Master said,
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But a greater sin is to take away from others their faith in the right Law, thereby keeping
them away from the right path through eternity.
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Section Thirteen

The Great Master's Examples

1.

Once when the Great Master was going by boat to Bongnae Cloister at Puan from Pupsung, an unexpected storm came up and the boat was greatly agitated, causing confusion, crying, vomiting and stumbling among the passengers.

Then the Great Master, in a placid and dignified manner, said,

"Even when a person is confronted with death, if one reflects upon past sins and pledges to do good deeds in the future, one may be saved with the help of the power of Heaven. Take hold of yourself."

The people aboard were deeply moved by his dignified manner, and they became calm. Shortly afterwards, the storm abated and the sea was peaceful and the people were more than touched by the Great Master's great composure and sacred, compassionate presence.

2.

When the Great Master went to Silsang Temple, he saw two old monks who were rebuking one of the young novices because he resisted the monk's persuasion to practice Sitting Meditation. They said to the Great Master,

"Even a thousand Buddhas could not save him. He is but trash."

Smiling, the Great Master said to them,

"You may think you are doing him a favour, but to me you are only keeping him from practicing meditation."

The monks asked him the reason and the Great Master said,

"If one forces another to do something the other does not wish to do, that person will always hate doing that thing. If I tell you to mine gold from that mountain right now, will you believe in my words and obey me?"

The monks thought for a while and answered, "I don't think we would do so, sir!"

And the Great Master said,

"If I force you to do so even though you do not believe in my words, you will think my words more unbelievable. The young man's situation is the same. If you force him while he has no desire, he will think meditation more unbelievable and will lose interest in meditation forever. Such is not a very good method of leading people."

One of the old monks asked, "Then what is the best method, sir?"

The Great Master replied,

"If you knew that there was gold in that mountain, you should mine it first and use it most effectively. Then people would want to know how you happened to become rich. If you explained to them how you had done it, then, according to their own desire, they would gladly try to mine the gold for themselves. This is the best way to teach."

The monks were so moved that they sat upright and said, "Your teaching method is truly profound."

3.

When the Great Master was at Bongnae Cloister one day, he refused to eat his supper. Kim Nam-Chun and Song Juk-Pyuk, who were serving him, asked the reason. The Great

Master said,

"I am greatly indebted to you while I am here. However, since you are going to fight with each other tonight and will leave before dawn, I will not eat this evening."

Both men said to the Great Master, "We are especially intimate friends. Even if there should be some trouble between us, how could we leave this place. Please, have your meal."

In a few hours, however, the two men were fighting and preparing to leave in a rage. Kim Nam-Chun fortunately remembered the Great Master's warning and remained under his teaching for the rest of his life, while Song Juk-Pyuk left early in the morning.

4.

In the 9th year of Won Buddhism, when the Iksan Headquarters was first built, a toffee business was started in order to support the Order. The Great Master warned his disciples, saying,

"As these days are not safe ones, you should be very careful to keep your gate locked at night and be just as careful with your belongings. If our things are stolen, we will not only suffer the loss, but at the same time will give someone a chance to commit a crime."

The Great Master provided locks, but the disciples did not thoroughly follow his instructions because they had little experience. One night, all the toffee and containers were stolen. The disciples were so ashamed that they did not know what to do. Then the Great Master told them,

"You should not worry too much. Whoever came last night was a great teacher who taught you a lesson. You consider me as your great teacher, but you did not listen carefully to me when I warned you. From now on, however, without my further warning, you will be careful. Consider what you lost last night as a small tuition fee that you paid for the lesson."

5.

A disciple had not changed his old evil habits and his disposition was still rather crude even many years after his conversion. The other disciples told the Great Master,

"It looks like he shall never improve even if he stays with you for a hundred years. Let us have him leave so that the atmosphere of this place for moral training will be kept clean."

The Great Master replied,

"Why do you speak in that way? If he is like that even in this place of moral training, what will he become in ordinary society? You should not separate this place of moral training from the rest of society. If you do, it is the way of narrow thinking in the Hinayana sense, a sense of self-righteousness. If you think open-heartedly, the wrongdoings of society are the wrongdoings of this place of moral training itself. If you wish to move the wrongs from here and place them in society, would that be perfect moral practice? It was the original purpose of Buddhism to teach and guide people into goodness by all kinds of methods. If we try to deal with only good people, is that not against our original

purpose? Therefore, you should not hate or send away someone who is not quick to respond; instead, do your best to teach him and encourage him to remain as a Buddha's disciple eternally, so that he may attain Buddhahood. Only he himself can decide if he should leave."

6.

When one of the disciples flagrantly disobeyed the rules of the Order, the other member made a decision to purge him. Then the Great Master said,

"How dare you make such a decision? It is against my will. To me, the thousands of people around me are not my only people, and the limited acreage of this temple is not my only place of moral training. Instead, all people in the world and all the facilities in the world are my people and my place of moral training. You may forsake me but I shall not forsake any of you."

From that time on, he called the misbehaving disciple to him every now and then, at times scolding him and at other times preaching to him with tenderness until the disciple turned by himself into the way of goodness and penitence.

7.

When the Great Master was staying in Yung-san, several prostitutes became his followers and occasionally came to the Temple of Won Buddhism. The other people asked the Great Master,

"If those women meet with us in this sacred place, other people will laugh at us and the development of this Order will be hindered. Please make them stop coming."

The Great Master said with a smile,

"Don't you dare say such a senseless thing. The essentials of Buddhism are originally based upon the spirit of infinite compassion and mercy for all people, for the purpose of saving them. How could we possibly discard them? The gate of the Order was opened and must always be open even more widely for such sinful people, so that they may be welcome here and helped to become aware of their sins, be shameful of their sins and past deeds, and therefore get rid of their past deeds by themselves. We should not be afraid of what other people say. There are different ranks of people and jobs in the world, but there is no distinction in Buddha Nature. Therefore, if some people who are ignorant of this principle avoid studying with those dishonorable women, they are the ones who may find it difficult to be saved."

8. From 1919, when the Korean people revolted against the Japanese rule, the surveillance of the Japanese public officers upon the Great Master grew more intense every day. All through his preaching life, the Great Master met with much oppression and prohibition by the Japanese government officials. In particular, while he was at Keumsan Temple and at Yungsan, he had to undergo severe questioning by the police officers of Kimje and Yungsan police stations. Yet he kept his poise and calm demeanor at all times and never seemed to hate or hold a grudge against the officers. And he told the assembly.

"They are only doing their duty. We must also do what we are supposed to do. If we are doing right things, no one can stop us in the long run."

9.

When a Japanese policeman treated the Great Master with disrespect, addressing him without the proper honorific form, Oh Chang-Keon felt quite indignant at his impolite manner, and scolded the policeman severely. When the policeman left, the Great Master said,

"It's not wise to scold him, for he does not know me very well. One who wants to teach or guide others should try to move others through the heart. If one knows when to accept defeat, one surely will win at other times, but if one tries to win when it had been better to lose, one is bound to be defeated eventually."

10.

Because of a disciple whose political thoughts were suspect, the Great Master was called in by a Japanese policeman one day for questioning. As the Great Master was urged to pledge that he would take care that none of his disciples would cause any further problems, he said,

"Even if parents want to guide their youngsters in the right way, the individual differences in their dispositions sometimes make it impossible. So, also, if a nation wants to guide all of its people in one right way, the differences in the thoughts of the people make it impossible. Likewise, even if I try to guide everybody in the right way, it is difficult to do it overnight. Though I shall try my best in the future, I cannot pledge that there will be no one like him again."

Upon returning, the Great Master told the assembly,

"Because the strong and the weak have stood against each other for a long period of time, the discrimination against each other has been severe and grudges have built up to the point that there will be a great war, but afterwards peoples' wisdom will grow and both individuals and nations will have learned how to help each other and never interfere with each other's sovereignty."

11.

A man asked the Great Master,

"Is it possible that there is one enlightened to the Way in an imperfect world such as ours?"

The Great Master said, "Don't we need more of these people in our imperfect world?"

The man asked again, "Have you really been enlightened to the Nature and attained Buddhahood?"

The Great Master said with a smile,

"Attaining Buddhahood is not to be proved through words, nor can it be understood only by being told, unless one has been enlightened to the Nature. The true value of morality will be proved by the people of future generations."

12.

A detective was sent by the authorities to the headquarters of Won Buddhism, where he stayed many years and kept surveillance both on the Great Master and on the Won Buddhist Order. The Great Master treated him in exactly the same way as he would have a loving disciple of his own.

One of the disciples said, "Aren't you doing a little too much, Great Master?"

And the Great Master said,

"Your ideas are different from mine. What's wrong with inspiring him so that he may be saved?"

Whether the man was in his presence or not, the Great Master was always concerned about him. The man was finally led to conversion, after which he enrolled himself in the Order, and helped greatly with various aspects of the Order. His Dharma name was Whang E-Chun.

13.

When the Great Master was at Yungsan, a policeman from the Yungsan Station went to a neighboring village and sent a messenger to ask the Great Master to come to see him. Though the Great Master seemed willing to go and see the policeman, the surrounding disciples were indignant at the policeman's insolence, and tried to restrain the Great Master from going. Then the Great Master said,

"What's wrong with my going to see him?"

One of the disciples said,

"Even though this is a time of low morality, it is still ridiculous that a mere policeman in a low position tells such a great leader like you, who has hundreds of followers, to come or go at his command. If you do go, not only your dignity but the face of the Order will be greatly hurt."

The Great Master said,

"What you say seems to make sense. But I have my own ideas. Don't worry."

He swiftly went to see the policeman, and when he came back he told the disciples,

"When I went to see him, he seemed awfully moved and welcomed me. Since he has returned to his office showing great satisfaction, he should no longer feel like oppressing us. If I had not gone to see him, he would have felt like oppressing us even more. What would have happened to our Order then? Since the Japanese are trying to suppress any and all Korean organizations, it is best to treat him as I did. Generally speaking, if one wants to be treated well by others, one should first show cause for being treated well. Then other people will treat one accordingly. However, even after attaining a high state, a Bodhisattva is seldom conscious of that state."

14.

Among the new religions of the time, there were often problems caused by property and sex, and society as well as the government often focused attention on these religions. Therefore, inspections and interference by the government in all religions was frequently carried out. However, since there was nothing for which one could find blame regarding the Study Society for Buddha Dharma (the original name of Won Buddhism), inspectors often said to each other,

"The system of this Order, its plan and the practices could easily run even a nation."

When their remarks were reported to the Great Master, he said,

"True morality is meant for the good life of an individual, a family, a nation and the world, and there is no reason why we could not run even a world."

15.

When the Great Master was at a Seoul Temple he weeded the garden himself and said,

"There are two meanings to my work. One is to show the responsible managers that they should always look after and care about the surroundings of the temple, and the other is to teach that our mind resembles the garden in that if one does not watch carefully, senseless thoughts can thrive as weeds thrive in the garden. One should take the two things as one and be observant of both the mind and the garden, keeping both clean and weeded. Please try to remember what I have said."

16.

The Great Master always kept his things neatly arranged, with everything in its proper place, so that he might pull out anything he wanted even in the dark. He also kept his surroundings perfectly clean, and not even dust was allowed to remain. Concerning this, he said,

"If things are kept in a disorderly manner, it shows that the mind of the owner is disorderly. If a place of moral training is unclean, it shows that the field of the mind is uncultivated. If a mind is coarse and lazy, everything will remain ungoverned. How can one neglect little things as being unimportant?"

17.

Whenever the Great Master was leaving his room, he locked his chest carefully. One of his disciples asked the reason, and he replied,

"Since many kinds of people who are not yet trained in morality come and go in my place, I am only protecting them from the temptation of doing something wrong."

18.

The Great Master always valued any little thing such as a piece of paper, a pencil stub or a piece of string, and said,

"No matter how abundant certain things may be, if one does not know how to value them, one is bound to be rewarded with poverty. For instance, if one used water wastefully, one would be reincarnated in a place where one might suffer from a lack of water."

19.

The Great Master, since he was able to look ahead and prepare at his leisure for future events, was never at a loss in an emergency. And, since he never recklessly threw things away, even waste materials, in many cases he found good uses for them.

20.

The Great Master always warned against extravagance in food, clothing and shelter, and said,

"If one should overspend for food, clothes, and shelter, one may someday be brought to ruin. Even if one lives in abundance, if one follows after the luxurious way, eventually one's wicked mind will become strong, hindering the moral training of the mind. Therefore, those of moral training should be conscious of maintaining simple and plain living styles all the time."

21.

Once when the Great Master was coming through the gate from the headquarters with some of his disciples, the children playing there all bowed to him. There was one child, the youngest of all the children, who did not bow to him. Then the Great Master, caressing the child, said to him,

"If you make a bow, I shall give you cookies."

The child made a bow, and the Great Master continued on with a smile. After a while, however, he suddenly said,

"Wait a moment for me. I forgot something."

And he hurriedly returned to his room to get some cookies for the child. Thus he always kept his word, however trivial the matter might be.

22.

It was when the Great Master was sick in bed that one of his disciples suggested:

"A follower who is living next door has a very comfortable chair. I will go and bring it here for you."

The Master refused and said,

"Never mind. The owner is not even home now. How could I use it only for my own comfort? No matter how close one may feel toward another, it is better not to use the other's belongings without the other's offer or consent."

23.

When the Great Master received letters, he read them carefully himself and made replies. Afterwards, he would sort them out, saving whatever was necessary and burning the rest in a clean spot. He explained,

"Letters always contain the sincerity of the writers, and therefore should not be handled with carelessness."

24.

Once the Great Master scolded a disciple severely, but a little later, when the disciple reappeared, the Great Master treated him with a compassionate look on his face. One of the puzzled disciples asked him the reason, and he replied,

"A while ago I was trying to chase away his evil mind, but now I am trying to inspire his good mind that has been restored."

25.

Since Yang Ha-Woon, the Great Master's wife, worked quite hard by herself in taking care of the private household of the Great Master, both before he opened the religious Order and even more so afterwards, the general followers felt uneasy and discussed ways to release her from such hard work through their donations. The Great Master, noticing their intention, said,

"Your opinions sound quite courteous, but I suggest you do not help her because she will be happier if she earns her own living without the help of others as long as she is able to work, particularly at a time like this when a great Order is being created."

26.

Lee Chung-Choon was deeply enlightened while she was watching a pair of hogs playing, and she shook off worldly pleasures and entered the Order of moral training for study. In the course of her study, she finally decided to dedicate all of her land to the Order, but the Great Master warned her by saying,

"Your thoughts are quite touching, but a person's mind is likely to change in the course of time. Therefore I want you to think it over carefully."

Chung-Choon, who was more moved by his refusal and was sure of her dedication, insisted continuously that her land should become the property of the Order. The Great Master finally accepted the offer by saying,

"When you do good for others, try to make your virtue like that of Heaven and Earth, in which no feeling of pride abides, so that your merit may last for eternity."

27.

When the Great Master was at Maryung branch temple, Oh Song-Ahm came to see him and said,

"My daughters Chong-Soon and Chong-Tae, since they have become your disciples, refuse

to get married. Though I am against the idea of their remaining unmarried, they seem so determined that there is not much I can do about it. Will you please look after their future?"

The Great Master replied,

"My Law is different from those of Buddhism in the past, and therefore marriage is not prohibited. However, if they are so determined to dedicate their innocent bodies and minds to moral practice and religious works, how could I overlook that fact? Yet, their futures depend more upon their own minds than on those of their parents or teachers. The best you and I can do for them is to guide them wholeheartedly."

Song-Ahm stood up and bowed to the Great Master in agreement with the idea of letting his two daughters be devotees of Won Buddhism.

28.

When the Great Master made a trip to Pusan, Yim Chil-Bo-Wha came to see him and said,

"You are welcome in my home."

The Great Master said,

"I know that you are a faithful follower. But what would your husband, who is still not a member, say if I should come?"

Her reply was,

"He would be most honored if you would come, even though he is not enrolled."

Then the Great Master, perceiving the relationship between himself and the couple in former lives, gladly accepted the invitation.

29.

A stranger came to the Great Master and begged to be accepted as his disciple. The Great Master said,

"Why don't you come once or twice more before you make a decision?"

The man said, "I am determined. Please, allow me to become your disciple right now."

The Great Master, after thinking for a while, gave him a Dharma name 'Il-Chi' which meant 'he who goes back in a day'."

The stranger came out of the Great Master's room and said to the other disciples,

"Our past relationship must have been something very special for us all to meet here again and be the disciples of the Great Master."

Thereupon he urged the others to buy some very good medicine he had. But when no one

wanted to buy it, he became angry, saying

"How could your friendship toward a member be like this?"

And he left before dark.

30.

One day a disciple was thatching a Temple of Won Buddhism, but he did not put the finishing touches to it with strawrope. The Great Master warned the disciple by saying,

"If the wind blows tonight, your work will be in vain."

The man said, "The wind is not so bad in this area," and left the roof unfinished.

Quite unexpectedly, however, the wind was strong that evening and the roof was blown away. The man did not know what to do and said regretfully, "Even though the Great Master warned me with his supernatural power, I did not listen and have caused these unfortunate results."

Then the Great Master said,

"I only taught you the proper way of doing things. You not only disobeyed, but now you are even trying to make a magician of me. Your fault is greater by doing so. If you think of me as such, you not only will never learn the great right Law from me, but will also try to look for magical power in me, which is a dangerous thing. I urge you to correct your thoughts and hereafter try to walk only on the sure and just way."

31.

When Lee Woon-Woi was seriously sick, his family ran to the Great Master and asked for a cure. The Great Master said,

"Call a doctor and let him give treatment."

When the patient had recovered after a few days, the Great Master made a comment,

"When Woon-Woi was sick, it was not proper to ask me for a cure. I am a doctor of your spiritual diseases, and you may ask me for a treatment of your spiritual sickness, but not for your bodily disease. That is the right wisdom."

32.

When Kwang-Nyung, the second son of the Great Master, fell ill, the Great Master made his family look after him with their very best care. Nevertheless, when the son finally died, he said,

"We can only do our best, but life is not controlled by human power."

His attitude in doing public works and in preaching did not seem to be affected at all by his loss.

33.

When Lee Tong-An passed away, the Great Master prayed in silence for a while, and tears ran down his cheeks. His disciples tried to comfort him. by saying,

"Please do not hurt yourself."

The Great Master said,

"I am not hurt, but I cannot help but grieve over his death. This man took a proper hold on the religious rope from the very beginning and helped me greatly, and from that time he never plotted any scheme for his own position in carrying out all his public duties."

34.

A young dog that was fed by the headquarters was bitten by a big dog, and, when nearly dead, howled miserably. The Great Master, hearing it, said,

"Human beings and animals are no different in their desire for life."

He looked sympathetic for the dog, but when it finally died; he said to the person in charge of the ritual,

"For the sake of the soul of the dog, please perform the Forty-ninth Day Deliverance Service." And he granted the money for the service.

35.

The Great Master could treat a person very kindly at times, and the person would not dare be discourteous, or the Great Master might scold a person severely at times and the person would never hold a grudge against him. The Great Master might find a person not very useful, but would never forsake the person.

36.

The Great Master sometimes warned some of his disciples about too much talk and too little practice, but he never ignored what they said, and though he warned some of them about possessing only talent without virtue, he never ignored their talent.

37.

The Great Master, while leading his followers, warned them against four kinds of misconduct: the first was that of turning public property into personal property; the second, of a devotee's staying too long in the private home without reason or running a personal private business; the third, of not cooperating in public affairs because of the desire for personal ease; and the fourth, of seeking for supernatural power by practicing meditation only prejudicially instead of following the great path by studying the Threefold Learnings simultaneously.

38.

The Great Master followed five basic rules in giving reward and punishment according to

the fundamental ability of each follower. The first was to omit giving any reward or punishment to those who did everything correctly. The second was to use only punishment for those who did most things right but who made occasional mistakes, in order that they might become perfect. The third was using both reward and punishment alternately for those who acted correctly sometimes, but who were wrong at other times. The fourth was to use only reward and no punishment for those who were wrong most of the time but were correct once in a while, so that their spirits might be lifted. The last pattern was to give neither reward nor punishment, but only observe for a while, those who did everything wrong.

39.

The Great Master used to scold good and faithful disciples for even a little mistake, while praising insincere disciples for trivial good deeds. One of the disciples asked him the reason, and he said,

"For those who make mistakes only once in ten times, I want them to correct even that one mistake and become perfect, but for those who act correctly only once in ten times, I want that one good sprout to grow and flourish."

40.

Whenever the Great Master wanted to appoint someone to a post, he asked about their faith, public spirit, and practice before he ever asked about their knowledge and talent.

41.

The Great Master occasionally listened to traditional Korean music together with his followers and praised particularly such legendary pieces as Choon-Hyang's Story, Shim-Chung's Story, and Heung-Boo's Story, in which constancy, filial piety and fraternal love are well described, often emphasizing the importance of constancy and harmonious human relations in social life. He often said,

"Though the formality of loyalty, constancy, filial piety and fraternal love may change according to the changing era, the same spirit must be applied in different forms, no matter what era we are in.

42.

In all the affairs of the Order, the Great Master was always with his followers in their work, sorrow and happiness, and he was never stingy, wasteful or wishful of miraculous luck.

43.

When the followers were called out to work on a project, the Great Master was always with them to direct the project, and he used to say,

"Among the Six Principles to observe in regard to the mind and body, you should not forget to observe the Three Principles for the body. In order to help you remember, I let you work like this."

If there were those who were absent without reason or those who were rather idle, he scolded them severely.

44.

A man who had traveled widely in the country came to see the Great Master and said,

"I have traveled a great deal and found the Diamond Mountain to be most outstanding, and I have met many people but never found anyone as great as you."

The Great Master replied,

"Why is it that you talk only of mountains and people? Are you not aware of the fact that the greatest morality in all history is being built in this country?"

45.

One day when the patriot Ahn To-San was visiting, the Great Master expressed his welcome and recognition of the outstanding work Mr. Ahn had done for the nation. To-San replied,

"My work is not only small in its scale but also short in skill and therefore only increases the police pressure upon my people. But yours is larger in its scale and proficient in its scheme so that you receive little direct pressure or restraint while you are contributing much to your followers. Your power is truly great, sir."

46.

Once the Great Master said,

"I wonder why you people trust and follow me while I possess neither any particular skill nor much knowledge."

Yet, he was so skillful in everything without having a particular skill, and he knew everything without having any particular knowledge. In guiding living things his virtue was greater than that of Heaven and Earth and his wisdom brighter than the sun in penetrating Facts and Principles.

47.

Kim Kwang-Sun, admiring the Great Master with wonder, said,

"While I have lived under the Great Master's guidance and tried to follow in his footsteps for over twenty years, I have not yet accomplished even a few of his thousands of works and deeds, each of which I admired and wished to follow. Among the many splendid virtues he possesses, I am particularly awed by three things. His genuine, unselfish public-mindedness, his consistent sincerity, and his generosity in embracing both good and evil. From my observation, the Great Master never sees or acts on any matter with a selfish thought, but only concentrates on public service in constructing this moral Order. His way of doing works is so sincere and consistent that he has not changed a bit since the day he guided us in the first reclamation project. In guiding the public, the Great Master embraces evil people with love and tender care more often than he does good

people, and has said, 'Everyone likes good people, but the way of great benevolence is to like even the evil ones.' These are his examples that I would like to follow."

Section Thirteen

On the Won Buddhist Order

1.

The Great Master said,

"The feelings between a teacher and his disciples must be as close as those of a father and his child, so that there will be no obstacles in the teaching or the learning. The feelings between fellow learners must be as intimate as those between brothers, so there will be no hesitation in giving or receiving advice. Then and only then will moral feelings and spiritual laws be exchanged freely between them and a powerful group will be created for study and work."

2.

At the twelfth anniversary ceremony of the Order, the Great Master said to the assembly,

"Since you have heard the report of the study and the work of our Order for twelve years since it was founded, I now want each of you to comment on it."

As they made their comments, one after the other, the Great Master listened carefully to each and said,

"In general your comments are all appropriate. However, there is one thing that is not clearly revealed and I shall talk about it now. Among you in this Dharma hall, some have been acquainted with me for a good many years, but others have come only during the last few years, and naturally, therefore, there are old members and new members in the group. I want you, on the occasion of this ceremony, to be aware of each other's services and be thankful for one another. The newer members did not have to put forth any special effort in creating the Order since there were systems and facilities already established when they joined, and all they had to do was to study. Without the old members who put all their effort and sincerity into establishing these facilities for study, what and where should the new members study? Therefore, they ought to feel obligated to the old members because of the old members' dedication in initiating the Order and, accordingly, have the highest regard for them. On the other hand, the old members ought to be aware of the fact that, although they have worked hard, with all sincerity, in establishing the Order, the beginning work would have been of little good in the eternal world, were it not for the new members who have come to utilize the establishments, revere the Law and run the institutions. If both old members and new members feel this way toward each other and are thankful, the strength of the Order will grow accordingly and your merit will no doubt be transmitted endlessly."

3.

When the Great Master was visiting Seoul many of his disciples came to him and said,

"We are so happy to have been in the same place at the same time to study under the same Master. We will always be together, keeping this good relationship."

Then the Great Master listened and said,

"I have mixed feelings about what you say. On the one hand I am glad to see that you are getting along well together and are happy under my guidance, but on the other hand I sometimes worry that bad relationships may develop among you."

One of the disciples asked, "How could that happen, Great Master?"

And the Great Master said,

"Bad relationships are likely to develop among the closest of people. For example, fathers and sons, brothers and sisters, husbands and wives and even close friends often tend to forget common courtesy and etiquette, and therefore, while they mean to love and to be helpful, they may cause resentment and misunderstanding, resulting in the formation of relationships worse than those that exist between totally unconnected people."

One of them asked again, "How, then, can we keep good relationships forever?"

The Great Master replied,

"Do not force another person to do things that he has little desire to do; do not pretend to be higher than other people or compete with them; do not criticize other people's wrong actions, but rather try to learn from their mistakes; do not monopolize the teacher's love; have increased respect for others as you come closer to them, and try not to forget etiquette. Then, good relationships will be kept forever and poor relationships will seldom occur."

4.

The Great Master said,

"In having contact with many people we notice that they have their own distinct characteristics. People have their own laws of which they have particular understanding, and have formed a particular conception of the Law among many laws by themselves. And also, for a long time people have seen and heard different things. They also have unique innate tendencies. If people act only according to their own personal perceptions, and disregard the perceptions of other people, trouble and conflict will arise even between the closest of friends. This is because each person is acquainted with different things and perhaps ignorant about what they know, or else has different local customs or opinions because of the differences between new and old generation, or perhaps has different preferences or opinions because of actions which were part of former lives. So, as a result, people often disregard or disapprove of the knowledge of other people, or even worse, they hate each other. This shows the lack of broad understanding among people. Consequently, people fall into contempt not always from their own faults. Even in Buddha the heretics found eighty-four thousand faults. It was not that Buddha actually had faults, but rather that the wisdom and practice of the heretics were no match for those of Buddha, and they were not able to understand Buddha's true mind. Therefore, you disciples living

among these gatherings of people from various places, with different customs and knowledge, should first of all understand that all people have their own characteristics. Only then will you have the virtue to accept these fellow learners without conflict."

5.

The Great Master said to many of his disciples,

"People or things which are far apart are naturally quiet, but when they come closer and are confronted with each other, they make noise. When metal things are banged together they make metallic sounds, where- as stones make stony sounds. Likewise, if righteous people get together, the sound of justice will ring out, and when evil people get together, evil sounds prevail. He aware that the benevolent sounds of the great saints of the past, although thousands of years old, are still ringing clearly today in the ears of all sentient beings since they began their Orders. On the other hand, the confusing sounds of unwise people still confound the minds of many people. You have already gathered here with the purpose of working together, and it is inevitable that certain sounds will be created among you. Be sure to utter only good sounds and avoid evil ones. If only good sounds are heard, it will do good not only for yourselves but also for the world."

6.

The Great Master said,

"People may work in this world with the same ability and effort, but the value of their work and the length of its history may vary according to the size and length of the work. The size of the work denotes works for individual homes, works for the nation and the race, and works for the whole world. The length of the work means works that will keep their history for decades, thousands of years, or perhaps for eternity. Among the many kinds of work, only moral work is boundless and everlasting. Moral work crosses the boundaries of nations and times. For example, when Buddha was going door to door to ask for alms with his twelve hundred disciples, or when Confucius was roaming the world without receiving any recognition, or when Christ preached to his twelve disciples, at that time they were truly powerless. Yet, look now at how distinguished and revealing their teachings have been over all the world as the years have passed. Since you have already entered the Order of morality, I advise you to realize first the value and the significance of the work of morality, and to put forth continual effort in order to act as host of the largest and longest work."

7.

The Great Master said,

"The devotees of our Order are supposed to dedicate both their bodies and souls completely to the public, and therefore should never think of their own personal fame, power, or desire for gain. By my observation, however, some of them have gradually come to forget the first resolution, and have developed a tendency to complain and thereby bear unreasonable grudges against other people while formulating unjust schemes. Should this be the way of devotees whose original spirit was to be altruistic? Your initial vow was to build inexhaustible blessedness in the everlasting future and to practice the way of Bodhisattva among all sentient beings. If you forget the initial vow, accumulating sins instead of merit, and foster an unenlightened spirit instead of practicing the Bodhisattvas' way, your sin will

be many times greater than that of people living a mundane life. This is truly to be dreaded. You should remember these words carefully and reflect upon your own minds constantly to examine whether you are devotees who do good for other people or the kind who expect others to do good for you. If you belong to the former, continue your practice, but if you are one of the latter, be swift to change your mental attitude. If you find it difficult to change, you had better return to your private home and prevent yourself from committing a most dreadful sin."

8.

Noting that several disciples who were in charge of kitchen service, including Chung Yang-Sun, were becoming thinner and wearier, the Great Master said,

"You are getting thinner due to hard work. The fact that you disciples are working so hard in the kitchen, in the factory or in the industrial section, and are overcoming all hardships to practice the Law and to carry out the Dharma work, is comparable to impure iron that is put into a blast furnace and beaten over and over so that the iron can be used to make necessary utensils. Only by going through such hardship and by gaining the Three Great Powers will you be trained to put off the habits of ordinary people and acquire Buddhahood. Just as good iron is produced only in the blast furnace, so are you made to possess outstanding character through training in the midst of hardship. You should be aware of this meaning, and live in peace and pleasure."

9.

One of the disciples asked the Great Master,

"Is it true that in a degenerate age those of moral training who will be incarnated into 'golden serpents' as punishment for their sins will be greater in number than ordinary people? If so, please explain why."

The Great Master answered,

"The sins of laity extend only as far as the individuals themselves or the boundary of the home, whereas the sins committed by those of moral training, in leading others into wrong paths because of ignorance of the right Law, may affect the lives of the multitudes. And since your food and clothing are all made by farmers and weavers, if you of moral training do not realize that you should pay them back by hard work, then the result may be that you are living off someone else's hard toil. If you know you possess the Four Graces, yet do not repay them, you will become ungrateful. Some of you may think that I am exaggerating, but I am not. You should often reflect upon yourselves and try not to betray your initial purpose."

10.

The Great Master said,

"One should never behave like a leech. If one takes advantage of one's position and power in a sly way, so as to exploit the property others have earned through hard labor, or if one relies unduly upon other people such as relatives or friends, one is a leech. Therefore, we should always reflect upon ourselves to know the benefit we are rendering other people every day, and if we are sure of such daily effort, we may be content. But if we feel that

we are only after an easy life, relying on other people in the name of the public, then we will be plunged deep into debt in eternal life, and will not escape becoming a leech. Be aware of this fact."

11.

When the Great Master was at a temple of Won Buddhism in Seoul, he asked Lee Wan-Chul to carry a load on his back to the Seoul Railway Station. Lee said, "I am supervising a dozen men doing repair work on this Temple of Won Buddhism. Besides, my dignity as a teacher of the Law in a temple might be affected by carrying the load."

The Great Master thereupon asked Oh Chang-Keon to carry the load, and when he had returned said to Lee, "Wan-Chul, what do you think of your actions a short while ago?"

Wan-Chul answered,

"I do not think that I committed any wrong."

The Great Master said,

"To your way of thinking you may have done nothing wrong, but if you are ashamed of carrying a load and thereby dare refuse to follow the order of a Master of the Law and still think nothing of it, how can you be considered to be doing your part as a devotee, and how can you expect to become a great man entrusted to save living beings? If you cannot discard such an attitude, you had better return to your private home." Wan-Chul was alarmed, and apologized for his fault, and from that day forth he continued to train himself with greater effort in discarding vain dignities.

12.

One of the disciples, in charge of taking care of the cabbage field that belonged to the Order, had found a great many larvae there. He dried and sold them to the herb doctor, making a considerable amount of money. A disciple in the office of supervision reported this to the Great Master and asked, "Since this is extra profit and the man happens to need new clothing, how would it be if I were to buy him some clothes out of that money?"

The Great Master answered,

"Although it may be extra profit, the money was made while doing public work and therefore should be returned to the public. Although he had sufficient reason to kill the larvae, if his clothes were bought with the money that was earned through killing living things, how could he escape the bad consequences?"

Instead the Great Master gave his own clothing to the disciple and said,

"Use the extra money for the public welfare so that he will not receive retribution."

13.

One of the disciples felt rather uneasy since he had to kill many worms in the process of taking care of an orchard belonging to the Order, and therefore expressed his feelings to the Great Master. The Great Master said,

"Do not be concerned about the retribution, instead continue to do your best in serving the public without any sense of self-interest. Then you will not be punished. However, if you take any personal profit out of the work, you will not be able to escape retribution. Therefore, you should be very careful."

14.

One of the disciples who lived close to headquarters often carried trivial things to his private home from the headquarters, and the Great Master warned him by saying,

"I do not mean that we cannot afford to share with you some trivial things such as twigs to burn or perhaps a few nails, but it is not fair for you to take them for personal use because they were given to the Order by the public. If you keep doing so, some unexpected disaster may be brought upon you in the future and you will suffer loss greater than the amount you took. Therefore I am hereby warning you in advance."

15.

One day the Great Master asked his disciples,

"In order to let the devotees in our Order work only for the public and not have to worry about their personal households, how could a system be established such that the Order could help their homes?"

Chun Eum-Kwang answered. "It is indeed necessary to arrange such a system."

The Great Master asked further,

"What shall we do if some devotees' homes are in such a pitiful situation that they have to return to their private homes before we set up such a system?"

Seo Dae-Won answered by saying,

"If the owner is an ordinary devotee we will send him home for a while to take care of his household and then have him come back, but if he happens to be one of the important persons in our Order, our council will have to make decisions to help the household on a temporary basis."

The Great Master said,

"What will you do if we set up such a system and too many people ask for help?"

Yu Hoh-Il answered,

"In order to prevent that from happening, there should be an organization established in the headquarters so that we may take care of the problems of the devotees' households and give them advice."

The Great Master said,

"What you three have said is all good. Try to set the system up gradually and make use

of it. But though the Order cannot fully afford to establish such a system, we will try to keep down the number of our public works in order to help needy devotees so that their minds will not be distracted by concern for their personal households."

16.

The Great Master said,

"In our Order, under the system of devotees, even a married man can become a devotee, studying and working, or one may remain unmarried if one has a special desire to devote oneself to study and work in celibacy. Either case is accepted by the Order and each devotee should act according to their own inclination. However, if one decides to remain single, either because of some environmental reason or for personal comfort, while secretly admiring the worldly life, it will be not only a great loss for oneself, for the world and for the Order, but also one may be reborn a person who, although good-looking, is merely the plaything of many people. Therefore, if one is not confident enough about one's decision, one had better decide to leave the Order, but if one is still confident about one's decision, one must hold to the idea with firm resolution and pure fidelity, purifying the world and trying to open the way of wisdom and blessedness to all sentient beings as one vowed to do in the beginning."

17.

The Great Master himself had often taken care of the unmarried disciples, both men and women, and had told them,

"If you live this one life purely for the public and the Order, discarding the desire for money, sex, and honor, the merit will be uncomparably greater than serving only families through many lives. In addition, by your merit in this one life, you will be ensured of inexhaustible blessedness and high honors for many lives yet to come and will eventually attain great Buddhahood. However, if you live singly only in outward forms, and actually accomplish very little in serving others, celibacy is really a useless thing. Therefore, be careful about yourselves and about your study."

18.

The Great Master said

"When one wishes to submit an application to become a devotee, one should think very carefully about this. If one pledges before the public and the Dharma world that one will devote one's body and mind entirely to Buddha's study and work, attain Buddhahood, and save others, but then later changes one's mind and plunges into one's own personal work or pleasure, it means that one is deceiving Heaven and Earth and will never be forgiven by the Truth. One's way will be blocked. Especially, if one is in a position to guide the public, one should be most careful in one's conduct. If one is not enlightened oneself, yet pretends to be and guides others in wrong directions, it means that one is deceiving the Truth and will not escape falling into an evil way."

19.

One day the Great Master said to many of his disciples,

"Our work is comparable to that of wild geese. We gather either in the east or in the west according to seasons and invisible causes, to evangelize among the public, just as the wild geese flock either in the north or in the south according to the season. But if any goose is careless in following the leader and goes astray, it is likely to be caught in a net, or shot by a gun, and perish. To those who practice morality and evangelism, money and sex may play the role of net and gun."

20.

The Great Master said,

"Even though the tiger and lion are known to be the bravest of all animals, they can be destroyed by a lowly thing like mange if it spreads over their whole body. For those practicing the Law with great aspirations, meager temptations can act like mange and interfere with initial resolution, thereby spoiling the whole life's work. Therefore, those practicing the Law ought to be careful not to let mental mange gain control of them. Let me give you some examples of this mental mange. The first is feeling sorry if the leader gives some warning about certain happenings in a public meeting, thinking that the warning is directed solely toward oneself. The second is to forget the original purpose of practicing the Law at the place for moral training, seeking only to receive kind hospitality like that which one receives at home. The third is to reject advice and hate the one who has given advice instead of accepting it and using it as a guide. The fourth is to inflate one's pride upon winning higher position and public confidence. The fifth is to expect favors from other people in the public, always seeking one's own comfort. The sixth is to blame leaders or fellow members for their lack of trust in one, while being careless in one's own deeds and words. The seventh is never being satisfied when kindness is rendered, but acquiring new bad habits. All these conditions may not be classified as being terribly evil, but they are mange severe enough to interfere with even the most earnest study and, accordingly, you should be very careful."

21.

As one of the disciples was ready to leave to assume her first position as a teacher of the Law at one of the regional Temples of Won Buddhism the Great Master said to her,

"I hope you have not felt neglected because I have not taken care of you as closely as I have some of the other disciples so far. A farmer will devote the most attention to a field which is not rich in soil and has a lot of weeds, while toiling less in the rich field. Likewise, some people need more attention than others in the process of training. Therefore, you should understand the meaning of this example in your case and never feel sorry"

22.

The Great Master, upon returning to Bongnae Cloister from Yungsan, said to his many disciples,

"On the way back I happened to see a market. In the morning, an earthenware dealer came with a load of earthenware and another person came with an empty A-frame on his back. But when they were on the way back home the earthenware dealer was carrying an empty A-frame, after having sold all his wares, while the other man was now carrying some earthenware on his back, and both of them looked satisfied. I thought for a moment about the fact that the earthenware dealer had not necessarily come to the market to serve the

other man, or vice versa, yet each got what he wanted and, as a result, each was satisfied. In this way we all depend on one another. I also saw a man who got angry and returned without buying what he wanted only because he felt that the storekeeper was too conceited. The people laughed at him, saying that he must have come to the market to be entertained with hospitality rather than to buy things. Another man came along to the same store and he bought the things he wanted without complaint, and paid no attention to the storekeeper's conceited manner. The people praised him for being a wise and substantial man. I smiled and reflected upon the market scene, comparing it with your lives in our religious Order. I hope you can perceive the true meaning of my story."

23.

The Great Master said,

"It is fortunate that you have come to this moral Order. However, since your backgrounds are all different, and since one really knows only oneself, sooner or later someone will leave here after being confronted with a trivial trial. I can compare this to a blind person who, while being fortunate in finding the right doorway, upon stumbling over the threshold, turns around and wanders away in a bad temper. The physically blind know their shortcomings and therefore will be careful about stepping but the mentally blind are often not aware of the blindness, and therefore are rather careless about the pitfalls in life. This is quite dangerous."

24.

The Great Master said,

"It has been several years since I opened a shop and ran a business, but I earned very little because I gave the goods on credit and people were slow in making payment. Some people took the commodities, sold them successfully, and brought the money back after taking an adequate profit for themselves, but such people were very few in number. Most of the people took the commodities but were reluctant about selling them and either brought them back to me after a while or else lost the things and never paid for them. As a result, my business became a loss. Hereafter, I plan to pay compliments and give better service by supplying good commodities to those who sell the goods successfully and pay me back as well as making profit for themselves. I shall scold severely those who bring the goods back to me, and those who lose the goods and never pay for them I shall refer to the law and have them punished."

Then he asked them if they understood what he had said.

One of the disciples replied,

"The shop you opened can be compared to the moral Order you have established. One who pays for the goods and profits from them is one who has listened carefully to your teachings, propagates them successfully and makes a considerable profit through practicing your teachings. One who brings back the goods is one who may not forget the teachings, but who seldom utilizes them in any practical sense. The one who loses goods and never pays for them is one who never propagates the teachings, never practices and sometimes even forgets all the teachings. That you would refer such a one to law means that if one never remembers or practices the good teachings one has heard, one will have difficulties and naturally be punished by Truth."

"You are right" said the Great Master.

25.

On a New Year's Day the Great Master told the assembly,

"I had a dream last night and in the dream I met an extraordinary man who came to me to suggest that there is no doubt that this Order will prosper greatly and that it would be wise for me to warn you in advance against the possibility of making light of other people or organizations as the Order grows larger. Even though dreams are often said to be unreliable, my dream last night was vivid and clear. Besides, it was at the turn of the year that I dreamed it and I cannot overlook the implication of that fact. You should be careful not to forget your sense of respect no matter whom you meet or what occasion you face and remember that anyone, however meager seeming, has power either to help or to harm the Order. This will have much effect upon the future of this Order."

26.

A newspaper carried an article that praised the Order and all the members rejoiced over the fact. Then the Great Master said,

"When there are people who praise us, there will also be those bound to interfere. As we grow more prosperous and famous, there will be those who will envy us; therefore you should be well aware of this point in advance and not be shaken too much by either praise or slander, but do only what you must with great self-restraint."

27. The Great Master said,

"When one intends to accomplish certain things in life, one is bound to face some difficulties according to the scale of one's work. Through the ages all Buddhas, Bodhisattvas, sages and great and far-sighted persons were no exception in having to endure hardships to achieve their success. Shakyamuni Buddha, discarding all the glories and luxuries of a prince, escaped from his royal home and went through numerous hardships for six years before he attained Buddhahood. Even after he had begun his Order, his hardships continued such that his disciples were even killed by heretics. However, his great Way has been transmitted to us through the centuries by way of his disciples and his greatness is being highly honored by all living things even today. Confucius, when he was wandering through his country in order to establish justice in the Ch'un Ch'iu period, was once humiliated by people who called him a dog during a funeral feast at a house, and he faced other sufferings and persecutions such as the wars of Chen Tsai Yet his disciples' continuous endeavours finally succeeded in establishing a system of human morality and he is respected today as a great sage of the world. Christ, too, went through all forms of persecution and harm while spreading his Gospel, and finally died by crucifixion, but his teachings are still rendering charity to the world through his disciples' undying efforts. How can we expect to be free from criticism and hardship if we wish to work for the betterment of this world of troubles? So far we have faced very little criticism or oppression. But, as we grow and continue to carry out more works with more people, there may be some of us who do things wrong and injure the reputation of the Order. However, if our purpose is truly for the welfare of the world, and if our work is needed for saving the world, one or two mistakes will not destroy the Order and the true body of the Order will be revealed as it really is in spite of harm or acts of oppression. This is comparable to

a mountain hidden behind fog which will eventually show its true appearance more clearly as the fog fades away. You should never be bothered by hardships or troubles, but only follow your conscience in accomplishing our original purpose. Then our great task may be satisfactorily realized."

28. The Great Master said,

"There are three main causes of failure in any business. The first is to wish for great success, but put very little effort toward it. The second is to deal with matters carelessly without knowing what is fundamental and what is incidental in the thing, and what should be done first and what should follow. The third is to be worried over little profit or loss before complete stability is attained in the business, and by worry bring about failure. Any business person should be mindful of these three points at all times."

29.

The industrial center of the Order was engaged in raising chickens under the auspices of the county office. One day, because of carelessness, the hot water tank broke and many young chickens died. The man in charge was greatly alarmed and ran to the office to report the accident. An officer told him,

"If you are going to succeed in raising chickens, you should be prepared for even greater losses than this. In raising chickens you may face many unexpected disasters, but there are also many ways to guard against them. It is better to have this kind of experience while the scope of your business is still small than to experience great loss when the scope is much larger. Therefore, you should take this incident as an educational experience which will prevent problems and you should not be worried about it."

The man went and reported to the Great Master, who then said,

"The officer's words are a sermon. A maxim says that wisdom is gained after an experience. This little experience will greatly contribute to your success in the future, not only in the work of raising chickens but in all other works as well. In our Order we also should be very attentive on all occasions, whether we are successful or not, in the course of practicing the Law and in doing Buddhist works, and should seek the reasons for good or bad results. We must also learn from the conduct of other religions how to act in order to be welcomed instead of being rejected by the world, and how to leave a bright picture and a good heritage for our Order in the everlasting future, rather than to soil our history. If we continually reflect upon ourselves and improve every day so that we may practice only proper deeds, we shall be able to benefit all individuals, families, societies and nations as we meet them and our Order will be a model religion, welcomed by many people. But if we carry out our work haphazardly, without self-examination, all kinds of mistakes may occur and our creed will not be accepted by the world. How can we afford not to be careful?"

30.

The Great Master said,

"All great things in the world have grown from small things and this is a natural principle. All the outstanding religions were also very meager in their early stages, but as time passed their strength expanded and they grew to be big Orders, All big business is nothing

but a body grown large, of small strengths. Likewise in carrying out and developing the work of this religious Order, if we continue our innocent efforts every day in a spirit of growing small things larger, a great result will naturally follow. Also, in practicing the Law, if one follows the teacher's guidance step by step with no hasty thought, one will finally achieve success. If, however, we plot for the rapid expansion of the Order by way of trickery or wish to attain superior Dharma power by way of a prejudiced method, it will be a foolish desire only and against the principle of study; we will be wasting our time and energy, however great our effort. Therefore I advise you not to follow vain wishes or be greedy, either in study or in business, or in any other thing, but instead practice only the principle that all great things grow from small things, and accomplish our initial purpose."

31.

The Great Master said,

"Even when an ordinary person wants to employ a temporary worker or servant for a day or a year, one is bound to look into the worker's qualifications and trustworthiness. Moreover, if Heaven wants to charge a great work to one, the charge is given under the principle that one be tested first. Therefore, if one wants to accomplish a great task, one should be careful to pass this examination successfully."

32.

The Great Master said,

"In developing a great Order, it is necessary to find a leader of talent, knowledge and wealth. This leader will serve as a protector of the Order. But it is more important that the person have true devotion, even if a little dull and ignorant, because such a person is going to accomplish the role of the devoted master of the Order, and will be greatly successful in the endeavor."

33.

The Great Master said the following to the assembly at one of the regular Dharma meetings,

"Today, I shall speak about the creators and the destroyers of this Order. Please listen carefully. The creators of the Order are those who contribute spiritually, physically and materially to the Order and who attend the regular Dharma meetings, practice the Regular Training faithfully, study scriptures diligently and are versed in the doctrines and the system of the Order, practicing them in their daily lives. Therefore, without realizing it, they become the model for others, thus contributing to the development of the Order. The destroyers are those who do harm spiritually, physically, and materially to the Order, attend regular Dharma meetings irregularly, are indolent in the Regular Training, fail in correcting bad habits, live haphazardly, break the Precepts, harm themselves and others, and consequently defile the honor of the Order and interfere with its development. You should by all means learn to discriminate between these two kinds of people, and try to accomplish virtuous deeds in order to become creators rather than destroyers of the Order."

34.

The Great Master said,

"There are many ways to create this Order, but I shall point out eleven essential ones which will be our standard in choosing contributors to the creation of our Order. The first is to devote oneself to the Order both spiritually and physically. The second is to contribute an abundance of material. The third is to be constant in religious life from the beginning of membership. The fourth is to engage in the interpretation of the scriptures and the recording of sermons. The fifth is to observe the regulations and Precepts. The sixth is to encourage and to make fellow members happy so that they may progress in their study and work. The seventh is to do one's best for the development of the Order in all ways. The eighth is to assert public-mindedness. The ninth is not to have a feeling of pride in offering benefits to others. The tenth is to convert the notorious person so that the person is penitent for the past, becomes a model for other people and warns and encourages them not to do wrong. The last is to have those of good fame enter the Order who will naturally provide encouragement to other people, thus revealing the position of the Order."

35.

Whang Jung-Shin-Haing one day asked the Great Master,

"Buddhas have taught us not to have a feeling of pride when we offer something to others and Christ taught not to let the left hand know what the right hand was giving away, yet our Great Master has established a system of grading the followers' merits and having each person's grade recorded. Does this not stimulate a scheming attitude on the part of the contributors?"

In reply the Great Master said,

"For those who do works of charity, it is proper to do them without a sense of good deeds. Only then may the inexhaustible merits be assured. But for those who must honor and commend good work, it is necessary to evaluate clearly."

36.

The Great Master said,

"Be the master of the Public Way. It has been customary to leave one's private household or business, whether big or small, to one's own children. However, the household and business of the public are to be inherited by those who are public-spirited and who work for the public. You should be aware of this fact, and if you make yourselves into such public-spirited people, all of our facilities, laws and honors will be yours and will be under your administration. This Order belongs to the public and must be taken care of by those with high morals and strong public spirit. I hope you will all endeavor to become masters of this Public Way."

37.

The Great Master gave instructions to the general teachers of the Law at Temples of Won Buddhism,

"In this time of turmoil you should remember to appreciate the Four Graces with all your heart and help the general members to recognize how great and important the Four Graces are, thus leading them toward a sound and steady life of constant appreciation. I have

observed also that lately some other religious Orders have often urged their believers to contribute a lot of material things, causing the believers to become neglectful of their own households. Thus, they have not only left a bad impression on society, but have also found themselves in difficulty maintaining their Orders. We should therefore guide and encourage our believers to be faithful to their jobs and live a better life through being associated with our study. And although it is a time when the walls between men and women are coming down, it is not necessary for them to be put up again. I do advise you to be careful in your associations with the opposite sex, so as never to harm the dignity of the Order. I dare say that the prosperity of the Order relies upon your faithful observance of these three points."

38.

The Great Master gave instructions to the general teachers of the Law at Temples of Won Buddhism,

"You who are directly responsible for the teaching of the Law should be honest and upright in giving and receiving materials, swift and clear in budget accounting, indifferent to groundless rumors, should never comment carelessly on the political situations of the times, and should never interfere with other religions or the object of their worship. Cover up the faults of fellow believers, do away with conceit, be harmonious with all fellow believers, but don't carry this to extremes. Be particularly careful between men and women and let meritorious deeds of others be widely known, but be modest about your own. Try not to monopolize the faith of the believers and don't let the believers' desires for public works be limited to a regional temple. Remember that you are representing the Prime Master of the Order in your appointed post and I ask you to do your best to fulfill your tasks and not to disgrace your privilege."

39.

The Great Master used to call Cho Kap-Chong and others at the end of the fiscal year and ask them to bring statements of the accounts of the previous year and budgets for the new year. He examined the accounts carefully and said,

"If the income and expenditures of a home, organization or nation do not balance, the home, organization or nation will not prosper. In the past, those of moral training were not supposed to pay attention to economics, but in the new world, since we must perfectly integrate our spirit and body, we must establish a system of financial records in order to compare income and expenditures at both the headquarters and the regional temples. By this system we intend to make our spiritual and physical lives perfect and to create a system for grading the level of the practice of the Law and activities of the Order."

40.

The Great Master told the teachers of the Law at Temples of Won Buddhism,

"When you speak or write for the purpose of teaching the public, be careful not to speak only empty phrases which don't apply to real life. Don't exaggerate or use mysterious or difficult expressions only to draw attention; avoid talk that is directed only at certain aspects of the training, for such talk will never be useful to society or help anyone to become enlightened."

41.

The Great Master said,

"You who are to lead the public should be alert at all times so as to know in what direction the public is inclining. If you notice any signs of poor public morals, you should try to correct them either by word or deed. For example, if the people are reluctant to do physical labor, engage yourself in physical labor to stimulate them. Toward one of excessive pride or fame, you should practice being modest so that later the person will become ashamed. Thus, you should take the initiative in practicing correct morality in every way possible, in order to prevent and cure the evils of the public. This is the way for Bodhisattvas to lead and teach the public."

42.

The Great Master said,

"In order to create a new Order in any era, it is important not only to have a doctrine and system superior to those of past ages, but also to find many people to follow the teachings and system. Therefore, even in the Order of ancient Buddha, there were ten outstanding disciples who followed and demonstrated Buddha's teachings according to the particular ability of each in order to encourage and stimulate the public. Thus the ten great disciples led the spirit of the public and finally the great order was formed.

I shall cite examples of how the ten model disciples educated the public. When one of the disciples did something wrong and it was thought that a direct accusation would have an effect opposite that desired, two or three disciples would discuss how to correct the matter with the result that one of them would deliberately commit the same wrong deed in front of the disciple and the others would criticize the culprit severely until the fault was confessed and the deed corrected. Thus, the one who had really done wrong would feel ashamed in secret and would correct oneself. This was the way the ten disciples taught the public. Furthermore, they sometimes pretended to be ignorant when they knew very well, pretended to have done wrong when they did right, pretended to be greedy at first but overcame it later, or pretended to be in passion and gradually overcame it in order to lead the people who were in such states. They thus applied all kinds of methods, either openly or in secret, to educate people just as parents would in raising their children, or hens would in protecting their eggs. As a result, Buddha's work of deliverance was greatly facilitated and the public was easily educated in his Right Law. Were they not great in their benevolence and were not their merits great? I ask you to follow these ten disciples in establishing this Order and be the guides and key persons in creating it."

Section Fourteen

Prospects for the Future

1.

The Great Master said, "In corrupted and troublesome times, there always appears a savior of the world who has the Law capable of reversing the spiritual trend of the universe, correcting the evils of the world, and harmonizing the minds of people."

2.

The Great Master, after his enlightenment, wrote many songs and verses in Chinese characters. He compiled a collection of these songs and verses in a book called Pup Eai Tae Chun (The Great Collection of Dharma Words). Their meaning was so obscure that they were incomprehensible to the ordinary person. Generally, however, their meaning was taken to be that the morality which disappeared once would be restored and that the period of Rationality would be followed by a period of Irrationality. His intention to establish a Buddhist Order in the future was also included in the collection. Afterward, however, he burnt the book so that it would not remain in the world. However, the first line of its introduction, that is,

From the beginning of the Great Absolute, the Original Heaven comes down into the mind,
and the following lines of verse have come down to us as oral tradition:

Up and down, through thousands of steep mountain paths,
I came to meet the Host of no worldliness and no marks.

Greenery grows under the grace of rain and dew,
Heaven and Earth recover their fortunes and await a right mind.

When an arrow pierces the bright sun in the Heavens,
Clouds of five colours burst from the hole and surround me.

A divine being on a cloud, seeking an overview,
Is most pleased when all is in harmony and peace.

A river flowing many miles embraces the will of the world,
Truth is found in the mountains and rivers and harmonizes Yin and Yang.

What should the Honam Region be compared to?
It is the most blessed area in the world.

The width and depth of the Universe is taken by a measure,
And transmitted, that humanity might rejuvenate itself.

All things in the universe mature in its womb;
The alternation of the sun and moon harmonizes the day and night.

Heaven and Earth roar as wind blows in the air;
The moon hanging over the east brightens the whole world.

When wind and rain, and frost and snow, have passed.
Flowers bloom at one time, and spring is eternal.

By training in the Way, the mind surpasses the moon above mountain peaks;
With cultivated virtue, the body looks as rich as a ship fully loaded with rice bags.

ii

3.

The Great Master warned one of his disciples, who stressed the value of Chinese characters, by saying, "The value of morality originally does not depend on literary knowledge. Stop thinking in this way from now on. In the future, all sutras and scriptures should be written in plain words to be understood by ordinary people. After the sutras and scriptures have been written in our language they will be translated into various languages of the world and will be studied by all peoples. Therefore don't value only the Chinese characters, which are so difficult to learn."

4.

When the Great Master first constructed the Headquarters in Iksan County, he asked a few of his disciples who were assembled in a small straw thatched house, "At present, what should our Order be compared to?"

Kwon Dae-Ho answered, "It is to be compared to a seedbed."

He asked again, "What makes you think so?"

Dae-Ho answered again, "At present, in such a small house, our Order has only a few followers to enjoy the Law together. However, this will be the seedbed and from this, our Law will prevail all over the world in the future."

The great Master said, "You are right. Just as all the rice plants in those vast fields started from a patch in a seedbed, all of us here today will appear as ancestors of a great religious Order which will be widely known in the world. Some may laugh at my prospective, but after the first generation of our Order there will be an increasing number of people who seek after our Law. After several decades it will be prosperous inside the country and after several hundred years it will be adopted by people all over the world. After that, numerous people will be sorry for not having had the chance to see me and not only you my disciples here, who are not more than one hundred in number, but also people who have become members in the period of the first generation will be looked upon with unaccountable envy."

5.

The Great Master, when he came back from a sightseeing tour to Diamond Mountain, wrote a verse for his disciples:

As Mt. Diamond comes to be famous in the world,
The Land of the Morning Calm is reborn.

Then he said, "Mt. Diamond is widely noted in the world, and in the near future it will be designated as an international park which will be taken care of by all countries. After this the people of the world will start to look for the owner of the mountain competitively. If the host-to-be is not ready to meet the guest, how could the host satisfy them?"

6.

The Great Master, on the occasion of an anniversary of the founding of Won Buddhism, said to the assembly, "We have a great treasure known as Mt. Diamond. This country will become known to the world because we have Mt. Diamond and in turn Mt. Diamond will become more glorified by its owners. Thus this country, Mt. Diamond and its owners are

interrelated with inseparable ties and together will become the glory of the world.

Accordingly, you disciples, don't be discouraged by the present situation of our country, but constantly make efforts to cultivate your personalities so that you may qualify as the owners of Mt. Diamond. The owners of Mt. Diamond have to establish a personality like Mt. Diamond; cut and polish yourselves so that your personalities will be brightened like a diamond.

To become like Mt. Diamond, embody its simplicity and honesty and do not lose your genuineness, embody its solemnity and concentrate upon your duties, embody its solidity and do not let your faith and will-power deteriorate. The mountain denotes the standard and humanity is the function. The standard stays motionless and the function moves. The mountain as standard stays motionless according to its role, but humanity becomes the function through human activities. Therefore, you disciples, study the Buddha's superior great Way diligently, so that you may be welcomed by all people just as Mt. Diamond has become distinguished among other mountains in the world. And also, make your religious Order a model for all other Orders. Then both country and people will be brilliantly glorified."

7.

When the Great Master took a trip to Chonju he said to Moon Jung-Kyu and Park Ho-Jang, who came to extend their greetings, "I have seen some ridiculous things on my way to Chonju. I saw a man still asleep although it was noisy and he was not aware that the sun had already risen. I saw a man sowing seeds in a frozen field in a winter storm. Another man in summer clothes was shivering in unbearable cold."

Jung-Kyu, comprehending the meaning, asked, "When will the sleeper in daytime awake and start working and when will the man sowing seeds in a frozen field and the man wearing summer clothes in winter come to realize the right time to do things?"

The Great Master gave the following illustration: "The one in deep sleep without knowing the sun has risen will be awakened by the continuing sounds of things outside. Then he will open the door and recognize that the sun has risen and will start doing his work. The man sowing seeds in the ice and the man in summer clothes in winter will doubtlessly fail in their work because of their lack of knowledge about when to do things. After suffering from countless frustrations and hardships caused by the failure of their business, they will watch other people who know the right time to do things and will gradually learn by themselves when that right time is."

8.

Kim Ki-Chun asked, "Recently many people have organized groups, asserting themselves and calling themselves teachers. However they have nothing that would qualify them as teachers. Should we regard them as true teachers?"

The Great Master said, "They are true teachers."

Ki-Chun asked again, "Why do you say so?"

The Great Master said, "You said that you yourself learned about truth and falsehood from these people. Is it not enough for them to be called teachers?"

Ki-Chun asked again, "Then do they deserve to become true teachers someday?"

The Great Master gave an illustration, "When people are disillusioned with falseness, it will pass away and truthfulness will be regained and appear vividly. Through constant training in what is true and false, the false teachers will eventually become teachers of the truth."

9.

The Great Master said, "These days there are many people who dream of being enlightened to the Way without studying, who wish to be successful in doing things without effort, who just look forward to having a chance to achieve things without making any preparation, and who manipulate the Great Way with witchcraft and who ridicule justice in tricky ways. Each of them makes a fuss as if doing a great thing. They are called daytime ghosts. Such beings, however, will find no place to stand in the brighter period of the world. Only the righteous law, indispensable for human life, will be accepted by the world. Such a world will be regarded as a truly bright world."

10.

One day when the Great Master was taking a stroll in Namsan Park in Seoul, several youths, noticing the extraordinary dignity of his appearance, approached him and offered him their name cards. When the Great Master offered his name card to them in return, the youths showed him some newspaper accounts regarding a new religious group which had caused great trouble in society.

They said, "The religion has committed many misdeeds. Therefore, our group of young people is going to attack them for their misdeeds and eliminate them from society."

The Great Master asked them, "What did they do wrong?"

One of them answered, "They took over property from poor farmers and lured them by superstitious teachings that after a while a wicked influence will prevail over the world. Such a religion should be exterminated from our Society."

The Great Master said, "Your intentions are understandable. However, who can check a person from doing what they desperately want to do? None will be able to prevent the religious group from doing what it wants to do."

The young man asked him, "Do you mean that the religious group will maintain its ground forever?"

The Great Master said, "I am not talking about the length of its duration, long or short, but rather that nobody will prevent other persons from doing what they want to do. Everyone likes advantages but hates disadvantages, and an advantageous relationship with other people will last longer than a disadvantageous one. A right way will appear to be disadvantageous in the beginning, but it will turn out to be advantageous; a wicked way in the beginning will appear advantageous, but in the long run it will bring disaster. Therefore if the religious group is teaching a right way, you will never succeed in destroying it despite your intentions. On the contrary, if it teaches a wicked way it will eventually destroy itself."

11.

The young man asked again "Then what do you think is the proper way to teach the world in order to achieve success?"

The Great Master said, "There is no special way. However I will give you an example of how to teach. If a farmer who owns a vast farm is versed in farming, works diligently, and has the best harvest, all the farmers in the area will naturally follow that example. However if the farmer does not have a good harvest, but teaches how to farm with words only, the others will never follow. Therefore I would say that in teaching others, first practice, yourselves, what you would teach."

The young man said, "You teach the world in such a superior way! But that religious group which leads people into distress should be exterminated from the world."

The Great Master replied, "The religious group is working for the world, as are you."

The young man asked again, "Are they really working for the world?"

The Great Master answered, "That religious group can be compared to a hound when hunting; without a hound, how can the hunter catch the prey? This is the time to reconstruct a new world. But the unambitious people are in a deep sleep, unconscious of the situation. In such circumstances, these religious groups arising everywhere are a kind of help in awakening people from deep sleep and inspiring them. Then all talents will be stirred to work in the world, experiencing truth or falsehood, deceiving others or being deceived by others. In the long run they will come to realize what is true and what is false, or what is right or wrong, and will be able to select a right religion, right people, and right work. Without these various churches gathering these people this will rarely happen. Accordingly, that religious group is working for the world."

The man continued and asked, "Please illustrate, then, why you say that we are working for the world?"

The Great Master explained, "You observe these religious sects and report their good actions to the world and you criticize their bad conduct. Everybody, almost without exception, will get angry and stirred up by being attacked and at the same time will reflect upon their own conduct, being careful not to be a target of criticism. Therefore, by your actions you are encouraging the religious groups to work for the world and at the same time are giving them an opportunity to reflect upon themselves. Without people like you, the religious sect will rarely examine itself and make progress. Therefore, your contribution is also not to be ignored."

The youths, being deeply impressed by his words, paid respect to him and said, "Through your enlightening teachings, everything is clear to us now."

12.

A visitor said, "I believe that your teachings are not only adequate for this generation but are most right. However, I am not without a little concern about your teachings, particularly after your generation has passed. Having only a short history, the teachings are not deeply rooted yet."

The Great Master answered, "If you accept my teachings as the right Law, you do not have to be concerned about the prosperity of my teachings after me. Look at the problem of stealing. The government tries to exterminate stealing and society hates stealing. The stealing, however, is never eliminated and gives us a lot of trouble. This is because there are some people who need to steal even though they know it is an evil act. It is more frequently the case that, with the right Law, all human beings will feel the need to follow it. Let me give you another example. People of the world make use of all materials and techniques not only for the sake of the inventor but for convenience' sake. If they find them useful for their lives, they will continue to use them even if they are told many times not to use them. Likewise, all religious teachings if they prove to be beneficial, will be followed by people even if they are told not to believe them. And the more this following is increased, the more the teachings will prosper."

13.

A person asked, "In the east and the west there have been a considerable number of old religions disputing each other for thousands of years. In addition, various new religions have recently been established which assert only themselves and reject other religions. This causes more noisy disputes. What will become of these religions in the future?"

The Great Master said, "Suppose that a person with children living in Seoul took a world tour and in several countries had children by other women before returning to Seoul. Afterwards, when these children grew up in their own country and came to see their father, would it be possible for them, with different complexions, speaking different languages and with different habits, to become harmonious and intimate in a short time? However, in spite of different languages and habits, the children will be able to know and understand everything better in time. If they come to realize how they were born as brothers, they may live in harmony. Likewise, all sects and schools of religion come from one source. Accordingly, someday, when people become more intelligent and the world is brightened by the light of morality, all religions will become one home and will be closely related to each other in harmony."

14.

When Cho Song-Kwang came to see him for the first time, the Great Master said, "You look different from other people. What is your religion?"

Song-Kwang answered, "I have been an elder in the Presbyterian Church for some years."

The Great Master asked, "As you have believed in God for so many years, can you tell me where God is?"

Song-Kwang replied, "God is omniscient and omnipresent. It is said that we see him everywhere."

The Great Master asked again, "Then, have you seen him often, and have you heard him talk, and has he taught you directly?"

Song-Kwang answered, "I have not seen him nor have I talked with him yet."

The Great Master said, "Then you are still not qualified to be a true disciple of Jesus and have communion with him."

Song-Kwang asked, "Please tell me how to see him and how to be taught by him."

The Great Master said, "If you constantly study so that you may become a true disciple of his, you will see him and can be taught by him."

Song-Kwang continued, asking, "In the Bible it is said that Jesus will come back at the end of the world, but like a thief, and that there will be many proofs of his coming. Will he really come back someday?"

The Great Master said, "A sage never tells a lie. If you study well and attain enlightenment, you will notice the coming of Jesus."

Song-Kwang said, "I have been looking for a great teacher who can instruct me directly. Great Master, today I have been so satisfied by seeing you that I am anxious to become one of your disciples. However I would feel myself to be apostate if I became your disciple and it bothers my conscience."

The Great Master gave him an answer. "Even a Christian, if he deserves to be a true disciple of Jesus, will understand what I am doing. Also, my disciples who deserve to be my true disciples will understand what Jesus was doing. Therefore those who make separations between religions, who regard it as apostasy to change their religion, and who cherish hostility toward each other are not aware that the difference between religions is just a matter of names which were given differently according to time and place. The enlightened, however, regard all religions as one family under one roof. Therefore, it is your own decision whether or not to become my disciple."

Song-Kwang bowed to the Great Master and asked him again to take him as a disciple.

The Great Master gave him permission to join him, saying, "Even after this, you should believe in God in order to become my true disciple."

15.

The Great Master said, "One day I was reading a scripture and found the following story. One of Buddha's disciples asked him, 'Whenever we see you and listen to your teaching, our hearts are filled with respect and ecstasy. But there are some people who would rather speak ill of you and criticize you, even hindering us from coming to listen to you preach. Please tell me why they act against Buddha, who with compassion always teaches us.' Buddha answered the question by saying, 'When the sun rises in the east, it first shines on the peak of the highest mountain, Sumeru; next it shines on the plateau, and lastly on the lowest fields. The sun does not shine on the highest mountain first and lowest field last out of a sense of discrimination. The sun shines unconsciously, but the difference in the height of the ground causes the sequence.' The preaching of Buddha can be compared to this case. The light of his wisdom shines on everything without discrimination. According to the fundamental ability of each person, some are quick to understand his preaching and others are slow. Among the audience listening to Buddha, the Bodhisattva is the quickest to understand his Dharma preaching, next the Pratyeka-Buddha, who is followed by the Sravaka, and next are those destined to become enlightened. Lastly, even sentient beings which haven't had any relation to Buddha will gradually be blessed by the light of his wisdom. One who slanders Buddha's teachings by being blind to the benefit of the light of Buddha's wisdom is just like the blind person who cannot see the sun and

therefore denies the benefits from the sun.

Therefore, you disciples, be faithful to what you should do. Never hate thoughtless people, fall into despair or be defeated. Everyone has a different degree of intelligence. Now, you disciples, do not take this teaching lightly, but value it as a treasured lesson for your constant study. Do not pay much attention toward you. Like the changes of day and night the world also changes and in the bright world all sentient beings will be aware of the benefit of Buddha, and will make efforts to return the benefit."

16.

Choi To-Hwa asked, "A number of people are anxious to see the coming of Maitreya Buddha, the Buddha-to-come, and the establishment of the Dragon-flower Order in this world. Please tell me about them."

The Great Master answered, "Maitreyn Buddha symbolizes the Truth of Dharma-kaya Buddha, which is to come forth. The Dragonflower Order stands for the world that is perfectly bright. In other words, it is the world where the teaching of 'All are incarnations of Truth-Buddha; do each thing as an offering of worship to the Buddha' is widely practiced."

Chang Juk-Cho asked, "Then when can such a world be realized?"

The Great Master said, "It is already being realized."

Chung Se-Wol asked, "Who should be the first host of such a world?"

The Great Master answered, "Anyone who is awakened to those truths first will be the host."

17.

Park Sa-Shi-Hwa asked, "In some sects and schools they are asserting that Maitreya Buddha has already appeared, and that they are establishing the Dragonflower Order. Which of them is the real Dragonflower Order?"

The Great Master answered, "The Dragonflower Order cannot be established by words. Even without saying anything, if any of the sects and schools are aware of the real meaning of Maitreya Buddha and practice what Maitreya Buddha does, it will naturally become a Dragonflower Order and will even see Maitreya Buddha."

18.

Suh Dae-Won asked, "In the Maitreya Buddha's period of the world when, on the whole, the Dragonflower Order is established, what will happen to the world situation?"

The Great Master answered, "In this period, the wisdom of human beings will become brighter, no conflicts will be created, truth and falseness will be differentiated and gradually none will worship Buddha images for their blessedness and longevity, but will seek all their fortunes by means of accumulating merits in any circumstances and situations. Each of them will try to be a living Buddha, knowing that everyone is empowered like Buddha. Buddha will be everywhere and so will our temples. It is beyond our ability to express the

vastness of the Dragonflower Order in words and in writings. Once the Dragonflower Order is established in the world, Buddha Dharma will prevail all over the world and differences between monks and laity will be abolished. Laws and morality, study and actual living, will be consistent and will benefit all sentient beings."

19.

The Great Master said, "Recently some people have said that the world, which is in its last period, will be destroyed, but I do not believe that will happen. Doubtlessly, the world in which has not existed a sage for a long time, is in its last period, with justice and morality in decline. Still, the world will not be destroyed. A more civilized moral world is coming. Now is only the end of this degraded world, but at the same time, it is the beginning of the new world. It may be rather hard for ordinary people to foresee the future, but those who are able to foresee the civilized world have great pleasure."

20.

The Great Master continued, saying "I predict that people in the coming world will behave as follows:

Whereas contemporary people struggle to take from other people and to defeat and hurt others, people in the coming world will be eager to share and will be anxious to make concessions to others and to help others.

Whereas contemporary people are anxious to make profit for themselves and to gain power and fame, on the other hand people in the coming world will be anxious to work for the public welfare and will be worrying about losing time for meditation by accepting opportunities to gain fame and power, instead of having leisure time to meditate.

Whereas contemporary people are likely to commit crimes, as evidenced by so many jails, and individuals, homes, societies and nations all greatly exert themselves to defeat each other, and build walls and fences between themselves, the people in the coming world will hate crime, with individuals, homes, societies, and nations coming out of their shells to build harmonious relationships.

Whereas materialism dominates the contemporary world, a supreme morality will prevail in the coming world, cultivating the human spirit and overcoming the materialism. The material civilization will become useful for elevating morality. In the near future, the perfect civilized world will be realized, where no thief is in the mountains and no one picks up things on the road for the sake of self."

21.

He continued, saying, "Now we are in a world where the dark night is almost over and the sun is about to rise in the east. But, just as the sunlight rises in the east and reflects on the western sky first, the western countries have become civilized before the eastern countries. When the sun reaches to the high middle sky, the light will shine on every part of the world, and then the world of great morality and true civilization will be realized."

22.

The Great Master said, "The world in the past was immature and dark; those of power

and knowledge were able to live through forceful extortion. The coming world, however, is sagacious and bright. Even those of high rank will never be able to extort things from the weak. Accordingly, the vicious and dishonest people will be miserable, while the righteous and honest people will naturally become prosperous."

23.

The Great Master said, "Since Koreans started to modernize, they have made a lot of improvement in their standard of living and their stubborn and obstinate thought has changed for the better. Still, they have problems which need improvement in the future. Morally, however, Korea will be a superior country in the future. Now this country is like a lizard which is growing gradually into a dragon."

24.

The Great Master continued, saying, "People in the coming world will plant various trees and flowers on the beautiful top of a high mountain, will make a pond and breed fish, and will arrange rocks; stones, and old trees to make a wonderful park under which there will be a tunnel and houses that take in the sunlight, and there will be electric lights at night. Besides, everything will be beautiful and convenient. Outside of the brilliant houses the trees will have a thick growth, and at the top will be different kinds of birds and insects dancing and singing among the pretty flowers and lovely plants in full bloom. In our country, also, the powerful may be able to build their mansions even on top of such famous mountains as Kumgang, Chiri, and Kusoo. Some will even build artificial mountains on which to build their mansions. Even in the construction of their houses, they will prefer to make use of natural stone over synthetic material, thus showing their love for the beauty of nature."

25.

The Great Master continued, saying, "In the coming world, a wealthy religious group will establish an airport and a park on the top of a big mountain, and also will build a gorgeous and magnificent portrait shrine, enshrining the portrait and history of those who have sacrificed themselves on behalf of the public. Then sightseers coming from everywhere will pay homage to them. The well-known Dharma masters will live their disciplinary lives in some monastery located in a beautiful place and when they visit some temples to preach, the people will give them a large and warm welcome. All the people will entertain them with food and ask for a sermon. Then the Dharma masters will preach to them on the principle of the way of humanity which is necessary for worldly life, on the Truth of Cause and Effect, or on the abstruse principle of the Nature. The gathering of followers, then, offering things to the masters, will do their best to express their gratitude. The masters will leave those offerings for the use of the temple and will visit other temples in turn, where they will also be accepted warmly."

26.

He continued again, "We will see schools in every town and village, and in every part of the country, temples and churches will be built and everyone will attend regularly. An ceremonies of coming of age, marriage, funeral, ancestor worship, special sermons, and some conferences will be conveniently held at those temples and churches. In contemporary society, generally, people are not willing to trust the religious, because the many religious people have not been thoroughly trained in their religion as believers are supposed to be. In

the coming world, however believers who belong to the temples will possess different personalities than ordinary people who have not been trained in the activities of religious groups. Accordingly, institutions or societies will try to find useful persons from among religious people more than among unbelievers."

27.

The Great Master continued, saying, "Even nowadays there are employment agencies in big cities, but in the coming world, however, even more employment agencies will serve those looking for jobs. Marriage offices will assist those who wish to get married and day nurseries will be established in many places so that mothers can go out to work without any concern for their children. Old people without protectors will live comfortable lives, without anxiety, at homes for the aged, which will be established by the government, by organizations or by social and charitable workers. Nowadays, life in a remote place is inconvenient, but in the coming world, life in even the remotest place will be surrounded with the most convenient cultural facilities. Quick cafeterias will provide us with food adequate for our needs, so that we may not have to cook all the time at home. There will be many tailors, dressmakers, and laundries helping busy people by making their clothes and doing their laundry."

28.

The Great Master said. "In the past, people took for granted that they would hand over their property, whether much or little, only to their own descendants. If they did not have any blood descendants, they did not hesitate to adopt a son to receive their property. Accordingly, the descendants thought they were the only ones qualified to inherit property from their parents. In the coming world, however, many people will use a part of their property to educate and maintain their children, and the rest for missionary, educational and charitable works for others. These days, people make profit by taking advantage of others, but in the coming world people will profit for themselves by helping others to make a profit. This is because people with increasing intellectual ability have come to experience the principle that when we hurt others the hurt turns toward ourselves, and when we do something for others, much profit returns to ourselves."

29.

When the Great Master preached a sermon, his virtuous dignity seemed to reach the 'Three Thousand Great Thousand Worlds,' and all living things in the Six Paths and the Four Forms of Birth seemed to enjoy listening to his sermons. In such circumstances, Park Sa-Si-Hwa, Moon Jung-Kyu, and Kim Nam-Chun always started dancing, with their gray hair waving, and Chun Sam-Sam, Choi To-Hwa, and Noh Teok-Song-Ok started worshipping the Great Master on their knees, stirring up and inspiring the minds of the followers on the hall. It seemed as if the whole universe was in triumph.

The Great Master, seeing it, said with a smile, "When a great Order is established, in the invisible realm of Truth, Buddhas and Bodhisattvas, prior to their incarnation, meet and discuss their roles. Then, shouldn't we think of them as Bodhisattvas who have been reincarnated with the roles of dancing and worshipping on their knees? At present only we are enjoying this, but in the future the whole universe and all beings of the Six Paths and the Four Forms of Birth will be enjoying it together."

30.

One of the disciples asked, "I believe our Order is established under a great sign of fortune. However, I wish I knew for how many millions of years our Order will be prosperous?"

The Great Master said, "This kind of Order is rather different from preceding ones and its kind is rarely established. This is the Order which is to be established only according to the era when the world returns to an original state. Therefore, it is born with limitless fortunes."

Section Fifteen

Words of Commission

1.

The Great Master said to many of his disciples,

"As you are the first to come and seek this unique fellowship and to study my Law for unusual purpose, I have deep affection for you. What disappoints me about you, however, is that in your studying you are becoming less sincere in moral training, and cherish unrighteous thoughts. Some of you do not observe what I have told you. What if I were to leave you and go off when you forget your original purpose in coming here and go against my instructions? You would never see me again. Therefore, reflect upon yourselves and do not cause me to think in this way. The state of mind of an enlightened person is hardly understood by ordinary minds. When one is devoting oneself to doing something, it would seem one would continue for years, even thousands of years. But, if one makes up one's mind to forget about it, you will never hear of that person again."

2.

In January of the twenty-sixth year of Won Buddhism (1941), the Great Master wrote his Verse of Truth, saying,

"Ancient Masters usually delivered their Verses of Truth for transmitting Dharma as the last moment approached. However, I give it to you in advance, and although they gave it in secrecy to only a few, I give it to all of you openly. However, it will depend upon your own attitude toward study whether you are to receive the entire Dharma or not. Therefore, each of you put forth your best effort to study and you will not regret it afterward."

3.

The year before the Great Master passed into Nirvana, he hurried to complete the Canon. He often sat up late at night proofreading. When all was ready for printing he said to his disciples,

"I have not had sufficient time to do a complete job. However, in this volume the essentials of all my aspirations, and my doctrines and morality are adequately expressed. Therefore, follow and learn the teachings in this volume, practice them, and through the teachings enlighten yourselves so that you may transmit this Law forever. Someday, this Law will attain world-wide recognition, and there will be numerous people who will be deeply moved and revere it."

4.

The Great Master, in the months before he passed into Nirvana, often gave last-minute instructions to individuals or to groups;

"It is time for me to go to a distant place to rest and this is the time for you to reflect upon and tighten your own mind in order not to be negligent in your study in my absence. This is a period of judgement, and therefore one of shallow faith will wither away while one of stable faith will produce good fruits. I give my Dharma to anyone who is faithful, sincere and public-minded. Do not regret afterward your failure to receive the Dharma, but take it with you now as nourishment for your spiritual body."

5.

One day the Great Master said to Song Kyu,

"Since you became my disciple, you have done what I told you to do without expressing your own opinion. I know this shows your utmost faith in me. But I am wondering what you will do if I suddenly leave you. From now on, try to express yourself and guide the members of the Order by yourself." He continued, "Recently, the interference of the government is getting serious and it makes my situation difficult; it seems to be hard for me to stay here any longer. Some will inflict hardships upon you which will be difficult to withstand. However, as nothing serious will happen, you needn't worry."

6.

The Great Master said,

"If you continue to make progress in your study, with your original intention of practicing the Law, you will not fail. However, as your fundamental abilities develop from lower to middle level, if, while you pass through the middle level, you fail to pass to the next level, evil will stir within you, and you will be unable to develop your fundamental ability. Therefore, you must do your best to pass the crisis of the middle level. Symptoms of disease in this middle level are these: First, a person tires of studying. Once affected with this disease, one feels nothing but pain and boredom in practicing the Law and sometimes one's way of thinking and speaking will become inferior even to worldly people. Second, a person becomes neither thoroughly enlightened nor entirely unenlightened. As people compliment one's occasional speeches and writings, one thinks of oneself as standing above other people and believes only in oneself. One forgives one's own faults, criticizes one's masters recklessly, has cunning doubt about Truth and Dharma and clings to one's own thought. Of all symptoms, this cunning doubt is most apt to cause one's study in vain, completely destroying one's eternal great task. Therefore, all masters from ancient times warned most seriously about this cunning doubt. However, to my regret I have found many among you who have been afflicted with this disease. If you do not cure yourselves, you will not only ruin yourselves but will also become the cause of disaster for our Order. Make every effort to overcome this barrier. In order to overcome the symptoms of disease in the middle level of fundamental ability, give your minds to your master, reflect upon your original vows frequently and think about the dangerous consequences of the pitfalls of the middle level. Once you are released from this danger, you will reach Buddhahood in a short time, as if you were travelling by airplane."

7.

In January of the twenty-eighth year of Won Buddhism (1943), the Great Master made public the newly composed Doctrinal Chart, and said,

"Even though the essentials of my teachings are included in this chart, how many people will understand my real teachings? It does not seem to me that many people can receive my teaching completely. The reasons are: First, that their minds are attached to property and sex, and second, that they are attached to fame and vanity, preventing themselves from concentration on studying. Therefore, you disciples must choose either this life or a life of practicing the Law. After you have made a great decision, your success will come by pursuing that one Path."

8.

At a monastery, the Great Master asked an assembly,

"Throughout the world, from ancient times, who acquired the greatest ability to deliver a suffering people and through what kind of study? At the same time, what kind of ability do you wish to obtain by studying here?"

Several disciples gave answers, and Song To.Sung replied,

"It is all Buddhas of the Three Worlds who have obtained this ability and become vessels for delivering suffering people. The study which we are all so anxious to learn is the one that enables us to obtain Buddha's ability. We will never be lured to the wicked way, but will always make an effort to find an answer to the problems of age, illness and death, and to deliver people from the sea of suffering by following after Buddha's wisdom and conduct."

The Great Master said,

"Once in a while, people leave even this Order of morality to pursue outside knowledge. It is regrettable to see some of my disciples putting more value on these outside studies than on studying Dharma. Therefore, to solidify your original vow to study this Law, submit your written oath."

In compliance with his request, all the disciples submitted their written oath and consecrated themselves to ceaseless study of Dharma.

9.

The Great Master said,

"Since establishing this religious Order twenty-Eight years ago, my teaching method has been too interpretative. I am not concerned about the person of higher fundamental ability. But I am concerned for those of middle and lower fundamental ability who are becoming cunning as foxes, regarding Dharma as too easy for serious study, and who are thus unable to attain the real Truth. This is really my great concern. Hereafter, it will be required that people practice the Threefold Learnings as they receive the interpretations of the Law."

10.

The Great Master said,

"Through many former lives I have established many Orders. Compared with those Orders, this one is the largest. Therefore the first nine disciples of this Order will be followed by numerous others who will dedicate themselves to this Order."

11.

The Great Master said,

"I have been teaching you for a long time. Yet it is regrettable that I make the following three observations: First, some of you talk about the profound Truth but very few express it through your actions and are not enlightened to the real state of Truth. Second, some of you use the naked eye to see, but very few use the eye of the mind. Third, some of you can see only Buddha's incarnated body, but very few accurately see Buddha's Dharma."

12.

The Great Master said,

"In our Order there are three difficulties for those who practice the Law. First, it is difficult to understand the state of the absolute Truth of Il-Won. Second, it is difficult to practice the Truth of Il-Won in our daily living, both in Motion and in Quietness. Third, it is difficult to explain the Truth of Il-Won to the general public by using simple methods so that they may be enlightened to the Truth. But one of moral training, who with all sincerity and with strong determination seeks to do one's best, will overcome all these difficulties. To those who are not willing to do this, or who discontinue doing it, everything will always be difficult, no matter how easy it may really be."

13.

The Great Master said, "Foolish people are not aware of the benefits from the rain and dew of Heaven and Earth; ordinary people do not recognize the virtues of the sages. As a result, people are neither aware of the benefit of rain until they suffer from drought, nor do they know the benefit of the Dharma of a sage until they are left without a sage."

14.

On May 16, in the twenty-eighth year of Won Buddhism, the Great Master, at a regular Dharma meeting, preached to the assembly.

"I met several children on my way to this Dharma Hall. They were playing in a grove. Seeing me, one of them made a signal and the others all stood up and bowed. It was all very orderly. This is also a sign of their growth. Human beings, when they are very young, don't fully understand their relationship with their parents and families and understand still less their obligation toward them. But as they grow and develop, they come to recognize relationships, degrees of kinship and their obligations toward others. Likewise, when those of moral training are still immature, they are not aware of the principles of becoming Buddhas and Bodhisattvas, of ordinary people and all sentient beings, of the relationship between themselves and all beings in the universe, or of the principle of their own birth and death. Therefore, the process of growth in practicing the Law can be

compared to the process of a child's growth.

Like children growing into adulthood, ordinary people come to be enlightened to Buddhahood, and disciples, through learning, become teachers. You disciples, strive diligently to acquire the ability to teach those who follow after you, and become great leaders in order to perform the great task of delivering all beings and curing the afflicted world. In the Yin Fu Sutra it is said that 'Birth is the cause of death and death is the cause of birth.' Birth and death are like the rotation of the four seasons and the repetition of day and night. All things in the universe operate on this principle of Truth. Buddhas and Bodhisattvas are not ignorant about birth and death, but are free from them, while ordinary beings are not only ignorant about birth and death but are also restrained by them. This is the only difference between Buddhas and ordinary people.

There is no difference in the physical birth and death of Buddhas and ordinary people. Therefore, do not believe in only physical Buddha, but believe in his Dharma. Make an effort to acquire a genuine power not to be deluded by, but to be free from, the changes of birth and death. Going to temples for a regular Dharma meeting may be compared to going to market. It will be worth going to market if we can get something we need or can sell something to others, thereby making our life better. When you attend the meeting therefore, share your thoughts with others, that they may benefit. At the same time, ask any question the answer to which might enlighten you, and pay particular attention to attending the temple with reason and purpose- Birth and death is a great question and everything changes very fast. How can we be indifferent to this?"

15.

The Great Master said, "Mission, education and charity are the objectives of our works. These three activities should have equal emphasis in order to bring about harmony in our works."

16.

The Great Master said,

"The Threefold Learnings, Eight Articles and Four Graces, which are the great principles of my fundamental doctrine of Ir-Won, should never be changed anywhere or at any time. In some cases, according to the times and the area, the remaining minor points or systems can be changed."

17.

The Great Master said,

"In past times, religious Orders, governments and individuals governed people under the principle of discrimination. In the coming world, however, if prejudice and discrimination exist, there will be no harmony among ordinary people. Therefore, in our Orders, we will not discriminate between laity and monks, men and women, or between age and youth, in paying our respects to those who attain Enlightenment and who deserve to be treated as holders of the Sacred Rank of the Great Enlightened Tathagata. Even in our birthday celebrations, funeral ceremonies or other events, attention should not center on individuals, but on all members who have worked to establish our Order. All have a right to share in both the grief and pleasure of our Order."

18.

The Great Master said,

"It is important that you write and preach my Dharma in order to transmit my Law to future generations. But it is more important to practice it and become enlightened to it so that it may never cease. Then your merit will be beyond measure."

19.

The Great Master said,

"The master who first creates Dharma and the disciples who dedicate themselves to the Dharma and its transmission to coming generations, and the next generations who themselves respect the Dharma and practice it are a trinity. The merit of each of them is equal."