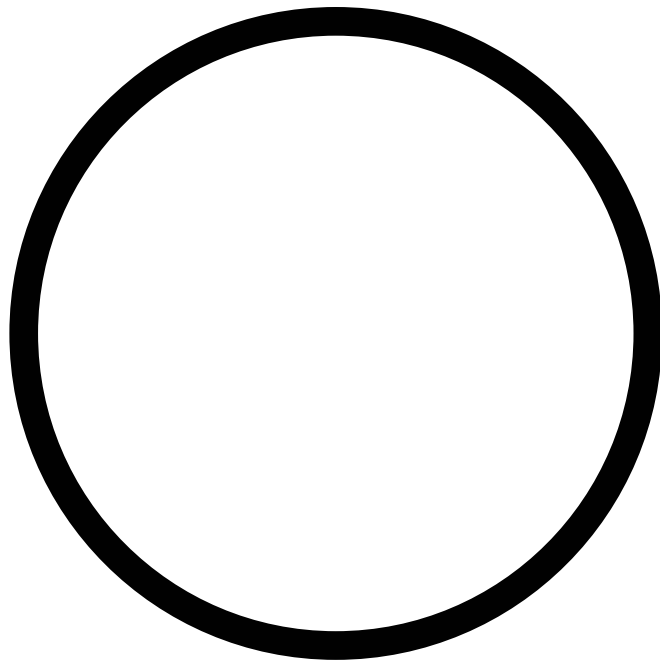


The Principal Book of Won-Buddhism

(Wonbulgyo chongjon)

Preface



With this Great Opening of matter,
Let there be a Great Opening of spirit.

Everywhere a Buddha Image
Every Act a Buddha Offering

Timeless Zen
Placeless Zen

One Suchness in Action and Rest
Wholeness of both Spirit and Flesh

Buddhadharma is Daily Life
Daily Life is Buddhadharma

Transmission Verse

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

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Part One: General Introduction

Chapter One: The Founding Motive of the Teaching

Today, with the development of scientific civilization, the human spirit, which should be making use of material things, has steadily weakened, while the power of material things, which human beings should be using, has daily grown stronger, conquering that weakened spirit and bringing it under its domination; humans therefore cannot help but be enslaved by the material. How would such lives avoid the billowing sea of suffering?

Consequently, our founding motive is to lead all sentient beings, who are drowning in the sea of suffering, to a vast and immeasurable paradise by expanding spiritual power and conquering material power through faith in a religion based on truth and training in morality based on facts.

Chapter Two: An Outline of the Teaching

Buddhism is the unsurpassed, great path; its truths and expedients are immense, so that numerous spiritual mentors have taken them as the basis of various schools and sects, thereby opening the gates of propagation and teaching countless people. The fundamental principles of all the worlds religions are also essentially one, but as different religions have long been established with different systems and expedients, there have been not a few incidents of failure to reach harmony and dialogue between these religious groups. All this is due to ignorance of the fundamental principles underlying all religions and their sects. How could this be the original intent of all the buddhas and sages?

Looking especially at the Buddhism of the past, its institutions were organized mainly in terms of monastic orders, which were not well suited to people living in the secular world, so that anyone who wished to be a true buddhist had to ignore ones duties and responsibilities to the secular life and even give up ones occupation. In such a situation, no matter how good the buddhadharma, it would be difficult for all the many living creatures in this boundless world to gain access to the buddhas grace. How could this be the consummate, great way?

Therefore, we have enshrined as the object of faith and the model of practice Il-Won-Sang (One Circle Image), the dharmakaya (law-body) buddha, which is the original source of all things in the universe and the mind-seal of all the buddhas and sages. We have laid down as the main principles of faith and practice the Fourfold Grace of Heaven and Earth, Parents, Fellow Beings, and Laws, and the Threefold Study of Cultivating the Spirit, Inquiry into Human Affairs and Universal Principles, and Choice in Action. Our aim is to become adherents of a broad and consummate religion by incorporating and making use as well of the doctrines of all the worlds religions.

Part Two: Doctrine

Chapter One: The Il-Won-Sang

Section One: The Truth of Il-Won-Sang

Il-Won (One Circle) is the original source of all things in the universe, the mind-seal of all the buddhas and sages, and the original nature of all sentient beings; the realm where there is no discrimination regarding great and small, being and nonbeing; the realm where there is no change amid arising and ceasing, coming and going; the realm where wholesome and unwholesome karmic retribution has ceased; the realm where language, names, and characteristics are utterly void. Through the light of the void and calm, numinous awareness, the discrimination regarding great and small, being and nonbeing, appears; whereupon the distinction between wholesome and unwholesome karmic retribution comes into being; language, names, and characteristics also become obvious, so that the triple worlds in the ten directions appear like a jewel in hand; and the creative transformations of true voidness/marvelous existence freely conceal and reveal themselves through all things in the universe throughout vast eons without beginning: this is the truth of Il-Won-Sang.

Section Two: Faith in Il-Won-Sang

To believe in the truth of Il-Won-Sang as the original source of all things in the universe; to believe in it as the mind-seal of all the buddhas and sages; to believe in it as the original nature of all sentient beings; to believe in it as the realm where there is no discrimination regarding great and small, being and nonbeing; to believe in it as the realm where there is no change amid arising and ceasing, coming and going; to believe in it as the realm where wholesome and unwholesome karmic retribution has ceased; to believe in it as the realm where language, names, and characteristics are utterly void; and in that realm of voidness, to believe that the discrimination regarding great and small, being and nonbeing, appears through the light of the void and calm, numinous awareness; to believe that the distinction between wholesome and unwholesome karmic retribution comes into being; to believe that language, names, and characteristics become obvious, so that the triple worlds in the ten directions appear like a jewel in hand; to believe that the creative transformations of true voidness/marvelous existence freely conceal and reveal themselves through all things in the universe throughout vast eons without beginning: this is faith in Il-Won-Sang.

Section Three: Practice of Il-Won-Sang

Believing in and, at the same time, modeling ourselves on the truth of Il-Won-Sang, our aim is that we should know our minds, which are perfect and complete, utterly impartial and selfless like Il-Won-Sang; that we should nurture our minds, which are perfect and complete, utterly impartial and selfless like Il-Won-Sang; and that we should use our minds, which are perfect and complete, utterly impartial and selfless like Il-Won-Sang: this is the practice of Il-Won-Sang.

Section Four: The Il-Won-Sang Vow

Il-Won is the realm of samadhi beyond all words and speech, the gateway of birth and death that transcends being and nonbeing, the original source of heaven and earth, parents, fellow beings, and laws, and the nature of all buddhas, enlightened masters, ordinary humans, and sentient beings.

It can form both the permanent and the impermanent: viewed as the permanent, it has unfolded into an infinite world that is ever abiding and unextinguished, just as it is and spontaneous; viewed as the impermanent, it has unfolded into an infinite world, now as progression, now as regression, here as grace arising from harm, there as harm arising from grace, by effecting transformations through the formation, subsistence, decay, and extinction of the universe, the birth, old age,

sickness, and death of all things, and the six destinies in accordance with the mental and bodily functions of the four types of birth. Therefore, modeling ourselves wholeheartedly on this Il-Won-Sang, the dharmakaya buddha, and practicing with utmost devotion to keep our mind and body perfectly, to know human affairs and universal principles perfectly, and to use our mind and body perfectly, we deluded beings make this vow so that, by progressing rather than regressing and receiving grace rather than harm, we may attain the awesome power of Il-Won and be unified with the essential nature of Il-Won.

Section Five: Dharma Words on Il-Won-Sang

Once enlightened to the truth of this Won-Sang (circle image), we will know that the triple worlds in the ten directions are our own property; that all things in the universe are not two despite their different names; that this is the nature of all the buddhas, enlightened masters, ordinary humans, and sentient beings; that the principle of birth, old age, sickness, and death operates like spring, summer, autumn, and winter; that the principle of the retribution and response of cause and effect operates like the alternating predominance of yin and yang; and that this is perfect and complete, utterly impartial and selfless.

- ☐ This Won-Sang is to be used when we use our eyes; it is perfect and complete, utterly impartial and selfless.
- ☐ This Won-Sang is to be used when we use our ears; it is perfect and complete, utterly impartial and selfless.
- ☐ This Won-Sang is to be used when we use our noses; it is perfect and complete, utterly impartial and selfless.
- ☐ This Won-Sang is to be used when we use our tongues; it is perfect and complete, utterly impartial and selfless.
- ☐ This Won-Sang is to be used when we use our bodies; it is perfect and complete, utterly impartial and selfless.
- ☐ This Won-Sang is to be used when we use our minds; it is perfect and complete, utterly impartial and selfless.

Section Six: Transmission Verse

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

Chapter Two: The Fourfold Grace

Section One: The Grace of Heaven and Earth

A. The Principle of Indebtedness to Heaven and Earth

If we wish most easily to understand the grace we have received from heaven and earth, we first must consider whether we could sustain our existence and live without heaven and earth. Then, even the most stupid or ignorant among us would acknowledge that we could not live without heaven and earth. If there is a relationship wherein we cannot live without the other, then where would there be a grace greater than that?

As a rule, heaven and earth have both a way and a power. The spontaneous motion of the great mechanism of the universe is the way of heaven and earth. The results that are made manifest according to the motions of that way are the power of heaven and earth. The way of heaven and earth is exceedingly radiant, exceedingly meticulous and steadfast, and exceedingly just; it is proper and natural, vast and immeasurable, eternal and imperishable; it is without either good or ill fortune; and it is free of thoughts in its applications. Within the manifestation of the great power that flows from this great way, the myriad things sustain their lives and preserve their forms.

B. The Gist of Indebtedness to Heaven and Earth

1. Due to the air in the sky, we are able to live by inhaling and exhaling.
2. Due to the support of the ground, we are able to live by having our bodies depend on it.
3. Due to the radiance of the sun and moon, we come to distinguish and know the myriad phenomena in the universe.
4. Due to the beneficence of wind, clouds, rain, and dew, we come to live off of the products created by their nurturing of the myriad things.
5. As heaven and earth neither arise nor cease, the myriad things come to attain endless life in accordance with that way.

C. The Principle of Gratitude to Heaven and Earth

If people wish to show gratitude to heaven and earth, they first must practice by modeling themselves wholeheartedly on that way.

D. An Agenda for Gratitude to Heaven and Earth

1. Modeling ourselves wholeheartedly on the exceedingly radiant way of heaven and earth, we should inquire into the myriad human affairs and universal principles and know them thoroughly.

2. Modeling ourselves wholeheartedly on the exceedingly meticulous and steadfast way of heaven and earth, in all our action we should apply ourselves consistently from beginning to end and achieve our goal.

3. Modeling ourselves wholeheartedly on the exceedingly just way of heaven and earth, in all our action we should avoid becoming enticed by remoteness or closeness, intimacy or distance, joy or anger, sorrow or happiness, and ever keep to the Middle Way.

4. Modeling ourselves wholeheartedly on the proper and natural way of heaven and earth, in all our action we should scrutinize the reasonable and the unreasonable, and choose the reasonable and abandon the unreasonable.

5. Modeling ourselves wholeheartedly on the vast and immeasurable way of heaven and earth, we should be free from any penchant toward partiality.

6. Modeling ourselves wholeheartedly on the eternal and imperishable way of heaven and earth, we should gain liberation from the changes occurring in all things and from the birth, old age, sickness, and death of human life.

7. Modeling ourselves wholeheartedly on the way of heaven and earth that is free from good or ill fortune, we should find the future ill in fortunate events and the future good in unfortunate events, and avoid becoming enticed by good or ill fortune.

8. Modeling ourselves wholeheartedly on the way of heaven and earth that is free of thought in its applications, we should nurture the way that is free of thought in action or rest and harbor no concept or image after rendering spiritual, physical, or material beneficence. And even if the recipient turns ungrateful, we should not hate or make an enemy of that person the more due to the previous act of beneficence.

E. Ingratitude to Heaven and Earth

Ingratitude to heaven and earth means either not knowing the meaning of indebtedness, gratitude, or ingratitude, or, even if we do, not practicing gratitude.

F. The Consequences of Gratitude to Heaven and Earth

If we practice each and every one of the articles in the agenda for showing gratitude to heaven and earth, then heaven and earth and I will not be different things, so that I am exactly the same as

heaven and earth and heaven and earth are exactly the same as myself. Even though heaven is void and earth is still, and they do not directly bestow any blessings or happiness, we gain spontaneously an awesome power like that of heaven and earth, long life like that of heaven of earth, and radiance like that of the sun and moon; and all the hosts of humans and heavenly beings and all the world will honor us like heaven and earth.

G. The Consequences of Ingratitude to Heaven and Earth

If we are ungrateful to heaven and earth, we inevitably will incur the punishment of heaven. If we explain the particulars so that they are easily understood, then, to the extent that we do not model ourselves on the way of heaven, we will certainly be ignorant of human affairs or universal

principles and will have little meticulousness and steadfastness in everything we do; we will have many occasions when we are either excessive or deficient in everything we do; many occasions when we are irrational in everything we do; and many occasions when we have a penchant toward partiality in everything we do; we will be ignorant of the changes occurring in all things and of the birth, old age, sickness, and death, and good and ill fortune of human life; and even if we exercise virtue, we will be attached to characteristics so that internally we are conceited and externally we are boastful. How would such people not incur transgression and harm? Even though heaven and earth may be void and calm, any suffering that might inadvertently occur or that we have created for ourselves is exactly the punishment incurred by our ingratitude to heaven and earth.

Section Two: The Grace of Parents

A. The Principle of Indebtedness to Parents

If we wish most easily to understand the grace we have received from our parents, we first must consider whether our bodies would have appeared in this world without our parents, or even if we had, whether, lacking self-power, we could have matured by ourselves. Then, anyone would acknowledge that neither would have been possible. If, without parents, our bodies could not have appeared or matured, then where would there be a grace greater than that?

As a rule, although the birth and death of humans may be deemed a natural law and a creative transformation of heaven and earth, the great grace of giving us birth and raising us when we are

lacking self-power, and of teaching us the great principle of the human way, is precisely our indebtedness to parents.

B. The Gist of Indebtedness to Parents

1. Thanks to our parents, we receive this body, which is the foundation of all human affairs and universal principles.

2. With all-embracing love and ignoring all kinds of trouble, they raise and protect us, until we gain self-power.

3. They teach us human duties and responsibilities and guide us into human society.

C. The Principle of Gratitude to Parents

Recognizing this way of our indebtedness when we were lacking self-power, we should offer protection as best we can to those who are lacking self-power.

D. An Agenda for Gratitude to Parents

1. We should follow without exception the essential ways of practicing the threefold study and the eight articles and the essential way of human life, the fourfold grace and the four essentials.

2. In the event that our parents become helpless, as best we can, we should offer them mental comfort and physical sustenance.

3. While our parents are living, or after they have passed away, we ought to protect to the best of our abilities the helpless parents of others, as if they were our own.

4. After our parents have passed away, we ought to enshrine their life histories and their portraits to commemorate them for a long time.

E. Ingratitude to Parents

Ingratitude to parents means either not knowing the meaning of indebtedness, gratitude, or ingratitude, or, even if we do, not practicing gratitude.

F. The Consequences of Gratitude to Parents

If we show gratitude to parents, then, even though I have only shown gratitude to my own parents, the world will naturally regard me respectfully. Since it is an unavoidable principle that children will act by modeling themselves after the good or bad conduct of their parents, my

children's filial piety toward me will duly reflect my own way of showing gratitude to my parents. Also, as a consequence of protecting people who are lacking self-power, I will constantly receive the help of others even when I happen to lack self-power while coming and going through numerous lifetimes.

G. The Consequences of Ingratitude to Parents

If we are ungrateful to our parents, then, even though I have been ungrateful only to my own parents, the world inevitably will hate and ostracize me; and inevitably my very own offspring, too, by imitating my ingratitude, will directly bring woe to myself. Also, I will constantly be abandoned by others even when I happen to lack self-power while coming and going through numerous lifetimes.

Section Three: The Grace of Fellow Beings

A. The Principle of Indebtedness to Fellow Beings

If we wish most easily to understand the grace we have received from fellow beings, we first must consider whether I could live alone in a place that has no people, no animals, and no plants. Then, anyone would acknowledge that it is not possible. If we cannot live without the help of fellow beings, the support of fellow beings, and the provisions supplied by fellow beings, then where would there be a grace greater than that?

As a rule, the world has four categories of occupations: scholars, farmers, artisans, and merchants. People engage in work appropriate to these categories, and, by exchanging all kinds of material goods for their various products, they have helped and become indebted to each other solely by benefiting themselves and benefiting others.

B. The Gist of Indebtedness to Fellow Beings

1. Scholars study and research to edify and educate us in all types of learning and governance.
2. Farmers plant and raise crops to provide materials for our clothing and food.
3. Artisans manufacture all types of goods to provide us with shelter and necessities.
4. Merchants trade all kinds of material goods to help make our lives convenient.
5. Even animals and plants are of help to us.

C. The Principle of Gratitude to Fellow Beings

Since we are indebted to fellow beings by benefiting ourselves and benefiting others, if we wish to show gratitude to that grace, we should wholeheartedly model ourselves on that way and constantly act by benefiting ourselves and benefiting others when scholars, farmers, artisans, and merchants exchange with one another all types of learning and material goods.

D. An Agenda for Gratitude to Fellow Beings

1. Scholars, when edifying through all types of learning or governance, should constantly act in fairness by benefiting themselves and benefiting others.
2. Farmers, when providing the materials for clothing and food, should constantly act in fairness by benefiting themselves and benefiting others.
3. Artisans, when providing shelter and necessities, should constantly act in fairness by benefiting themselves and benefiting others.
4. Merchants, when trading in all types of materials goods, should constantly act in fairness by benefiting themselves and benefiting others.
5. Even plants and animals should not be destroyed or killed without due cause.

E. Ingratitude to Fellow Beings

Ingratitude to fellow beings means either not knowing the meaning of indebtedness, gratitude, or ingratitude, or, even if we do, not practicing gratitude.

F. The Consequences of Gratitude to Fellow Beings

If we show gratitude to fellow beings, then fellow beings, moved by acts of mutual benefit, will all love and rejoice in one another, so that I personally will also be safeguarded and honored; and there will be love between individuals, friendship between families, understanding between societies, and peace between nations, so that ultimately we shall have an unimaginably ideal world.

However, if no human beings anywhere in the world show gratitude, or if all fellow beings are lost in the sea of suffering because of the mischief of those who are ungrateful, then those sages who are saviors of this world, by bestowing on us their compassionate expedients, will rescue those sentient beings who are ungrateful, through either their moral force, political power, or military might.

G. The Consequences of Ingratitude to Fellow Beings

If we are ungrateful to fellow beings, then they will all hate and dislike one another and become mutual enemies. There will be quarrels between individuals, ill will between families, hostility between societies, and no peace between nations, and this will become a world at war.

Section Four: The Grace of Laws

A. The Principle of Indebtedness to Laws

If we wish most easily to understand the grace we have received from laws, we must consider whether we could live in tranquillity and order without laws that regulate self cultivation for individuals, domestic affairs for families, social order for societies, national order for nations, and global order for the world. Then, anyone would acknowledge that it is not possible.

And if we cannot live without laws, then where would there be a grace greater than that?

As a rule, what we call laws are equitable rules of the human way and of justice. If these rules shine on individuals, individuals will be helped; if they shine on families, families will be helped; if they shine on societies, societies will be helped; if they shine on nations, nations will be helped; and if they shine on the world, the world will be helped.

B. The Gist of Our Indebtedness to Laws

1. Sages appear in response to the times, enabling us, through religion and morality, to follow the right road.

2. Laws enable us to protect our lives and to foster knowledge by allowing us both to establish institutions for scholars, farmers, artisans, and merchants, as well as to exert ourselves in edification and admonition.

3. Laws enable us to live peacefully by reproving injustice and promoting justice through distinguishing right and wrong, benefit and harm, by thus maintaining tranquillity and order.

C. The Principle of Gratitude to Laws

If we are indebted to a statute of prohibition in a law, then we should comply with that way and if we are indebted to a statute of exhortation, then we should comply with that way.

D. An Agenda for Gratitude to Laws

1. As an individual, study and practice laws that regulate self-cultivation.
2. As a family, study and practice laws that regulate the family.
3. As a society, study and practice laws that regulate the society.
4. As a nation, study and practice laws that govern the nation.
5. As a world, study and practice laws that govern the world.

E. Ingratitude to Laws

Ingratitude to laws means either not knowing the meaning of indebtedness, gratitude, or ingratitude, or, even if we do, not practicing gratitude.

F. The Consequences of Gratitude to Laws

If we show gratitude to laws, then we will receive the protection of laws so that gradually restrictions will vanish and freedom will be gained; our own personal character will improve; the world too will be in good order; and scholars, farmers, artisans, and merchants will advance, so that a world of matchless comfort will be created and, furthermore, we shall have required as well the grace of legislation and administration.

G. The Consequences of Ingratitude to Laws

If we are ungrateful to laws, laws will not pardon us either and we will suffer confinement and constraints; our own personal character will degenerate; and the world too will become disordered until it becomes a chaotic battleground.

Chapter Three: The Four Essentials

Section One: Developing Self-Power

A. The Principle of Developing Self-Power

Unless we are helpless infants, decrepit oldsters, or seriously ill, in all other cases our aim is to develop self-power as a practice, so that while fulfilling the personal duties and responsibilities incumbent on human beings, we also, as best we can, give succor to people who lack self-power.

B. The Gist of the Life of Dependency in the Past

1. If parents, siblings, spouse, children, or other relatives lived better than oneself, one would propose to live idly, depending on them. And if they would not listen to demands for such support, one would propose to live in the same household with them. Also, if one borrowed money from someone and could not repay it, then one's entire family would be ruined trying to repay that debt.

2. A woman depended on her parents in her youth, on her husband after marriage, and on her children in her old age. Also, due to her unequal rights, she was not able to receive an education like that of men. She also did not enjoy the rights of social intercourse and did not have the right to inherit property. She also could not avoid facing constraints in whatever she did or did not do with her own body and mind.

C. An Agenda for the Encouragement of the Dependent by the Self-Reliant

1. When people who have self-power make an improper request for support, they should not be granted that support.

2. When we as parents are dividing our inheritance among the children, we should distribute it to all without regard to who is the eldest son, younger son, or daughter, except in the case of those who would be unable to retain that property.

3. After marriage, each spouse should maintain financial independence. Furthermore, the primary concern should go beyond love alone and extend also to fulfilling their respective duties and responsibilities.

4. We should handle all other matters according to the circumstances and the law and, not discriminating between men and women as in the past, should treat everyone according to what they do.

D. An Agenda for the Development of Self-Power

1. Regardless of whether we are men or women, we should not live a life of dependency as in the past, unless we cannot help but be dependent due to infancy, old age, or illness.

2. Women too, just like men, should receive an education that will allow them to function actively in human society.

3. Men and women should all work diligently at their occupations to gain freedom in their lives and should share equally their duties and responsibilities toward family and nation.

4. A younger son also should discharge his filial duties to the parents both during their lifetimes and after their deaths, just as did the eldest son in the past.

Section Two: The Wise One First

A. The Principle of the Wise One First

Since it is obvious as a basic principle that the wise teach the foolish and the foolish learn from the wise, whenever we wish to learn in any situation, our aim is not to be led on by a system of unreasonable discrimination, but to strive only to attain the goal that we seek.

B. The Gist of Unreasonable Past Systems of Discrimination

1. Discrimination between gentry and commoners.
2. Discrimination between legitimate and illegitimate children.
3. Discrimination between old and young.
4. Discrimination between male and female.
5. Discrimination between different races and ethnic groups.

C. An Agenda for the Wise One First

1. We should regard as our teacher anyone whose way of commanding the nature and whose moral conduct in human affairs is superior to our own.

2. We should regard as our teacher anyone whose governance of human affairs is superior to our own.

3. We should regard as our teacher anyone whose knowledge of life is superior to our own.

4. We should regard as our teacher anyone whose scholarship and technical skills are superior to our own.

5. We should regard as our teacher anyone whose common sense of all kinds is superior to our own.

We should not inherently set apart as our teachers those who fit the above categories, but only while we are seeking something.

Section Three: Educating Others Children

A. The Principle of Educating Others Children

If educational institutions are narrowly focussed or their spirit does not transcend the boundary between self and others, then the worlds civilization will be held back. Therefore, our aim is to advance the worlds civilization by expanding educational institutions, transcending the boundary between self and others, and widely educating all the latecomers, and to enable all fellow beings to live a paradisaal life.

B. The Gist of Faults of Education in the Past

1. The lack of active commitment and encouragement in government and society regarding education.
2. An educational system in which women and lower-class people could not even conceive of receiving an education.
3. At the individual level, the dearth of people who have widely made manifest the benefits of the education they received.
4. The rarity of an exchange of ideas regarding education due to inconveniences in the organs of the press and communications.
5. As the spirit of education could not transcend the boundary between self and others, where there were wealthy persons without children, they tried just to have their own child and, failing in that, neglected to teach at all; while the poor, despite being eager to educate their own children, could not teach them due to financial inability.

C. An Agenda for Teaching Others Children

1. We, who have come upon an opportunity for the above-mentioned faults of education to be removed, should help all educational institutions as best we can in order to educate even others children as if they were our own, whether we have children or not and, as far as circumstances permit, should educate at least a few people, just as if we ourselves had given birth to them.
2. The nation and society too should widely establish educational institutions and actively promote education.
3. A religious order, society, nation, and the world should recognize people who are carrying out this agenda for educating others children and should honor and reward them according to their achievements.

Section Four: Venerating The Public Spirited

A. The Principle of Venerating the Public Spirited

If the world cordially venerates the public spirited, many will appear to serve the world. If the nation cordially venerates the public spirited, many will appear to serve the nation. If society or religious orders cordially venerate the public spirited, many will appear to serve society or religious orders. Hence, let us venerate according to their achievements, in the way that a child is filial toward its parents, people who from various standpoints have served the world, the nation, society, and religious orders. Let each of us also, by modeling ourselves wholeheartedly on that spirit of public service, be actively engaged in public service.

B. The Gist of Faults in Public-Service Activities in the Past

1. A dearth of specialized education for scholars, farmers, artisans, and merchants, which was to provide the principles of life and the foundation for public well being.
2. A dearth of institutional facilities for scholars, farmers, artisans, and merchants.
3. The inability to make religious doctrines and institutions accessible to the masses.
4. A dearth of recognition to the public spirited by either government or society.
5. The inability of all types of education to gain self-power or to abandon other-power.
6. The intensity of thoughts seeking personal profit even at the expense of others and that are enticed by remoteness and closeness, intimacy and distance.
7. A dearth of experience and common sense.
8. A dearth of people who understood the difference between receiving veneration from the family for dedication to the family and receiving veneration from the masses for dedication to the public.

C. An Agenda for Venerating The Public Spirited

1. We, who have come upon an opportunity for the above-mentioned faults of public-service activities to be removed, should distinguish between family and public-service activities and, all things being equal, should engage in public-service activities by transcending the boundary of self and others.
2. We should support those who have dedicated themselves to public service on behalf of the people when they become feeble with age and, after they have passed away, should act as their bereaved offspring and pay for their funerals and enshrine their portraits and life histories to commemorate them for a long time, in accordance with their achievements.

Chapter Four: The Threefold Study

Section One: Cultivating the Spirit (Chongsin Suyang)

A. The Essential Purport of Cultivating the Spirit

Spirit (chongsin) means that state in which the mind is clear and calm and free from a tendency toward discrimination and a penchant toward attachment. Cultivating (suyang) means nourishing that clear and calm spirit by internally letting go of a tendency toward discrimination and a penchant toward attachment and externally not being enticed by distracting sensory conditions.

B. The Objective of Cultivating the Spirit

Sentient creatures instinctively have a congenital ability to know and a desire to do certain things. Humans, the most intelligent of beings, have a tendency to know in their seeing, hearing, and learning and a desire to do certain things that is many times greater than that of other animals. So, if they decide to seek out those things they to know and want to do, then, while satisfying themselves through their own prerogatives, skills, and might, regardless of etiquette, shame, and just laws, they ultimately will destroy their families and ruin themselves; they may feel a pessimistic disgust toward the world, through their distress and idle thoughts and their wrath and anxiety; they may become weak of nerve, lose touch with reality, or, in the most extreme of cases, some might even commit suicide. Therefore, our aim is to engage in cultivation that nurtures our autonomous power by removing this desire that spreads its tendrils widely and attaining a sound spirit.

C. The Consequences of Cultivating the Spirit

If we continue for a long time with the work of cultivating the spirit, our spirit will become as solid as iron or stone, and, in applying ourselves to the myriad sensory conditions, autonomous power will arise in the mind, and ultimately we will gain the power of cultivation.

Section Two: Inquiry into Human Affairs and Universal Principles

A. The Essential Purport of Inquiry into Human Affairs and Universal Principles (Sari Yongu)

Human affairs (sa) mean the right and wrong, benefit and harm, among human beings. Universal principles (-ri) mean the great and small, being and nonbeing, of heavenly creation. Great means the original essence of all things in the universe. Small means that the myriad phenomena are distinguished by their shapes and forms. Being and nonbeing mean the cycle of nature's four seasons of spring, summer, fall, and winter, as well as wind, clouds, rains, dew, frost, and snow; the birth, aging, sickness, and death of all things; and the transformations of creation and destruction, prosperity and decay. Inquiry (yongu) means studying and mastering human affairs and universal principles.

B. The Objective of Inquiry into Human Affairs and Universal Principles

This world is constructed through the principles of great and small, being and nonbeing, and is driven by the affairs of right and wrong, benefit and harm. Therefore, as the world is vast, there are infinite types of principles; as there are many people, there are limitless types of human affairs. However, the suffering and happiness that might inadvertently occur and the suffering and happiness that we create for ourselves are the consequences of our own making through the operation of the six sense organs. If we act whenever we please and stop whenever we please, ignorant of the right and wrong, benefit and harm, of our actions, then the activities of our six sense organs at every instant will turn into transgressions and suffering, so that our future will become a boundless sea of suffering.

If we live ignorant of the principles of great and small, being and nonbeing, we will not understand the causes of the suffering and happiness that might inadvertently occur; our thoughts being myopic and precipitous, and our minds being biased and narrow, we will not understand the principles of birth, aging, illness, and death and the retribution and response of cause and effect; unable to distinguish the factual and true from the false and spurious, we constantly would fall into falsity and wishful thinking, until ultimately we face the destruction of our families and the ruin of ourselves.

Therefore, our aim is, by inquiring in advance into the unfathomable principles of heavenly creation and the multifarious affairs of humanity, to know them through clear analysis and quick adjudication when confronted by them in real life.

C. The Consequences of Inquiry into Human Affairs and Universal Principles

If we continue for a long time with the work of inquiry into human affairs and universal principles, we will generate the power of wisdom that knows without obstructions in analyzing and adjudicating the myriad human affairs and universal principles, and ultimately will gain the power of inquiry.

Section Three: Choice in Action (Chagop Chwi sa)

A. The Essential Purport of Choice in Action

Action (chagop) means the functioning of the six sense organs of eye, ear, nose, tongue, body, and mind in whatever one does. Choice (chwi sa) means choosing what is right and abandoning what is wrong.

B. The Objective of Choice in Action

Even if we have gained the power of cultivation that comes from cultivating the spirit and the power of inquiry that comes from inquiry into human affairs and universal principles, cultivation and inquiry will come to naught and will hardly gain any real efficacy, if we cannot put them into practice in actual operations. This would be like a tree that has good trunk, branches, flowers, and leaves, but that bears no fruit.

As a rule, why is it that we human beings do not practice good even while knowing the good and do not sever evil even knowing the evil, so that we abandon the tranquil paradise and fall into the perilous sea of suffering? This is because we either are deficient in our practice because of ignorance of right or wrong in actual situations, or, even though we know what is right or wrong, we cannot control our desires, which flare up like a fire; or, we are enticed by habits that are solid like iron or stone, so that we do not put into practice our choice of good and forsaking of evil. Therefore, our aim is to work at putting into practice the choice of right at all costs and the forsaking of wrong at all costs, so that we may avoid the odious sea of suffering and welcome the yearned-for paradise.

C. The Consequences of Choice in Action

If we continue for a long time with the work of choice in action, we will gain the power of putting into practice the valiant choice of the right and the valiant forsaking of the wrong in applying ourselves in any situation, and ultimately will gain the power of choice.

Chapter Five: The Eight Articles

Section One: The Four Articles to Develop

1. Belief

“Belief” means faith, which is the motive force that settles the mind when we try to accomplish anything.

2. Zeal

“Zeal” means a mind that heroically moves forward, which is the motive force that encourages and pushes us along when we try to accomplish anything.

3. Questioning

“Questioning” means wanting to discover and know what we do not know about human affairs and universal principles, which is the motive force that reveals what we are ignorant of when we try to accomplish anything.

4. Dedication

“Dedication” means an unremitting state of mind, which is the motive force that will achieve the objective when we try to accomplish anything.

Section Two: The Four Articles to Abandon

1. Unbelief

“Unbelief” means the lack of belief that is the opposite of faith, which causes the inability to reach a decision when we try to accomplish anything.

2. Greed

“Greed” means the excessive clinging to something, beyond any normal degree.

3. Laziness

“Laziness” means the aversion to act when we try to accomplish anything.

4. Foolishness

“Foolishness” means acting as we please or stopping when we please, completely ignorant of great and small, being and nonbeing, as well as of right and wrong, benefit and harm.

Chapter Six: The Essential Ways of Human Life and of Practice

The Fourfold Grace and the Four Essentials are the essential ways of human life; the Threefold Study and the Eight Articles are the essential ways of practice. As for the essential ways of human life, people would not be able to follow them without the essential way of practice. As for the essential ways of practice, people would not be able to manifest fully the efficacious power of that practice without the essential ways of human life. To explain their connection through an analogy, the essential ways of practice are like the medical arts by which a physician cures a patient, while the essential ways of human life are like the medicine that cures the patient.

Chapter Seven: The Four Great Principles

The Four Great Principles are right enlightenment and right practice; awareness of grace and requiting grace; the practical application of the buddhadharma; and selfless service to the public.

As for right enlightenment and right practice, it is to engage in that fully adequate practice free from bias or reliance, excessiveness or deficiency, whenever we make use of our six sense organs of eye, ear, nose, tongue, body, and mind, by gaining awakening to the truth of Il-Won, which is the mind-seal rightly transmitted by the buddhas and enlightened masters, and modeling ourselves wholeheartedly on that truth.

As for the awareness of grace and requiting of grace, it is to put gratitude into practice by deeply feeling and knowing the content of the grace we have received from heaven and earth,

parents, fellow beings, and laws, and modeling ourselves wholeheartedly on that way of indebtedness; at the same time, even if there is a situation in which we might become resentful, it is to respond gratefully by discovering first and foremost that from which all grace derives and giving thanks for that situation.

As for practical application of the buddhadharma, it means we should not as in the past be incapable of handling worldly affairs because of being attached to the buddhadharma, but instead be able to handle worldly affairs even better because of being disciples of the buddha. In other words, our aim is that we should not be useless in the world by being buddhist disciples, but, through our practical application of the buddhadharma, we become useful people who can help individuals, families, societies, and nations.

As for selfless service to the public, it is to devote ourselves with sincerity and dedication to saving all sentient beings through a Mahayana practice that ever seeks to benefit others, by abandoning thoughts only of ourselves or our own families and conduct that is self-indulgent and capricious.

Part Three: Practice

Chapter One: The Essential Dharmas of Daily Practice

1. The mind ground is originally free from disturbance, but disturbances arise in response to sensory conditions; let us give rise to the absorption (dhyana) of the self-nature by letting go of those disturbances.

2. The mind ground is originally free from delusion, but delusions arise in response to sensory conditions; let us give rise to the wisdom of the self-nature by letting go of those delusions.

3. The mind ground is originally free from wrong-doing, but wrong-doings arise in response to the sensory conditions; let us give rise to the precepts of the self-nature by letting go of those wrong-doings.

4. Let us remove unbelief, greed, laziness, and foolishness by means of belief, zeal, questioning, and dedication.

5. Let us turn a life of resentment into a life of gratitude.

6. Let us turn a life of dependency into a life of self-reliance.

7. Let us turn a reluctance to learn into a readiness to learn well.

8. Let us turn a reluctance to teach into a readiness to teach well.

9. Let us turn a lack of public spirit into an eagerness for the public's welfare.

Chapter Two: Fixed-Term Training and Daily Training

Section One: The Dharma of Fixed-Term Training

In order to have practitioners receive training in the dharma for fixed terms, the following subjects of fixed-term training are established: reciting the buddha's name, seated meditation, scripture, lecturing, conversation, cases for questioning, the nature and the principle, keeping a fixed-term diary, keeping a daily diary, heedfulness, and deportment, and so forth. Reciting the buddha's name and seated meditation are the training subjects for Cultivating the Spirit; scripture, lecturing, conversation, cases for questioning, the nature and the principles, and keeping a fixed-

term diary are the training subjects for the Inquiry into Human Affairs and Universal Principles; keeping a daily diary, heedfulness, and deportment are the training subjects for Choice in Action.

Reciting the buddhas name means to recite repeatedly the single incantatory phrase we have designated, in order to concentrate our spirits that are distracted in myriad directions on this single incantatory phrase and to transform the myriad thoughts into just single thought. Seated meditation means to settle both the mind and the energy on the elixir field (tanjon) in order to correct the energy and guard the mind and yet, letting go even of the attachment to abiding in a single thought, to rest only in that genuine realm of nondiscrimination and consummate quiescence. This is the method for nurturing the pristine, fundamental spirit of human beings. Scripture refers to our designated texts and other scriptures used for reference, so that practitioners may know the road that goes in the right direction of practice. Lecturing refers to settling on a certain issue regarding may hone their human affairs or universal principles and explaining its significance, so that practitioners wisdom while exchanging opinions in front of the congregation with due formality. Conversation means to allow practitioners to talk freely about the impressions they have each received from among the various things they have seen and heard, so that they may hone their wisdom while exchanging opinions vigorously and without restriction. Questioning means to inquire into, and be evaluated on, a case that creates doubt regarding the universal principles of great and small, being and nonbeing, and the human affairs of right and wrong, benefit and harm, as well as regarding the critical phrases (hwadu) enunciated by past buddhas and enlightened masters. This is intended for practitioners who are engaged in a profound stage of inquiry to attain a clear analysis of human affairs or universal principles. The nature and the principle means to enable us to resolve and understand the original principle of all things in the universe and the fundamental principle of our self-nature. Keeping a fixed-term diary means having practitioners record for that day their hours of work, income and expenditures, the specific handling of the functioning of their bodies and minds, and their awakenings and impressions.

Keeping a daily diary means having practitioners record whether that day their handling of affairs was mindful or unmindful, the state of their study, and whether or not they transgressed the precepts.

Heedfulness means that state of mind in which we do not forget in each situation to do what we have resolved to do and not to do what we have resolved not to do, when their six sense organs are active. Deportment means that human conduct incumbent on human beings. This is all

intended to enable practitioners to gain the real effect of practice by constantly assessing (taejo) practice and carrying it out.

Section Two: The Dharmas of Daily Training

In order that practitioners may train themselves daily in their practice, six items of heedfulness in daily applications and six items of heedfulness regarding temple visits are established.

A. Items of Heedfulness in Daily Applications

1. In all your applications, be heedful to make choices with sound thought.
2. Before engaging in an application, be heedful to study for it in advance by observing the circumstances of the application.
3. If you have free time, be heedful to deepen your acquaintance with the scriptures and the regulations.
4. People who have substantially achieved a deepened acquaintance with the scriptures and regulations should be heedful to study cases for questioning.
5. Be heedful to practice reciting the buddhas name or seated meditation in order to cultivate the spirit either during the time that is left before going to sleep and after completing any remaining household affairs after supper, or else in the early morning.
6. After handling any matter, while thinking about how you handled it, be heedful to assess whether or not you have carried out the items that you resolved both to do and not to do.

B. Items of Heedfulness regarding Temple Visits

1. Whenever you come to temple while practicing the articles of heedfulness in daily applications, be heedful to engage in questions and answers about each and every aspect of those activities.
2. If you have awakened to some matter, be heedful to report that awakening to a spiritual mentor and to obtain his or her appraisal.
3. If you encounter a matter that raises a special doubt, be heedful to submit it to a spiritual mentor and gain the awakening of understanding.
4. Be heedful to set aside in advance each year the training fees for zen retreats, so that you may pursue specialized practice in the zen center.

5. On the days of the regular dharma meeting, be heedful to come to temple and dedicate yourself exclusively to practice that day, after settling in advance any outstanding matters.

6. Once you have returned from temple, and after reflecting on whether or not you had some sort of awakening or had any specific doubt clarified, be heedful actively to utilize without fail those lessons in real life.

Section Three: The Relationship between the Dharmas of Fixed-Term Training and Daily Training

If we were to explain the relationship between the dharmas of fixed-term training and daily training, the former, as the practice in times of quietude, is the method of practice that, taking as its main subjects Cultivation and Inquiry, prepares the material for daily practice; the latter, as the practice in times of activity, is the dharma of practice that, taking as its main subject Choice, prepares the material for fixed-term training. These two dharmas of training thus assist and ground each other and become a road that enables both lay and ordained practitioners not to leave practice for even a moment.

Chapter Three: The Dharma of Reciting the Buddhas Name

Section One: The Essential Purport of Reciting the Buddhas Name

As a rule, reciting the buddhas name is a method of practice that focuses the spirit that is distracted among myriad things into a single thought and settles the mind that is wavering in favorable or adverse sensory conditions. Nammu Amitabul (Homage to Amitabha Buddha, the Buddha of Limitless Life), the phrase that is used in recitation of the buddhas name, means to take refuge in the Limitless Life enlightenment. In the past, one recited the holy name of Amitabha, vowing to be reborn in the Western Paradise of Ultimate Bliss by relying on the spiritual power of the Buddha. But we aim to discover the Amitabha of ones own mind, thus to return to the Ultimate Bliss of the self-nature. Ours minds may be termed Limitless Life because they are originally free from both arising and ceasing and enlightenment because, moreover, within that state, they are

ever-bright and ever-numinous, and free from darkness; this is what we call the Amitabha of our own mind. Our self-natures are originally pure, utterly void of both transgressions and merits, with all suffering eternally extinguished; this is precisely the Ultimate Bliss of our self-natures, which is just as it is and unchanging. Therefore, people who are reciting the buddhas name, by first understanding this principle, by taking as their foundation ones own mind that is without arising or ceasing, and by being aware of the single thought that is free of coming and going, should let the spirit that is distracted among myriad things rest on the single thought of Amitabha, and have the mind that is wavering in favorable and adverse sensory conditions return to the realm of effortless and calm bliss; this is the authentic practice of reciting the buddhas name.

Section Two: The Method of Reciting the Buddhas Name

The method of reciting the buddhas name is so extremely simple and easy that anyone can do it:

1. When reciting the buddhas name, maintain an erect posture and settle your energy, and dont swing or shake the body.
2. Dont make your voice either too loud or too soft, but keep it at a level appropriate to your energy.
3. Concentrate your spirit only on the one sound of the recitation of the buddhas name, watching over the one thought in conjunction with the recitation phrase so that the one thought and the voice will continue on together.
4. When reciting the buddhas name, let go of each and every thought, and maintain a relaxed mentality and an effortless state of mind. Do not entertain other thoughts, such as seeking the buddha outside, or imagining the physical characteristics of Amitabha or the splendors of the land of Ultimate Bliss.
5. To get hold of the mind, it may be helpful to count with meditation beads or to keep a rhythm by striking a wooden instrument or drum.
6. If the mind is troubled by various distracting thoughts whenever you are working on a certain matter or in various postures such as walking, standing, sitting, or reclining, it may be helpful to counteract those distracting thoughts by reciting the buddhas name. However, when, to the contrary, the recitation does not become one with the spirit of what you are doing, it is better to stop.

7. Reciting the buddhas name constantly reflects on the original state of ones mind nature. When you are faced with vexations or when greed arises, settle yourself by reciting the buddhas name. When you are drawn by favorable sensory conditions or repelled by adverse sensory conditions, settle yourself by reciting the buddhas name. For persons who know the truth of reciting the buddhas name, the one sound of the recitation will enable them to conquer myriad of perverse demons; and although reciting the phrase with their lips but without one-pointedness will have very little effect, they will realize samadhi if they have one-pointedness even while reciting the buddhas name silently.

Section Three: The Merit of Reciting the Buddhas Name

If one recites the buddhas name for a long period of time, one will naturally gain the samadhi of buddha-recitation and be gratified by ultimate bliss, which is ones goal. The specifics of these merits are identical to those of seated meditation.

However, since recitation of the buddhas name and seated meditation are two aspects of the single subject of spiritual cultivation, if a practitioners defilements are excessive, the distracted spirit is first to be counteracted by buddha-recitation and the practitioner is subsequently to be led into that genuine realm of consummate quiescence through seated meditation. Furthermore, as far as the time of day is concerned, recitation of the buddhas name is more appropriate during the daytime or when one is faced with various kind of external sensory conditions; seated meditation is more appropriate in the evening and in early morning or when one is far from such external sensory conditions. If practitioners apply well the recitation of the buddhas name or seated meditation at the appropriate occasion by constantly examining their particular surroundings and by assessing their mental states, the two will form one continuous practice until they easily attain the great power of absorption.

Chapter Four: The Dharma of Seated Meditation

Section One: The Essential Purport of Seated Meditation

As a rule, seated meditation is a practice that, in the mind, calms deluded thoughts and manifests the true nature. It is also a method that, in the body, causes the fiery energy to descend

and the watery energy to ascend. As deluded thoughts are calmed, the watery energy will ascend; as the watery energy ascends, the deluded thoughts will be calmed. Consequently, ones body and mind will be in perfect harmony, and both the spirit and energy will be refreshed. However, if deluded thoughts are not calmed in ones mind, the fiery energy will constantly ascend, burning up the watery energy in the entire body and obscuring the light of the spirit. The operation of the human body is like a steam engine; without the energies of fire and water, not even a finger can be lifted. A humans six sense organs are all controlled by the brain; whether seeing, hearing, or thinking, whenever one uses the six sense organs, the entire bodys fiery energy will naturally become concentrated in the head, burning up the entire bodys watery energy, just as the oil is burned when a lamps wick is lit. Therefore, whether we think long and anxiously on something using our mental powers, look carefully at something using our visual powers, or raise our voices to talk energetically about something, our faces will perforce become flushed and our saliva will dry up. This is precisely what we mean by the phenomenon of the fiery energy rising upwards. We should use our six sense organs sparingly even with things that must be done; how much less should we let the wicks of our heads burn continually day and night with useless deluded thoughts! Therefore, seated meditation is a practice that aims to remove all these deluded thoughts, to manifest the original nature of true suchness, to bring down all the fiery energy, and to raise the pure watery energy.

Section Two: The Method of Seated Meditation

The method of seated meditation is so extremely simple and easy that anyone can practice it:

1. After spreading out the sitting mat and seating oneself comfortably in a cross-legged position, align head and spine in an upright, seated posture.
2. Casually bring down all the bodys strength to the elixir field without abiding in even a single thought, be aware only of the energy that has settled in the elixir field. If the mind becomes distracted, then that energy becomes diffuse; do not neglect then and there to pull yourself together and bring that energy to rest.
3. Keep your breathing smooth, making the inhalations a little longer and stronger and the exhalations a little shorter and weaker.

4. It is necessary to keep the eyes open constantly to help keep the demon of drowsiness away. Or, you may try meditating with eyes closed when the energy of the spirit is refreshed and there is no danger of invasion by the demon of drowsiness.

5. Keep the mouth always closed. If the water ascends and the fire descends readily after lengthy practice, clear and smooth saliva will flow continuously from the salivary glands, which you may gather in the mouth and swallow occasionally.

6. The spirit constantly should be ever-alert in its calmness and ever-calm in its alertness. If it leans to torpor, refresh the spirit; if it lapses into idle thought, restore it with right mindfulness; rest in the realm of your original face, which is effortless and spontaneous.

7. Novices at seated meditation may suffer from aching legs or invasion by idle thoughts. If your legs ache, you may occasionally switch their positions. In case you are invaded by deluded thoughts, if you merely recognize them as deluded thoughts, they will vanish of themselves. You absolutely must not become vexed or discouraged by their presence.

8. When first beginning seated meditation, you may find your faces and bodies feeling itchy, as if there were ants crawling over them. This sensation is evidence of the blood flowing more actively through the capillaries. Be sure not to touch or scratch.

9. During seated meditation, you absolutely must not seek bizarre states and mysterious signs. Even if such sensory conditions occur, think of them only as freakish; pay them no attention and look past them unconcernedly.

If you continue practicing in the above manner for a long period of time, you ultimately will forget the distinction between self and others and will forget time and place and, resting in the genuine realm of consummate quiescence and nondiscrimination, you will rejoice in an unparalleled bliss of mind.

Section Three: The Merit of Seated Meditation

When you have gained the power that comes from long training in seated meditation, the following ten benefits will result:

1. Rash and flighty behavior will gradually disappear.
2. The activities of the six sense organs will become orderly.
3. The suffering of illness decreases and your face becomes smoother.
4. The power of memory improves.

5. The power of endurance grows.
6. Attachments disappear.
7. Perverse states of mind change into right states of mind.
8. Your self-natures light of wisdom will shine.
9. You will be gratified by ultimate bliss.
10. You will gain freedom in birth and death.

Section Four: The Need for Resting in the Elixir Field

As a rule, seated meditation is a common practice that, since ancient times, removes all thoughts by resting the mind on a single object. Therefore, although there are certainly many methods of bringing the mind to rest depending on the different types of dogma and expedients, if you rest the mind in either the head or an external object, the thoughts will be stirred and the energy will arise, making it difficult to calm. If you rest the mind in the elixir field, thoughts will not be readily stirred and the energy will readily descend, easily leading to calmness.

Moreover resting in the elixir field is important not only in seated meditation, but it is also an extremely important technique for physical health. If you rest the mind in the elixir field and swallow plenty of the water that is welling up from the jade pool, the water and fire [energies] will be in harmony, the suffering of illness in the body will decrease, and the face will become smooth. The fundamental energy will be replete and the mental elixir will result, protecting ones life span. This method therefore is in fact a technique that serves a dual purpose, by perfecting both meditative absorption and physical health.

Advocates of the zen of observing the critical phrase (kanhwa son) sometimes criticize this dharma of resting in the elixir field as falling into the dead zen of inertness. The zen of observing the critical phrase may be a temporary expedient for certain persons, but it can hardly be prescribed to people in general. If one continues to practice just the critical phrase for a long time, the fiery energy will ascend and one may well become ill. Moreover, people who cannot fundamentally generate the sense of questioning with regard to the critical phrase will lose interest in meditation.

Therefore, we schedule separately a time for seated meditation and a time for study in the cases for questioning, so that when meditating, we just meditate, and when inquiring, we just inquire. This will perfect both absorption and wisdom. One who practices in this way will not fall

into void quiescence or descend into discrimination and will be able to experience the nature of true suchness that is free from action and rest.

Chapter Five: Essential Cases for Questioning

1. It is said that the World Honored One descended into his royal family without leaving Tusita Heaven and saved all sentient beings while still in his mothers womb. What does this mean?

2. At the moment the World Honored One was born, he said, In heaven above and on earth below, I alone am honored. What does this mean?

3. In an assembly on Vulture Peak, the World Honored One held up a flower and showed it to the congregation. The congregation was silent, except for Venerable Mahakasyapa, whose face broke into a subtle smile. The World Honored One said, I entrust the Treasury of the True Dharma Eye to Mahakasyapa. What does this mean?

4. When the World Honored One was about to pass into nirvana, he said, All the while since I first started at Deer Park up until now when I have reached this river at Hiranyavati, I have not spoken a single dharma. What does this mean?

5. The myriad dharmas return to one; to what does the one return?

6. What is that thing which is not associated with the myriad dharmas?

7. Illuminate the one mind by penetrating the myriad dharmas. What does this mean?

8. Before the buddhas of antiquity appeared, this one shape was perfectly round. What does this mean?

9. What body did you have before your parents conceived you?

10. When a person is in deep, dreamless sleep, where is the numinous awareness that makes one sentient?

11. All things are created by the mind. What does this mean?

12. Mind is Buddha. What does this mean?

13. Why is it that there is samsara for sentient beings but liberation for all the buddhas?

14. A person who practices well is not separate from the self-nature. What is this practice which is not separate from the self-nature?

15. How are mind, nature, principle, and energy the same? How are they different?

16. Are all things in the universe subject to arising and ceasing or free from arising and ceasing?

17. The karmic retributions of cause and effect among all things in the present life occur by knowing one another. But how do the retributions of later lives occur, when they have forgotten their past lives and no longer recognize one another?

18. Heaven and earth know without knowing anything. What does this mean?

19. The numinous awareness of people who attain nirvana is merged with the dharmakaya. How, then, do individual spirits become divided again and the standard for distinguishing past and future lives come into existence?

20. I have a volume of scripture that is written without paper or ink. It does not contain a single word yet always radiates light. What does this mean?

Chapter Six: The Dharma of Keeping a Diary

Section One: The General Significance of the Dharma of Keeping a Diary

The dharma of keeping a daily diary has been established in order for everyone, whether lay or ordained, learned or ignorant, to review the handling of affairs in a mindful or unmindful fashion, the state of one's study, and whether or not one transgressed the precepts. The dharma of keeping a fixed-term diary has been established in order to have practitioners who are undergoing training in either a seminary or a zen hall record for that day the number of hours they worked, their income or expenditures that day, the specific handling of the functioning of their bodies and minds, and their awakenings and impressions.

Section Two: The Dharma of Keeping a Daily Diary

1. With regard to mindfulness and unmindfulness, you are to investigate and record the number of times you handled any event you faced in either a mindful or unmindful fashion. Mindful means when you acted with heedfulness in making choices with regard to items that you resolved either to do or not to do; unmindful means when you acted without heedfulness in making

choices. In the beginning, you are to keep track of the number of times you acted with heedfulness or without heedfulness in making choices, regardless of how things turned out. As practice deepens, however, you are to keep track of the number of times the result was good or bad.

2. With regard to the state of your study, you are to record your calculations regarding the number of hours you studied each subject listed under Cultivation and Inquiry, and in matters involving regular dharma meetings and zen sessions, you are to review and record your attendance and absence.

3. Regarding the precepts, you are to review and record whether you kept or transgressed them; when there was a violation, record the number of times you transgressed that specific item.

4. For people who are illiterate or not comfortable with documents, we have set up the separate bean-count method of examination, so that they may simply keep track of whether they are mindful or unmindful: they may calculate the number of times they are mindful or unmindful by counting one light-colored bean whenever they act with heedfulness in making choices and one dark-colored bean whenever they do not.

Section Three: The Dharma of Keeping a Fixed-Term Diary

1. The idea behind having practitioners keep a record of the number of hours we work for the day is so that we may compare hours spent valuably with those spent wastefully during the twenty-four hours of the day and, if there are wasted hours, to be heedful later not to repeat them, so that we may not fritter away even a moment of our time.

2. The idea behind having practitioners keep a record of income and expenditures for the day is so that we may find a way to earn income if there is none and work diligently to generate income; if there are lots of expenditures, we may find a way to curb them so as to prevent poverty and find happiness; and that even the affluent may avoid becoming indolent.

3. The idea behind having practitioners keep a record of the handling of the functioning of their bodies and minds is so that we may appraise our right and wrong conduct for the day and know the balance of the transgressions or merits we have made; and to illuminate their rightness or wrongness, benefit or harm, so as to gain the ability to make choices whenever we engage in any kind of activity.

4. The idea behind having practitioners keep a record of their awakenings and impressions is that we may assess our progress in understanding the principles of great and small, being and nonbeing involved in them.

Chapter Seven: The Dharma of Timeless Zen

As a rule, zen is a practice that leads to the achievement of freedom of mind through gaining awakening to one's own nature, which is originally free from discrimination or attachment. Since time immemorial, those who have been determined to achieve the great way have all practiced zen. If people intend to practice genuine zen, they first should take true voidness as the essence and marvelous existence as the function and, externally, be unmoving like Mount Tai when in contact with the myriad of sensory conditions, and, internally, keep the mind unsullied, like empty space. Let the mind function so that it is not acting even in action and not resting even at rest. If we do so, then all discrimination will not depart from absorption, so that the functioning of the six sense organs will tally with the self-nature of the void and calm, numinous awareness. This is what is called Mahayana zen and the method of practice in which we progress in concert through the Threefold Study. Therefore it says in a sutra, Give rise to a mind that, while responding, does not abide anywhere. This is precisely the great dharma of practice that remains unmoved amid the myriad of sensory conditions. This dharma may seem extremely difficult, but if only we come to understand in detail the methods of practice, then even a farmer wielding a hoe can practice zen, as can a carpenter wielding a hammer, a clerk using an abacus, and an official seeing to an administrative matter; and we can practice zen even while going about or staying at home. What need is there to bother with choosing a specific place and with talking about action or rest?

However, for people who are first beginning to practice zen, the mind is not easily controlled according to their wishes; it is like training an ox where, if the reins of the mind are dropped even for a moment, it will instantly harm one's commitment to the way. Therefore, if you keep exerting yourself without letting go of that spirit which is ready to fight to the bitter end no matter how alluring the sensory conditions you face may be, the mind gradually will become tamed and you will reach a state where the mind will do what you wish. Each and every time you are in contact with a sensory condition, do not forget to keep the thought in mind that an opportunity for practice has arrived, always roughly ascertaining only whether or not you are affected by that sensory

condition. Thus, once there is a gradual increase in instances of behavior in which the mind does what you wish, you may from time to time let yourself be put in situations that you normally would find extremely attractive or abhorrent. If the mind is moved as before, then your commitment to the way is immature; but if it is unmoved, then you will know that this is proof that your commitment to the way is ripening. However, at the very time that you realize that the mind is unmoving, do not let down your guard, for it is unmoving by employing the mental powers, rather than naturally unmoving. The mind has been well tamed only when it is unmoving even if left unguarded.

If a person continues for a long time to practice zen so as to put an end to all the defilements and free the mind, then, you will be centered like an iron pillar and defended from the outside like a stone wall, so that neither wealth or status, or honor and glory, can coax the mind, nor can anyone make that mind submit through weapons or authority. Practicing all dharmas in this wise, you will never be enticed or obstructed, and even while residing in this dusty world, you constantly will attain hundreds and thousands of samadhis. Once you reach this stage, the entire world will be transformed into the one genuine realm of reality, and right and wrong, good and evil, and all the defiled and pure dharmas will become the single taste of ghee. This state is called the gateway of nonduality. Freedom in birth and death, liberation from the cycle of rebirths, and the ultimate bliss of the pure land all emerge through this gateway.

Recent groups that practice zen think that zen is extremely difficult, and there are many who hold that it is impossible to do for someone who has a family or who pursues an occupation, and that you can only practice zen by entering into the mountains and sitting quietly. This view derives from their ignorance of the great dharma, in which all dharmas are not two. But if one can only practice zen while sitting but not while standing--this would be a sickly zen indeed; how could this become the great dharma that can save all sentient beings? Moreover, since the own-essence of the nature is not merely limited to voidness and calmness alone, if you practice that zen which is like a senseless thing, this would not be the zen practice that disciplines the nature, but the making of a useless invalid. Therefore, even when involved in disturbing situations, the mind should be undisturbed; even when involved with greed-creating sensory conditions, the mind should be unmoving--this is true zen and true absorption.

To reiterate the main principle of timeless zen:

“When the six sense organs are free from activity, remove distracted thoughts and nurture the one mind. When the six sense organs are involved in activity, remove the wrong and nurture the right.”

Chapter Eight: The Instruction on Repentance

It is true that, in accordance with the way of the alternating predominance of yin and yang, there is not a hairs breadth of uncertainty that those who perform good actions will subsequently receive a corresponding productive reward, while those who perform evil actions will be repaid with a corresponding destructive retribution. But people who are repentant and reform their faults forever can free themselves from the power of these corresponding productive and destructive karmic actions and command at will merits and transgressions. Therefore, all the buddhas and enlightened masters have unanimously opened this gateway of repentance.

As a rule, repentance is the first step in abandoning ones old life and opening oneself to cultivating a new life, and the initial gateway for setting aside evil ways and entering into good ways. For people who repent from past mistakes and continue practicing good ways day by day, past karma will gradually disappear and no karma will be made anew; good ways will come closer day by day and evil ways will recede of their own accord. Therefore, it says in a sutra, The minds previous performance of evil is like a cloud covering the sun; the minds subsequent generation of good is like the light of a bright lamp dispelling the darkness. Transgressions originally arise from the mind; they perforce will vanish once the mind is extinguished. Karma is originally ignorance; it perforce will vanish in accord with the light of the wisdom of ones self-nature. Those of you who are moaning from the suffering of your transgressions: how can you not enter this gateway?

However, the foundations of transgressive karma are greed, hatred, and delusion: but no matter how repentant you may be, if you subsequently repeat an evil action, there will never be a day either when transgressions are extinguished. Furthermore, even though people who have committed serious transgressions and fall into the evil destinies may accumulate a certain amount of merit through temporary repentance, their transgressions will remain as such even while they receive merit according to their meritorious actions, so long as they leave the original greed, hatred, and delusion intact. This is analogous to someone who tries to cool down the water boiling in a

large cauldron by pouring a little bit of cold water on top while letting the fire underneath continue to burn: the strength of the fire is strong while that of the cold water is weak, so the water will never cool down.

There are many people in the world who repent of their previous mistakes, but few who do not repeat those mistakes subsequently. Some people perform one or two types of merit through a temporary sense of repentance, but leave the greed, hatred, and delusion intact in their own minds; how can such persons hope to have their transgressive karma purified?

The method of repentance is of two types: repentance by action and repentance by principle. Repentance by action means that you sincerely repent from past mistakes before the Three Jewels and practice day by day all types of wholesome actions. Repentance by principle means that, awakening to that realm in which the nature of transgressions is originally void, you internally remove all defilements and idle thoughts. People who seek to free themselves of transgressions and evil forever must practice both in tandem: externally, they must continue to practice all types of good karma while, internally, they must simultaneously remove their own greed, hatred, and delusion. In this wise, just as someone who tries to cool down the water boiling in a cauldron would pour a lot of cold water on top while putting out the fire burning underneath, so too, regardless of how much transgressive karma has been accumulated over hundreds and thousands of eons, it will soon be purified.

Furthermore, if practitioners sincerely repent and cultivate the way and achieve freedom of mind by awakening to the buddha in their self-nature, which is ever-calm and ever-alert, then they may choose any natural karma they please and command birth and death at will, so that there will be nothing to cling to or discard, and nothing to hate or love. The three realms of existence and the six destinies will all have the same one taste, and action and rest, adverse and favorable sensory conditions, will all be nothing other than samadhi. For such persons, myriad of transgressions and sufferings will vanish like ice melting in warm water, so that suffering is not suffering and transgressions are not transgressions. The light of the wisdom of their self-natures will shine constantly, all the earth will become the ground of enlightenment and the pure land, where not even one iota of the characteristic of transgression can be found either internally, externally, or in between. This is what we call the repentance of the buddhas and enlightened masters, and the Mahayana repentance. Only at this stage can we say that all transgressive karma has been brought to an end.

Recently there have been groups of self-styled enlightened ones occasionally appearing who, making light of the precepts and discipline and of cause and effect, have acted as they pleased and stopped as they pleased under the guise of unconstrained action, thus sully in some cases the gateway of the buddha. This occurs because they realize only that the self-nature is free from discrimination, but do not realize that it also involves discriminations; how can this be knowing the true way that transcends being and nonbeing? Furthermore, there are many people who think they have completed their practice just by seeing the nature and have no use for repentance or practice after seeing the nature. Even if seeing the nature has occurred, the myriad of defilements and attachments are not simultaneously annihilated and, even if one has gained the three great powers [of the Threefold Study] and achieved buddhahood, one cannot avoid one's own fixed karma. One must pay close attention to this point and avoid falling into perverted views or misinterpret the words of the buddhas and enlightened masters, or making light of transgressive karma.

Chapter Nine: Mental Affirmation and Supplication

Once people are born into this world and engage in life, they have need of self-power and other-power. Self-power is the basis of other-power and other-power is the basis of self-power. Therefore, people who have attained an other-power that is worthy of trust will be like a tree that has firmly rooted itself in the soil. Now that we have learned about the beneficence and awesome power of the dharmakaya buddha, the fourfold grace, in which we may trust, our aim is to make this perfect fourfold grace the fount of our own faith and to offer up thanks whenever we encounter happy situations and beg forgiveness whenever we encounter sorrowful situations; to offer up a mental affirmation or an explanatory supplication for a decision whenever we find it difficult to reach a decision; to offer up a mental affirmation and a explanatory supplication for favorable situations whenever we encounter difficult situations; and, when we encounter favorable situations, to offer up mental affirmations and explanatory supplications, so that we may not fall into corruption and impertinence. Therefore, if we continue these with dedication, understanding well the meaning of mental affirmation and supplication, then, as utmost dedication may move the heavens, we will attain what we wish by naturally gaining the awesome power of the fourfold grace, and ours will become lives of happiness.

However, if we were to turn against our vow involving mental affirmation and supplication, then, to the contrary, we will be punished by the awesome power of the fourfold grace. Bearing this in mind, we may say that those people who do not indulge in false mental affirmation and supplication understand their fundamental meaning.

When we offer up mental affirmation and supplication, we say,

May heaven and earth watch over me,

May parents watch over me,

May fellow beings respond to me,

May laws respond to me.

I, this indebted so-and-so, confess before the dharmakaya buddha, the fourfold grace.

Within the scope of what was discussed above, we perform mental affirmation and supplication in accordance with our respective wishes. In situations where there is a specific object, we may perform a silent mental affirmation, a practical supplication, and an explanatory supplication; or, if there is no specific object, we may only do silent mental affirmation and explanatory supplication. Silent mental affirmation is performed merely within ones own mind. Practical supplication is performed with regard to a specific object, as it becomes relevant. Explanatory supplication is performed so that an audience may hear well, and be moved and awakened.

Chapter Ten: The Dharma of Making Buddha-Offerings

Unlike the past dharma of buddha-offering, it is not our way to supplicate before a buddha image for transgressions and merits deriving from heaven and earth; to supplicate before a buddha image for transgressions and merits deriving from parents; to supplicate before a buddha image for transgressions and merits deriving from fellow beings; or to supplicate before a buddha image for transgressions and merits deriving from laws. Since all things in the universe are precisely the transformation bodies of the dharmakaya buddha, every place we find ourselves there is a buddha (Everywhere a Buddha Image) and all our acts are the dharma of buddha-offerings (Every Act a Buddha Offering). For the transgressions and merits deriving from heaven and earth, we supplicate to heaven and earth; for the transgressions and merits deriving from parents, we supplicate to

parents; for the transgressions and merits deriving from fellow beings, we supplicate to fellow beings; for the transgressions and merits deriving from laws, we supplicate to laws. This will be the dharma of buddha-offering that is realistic and at the same time most assured of success.

Furthermore, with regard to the duration, too, it must not be vague and indefinite as in the past. For some things to achieve success requires several myriad of lifetimes or several thousands of lifetimes; some several hundreds or tens of lifetimes; some one or two lifetimes or several decades; and some merely over several months or days, or a single try. Therefore, depending on the nature of the matter, making a buddha-offering over the appropriate duration will be the dharma that is realistic and, at the same time, most assured of success.

Chapter Eleven: The Precepts

Section One: Ten Precepts for the Ordinary Grade

1. Do not kill without due cause.
2. Do not steal.
3. Do not commit sexual misconduct.
4. Do not consume intoxicants without due cause.
5. Do not gamble or play idle games.
6. Do not use harsh speech.
7. Do not fight without due cause.
8. Do not embezzle public funds.
9. Do not borrow or lend money between close friends without due cause.
10. Do not smoke tobacco without due cause.

Section Two: Ten Precepts for the Grade of Special Faith

1. Do not make decisions about public affairs by yourself.
2. Do not speak about the faults of others.
3. Do not be obsessed by the pursuit of gold, silver, and precious gems.
4. Do not be ostentatious in wearing clothes.

5. Do not associate with the wrong kind of people.
6. Do not talk while someone else is talking.
7. Do not be untrustworthy.
8. Do not speak flowery and ingratiating words.
9. Do not sleep at an improper time without due cause.
10. Do not frequent improper places where there is singing or dancing.

Section Three: Ten Precepts for the Grade of the Battle between Dharma and Mara

1. Do not be conceited.
2. Do not have more than one spouse.
3. Do not eat the flesh of four-legged animals without due cause.
4. Do not be lazy.
5. Do not be double-tongued.
6. Do not make impertinent remarks.
7. Do not be jealous.
8. Do not be greedy.
9. Do not harbor hatred.
10. Do not be deluded.

Chapter Twelve: The Essential Discourse on Commanding the Nature

1. Believe not in the person alone, but in the dharma.
2. Ponder the dharmas taught by various persons and believe in the very best of them.
3. Having been born as humans among all the four types of birth, we should have a love of learning.
4. A person with knowledge should not neglect learning just because he or she has knowledge.
5. Do not indulge in wine and dalliance, but use the time to inquire into truth.
6. Do not cling to your biases.
7. When responding to any matter, maintain a respectful state of mind and fear the rise of covetous greed as if it were a lion.

8. Teach yourself day by day, hour by hour.
9. If anything goes wrong, do not blame others, but examine yourself.
10. Should you learn of another's fault, do not reveal it but use it instead to perceive your own faults.
11. Should you learn of another's achievements, proclaim them to the world and never forget them.
12. So long as they are doing what is right, try to understand the palpable reality of others' situations by thinking of your own case.
13. Even at the risk of your life, do what is right, no matter how much you may dislike doing it.
14. Even at the risk of your life, do not do what is wrong, no matter how much you may want to do it.
15. Do not exhort others to do anything they do not wish to do, but be concerned only with what you have to do.
16. If you form a wish and want to see it fulfilled, compare everything you see and hear to that wish and study its fulfillment.

Chapter Thirteen: The First Dharma Words

Section One: The Essential Dharmas on Self-Cultivation

1. Devote yourself to the business of learning, as appropriate to the times, so that you prepare yourself in all kinds of knowledge.
2. Through cultivating the spirit, achieve peace of mind in knowing your limitations; do not neglect what is right, even in situations involving joy or anger, sorrow or happiness.
3. By inquiring into both human affairs and universal principles, analyze the false and spurious as well as the factual and true and adjudicate correctly right and wrong, benefit and harm.
4. During your applications, maintain heedfulness in making choices, and let your understanding and conduct conform to one another.

Section Two: The Essential Dharmas on Regulating the Family

1. Secure an appropriate occupation and adequate food, clothing, and shelter; emphasize frugality and thriftiness by comparing each day your income and expenditures.
2. Heads of the households should not neglect widening their experience and knowledge, the education of their sons and daughters, or their duty to care for their elders and to guide their juniors.
3. Family members should place great emphasis on living in concord and on the mutual exchange of opinions.
4. Inwardly, one should have moral teachers and friends who clarify principles of the mind; outwardly, one should obey a government that clarifies rules.
5. You should be heedful to examine what kinds of hopes or methods have brought happiness and ruin to families in both past and present.

Section Three: The Essential Dharmas regarding How the Strong and the Weak May Evolve

1. If we were to explain the main purport of strong and weak, strong is that which wins in any situation, while weak is that which loses. Because the strong achieve their goal of strength through the weak and the weak gain strength through the strong, both depend on and base themselves on one another and they can thus be either friendly or unfriendly.
2. The way for the strong to remain strong forever is for the strong, in applying strength toward the weak, to make the weak evolve into the strong by treating them according to the dharma of benefiting oneself and benefiting others. The way for the weak to become indisputably strong is for the weak to take the strong as their guide and, however much misfortune and suffering they must endure, continue to progress away from the status of the weak until they reach the status of the strong. If the strong, in assuming the responsibilities of the strong, fail to understand how the strong may remain forever strong and how this strength may degenerate into weakness, and if they merely take advantage of others without thinking, by benefiting themselves and harming others, then no matter how strong they may be, they inevitably will become weak. If the weak, before they become strong, merely resist the strong without thinking about how the weak may become strong

and the strong weak, and fail to discover the principle by which the weak may evolve into the strong, then they will remain forever weak.

Section Four: The Essential Dharmas for Preparation As Leaders

1. Leaders should be more knowledgeable than the led.
2. Leaders should not lose the confidence of the led.
3. Leaders should not exploit the led.
4. Leaders should assess their knowledge and conduct in all situations.

Chapter Fourteen: The Dharma Instruction on Suffering and Happiness

Section One: An Explanation of Suffering and Happiness

As a rule, once people are born into this world, there come to be things they dislike and things they like; the first type is the suffering they endure and the second is the happiness they enjoy. Suffering may be either inadvertent suffering or the suffering they create for themselves; happiness too may be either inadvertent or self-created. But every person without exception dislikes suffering and likes happiness. However, few people try to examine the causes of suffering and happiness. Thus few of us reflect on whether this suffering will be everlasting or will change into happiness, or whether this happiness in its turn will be everlasting or will change into suffering. But we should pass endless days ever with deserved suffering and happiness by discerning closely that suffering and happiness which is appropriate and that which is inappropriate. So that this inappropriate suffering and happiness will never occur, we should be heedful to make choices based on sound thought in our applications, whether we are walking, standing, sitting, reclining, speaking, keeping silent, active, or at rest.

Section Two: The Causes behind Abandoning Happiness and Embracing Suffering

1. Ignorance of the origins of suffering and happiness.
2. Because, even when we know these origins, we do not act accordingly.

3. Because, by acting as we please and stopping when we please in whatever we see, hear, or think, we have nurtured without forethought habits of body and spirit until they are as inflexible as iron or stone.

4. Because we have not completed our practice until we have clearly changed our temperaments by disciplining body and spirit according to the dharma to eliminate bad habits, and by training them in the right dharma.

5. Our wish for quick results in our applications, without taking any pains.

Chapter Fifteen: An Ill Society and Its Treatment

If a person becomes ill and is not treated, he or she could become disabled, an invalid, or might even die. In the same way, if a society has become ill but, over a long period of time, its leaders do not realize it, or, even though they do, make no sincere effort to treat it, then that society may become impaired, decadent, or even fall into ruin. Generally speaking, the following symptoms are evidence that a society is becoming ill: its people routinely expose only the faults of others while being unaware of their own, lead a life of undue dependence, or even in a position of needing guidance, they are reluctant to accept due guidance; those in positions of leadership do not edify others with due guidance; and people have no public spirit to commend the good and pity the bad, to offer beneficial things to others and accept harm for themselves, to offer comfort to others and accept suffering for themselves, and so forth. To treat this illness, we must continually examine our own faults, refuse to lead a life of undue dependence, be willing to accept guidance when in a position of needing guidance, edify others well with due guidance when in a position of leadership, and abandon the spirit of benefiting oneself and follow instead the spirit of benefiting others. If so, then that treatment will be effective and, with the successful treatment of that disease, that society will accordingly become a healthy and peaceful one.

Chapter Sixteen: The Dharma of the Wholeness of Both Spirit and Flesh

Since in the past those living secular lives were not considered to be practitioners of the way, the evil custom of living idly without jobs prevailed among practitioners of the way, greatly harming individuals, families, societies, and nations. From now on, however, as we construct a

new world out of the old, the religion of this new world should be a living religion in which cultivating the way and life itself are not two. Therefore, by our gaining clothing, food, and shelter through the truth of Il-Won-Sang, the dharmakaya buddha, which is the mind-seal rightly transmitted by all the buddhas and enlightened masters, and through the threefold study of Cultivation, Inquiry, and Choice, and by our gaining that truth through our clothing, food, and shelter, and the threefold study, both our spirit and flesh will become one wholeness. To be of service to individuals, families, societies, and nations in this way is our aim.

Chapter Seventeen: Stages of Dharma Rank

According to the level of a practitioners practice, six stages of dharma rank are established: the grades of ordinary, special faith, the battle between dharma and Mara; and the statuses of dharma strong and Mara defeated, beyond the household; and greatly enlightened tathagata.

1. The ordinary grade is the rank of people who have first taken refuge in the gateway of the buddha and received the ten precepts of the ordinary grade, regardless of whether they are learned or ignorant, male or female, old or young, good or bad, or of high or low status.

2. The grade of special faith is the rank of people who, having practiced each and every one of the ten precepts of the ordinary grade and advancing to the preparatory grade of special faith, receive and keep the ten precepts of the grade of special faith, understand in broad terms our doctrines and regulations, and none of whose works, thoughts, faith, and dedication are swayed by any other world.

3. The grade of the battle between dharma and Mara is the rank of people who, having practiced each and every one of the ten precepts of ordinary grade and the ten precepts of the grade of special faith and advancing to the preparatory grade of the battle between dharma and Mara, receive and keep the ten precepts of the grade of the battle between dharma and Mara; analyze each and every aspect of dharma and Mara and make no serious mistakes in interpreting our scriptures; delight in eliminating perverted states of mind amid myriad sensory conditions and do not meddle in things that are not their business; understanding the significance of the battle between dharma and Mara, engage in that battle; do not commit any major offense against the essential ways of human life and the essential ways of practice; and for whom, even in minute matters, dharma wins more than half the time.

4. The status of dharma strong and Mara defeated is the rank of people who, having practiced each and every item for advancement to the grade of the battle between dharma and Mara and advancing to the preparatory status of dharma strong and Mara defeated, engage in the battle

between dharma and Mara in every application of their six sense organs and win victory for dharma a hundred times in a hundred battles; elucidate each and every idea in our scriptures and master completely the principles of great and small, being and nonbeing; and have gained liberation from birth, old age, sickness, and death.

5. The status of beyond the household is the rank of people who, having practiced each and every item for advancement to the status of dharma strong and Mara defeated and advancing to the preparatory status of beyond the household, establish right and wrong, benefit and harm, in human affairs, according to the principles of great and small, being and nonbeing; are intimately conversant with the principles of all contemporary religions; and, going beyond the limits of remoteness and looseness, intimacy and distance, self and others, have no regrets even in undergoing a thousand hardships and a myriad sufferings or facing death on behalf of all living creatures.

6. The status of the greatly enlightened tathagata is the rank of people who, having practiced each and every item for advancement to the status of beyond the household and advancing to the preparatory status of the greatly enlightened tathagata, embody myriad of abilities in saving all living creatures with great loving-kindness and great compassion; edify by flexibly responding with myriad of expedients, but without ever straying from the main principle and without revealing those expedients to the people who are being edified; and are free of attachment to discrimination even when active, and for whom discrimination is properly regulated even at rest.