

The Jogye Order of Korean Buddhism

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Guiding Verse of
the Jogye Order of Korean Buddhism

常要清規
必須和睦
普利群生

曹溪宗 宗正 性坡

常要清規

Firmly upholding the pure precepts without exception.

必須和睦

Establishing harmony within the sangha without fail.

普利群生

Doing good everywhere for the myriad beings in the world.

Great Lineage Master Jungbong Seongpa, *Jongjeong*,
Supreme Patriarch of the Jogye Order of Korean Buddhism

性坡






Greeting Remarks by the President of the Jogye Order

Steeped in 1,700 years of history and tradition of Korean Buddhism, the Jogye Order of Korean Buddhism is the largest Buddhist order in Korea. With Shakyamuni Buddha's teachings as its foundation, the Jogye Order has three principal tenets: to directly point to one's mind; to see into one's own true nature and become a buddha; and to propagate the dharma to save all beings. The foundational scriptures of the Jogye Order are the *Diamond Sutra* and the teachings of generations of patriarchs. With Seon meditation as its core practice, the Jogye Order—in order to establish a tradition of syncretic Buddhism—has embraced other practices such as reading sutras, chanting buddhas' names, and reciting mantras. In particular, the Jogye Order preserves the tradition of *angeo* (lit. peacefully dwelling). These are biannual three-month intensive Seon practice retreats in summer and winter, in which approximately 2,000 monks and nuns participate.

Korean Buddhism is recognized globally for its unique blending of traditional cultural heritage and natural heritage, Ganhwa Seon practice, and temple food. The natural, cultural, and religious resources preserved by Korean Buddhism include Korea's national parks and Korea's natural scenic beauty. The Templestay program is an icon of Korean cultural tourism that provides a platform for global citizens to enjoy Korean Buddhist culture.

Korean cultural properties registered on the UNESCO World Heritage List are the pride of Korea and the world. These include: Haeinsa Temple's Janggyeong Panjeon, the repositories for the Tripitaka Koreana Woodblocks; Seokguram Grotto and Bulguksa Temple; Sansa, Buddhist Mountain Monasteries in Korea; Yeondeunghoe (Lantern Lighting Festival), and *Jikji*, the second volume of *Anthology of Great Buddhist Priests' Zen Teachings*. The Jogye Order manages Buddhist cultural heritage properties, which comprises 60% of Korea's cultural heritage. By inheriting traditional culture and developing it tailored to the modern age, the Jogye Order creates a new foundation through which humanity can share and enjoy the values embodied in Korean Buddhism.



The Jogye Order has proactively led activities to create and maintain harmony and peace with other religions in Korea, contributing to the establishment of a Korean society devoid of religious conflict. With insight and compassion, the Order has embraced the underprivileged, including senior citizens, the handicapped, temporary employees, and migrants. In this way it pursues social justice and fulfills its social responsibilities as a religious order. With its dynamic response to the important issues of modern society, including environmental crises, the Jogye Order sincerely works to bring purity and harmony to the world and put the hearts of all people at ease.

Despite differences in nationalities, ideologies, and religions, humanity is united as one in their aspiration for peace and happiness. The Jogye Order will faithfully pass on the 1,700-year history of Korean Buddhism, and establish itself as a friend and benefactor to all based on the spirit of compassion and peace.

Most Ven. Jinwoo
The 37th President of the Jogye Order of Korean Buddhism





Korean Buddhism and the Jogye Order



Throughout its long history and 1,700 years of tradition, Korean Buddhism has greatly influenced the transformation and development of Korean society. As the most influential and dominant order of Korean Buddhism, the Jogye Order upholds Ganhwa Seon practice as its most exalted Buddhist practice. Ganhwa Seon is a kind of Seon (Chan/Zen) practice that involves the ceaseless questioning of a *hwadu* (keywords of a koan). This unique and distinctive practice has received global attention.



History of Buddhism in Korea

Based on teachings of wisdom and compassion propagated by the Buddha, Buddhism was introduced to the Korean Peninsula around the 4th century when the three kingdoms of Goguryeo, Silla and Baekje were vying for dominance against each other. For the 1,700 years since then, Buddhism is widely considered to have had the greatest influence on the transformation and development of Korean society.

Buddhism was established as the official state religion in Goguryeo, Silla and Baekje during the Three Kingdoms Period (57 BCE – 668 CE) and the Unified Silla Period (668–935). In particular, Silla achieved national integration based on Buddhist teachings, and ultimately these teachings provided the foundation for Silla to unite the three kingdoms. Eminent Buddhist masters like Wonhyo, Uisang, and Jajang propagated Buddhist teachings far and wide, which healed the hearts of commoners impoverished by war and conflict. These monks wanted to spread the essence of Buddhism by establishing temples on prominent mountains in Korea.

Buddhism played an outstanding role in Korea's cultural development during the Unified Silla era. This culminated in the construction of such world-renowned historical sites as Bulguksa Temple and Seokguram Grotto. Printing technologies were developed to distribute Buddhist sutras, and the world's earliest known woodblock printing culture was established. It was during the Unified Silla era that the practice of Seon meditation was introduced from China, which led to the development of various Seon schools in Korea. Seon added another dimension to Korea's spiritual development. After the

fall of the Unified Silla Dynasty, the Korean Peninsula was in turmoil again, and Buddhism provided the spiritual drive to unite the Later Three Kingdoms and establish the Goryeo Dynasty (918–1392).

Goryeo also adopted Buddhism, which served as a unifying factor and the foundation for further national and cultural development. In particular, the teachings of Unified Silla's State Preceptor Doseon were adhered to and Buddhism-based culture and arts were developed and flourished. It was also during the Goryeo era that the Tripitaka Koreana was carved into more than 80,000 wooden printing blocks as an expression of the aspiration for peace, and Buddhist cultural festivals were held, such as the Yeondeunghoe (Lantern Lighting Festival) and Palgwanhoe (Festival of the Eight Vows), creating a foundation for national integration.

The Joseon Dynasty (1392–1910), which succeeded Goryeo, took Confucianism as its governing ideology. Under a government policy of repression, Buddhism, which had been deeply rooted in the lives of the people, was banished to the mountains, and monks were generally treated harshly. However, this banishment proved to be quite beneficial in two

respects: communal practice communities flourished in the mountain temples, and Buddhism established strong bonds with the common people.

During the first half of the 20th century, Korean Buddhism fell under the coercive power of Japanese Buddhism. Under the colonial government's policy to quash Korean sentiment and spirit, Korean Buddhism plunged into drastic decline.

However, after the liberation of the country in 1945, Korean Buddhism endeavored to regain its original authenticity based on Buddha's teachings by launching a nationwide purification movement. Monastics who followed this movement came together and founded an integrative order called the Jogye Order of Korean Buddhism, which has represented Korean Buddhism to this day.



The Jogye Order of Korean Buddhism

Seon thought, which was introduced from China in the late Silla era, developed into the establishment of the Gusan Seonmun (Nine Mountain Seon Schools), including the Gajisan School, which revived the spiritual culture of Korea. The Jogye Order is rooted in these original nine schools. The founding patriarch of the Jogye Order was State Preceptor Doui who introduced Seon to Korea for the first time. Two state preceptors of Goryeo named Bojo and Taego are revered as restoration patriarchs of the Jogye Order.

The Jogye Order was originally a sect that represented the Seon schools of Goryeo's Buddhism. However, during the reign of Joseon's King Sejong (r. 1418–1450), all Buddhist sects were integrated into two schools: the meditative and doctrinal schools. During the reign of King Yeonsangun (r. 1494–1506), all Buddhist sects were dissolved, and the harsh suppression of Buddhism began. Nevertheless, during the Japanese invasions of the country from 1592 to 1598, eminent monks like Seosan and Samyeong raised monk militias that played key roles in protecting the nation. Thanks to the support of countless Buddhists who were touched by these Buddhist endeavors, various Buddhist lineages spanning hundreds of years can be traced to these mountain temples. Eventually, the Seon School embraced the doctrinal school, and established a tradition to harmonize both schools.

The policy of suppressing Buddhism during the Joseon era greatly weakened Buddhism, and for quite a while monks and nuns were banned from entering the Joseon capital, and Buddhism became isolated in the mountains. It was in 1895 when monastics were finally allowed to enter the capital city again. Then,

in 1899, under the leadership of Master Gyeongheo, monks organized a Buddhist practice community at Haeinsa Temple. With this as momentum, a modern Seon tradition began to be developed that consolidated a philosophical foundation for reestablishment of the Jogye Order. Eventually, the Won Order and Imje Order were established, and efforts to revitalize Buddhism by becoming more active in cities were made. However, these endeavors were soon suppressed following a crackdown by the Japanese colonial government.

Leading the resistance and liberation movements against the occupying Japanese forces were eminent monks like Yongseong and Manhae. Movements to establish independent religious orders of Korean Buddhism were undertaken, including: in 1921, Seonhagwon (Academy for Seon Practitioners) was established; in 1929, a monastic conference for Korean Buddhism was held, which was attended by both the meditative and doctrinal schools; in 1935, the Seon School of Joseon Buddhism was established; and in 1937, a movement to establish a central headquarters of Korean Buddhism began. Finally, in 1938, the main dharma hall of Jogyesa Temple was

established in the heart of Seoul as the central headquarters. In 1941, the Jogye Order of Joseon Buddhism, distinctly Korean and free from Japanese influence, was established. This was the first legitimate Buddhist order in modern Korea and the precursor of the present-day Jogye Order of Korean Buddhism.

Following Korea's liberation from Japan in 1945, Seon monks who had preserved the Korean Buddhist tradition began a purification movement to restore the celibate monastic tradition and take back temples from married monks, a remnant of the Japanese colonial occupation.

Finally, in 1955, the Jogye Order was firmly reestablished as a celibate order. On April 11, 1962, the Jogye Order of Korean Buddhism was officially established with three main goals: to train and educate, to translate sutras from traditional Chinese into modern Korean, and to propagate the dharma. And between 1947 and 1949, a group of monks organized a reform movement at Bongamsa Temple advocating "Living According to the Teachings of the Buddha." This provided an opportunity for establishing the fundamental principles and traditions of the Jogye Order, as well as officially sanctioned ceremonies.



The Jogye Order Today

The Jogye Order takes the teachings of Shakyamuni Buddha as its foundation. Its three principal tenets include: to directly point to one's mind; to see into one's own true nature and become a buddha; and to propagate the dharma to save all beings.

The foundational scriptures for the Jogye Order are the *Diamond Sutra* and the teachings of generations of patriarchs. With Seon meditation as its foundation, the Jogye Order has embraced other practices such as reading sutras, chanting buddhas' names, and reciting mantras, establishing a tradition of syncretic Buddhism.

As institutions of Buddhist practice to actualize the Jogye Order's tenets and traditions, seven *chongnims* (comprehensive monastic training complexes) were established: Haein Chongnim (Haeinsa Temple), Jogye Chongnim (Songgwangsa Temple), Yeongchuk Chongnim (Tongdosa Temple), Deoksung Chongnim (Sudeoksa Temple), Palgong Chongnim (Donghwasa Temple), Geumjeong Chongnim (Beomeosa Temple), and Ssanggye Chongnim (Ssanggyesa Temple). As major institutions for Buddhist practice, the Jogye Order has about 100 Seon centers, including: the Special Seon Center of the Jogye Order at Bongamsa Temple, Geumdang Seonwon at Donghwasa Temple, Cheongnyang Seonwon at Sangwonsa Temple, and Mugeum Seonwon at Baekdamsa Temple. At these Seon centers, about 2,000 monks and nuns immerse themselves in Seon practice during the 90-day summer and winter retreats where they are not allowed to leave the temple compound.

The Jogye Order operates its religious body based on its own constitution which is grounded in the Buddhadharma and rules of the Vinaya. The Supreme Patriarch is the highest authority for transmitting the Order's traditions, and its President represents and oversees the administration of the Order. These two officials manage the operations of the Order based on its religious constitution. The working-level management of the Order's operations are performed by three central religious affairs institutions: the Bureau of General Affairs, Bureau of Monastic Education, and Bureau of Dharma Propagation. These three bureaus are housed at Jogyesa Temple in Jongno-gu, Seoul, which functions as the Order's central headquarters. In addition, the Central Council (the legislative body), and Religious Tribunal (the judiciary body) take care of their respective duties. And 25 district head temples located across Korea oversee the operation of 3,000 branch temples and city centers.

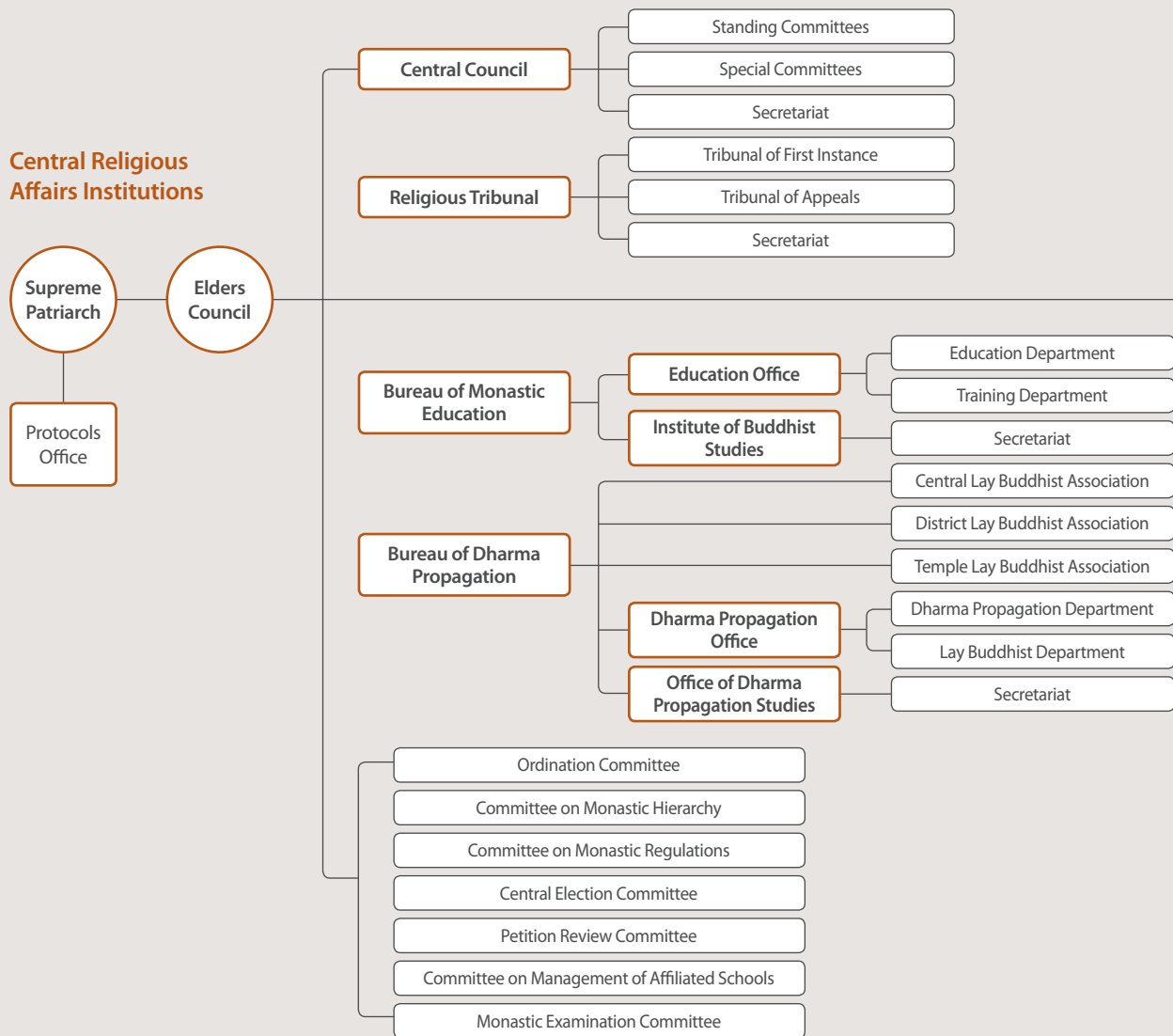
The Association of Korean Buddhist Orders has 30 members. Of these, the Jogye Order is the largest and the one which inherited the authentic tradition of Korean Buddhism. The Jogye Order has 13,000 monks and nuns, of which 2,000 attend the intensive meditation retreats twice a year. These 3-month practice periods are called the summer retreat (*ha-angeo*) and winter retreat (*dong-angeo*).

A look at Korea's cultural heritage more clearly reveals the stature of the Jogye Order. Of the 980 Buddhist temples recognized by the government as having historic significance, over 80% of them belong to the Jogye Order. In addition, more than 60% of Korea's cultural properties, designated as national treasures and general treasures, are categorized as Buddhist in origin.

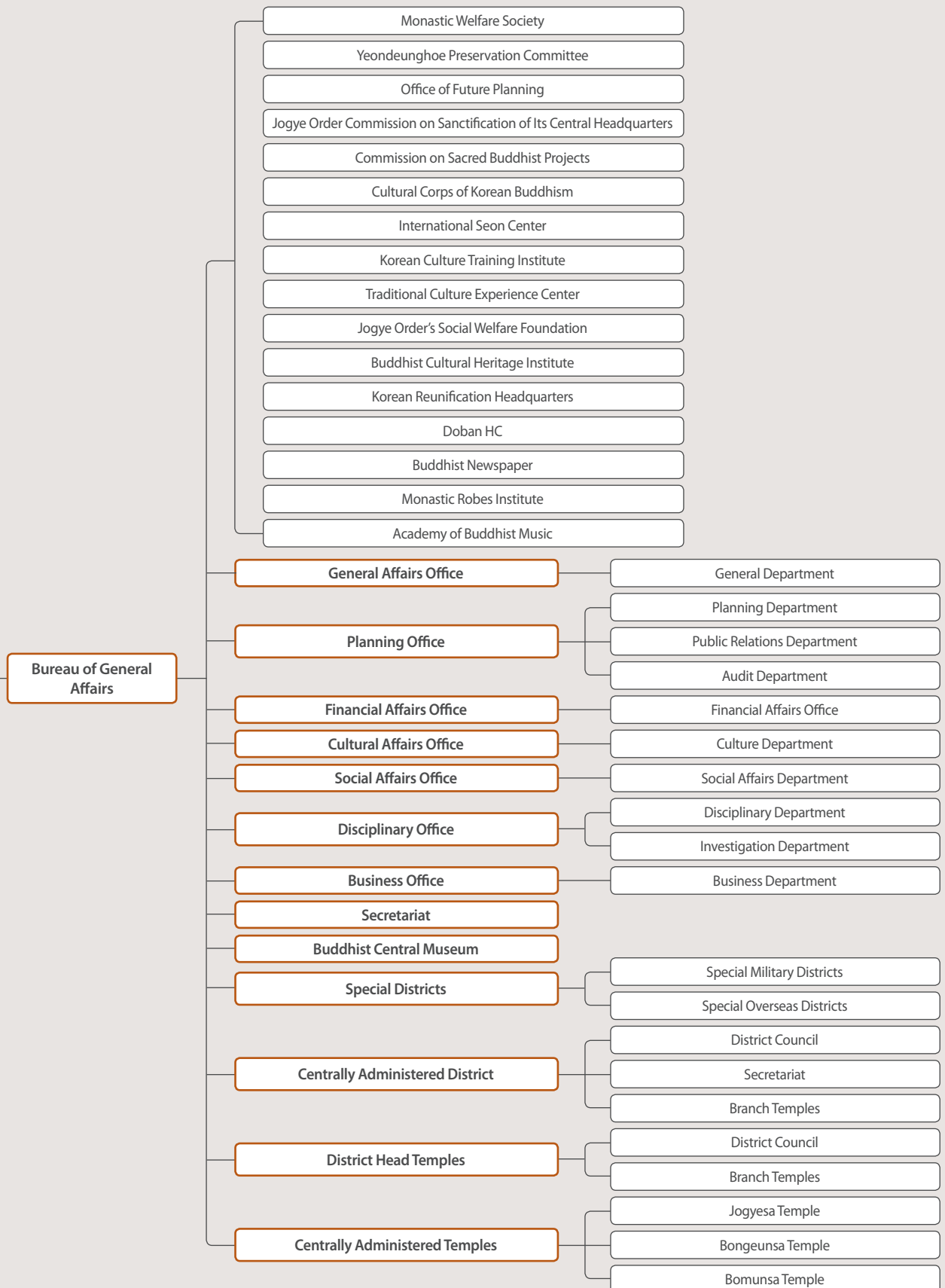
The Jogye Order operates 100 Seonwon (Seon center), institutions exclusively for dedicated Seon practice, and 1,000 monastics currently study Buddhist scriptures and tenets at the Order's 14 monastic colleges. At present, the Jogye Order manages one elementary school, 11 middle schools, 12 high schools and 2 universities for public education. Dongguk University, operated by the Jogye Order, was founded in 1906, and currently has more than 18,000 students enrolled.



Organizational Chart of the Central Religious Affairs Institutions

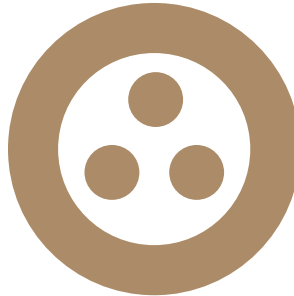


Affiliated Institutions



The Samboryun (Three-Jeweled-Wheel)

The Samboryun symbolizes the ideologies of the Jogye Order of Korean Buddhism. The symbol represents faith in the Three Jewels of the Buddha, Dharma, and Sangha, and the identity of the Jogye Order which supports both the meditative and doctrinal schools. In addition, the symbol embodies “harmony of the fourfold sangha and actualization of the buddha realm based on faith and dharma propagation.”



The Colors of Samboryun

The Samboryun is depicted with gold or the color of a ceremonial garment (kaṣāya). If it's rendered in black and white, black is used.



Color of formal Korean monastic robe



Golden color



Black





Monastic Education and Practice

Buddhist monks and nuns have renounced secular life. They join the sangha (monastic community) in order to save lives by spreading penetrating wisdom and great compassion. As a member of the sangha, they walk the path of monastic practitioners to become teachers of both gods and humans.

The Buddhist monastic sangha can be said to be the world's oldest community, dating back some 2,500 years to the original followers of Shakyamuni Buddha. This monastic sangha, which has now spread all over the world, was introduced to Korea 1,700 years ago. Its traditions and lineages have been passed on without interruption since then.



Renunciation and Ordination

In the Jogye Order, an aspiring member of the monastic community first seeks out a teacher at a temple, and has his/her head shaved by the teacher. From then on, they serve as a *haengja* (postulant) for a set period, and familiarize themselves with the monastic lifestyle. When the postulant training is over, there is a ceremony in which they receive the novice precepts. An ordained female novice is called a “samini” while their male counterpart is a “sami.” After completing four years of basic training, they can receive the full precepts and become a monk (bhikkhu) or nun (bhikkuni).

Once ordained, a new monastic will participate in all the daily activities of the temple, including chanting, meditation, prayer, sutra-reading, and mantra-recitation. Some may also be involved in administrative affairs and education of the laity. Dharma propagation and edification are also major activities for monastics.

Daily Monastic Life

The day of a monk/nun begins at 3 a.m. The pure and resonating sounds of a wooden handbell (*moktak*) and the four dharma instruments (dharma drum, cloud-shaped gong, wooden fish, and temple bell) wake up all living beings, signaling the beginning of the day. When the sounding of the four dharma instruments is finished, the fourfold sangha (monks and nuns, lay men and women) gathers at the main dharma hall to offer the morning Buddhist ceremony. Then they meditate or study sutras until the morning meal offering at 6 a.m. After the meal, monastics do communal work to clean the temple compound.

Monastics then engage in Seon meditation at Seon centers, or study sutras at monastic colleges. At 10:30 a.m. they return to the main dharma hall for the mid-morning Buddhist ceremony. Their afternoon schedule is not much different from the morning one. They have lunch at 11 a.m., and return to their meditation practice or sutra study. At about 5 p.m., they have their evening meal, followed by the evening Buddhist ceremony. And then after another session of meditation or study, they retire at about 9 p.m. The schedule seems rather simple, but the repetition of sincere and devoted practice is a daily routine for monastics residing at a temple.

Monastic Education System

Monastics of the Jogye Order can engage in a number of educational programs. These can be categorized as: preliminary, basic, and specialized education, as well as in-service training. Monastics are also required to take a monastic examination at each level of their monastic development. Basically, all ordained members of the Jogye Order must complete the preliminary and basic educational programs, after which they receive the full precepts. After ten years of steady practice, they can take the Level 3 Monastic Examination which, if they pass, entitles them to accept disciples, as well as perform the diverse duties of monastic administration.

But monastic education does not stop there. The Jogye Order has a number of specialized programs related to sutras, Vinaya, commentaries, and Seon, as well as other programs to foster the development of dharma propagation, Buddhist culture, and art.

Training Level	Training Period	Precepts taken after training	Qualified Applicants	Training Facility
Preliminary Education	At least six months	Sramanera / Sramanerika (Novice Vows)	Any haengja (postulant) who has finished training at his or her home temple	Haengja Training Center
Basic Education	Four years	Bhikkhu / Bhikkhuni	Monastics who have received the novice vows.	monastic colleges at temples Joong-Ang Sangha University; Dongguk University's College of Buddhism; Basic Seon Training Center
Specialized Education	Five Years		Monastics who have received the full vows	monastic graduate schools



Course of Practice at Seon Center

A seonwon (Seon center) is a Jogye Order institution devoted to cultivating Ganhwa Seon (traditional Korean Seon, or hwadu meditation), considered one of the best forms of meditation practice. For a time, all enrolled monastics must sever contact with the outside world and concentrate solely on Seon practice. The Jogye Order operates 100 Seon Centers, including Taego Seonwon at Bongamsa Temple, which is a special Seon center established by the Order.

During the three-month summer and winter meditation retreats (called angeo), monastics confine themselves within the temple compound and concentrate on intensive meditation practice; the three-month summer retreat is called “ha-angeo” and the three-month winter retreat is called “dong-angeo.” Angeo is one of the most esteemed traditions of Korean Buddhism and the Jogye Order. Every year, about 2,000 practitioners participate in angeo twice a year. In between these retreats, monastics go on a traveling practice (*manhaeng*), which literally means “ten thousands actions.” These days, some seonwons leave their Seon centers open even during the manhaeng period.

At Seon centers, monastics arise at either 2 or 3 a.m. to the crack of a bamboo clapper and offer either three prostrations of homage or perform 108 prostrations (a standard Buddhist practice). Aside from mealtimes and communal work periods, they immerse themselves in Seon meditation for the rest of the day until 9 p.m. or 11 p.m., depending on the particular temple's regulations.

Seon centers operate three varying periods of Seon practice: “regular practice” lasts 8–10 hours a day; “intensive practice” lasts 12–14 hours a day; and “undaunted practice” can last over 18 hours a day. Other types of extreme practices still practiced today include intensive meditation practice without lying down for 3 months or longer (*jangjwa-burwa*) and *mumungwan* practice in which a practitioner volunteers to be locked in a practice cell for months or years in order to perform undaunted practice without ever going outside.



Ganhwa Seon of Korean Buddhism

In the name “Jogye Order,” the term “Jogye” is a transliteration of “Caoxi” where the Sixth Patriarch Huineng used to live. Huineng was a Seon monk who embodied the practice of Patriarchal Seon. Thanks to him, Patriarchal Seon came to influence East Asian Buddhism. As the name “Jogye Order” implies, Korean Buddhism still cherishes the tradition of Patriarchal Seon. It was in the 9th century when Patriarchal Seon was first introduced to Korea. The founder of the original Jogye Order was State Preceptor Doui, who received transmission of the dharma from the Chinese monk Xitang Zhizhang, after which he brought the Patriarchal Seon tradition to Korea. The Gusan Seonmun (Nine Mountain Seon Schools), established in the late Silla Dynasty (57 BCE – 935 CE), also inherited the Patriarchal Seon of Huineng.

In Patriarchal Seon, generations of Patriarchs were awakened to the foundation of their own inherent buddhahood, and transmitted this from mind to mind. The term “inherent buddhahood” means that one is inherently a buddha. In the process of awakening to this fact, words (both written and spoken) and intellectual reasoning have no meaning. All of us are inherently buddhas, but blinded by our own afflictions and delusions, we cannot find it. Afflictions and delusions are products of a mind that discriminates. It is this discriminating mind that obscures one’s ability to see truth. As one of the major offshoots of Patriarchal Seon, Ganhwa Seon

allows one to overcome the discriminating mind by focusing on a *hwadu*, after which one attains their inherent buddhahood. When one releases their afflictions and delusions through the practice of *hwadu* investigation, and restores their inherent mind to its original state, they live life as buddhas, free and happy.

In other words, a *hwadu* is a means to find one’s true nature as a buddha. To investigate a *hwadu* based on the tradition of Patriarchal Seon, and to find one’s true nature; this form of Seon practice is called Ganhwa Seon.

“Hwadu” means “true words” or “genuine words.” Because it consists of “true words,” one with high spiritual capacity can be awakened the moment they hear a *hwadu*, while others with less capacity can progress toward the realm of enlightenment through the process of desperately doubting and investigating a *hwadu*. The meaning of a *hwadu* cannot be fathomed with words and thought. Therefore, even the slightest application of thinking, reasoning, or judging can lead to more delusions. The word “ganhwa” in “Ganhwa Seon” refers to the process of desperately doubting one’s *hwadu*.

During the Goryeo era, State Preceptor Bojo Jinul advocated the simultaneous practice of meditation and wisdom at Suseonsa Temple (the forerunner of today’s Songgwangsa Temple), which resulted

in popularizing Seon practice. Jinul also advanced Korean Seon practice a great step forward based on his propagation of Ganhwa Seon practice. Later, in the era of Master Taego Bou, Ganhwa Seon practice was established as a major practice of Korean Seon.

Despite the severe repression of Buddhism during the Joseon era, Seon masters like Cheongheo Hyujeong and Buhyu Seonsu continued propagating the Ganhwa

Seon tradition. In the modern era, the Seon lineage was given a renewed boost by Masters Gyeongheo Seongu and Yongseong Jinjong. At present, Korea is widely recognized as the leading preserver and practicing nation of the Ganhwa Seon tradition which seeks enlightenment based on hwadu practice.







Temples

With the introduction of Buddhism in the Three Kingdoms Period, temples were established on the state level on a massive scale in capital cities as can be seen in the Jeongneungsa Temple Site of the Goguryeo Kingdom, the Mireuksa Temple Site of the Baekje Kingdom, and the Hwangnyongsa Temple Site of the Silla Kingdom. These temples underwent changes following the rise and fall of the states they belonged to. Because Korea is a mountainous country, many temples were naturally established in the mountains, which resulted in a few set layouts for mountain temples. Numerous wars and the Joseon government's suppression of Buddhism virtually wiped out most temples in cities and towns, leaving the majority of Korean temples in the mountains. In deciding on structural scale and layout, Korean temples put great importance on harmonizing with the surrounding mountain terrain. As a result, Korean temples exist in perfect harmony with nature, without appearing ostentatious, and mountain temples blend in well with the mountains on which they nestle.

Korean Temple Layout

Most Korean temples feature at least one main dharma hall which enshrines a main buddha and a pagoda or two in front of it; other structures are placed in accordance with the topography. At most temples, one has to pass through several gates to reach the main dharma hall, and each of these gates reflects a Buddhist teaching. The first gate at the entrance to a temple compound is called the One Pillar Gate (Ilju-mun). This gate has pillars aligned in one straight line, which symbolizes collecting one's scattered, unfocused mind into oneness; this is necessary for entering the "Pure Land" of a temple. After passing this first gate, at most temples one passes the following gates in this order: the Vajra Gate (Geumgang-mun) where vajra warriors protect the temple; the Gate of Heavenly Kings (Cheonwang-mun) which enshrines the four heavenly kings who guard the four cardinal directions to protect the Buddhadharma; the Gate of Non-Duality (Buri-mun) which symbolizes the non-duality of good and evil, birth and death, the secular world and the Pure Land; and lastly, the Gate of Liberation (Haetal-mun) which represents the freedom and/or enlightenment that can be achieved by following the teachings of the Buddha.

After passing through all of these gates, one arrives at the courtyard of the main dharma hall, which has a pagoda or two. Enshrining the remains of the Buddha or sutras, a pagoda symbolizes the Buddha and his teachings. Pagodas are usually located in the center of a temple, and in Korea, the tradition of establishing pagodas began with wooden pagodas, and later, stone pagodas were built. Unlike other countries, stone pagodas became the standard in Korea, and are considered a distinctive feature of Korean Buddhism.

In the courtyard where a pagoda (or pagodas) is established, diverse dharma halls might be found in each direction, and each hall is named after the buddha or bodhisattva enshrined within. The Hall of the Great Hero (Daeung-jeon) is dedicated to Shakyamuni, the historical Buddha, and functions as the central structure in a temple compound. The Hall of Great Tranquil Light (Daejeokgwang-jeon) enshrines Vairocana Buddha, and the Paradise Hall (Geungnak-jeon) is dedicated to Amitabha Buddha.



Major Temples of the Jogye Order

The Jogye Order has about 3,000 temples belonging to its 25 religious districts, along with two special districts supervising military chapels and overseas temples. Each district has a head temple that supervises branch temples and city centers under its jurisdiction.

With such a long history, Korean Buddhism is filled with innumerable stories about the origins of these temples, some of which border on the mystical. The five temples that have Buddha relic shrines that hold cremains of Shakyamuni Buddha, and the three temples sacred to Avalokiteshvara (Gwaneum), the Bodhisattva of Compassion, are among the most notable of these.

The Five Buddha Relic Shrines

The five Buddha relic shrines are located at: Sangwonsa Temple on Mt. Odaesan, Bongjeongam Hermitage on Mt. Seoraksan, Beopheungsa Temple on Mt. Sajasan, Jeongamsa Temple on Mt. Taebaeksan, and Tongdosa Temple on Mt. Yeongchuksan. They are called Buddha relic shrines because they enshrine the cremains of Shakyamuni Buddha, symbolizing that the Buddha always dwells there in the joy of nirvana. The Buddha's cremains represent the Dharma body (Dharmakaya) buddha. Therefore, these shrines are regarded as where the true body of the Buddha resides. The Buddha relic shrines do not enshrine buddha statues. As they enshrine relics of the Buddha to which one can pay respect, only altars are placed in these shrines.

1 The Buddha Relic Shrine at Sangwonsa Temple on Mt. Odaesan

San63, Dongsan-ri, Jinbu-myeon, Pyeongchang-gun, Gangwon Province

2 The Buddha Relic Shrine at Beopheungsa Temple on Mt. Sajasan

1352 Mureungbeopheung-ro, Mureungdowon-myeon, Yeongwol-gun, Gangwon Province

 www.bubheungsa.kr

3 The Buddha Relic Shrine at Jeongamsa Temple on Mt. Taebaeksan

214 Gohan-ri, Gohan-eup, Jeongseon-gun, Gangwon Province

4 The Buddha Relic Shrine at Tongdosa Temple on Mt. Yeongchuksan

108 Tongdosa-ro, Habuk-myeon, Yangsan-si, South Gyeongsang Province

 www.tongdosa.or.kr

5 The Buddha Relic Shrine at Bongjeongam Hermitage on Mt. Seoraksan

690 Yongdae2-ri, Buk-myeon, Inje-gun, Gangwon Province

 www.bongjeongam.or.kr

The Three Temples Sacred to Avalokiteshvara

The three temples dedicated to Avalokiteshvara Bodhisattva, who saves sentient beings from the ocean of suffering, are invariably located near the ocean. In India, Mt. Potalaka on the southern coast is the permanent residence of Avalokiteshvara Bodhisattva. In China, it is Chōon Cave on scenic Putuo Island in the East China Sea. In land-locked Tibet, the Kichu River is regarded as an ocean, and Lhasa, located in the Kichu River Basin, is considered to be Potalaka.

In Korea, the three holy sites dedicated to Avalokiteshvara are all located by the sea:

Hongyeonam Hermitage at Naksansa Temple on the east coast; Bomunsa Temple on the west coast; and Boriam Hermitage along the south coast.

1 Naksansa Temple

100 Naksansa-ro, Ganghyeon-myeon, Yangyang-gun, Gangwon Province

www.naksansa.or.kr

2 Bomunsa Temple

44, 828beon-gil, Samsannam-ro, Ganghwa-gun, Incheon

www.bomunsa.me

3 Boriam Hermitage

665 Boriam-ro, Sangju-myeon, Namhae-gun, South Gyeongsang Province

www.boriam.or.kr



The Three Jewel Temples

For centuries, Korea has had three sacred sites called the Three Jewel Temples, providing the foundation of Buddhist faith. Tongdosa Temple represents the Buddha, Haeinsa Temple represents the dharma/teachings, and Songgwangsa Temple represents the sangha/noble community.

Tongdosa Temple has a major Buddha relic shrine in Korea where Vinaya Master Jajang of the Silla era enshrined Buddha cremains. It is called the Buddha Jewel Temple in the sense that it enshrines

the true body of the Buddha. Haeinsa Temple is the Dharma Jewel Temple that preserves the Tripitaka Koreana (Korean Buddhist canon) woodblocks, and the repositories named Janggyeong Panjeon; the Tripitaka Koreana is registered on the Memory of the World List by UNESCO, and the repositories on the World Heritage List. Haeinsa is called the Dharma Jewel Temple as it enshrines the teachings of the Buddha. Songgwangsa Temple was designated the Sangha Jewel Temple for its outstanding history of monastic practice, which since the Goryeo era has produced sixteen state preceptors.

The Jogye Order has five comprehensive monastic training complexes (*chongnim*). A *chongnim* is a temple equipped with three institutions of learning: a *seonwon* (Seon center) which specializes in Seon practice for practitioners; a *gangwon* (monastic college) which teaches/studies sutras, and a *yurwon* (Vinaya institute) which specializes in Vinaya rules. At present, seven Korean temples have been

designated as *chongnim*: Haein Chongnim at Haeinsa Temple, Jogye Chongnim at Songgwangsa Temple, Yeongchuk Chongnim at Tongdosa Temple, Deoksung Chongnim at Sudeoksa Temple, Palgong Chongnim at Donghwasa Temple, Ssangye Chongnim at Ssanggyesa Temple, and Geumjeong Chongnim at Beomeosa Temple.

District Head Temples of the Jogye Order



- ① Jogyesa Temple
- ② Yongjusa Temple
- ③ Sinheungsa Temple
- ④ Woljeongsa Temple
- ⑤ Beopjusa Temple
- ⑥ Magoksa Temple
- ⑦ Sudeoksa Temple
- ⑧ Jikjisa Temple
- ⑨ Donghwasa Temple
- ⑩ Eunhaesa Temple
- ⑪ Bulguksa Temple
- ⑫ Haeinsa Temple
- ⑬ Ssanggyesa Temple
- ⑭ Beomeosa Temple
- ⑮ Tongdosa Temple
- ⑯ Gounsa Temple
- ⑰ Geumsansa Temple
- ⑱ Baekyangsa Temple
- ⑲ Hwaeomsa Temple
- ⑳ Seonamsa Temple
- ㉑ Songgwangsa Temple
- ㉒ Daeheungsa Temple
- ㉓ Gwaneumsa Temple
- ㉔ Seonunsa Temple
- ㉕ Bongseonsa Temple



1

Jogyesa Temple

As the general headquarters temple of the Jogye Order—a major order representing Korean Buddhism—Jogyesa Temple embodies the spirit of Mahayana bodhisattvas. It was established in 1910 during the Japanese occupation by monastics who longed for the autonomy of Korean Buddhism and the restoration of Korean independence. Reconstructed in 1938, the temple's Daeungjeon (Great Hero Hall) is the largest wooden structure in Korea, and has been designated a tangible cultural property by Seoul City. The temple compound is open 24 hours a day, and anyone, including Koreans and foreigners, can visit when they want. It is also home to diverse Buddhist ceremonies and events.

Established in 1910 CE 📍 55 Ujeongguk-ro, Jongno-gu, Seoul 🌐 www.jogyesa.kr



2

Yongjusa Temple

Yongjusa had been a renowned temple since it was established in 854, but it was burnt down during the Qing Invasion in 1636. Later, King Jeongjo, who led the Joseon renaissance, reestablished the temple to honor his father Prince Sado who met a tragic death. King Jeongjo named the temple Yongjusa (lit. Dragon Jewel Temple) after he dreamt of a dragon ascending to the sky holding a wish-fulfilling jewel in its mouth. The temple extolled the virtue of filial piety far and wide by operating the Filial Piety Education Center and Filial Piety Museum. A beautiful bell from the Goryeo Dynasty (National Treasure) has been on the temple grounds for more than 800 years.

Established in 854 CE 📍 136 Yongju-ro, Hwaseong-si, Gyeonggi Province 🌐 www.yongjusa.or.kr



3

Sinheungsa Temple

Sinheungsa is nestled on Mt. Seoraksan, one of the most renowned mountains in Korea. Mt. Seoraksan also symbolizes the snow-covered mountain where Shakyamuni Buddha practiced asceticism and attained enlightenment. The location of Sinheungsa Temple is said to be blessed by a sage who predicted it would never be harmed by "the three major disasters." It is also home to the world's largest bronze statue of a seated buddha, which expresses an aspiration for unification of the peninsula. By holding mountain temple concerts regularly, the temple seeks harmony between nature and Buddhist culture.

Established in 652 CE 📍 1137 Seoraksan-ro, Sokcho-si, Gangwon Province 🌐 www.sinhungsa.kr



4

Woljeongsa Temple

Korea's Mt. Odaesan is a holy site considered to be home to 50,000 bodhisattvas. Founded by Vinaya Master Jajang, the temple is renowned to this day for a number of virtuous teachers, including Hanam and Tanheo of recent history. The strikingly artistic and beautiful Octagonal Nine-Story Stone Pagoda (National Treasure) and the Seated Stone Bodhisattva (Treasure) facing the pagoda are both more than 1,000 years old. The temple is also well-known for its surrounding forest of evergreen fir trees.

Established in 643 CE 📍 374-8, Odaesan-ro, Jinbu-myeon, Pyeongchang-gun, Gangwon Province 🌐 www.woljungsa.org



5

Beopjusa Temple

This temple, whose name means “place where the Buddha's teachings reside,” is a major temple nestled in the foothills of Mt. Songnisan (lit. “mountain removed from the secular world”). The temple preserves Korea's only remaining five-story wooden pagoda hall named Palsangjeon (National Treasure), as well as a number of other important national and cultural treasures. Consequently, the temple is regarded as a living museum. As a major center of Maitreya Buddha worship, the temple is home to a towering bronze statue of Maitreya Buddha which was established with the support of a number of citizens.



Established in 553 CE 📍 405 Beopjusa-ro, Songnisan-myeon, Boeun-gun, North Chungcheong Province 🌐 www.beobjusa.org



6

Magoksa Temple

Established by Vinaya Master Jajang, Magoksa Temple is a major temple in South Chungcheong Province. Since its reconstruction by State Preceptor Bojo, the temple has played a major role in transmission of the dharma. The calligraphy on the name plaque of Yeongsanjeon (Vulture Peak Hall) was rendered by Joseon's King Sejo. The site is also mentioned in historical texts—including *Jeonggamnok* (*The Prophetic Writings of Jeong*) and *Taengniji* (*Guide for Choosing Desirable Settlement-sites*)—as a place of refuge from social upheavals, attributed largely to the outstanding geomantic features of its mountains and flowing waters.



Established in 640 CE 📍 966 Magoksa-ro, Sagok-myeon, Gongju-si, South Chungcheong Province 🌐 www.magoksa.or.kr



7

Sudeoksa Temple

Renowned as a sanctuary for the cultivation of learning and virtues, Sudeoksa Temple has been home to many Seon masters. Modern giants from the temple include Seon masters Gyeongheo and Mangong. In 1984, the temple was promoted to the status of a comprehensive monastic training complex (chongnim). The main dharma hall at the temple was built in 1308 CE and is one of Korea's oldest existing structures (National Treasure). The temple and its branch temples have contributed more than 600 Buddhist cultural treasures dating all the way back to the Baekje Kingdom. Many are on display in the temple's Geunyeok Sacred Treasure Museum.

Established in 384 CE

🏠 79 Sudeoksa-an-gil, Deoksan-myeon, Yesan-gun, South Chungcheong Province 🌐 www.sudeoksa.com



8

Jikjisa Temple

Jikjisa Temple is named after the Seon Buddhist axiom "jikji," meaning "By directly pointing to one's mind, and seeing into one's own true nature, one becomes a buddha." The temple fell into obscurity due to the repression of Buddhism during the Joseon period and the Japanese occupation. However, Venerable Nogwon undertook a campaign to revive it in 1960 that eventually resulted in the reconstruction of more than 60 buildings. Home to the Jogye Order's largest training and retreat facilities, the temple is now considered the hub of monastic education, including postulant training.

Established in 418 CE 🏠 95 Jikjisa-gil, Daehang-myeon, Gimcheon-si, North Gyeongsang Province 🌐 www.jikjisa.or.kr



9

Donghwasa Temple

Legend has it that while Donghwasa Temple was being rebuilt during winter, the foxglove trees blossomed, hence the name, "temple where the foxglove flowers blossom." The temple features a huge Healing Buddha statue dedicated to the unification of North and South Korea. It is also renowned for its transmission of religious traditions and its annual Temple Anniversary Festival. The temple conducts regular ceremonies on nearby Mt. Palgongsan to console the spirits of those killed during the Korean War.

 Palgong Chongnim

Established in 493 CE 🏠 1 Donghwasa-1-gil, Dong-gu, Daegu City 🌐 www.donghwasa.net



10

Eunhaesa Temple

Having enshrined Amitabha Buddha as the temple's main object of worship, Eunhaesa is known as the major temple for Amitabha worship among the district head temples. The name "Eunhaesa (lit. Silver Ocean Temple)" is derived from the impression it gives of a silvery sparkling ocean in the Pure Land where numerous buddhas, bodhisattvas, and arhats stand in row upon row. The temple also operates a monastic graduate school.

Established in 809 CE

🏠 951 Cheongtong-ro, Cheongtong-myeon, Yeongcheon-si, North Gyeongsang Province 🌐 www.eunhae-sa.org



11

Bulguksa Temple

A UNESCO-designated World Heritage Site, Bulguksa Temple possesses a trove of cultural treasures, including Seokgatap and Dabotap Pagodas, which draw millions of local and foreign tourists each year. The temple is also a major training site, with numerous monks continuing their education and practice in its monastic college and Seon center.



Established in 528 CE 🏠 385 Bulguk-ro, Gyeongju-si, North Gyeongsang Province 🌐 www.bulguksa.or.kr



12

Haeinsa Temple

Haeinsa Temple is the Dharma Jewel Temple which enshrines the Tripitaka Koreana woodblocks and the repositories for these woodblocks (named Jangyeong Panjeon), which are registered on the Memory of the World and World Heritage respectively. As one of the 10 major Hwaeom (Avatamsaka) temples during the Silla era, it is a powerhouse of Korean Buddhism which was home to many outstanding Seon masters, including Yongseong, Goam, Jaun, Seongcheol, Ilta and Hyeam.



Established in 802 CE

🏠 122 Haeinsa-gil, Gaya-myeon, Hapcheon-gun, South Gyeongsang Province 🌐 www.haeinsa.or.kr





13

Ssanggyesa Temple

Upon returning from his studies in China, Silla's State Preceptor Jingam brought tea tree seeds. He planted them around Mt. Jirisan, and reestablished a temple there, which is still home to large tea groves. In addition, he performed *beompae* (traditional musical verses in praise of the Buddha) for the first time here at Ssanggyesa. Next to the main dharma hall at Ssanggyesa Temple is a stele dedicated to State Preceptor Jingam (National Treasure), of which the text and calligraphy were rendered by Choe Chi-won. Both the long path to the temple, which is lined with cherry blossom trees, and nearby Buril Water Falls are famous. At nearby Chilbalsa Temple many Seon monks diligently practice Seon in its Aja-bang Seon Hall.

 Ssanggye Chongnim

Established in 723 CE

 59 Ssanggyesa-gil, Hwagae-myeon, Hadong-gun, South Gyeongsang Province  www.ssanggesa.net





14

Beomeosa Temple

Along with Haeinsa and Tongdosa, Beomeosa Temple is one of three major temples in southeastern Korea. It is home to a large number of cultural properties, including the main dharma hall (Treasure), a three-story stone pagoda (Treasure), a stone lantern, banner poles, and its One Pillar Gate. It has produced several eminent monks, from Ven. Uisang to the modern era's Ven. Dongsan. There are a number of Seon centers on the mountain where Beomeosa is located, including Geumeo Seon Center.

 Geumjeong Chongnim

Established in 678 CE  250 Beomeosa-ro, Geumjeong-gu, Busan  www.beomeo.kr



15

Tongdosa Temple



Having one of Korea's five major Buddha relic shrines, Tongdosa Temple is regarded as the Buddha Jewel Temple which enshrines the Buddha's remains and golden robe, both of which were brought by Vinaya Master Jajang from Tang China. The name Tongdosa originated from the fact that Mt. Yeongchuksan (lit. Vulture Peak), the mountain it sits on, had features similar to Vulture Peak where the Buddha gave his teaching. The name "Tongdo" also implies that anyone who wants to be a monastic must pass this ordination platform at Tongdosa, and that the temple intends to save all beings by uniting all truths. Tongdosa was the resident temple of Ven. Gyeongbong. There are more than twenty hermitages scattered around the temple. Tongdosa's Sacred Treasure Museum is dedicated to preserving Buddhist cultural properties.

 Yeongchuk Chongnim

 Buddha Jewel Temple

 UNESCO World Heritage

Established in 643 CE

 108 Tongdosa-ro, Habuk-myeon, Yangsan-gun, South Gyeongsang Province  www.tongdosa.or.kr



16

Gounsa Temple

It is a temple established by Ven. Uisang, founder of the Hwaeom Order. The 500m-long path to the temple is densely populated by pine trees. Because Choe Chi-won (pen name "Goun") used to reside here, the original name Gounsa (lit. Temple of High Clouds) was changed to Gounsa (lit. Temple of Solitary Clouds); same pronunciation in Korean but different Chinese characters.

Established in 681 CE 🏠 415 Gounsa-gil, Danchon-myeon, Uiseong-gun, North Gyeongsang Province 🌐 www.gounsa.net



17

Geumsansa Temple

Geumsansa Temple is known as being the place of confinement for Gyeonhweon, founder of the Later Baekje Kingdom, who later surrendered to Wang Geon, founder of the Goryeo Dynasty. Later, Wang Geon advocated faith in Maitreya and spread it among the common people. The temple is the primary sanctuary for devotees of Maitreya, and is home to Maitreya Hall (National Treasure), Korea's tallest wooden structure. In the spring, the path to this temple is lined with cherry blossoms. A number of local festivals are held here each year, including the Moak Festival, Sunset Festival, and Temple Anniversary Festival.

Established in 599 CE 🏠 1 Moak-15-gil, Geumsan-myeon, Gimje-gun, North Jeolla Province 🌐 www.geumsansa.org



18

Baekyangsa Temple

This ancient Baekje temple is where Seon Master Manam entered monkhood and passed into nirvana. He was renowned for cultivating numerous Seon students. It was here that Spiritual Patriarch Seo-ong taught his philosophy of "true human." As an extension of this philosophy, the temple operates the Mucha Seon Assembly (Great Equal Seon Assembly) and the True Human Practice Institute.

Established in 632 CE 🏠 1239 Baegyang-ro, Bukha-myeon, Jangseong-gun, South Jeolla Province 🌐 www.baekyangsa.com



19

Hwaeomsa Temple

As the national hub of Hwaom (Avatamsaka) thinking, Hwaeomsa Temple has long been the center of much national and royal attention. Many famous monks have resided here, and the temple has long served as the leading temple of Hwaom philosophy. The temple's stone lantern (National Treasure), renowned as the largest in Korea and for its exquisite stonework, and the Three-Story Four-Lion Pagoda attest to the history of the Unified Silla Dynasty when Buddhism prospered. Gakhwangjeon Hall (National Treasure) preserves the architectural style of the mid-Joseon era, and the Large Scroll Painting of the Vulture Peak Assembly (11.95x7.76m) radiates the magnificence of Hwaeomsa Temple during the Joseon era.

Established in 544 CE 🏠 539 Hwaeomsa-ro, Masan-myeon, Gurye-gun, South Jeolla Province 🌐 www.hwaeomsa.or.kr



20

Seonamsa Temple

The name Seonamsa originated from a flat rock west of the temple where Daoist hermits were said to play the game of *baduk* (Jap. Go). The Seonam Plum Tree (Natural Monument) which blossoms every spring is well known, and Seungseongyo Bridge (Treasure) located near the approach road to the temple is also renowned as a beautiful cultural property. At present, Seonamsa is designated Historical Site No. 507, and the area around Songgwangsa and Seonamsa on Mt. Jogyesan is designated Scenic Spot No. 65.



Established in 527 CE 🏠 450 Seonamsa-gil, Seungju-eup, Suncheon-si, South Jeolla Province 🌐 www.seonamsa.net



21

Songgwangsa Temple

Songgwangsa Temple is the Sangha Jewel Temple and has produced 16 state preceptors. The Hall of State Preceptors (National Treasure) is one of the few remaining structures of the early Joseon era. This is a structure that indicates its stature as the Sangha Jewel Temple. The temple is well known to have been the home of eminent monks of the modern era, such as Masters Hyobong and Gusan. One of its hermitages (Buriram) is where Ven. Beopjeong used to live, advocating a simple life of voluntary poverty.



Established during the late Silla era by Seon Master Hyejin
🏠 100 Songgwangsa-an-gil, Songgwang-myeon, Suncheon-si, South Jeolla Province 🌐 www.songgwangsa.org



22

Daeheungsa Temple

Located in the foothills of Mt. Duryunsan, Daeheungsa Temple is known for its beautiful 4km-long forest trail. It includes Pyochungsa Shrine which houses some of the belongings of the great Seon Master Seosan who helped defend the nation during the Japanese invasions between 1592 and 1598. This temple has been home to many notable monks, including 13 great lineage masters and 13 great lecturers. It continues the renowned tea tradition of Seon Master Choui, and offers highly active weekend retreat programs for the general public.



Established in 426 CE 📍 400 Daeheungsa-gil, Samsan-myeon, Haenam-gun, South Jeolla Province 🌐 www.daeheungsa.co.kr



23

Gwaneumsa Temple

Located on the graceful slopes of Jeju's Mt. Hallasan, Gwaneumsa Temple is the central temple for Jeju Island, where it has served as both the birthplace and center of Jeju Buddhism. A nun named Ambong Ryeogwan reconstructed the temple on its present site in the early 1900s and led a major revival of Buddhism here. This temple is in the process of being sanctified as a sacred site for Korean reunification and world peace. It is active in a number of Buddhist programs around the island.

Established in 1905 CE 📍 660 Sallokbuk-ro, Jeju-si, Jeju Island 🌐 www.jejugwanumsa.or.kr



24

Seonunsa Temple

Seonunsa Temple is surrounded by spectacular scenery, including a forest of camellias (Natural Monument). A number of important national treasures can be found here. The temple is known for its huge wooden main dharma hall built in the early 16th century following the Japanese invasions, and for its large clay buddha triad. A renowned Buddhist lecturer named Park Han-yeong used to reside here. The forest trail to Dosoram Hermitage features a 13-meter high rock-carved Maitreya Buddha which embodies the earnest prayers of those commoners who were involved in the Donghak Movement.

Established in 577 CE 📍 250 Seonunsa-ro, Asan-myeon, Gochang-gun, North Jeolla Province 🌐 www.seonunsa.org



25

Bongseonsa Temple

Bongseonsa Temple is located near the famous Gwangneung forest resort area near Seoul. Since the Joseon era, this temple has served as headquarters for the Buddhist Doctrinal School in Korea. Having inherited the vows of great lecturers like Unheo and Weorun, the temple has made great efforts in sutra translation and cultivating scholar monks. The temple is also prominently active in teaching young men doing their mandatory military service. Bongseonsa Temple houses a large bell—the oldest bell in use in Korea—and it is also home to a large outdoor Buddhist painting commissioned by the royal family during the Joseon era.

Established in 1469 CE 📍 32 Bongseonsa-gil, Jinjeop-eup, Namyangju-gun, Gyeonggi Province 🌐 www.bongsunsa.net



Special District for the Armed Forces headquartered at Wongwangsa Temple

The Special District for the Armed Forces was established to cultivate Buddhists in the military who will lead the future of Korean Buddhism. Its slogan, "We are the future of Korean Buddhism" reflects well this aim. Some of the projects involving dharma propagation within the armed forces are: enhancing the education, management, organization and welfare of devotees; constructing and operating temples for the military; training dharma instructors; organizing support groups; and the systematization, specialization and stimulation of Buddha's teachings within the armed forces.

Established in 1968 by 5 military chaplain monks 📍 1 Yongsan-3-dong, Yongsan-gu, Seoul 🌐 www.gunindra.com



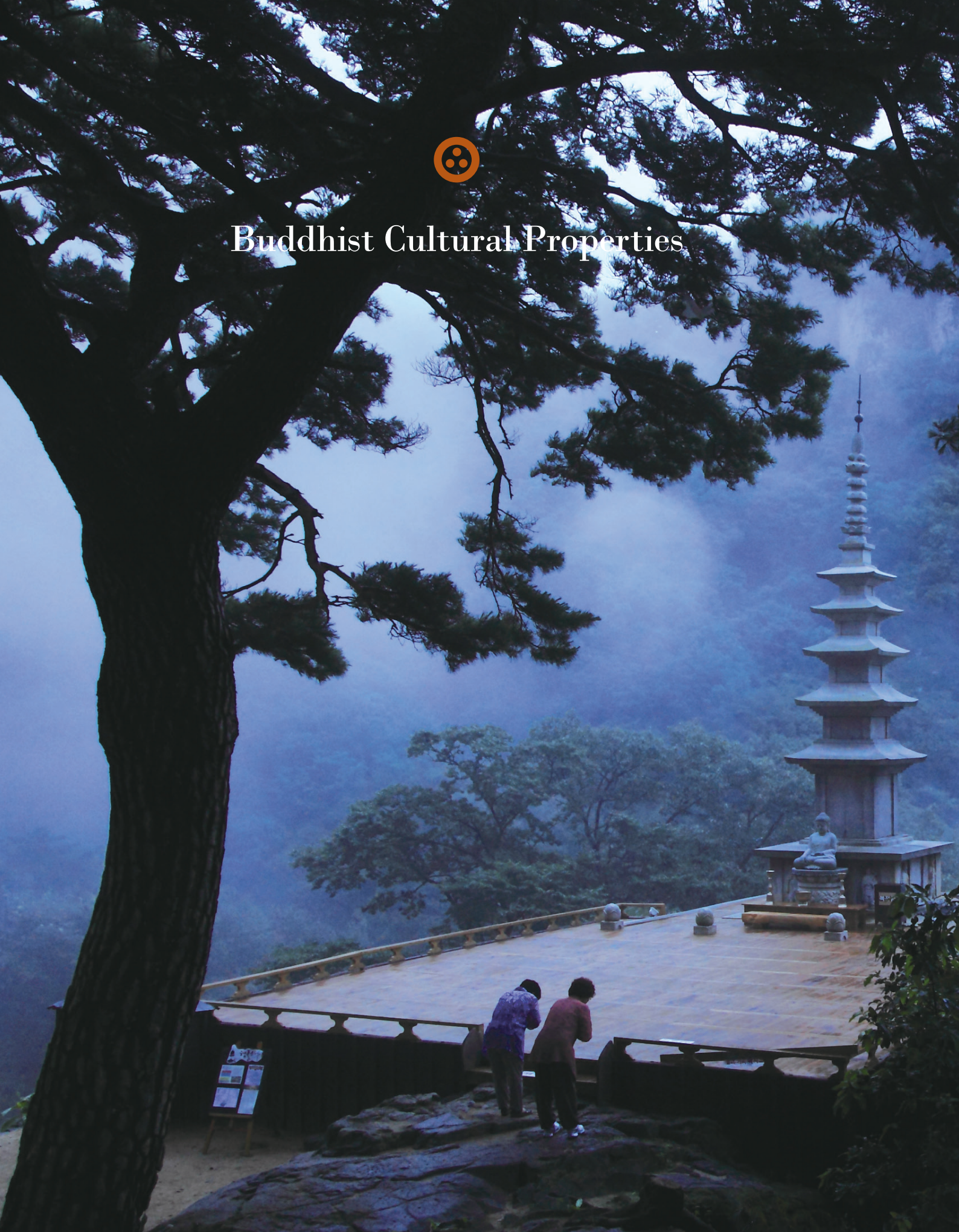
Special Overseas District


The Jogye Order enacted and promulgated the Special Overseas District Act in 2011, and established its first overseas district—the East American Special Overseas District—at the Bulkwang Zen Center in New York. Later, in June 2021, it opened a secretariat in the Jeonbeop Hoegwan Building, and concentrated on their work in earnest. The Special Overseas District gives or revokes permission and the registration of overseas temples and city centers; it also supports overseas dharma propagation and promotion, and recommends abbots for temples under its jurisdiction. In terms of its organization, there is a Special Overseas District Head, and under him are: the East American Overseas Special Branch and Midwest American Overseas Special Branch in America; and the Jeongbeopsa Liaison Office in Australia which manages temples located in Oceania.

Established in 2011 📍 7th Fl. Jeonbeop Hoegwan Bld. 67 Ujeongguk-ro, Jongno-gu, Seoul



Buddhist Cultural Properties





Throughout Korean Buddhism's long 1,700 years of history, it has ebbed and flowed along with the Korean people. Beginning from the introduction of Buddhism during the Three Kingdoms Period (37 BCE – 660 CE), and through the Unified Silla (660–935), Goryeo (918–1392), and Joseon (1392–1910) eras, the strong faith and artistic spirit of the common people created brilliant and sacred works of art, which today are a part of Korea's cultural heritage. Korean Buddhist culture has unique characteristics distinct from those of China and Japan, all three of which belong to the same Mahayana Buddhist cultural sphere. Korean Buddhist culture attempts to harmonize with nature rather than apply artificial techniques that conflict with nature. The natural layout of Buddhist structures that adapt to the surrounding terrain, and a natural sense of aesthetics can be considered the most distinctive aspects of Korean Buddhist culture.

History of Korean Buddhist Art

Buddhist art was the first artistic revolution to happen in Korea, and it held an important place in shaping the foundation of Korean art. Although Buddhism was introduced from outside Korea, as Korean Buddhism developed in its own distinctive way, its aesthetic character also evolved into its own distinctive character.

During the Three Kingdoms Period, each of the three kingdoms developed its own unique and diverse forms of art. After the unification of the three kingdoms, Unified Silla saw the glory days of Korean Buddhist art. With Buddhism firmly ensconced as the state religion, Buddhist art evolved in newer and more diverse ways centered on Buddhist philosophy. And with the introduction of Seon Buddhism, Buddhist sculpture in the Goryeo era exceeded the standards of previous eras.

However, with the founding of the Joseon Dynasty, a radical change ensued. In keeping with the new state policy of suppressing Buddhism, Buddhism's influence weakened, and Buddhist art also suffered greatly. All Buddhist artistic endeavors, including architecture, went into decline, and a series of invasions by

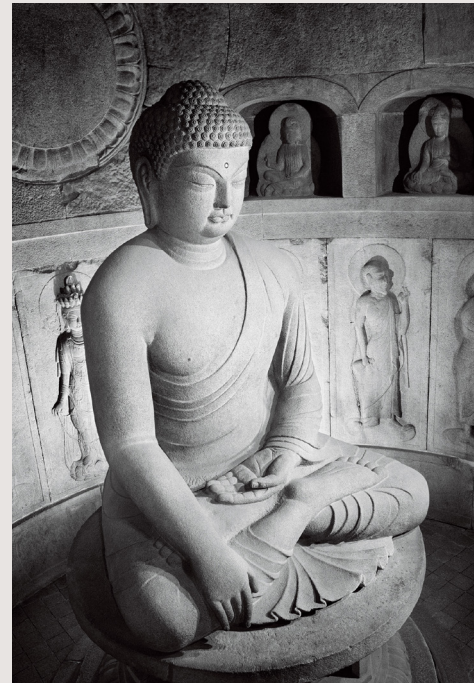
both Japanese and Qing Chinese forces during the 16th and 17th centuries saw vast numbers of statues, sculptures, and architectural structures destroyed, leaving centuries of Korea's cultural traditions in ruin. In spite of this near constant onslaught, Buddhism survived and often played an important role in overcoming calamities and helping the nation heal from the wounds of war. Thanks to this spiritual and healing power of Buddhism, massive Buddhist projects were undertaken even during the period Buddhism was being suppressed. Buddhist culture and art from the Joseon era has endured to this day, forming an important pillar of the Korean people's spiritual realm.

Sacred Treasures and Cultural Properties

The Jogye Order takes great trouble to protect and preserve the cultural properties registered on the World Heritage List. These include Bulguksa Temple, Seokguram Grotto, and Haeinsa's Repositories of the Tripitaka Koreana woodblocks named Jangyeong Panjeon; and the seven mountain temples collectively registered as Sansa (Tongdosa, Buseoksa, Bongjeongsa, Beopjusa, Magoksa, Seonamsa, and Daeheungsa).

The Order also preserves a vast number of nationally and locally-designated treasures and cultural properties, which form not only the backbone of Korean culture but also the spirit of Buddha's teachings as expressed by previous generations. In other words, these cultural properties hold significance as religious sacred treasures to which Buddhists pay their respects in daily life. Therefore, they have not only value as

cultural heritage but religious significance. In order to protect them, the Jogye Order operates sacred treasure museums at over 40 individual temples too. Today more than half of the national and general treasures designated by the government are Buddhist cultural properties, and temples of the Jogye Order are dedicated to preserving these properties as objects of worship.



UNESCO World Heritage

World Heritage Sites Related to Korean Buddhism

Bulguksa Temple and Seokguram Grotto

Bulguksa Temple is the head temple of the 11th religious district of the Jogye Order. Its construction began in 751 based on the vows of Kim Dae-seong, and it was completed in 774, in the same period as Seokguram Grotto. Silla's minister Kim Dae-seong is said to have established Seokguram to honor his parents from a previous life, and Bulguksa to honor his parents in his present life.

Bulguksa is a physical representation of the Silla era's concept of the Pure Land, an ideal world located on "the other shore" of this world. It embodies three concepts: the "Lotus Sphere of the Buddha" based on the *Lotus Sutra*; the Pure Land of Amitabha Buddha based on the *Sutra of Immeasurable Life*; and the Lotus Treasury based on the *Flower Garland Sutra*. Bulguksa Temple was registered on the World Heritage List in December 1995 along with Seokguram Grotto.

Located on the midriff of Mt. Tohamsan in Gyeongju, Seokguram Grotto is a manmade cave rotunda constructed of precisely laid slabs of granite. Recognized as a structure that comprehensively embodies architectural elements with religious and artistic values, it was registered on the World Heritage List in December 1995 as Korea's first UNESCO heritage site along with Bulguksa Temple.

Volume 5 of *Samguk yusa (Legends and History of the Korea's Three Kingdoms)*, compiled by Ven. Iryeon (1206–1289), provides the earliest historical record related to Seokguram Grotto, whose construction began in 751 by Silla's then minister named Kim Dae-seong; it was completed in 774.

In terms of structure, Seokguram consists of a rectangular antechamber, a main rotunda, and a corridor that functions as passageway between them. Between the entrance and the main chamber where the main buddha is enshrined,

the walls are inscribed with 40 realistic bas reliefs. Both walls of the antechamber—which one sees upon first entering the grotto—are each carved with four figures (total of eight) who represent the eight protectors of the Buddhadharma, and each of both walls leading to the main chamber is neatly inscribed with 2 vajra warriors in an orderly fashion. Both walls of the corridor are each decorated with 2 heavenly kings and 2 stone pillars. When one enters the main chamber, one sees the main buddha statue seated cross-legged on a round lotus pedestal in the center, with his hands making the Earth-Touching

mudra. The main buddha is encircled by the Eleven-Faced Avalokiteshvara, 7 carvings of Brahma and Indra, and 10 major disciples, all intricately and elaborately carved. Although Seokguram Grotto was significantly damaged and destroyed by poorly-planned restorative work done by the Japanese occupation government, it still maintains its original form from the 8th century when it was first established. That is why its embodiment of Buddhist culture's outstanding aesthetics and value is recognized all over the world.



Gyeongju Historic Areas

Attesting that Gyeongju is the ancient capital of Silla with 1,000 years of history and culture, the Gyeongju Historic Areas contain a variety of historic sites and relics. Recognized as places that give visitors a glimpse into Silla's history and culture based on its diverse heritage, the areas were registered on the UNESCO World Heritage List in November 2000. It is home to 52 cultural properties designated by the Korean government.

Within the Gyeongju Historic Areas are concentrated outstanding sites and artifacts related to Buddhism and the lifestyle of the Silla people. Based on the characteristics of the sites and artifacts, there are five distinct areas. The Mt. Namsan Belt includes diverse Buddhist artworks; the Wolseong Belt includes the ruins of

Wolseong Palace, the Gyerim Woodland, Anapji Pond, and the Cheomseongdae Observatory; the Tumuli Park Belt has three groups of Royal Tombs; the Hwangnyongsa Belt has Bunhwangsa Stone Pagoda and the ruins of Hwangnyongsa Temple; and the Sanseong Fortress Belt consists of defensive fortifications along the east coast and other strategic points, which include the Myeonghwal Mountain Fortress which was the capital's primary defense facility.

As can be seen, the Gyeongju Historic Areas are a historical and cultural sphere which has preserved Silla's Buddhism, life and culture for 1,000 years. It truly represents the heritage of Silla culture.





Haeinsa Temple's Repositories of the Tripitaka Koreana

Haeinsa is the head temple of the 12th religious district of the Jogye Order, and the Dharma Jewel Temple among Korea's Three Jewel Temples. Janggyeong Panjeon is the collective name for the repositories of the Tripitaka Koreana (Korean Buddhist Canon named Goryeo Daejanggyeong, and a Memory of the World). The Tripitaka Koreana consists of 81,258 woodblocks that were carved in the 13th century. Janggyeong Panjeon was registered on the World Heritage List in 1995 based on the recognition that it is the world's only structure from the 15th century built to preserve Buddhist canon printing woodblocks.

Janggyeong Panjeon consists of 4 buildings placed in a rectangular layout: Sudarajang-jeon and Beopbo-jeon, both 15 bays wide and 2 bays deep; and Dongsaganpan-jeon and Seosaganpan-jeon, both 2 bays wide and 2 bays deep. These buildings have wooden windows devoid of any decor. Different sized windows are placed on each bay to maximize ventilation and air flow.

In particular, windows on the lower back walls are smaller than those on the front walls to minimize the effects of moisture rising from the earthen floor. The floor is composed of soil with excellent drainage quality, which also has layers of charcoal, salt and lime. The walls are made from soil, a natural material that allows for the natural control of temperature and humidity. As can be seen, builders of the Janggyeong Panjeon took full advantage of the surrounding natural environment to properly preserve the printing woodblocks. The 4 buildings were planned based on scientific principles in terms of architectural style, including the layout and structure of the buildings, the direction the windows faced, and the arrangement of the woodblocks; all of these for the purpose of maintaining constant optimal levels of temperature and humidity.

Sansa, Buddhist Mountain Monasteries in Korea

Sansa, Buddhist Mountain Monasteries in Korea (hereafter “Sansa”) is the collective name for 7 Korean mountain temples: Tongdosa, Buseoksa, Bongjeongsa, Beopjusa, Magoksa, Seonamsa, and Daeheungsa. These temples reflect diverse Buddhist sects of the 7th–9th centuries when they were established. They are comprehensive monasteries where practice, faith, and the lifestyles of both monastics and lay Buddhists continue uninterrupted. In recognition of these facts, they were registered on the World Heritage List in June 2018.

The 7 temples have preserved numerous structures, artifacts, and texts based on long history and continuity as Buddhist mountain monasteries since their establishment. Mountain temples commonly blend their temple compounds with the surrounding mountains as an open space without any demarcating barriers, creating harmony with the natural terrain. These mountain temples have one or more courtyards, and square courtyards are often bordered by pavilions, a lecture hall, and a dormitory on each side. This spatial layout reflects not only the self-reliant character of the monastic community, but also the tradition of temple operation and management, monastic education, Seon practice, and learning of tenets.

“Sansa, Buddhist Mountain Monasteries in Korea” is a living heritage embodying the transformation of Korean Buddhism over its long history. These monasteries have preserved without interruption the long and continued spiritual practice of Korean Buddhism.

1 Tongdosa Temple

108 Tongdosa-ro, Habuk-myeon, Yangsan-si, South Gyeongsang Province

🌐 www.tongdosa.or.kr

2 Buseoksa Temple

345 Buseoksa-ro, Buseok-myeon, Yeongju-si, North Gyeongsang Province

🌐 www.pusoksa.org

3 Bongjeongsa Temple

222 Bongjeongsa-gil, Seohu-myeon, Andong-si, North Gyeongsang Province

🌐 www.bongjeongsa.org

4 Beopjusa Temple

405 Beopjusa-ro, Songnisan-myeon, Boeun-gun, North Chungcheong Province

🌐 www.beobjusa.org

5 Magoksa Temple

966 Magoksa-ro, Sagok-myeon, Gongju-si, South Chungcheong Province

🌐 www.magoksa.or.kr

6 Seonamsa Temple

450 Seonamsa-gil, Seungju-eup, Suncheon-si, South Jeolla Province

🌐 www.seonamsa.net

7 Daeheungsa Temple

400 Daeheungsa-gil, Samsan-myeon, Haenam-gun, South Jeolla Province

🌐 www.daeheungsa.co.kr



Memory of the World Related to Korean Buddhism

Printing Woodblocks for the Tripitaka Koreana and Miscellaneous Buddhist Scriptures

Haeinsa preserves the printing woodblocks for the Tripitaka Koreana (Goryeo Daejanggyeong; 81,258 woodblocks) and miscellaneous scriptures (5,987 blocks), both of which were crafted and inscribed over an extended period of time. The First Tripitaka Koreana (Chojo daejanggyeong) was reduced to ash in 1232 during the Mongol invasion. The extant Tripitaka Koreana was produced between 1232 and 1251 by inscribing texts on 81,258 wooden blocks for printing, providing a valuable resource preserved in perfect condition and well organized. Woodblocks to print miscellaneous scriptures were produced independently by Haeinsa Temple to complement the Tripitaka Koreana. These two categories of woodblocks represent the top printing and publishing technologies of their times. Recognized for their cultural value, they were registered on the UNESCO Memory of the World.

These woodblocks for the Tripitaka Koreana were crafted based on collections of Buddhist scriptures, precepts, commentaries, and tenets in Indian and central Asian languages, which were then available in East Asia. The Tripitaka Koreana contains Chinese translations of these texts, as well as some texts compiled in China. When the Tripitaka Koreana was inscribed, Ven. Sugi—head of the production project—and his associates performed a thorough comparison of all the Buddhist canon that existed then. These included: the First Tripitaka Koreana from the Goryeo Dynasty, the Kaibao Tripitaka of China's Northern Song Dynasty, and the Khitan Tripitaka of northeast China's Liao Dynasty. He then corrected errors and filled in omitted Chinese characters to produce a perfect version of Buddhist teachings.



The woodblocks were prepared with careful attention by first soaking them in sea water for 3 years, and then boiling them in brine. They were then dried and coated with several layers of natural lacquer before the text was inscribed. As

can be seen, these printing woodblocks not only exerted a great influence on the cultural level of East Asia due to their massive volume and precise content; they also raised the cultural stature of the Goryeo Dynasty.

Jikji Vol. 2

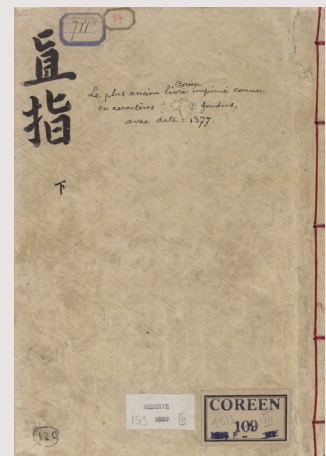
Published in 1377, *Jikji* is an abbreviation of *Jikji simche yojeol* (*Essential Passages on Directly Pointing to the Nature of Mind*). This is the oldest extant book in the world printed from movable metal type. Volume 1 has not been found, and only Volume 2 is extant consisting of 38 chapters.

Jikji was compiled by Ven. Baegun Gyeonghan (1299–1374) to teach Buddhadharma to his students. He first consulted numerous teachings of the Buddha and patriarchs, including verses, poems, songs, books, hymns in praise of the Buddha, dharma talks, and recorded question and answer sessions. He then extracted the content deemed important to realizing the essence of Seon Buddhism and published it in two volumes. After Ven. Baegun Gyeonghan entered nirvana, his two disciples named Seokchan (d.u.) and Daljam (d.u.) published a first edition with movable metal type in 1377 at Heungdeoksa Temple in Cheongju. Later, Collin de Plancy, a French diplomat stationed in Korea in the late 1800s, took Volume 2 out of Korea; it is now owned by Bibliothèque Nationale, Paris.

Predating the Gutenberg Bible by 78 years, *Jikji* (vol. 2) is the oldest extant book in the world

printed by movable metal type. Recognized for its great influence on the archival culture of humanity, *Jikji* was registered as a Memory of the World in 2001.

In 2005, the Jogye Order translated the original Chinese text of *Jikji* into Korean and English, and published them; they were then exhibited at the Frankfurt Book Fair. In 2021, the Order made extensive revisions to these editions and published 2nd editions. In 2022, the Order also published a French translation of *Jikji*. In this way the Jogye Order promotes to the world the value of the oldest extant movable metal type and propagates the philosophy of Seon Buddhism embodied in *Jikji*.



Intangible Cultural Heritage Related to Korean Buddhism

Yeondeunghoe, Lantern Lighting Festival in the Republic of Korea

Yeondeunghoe is a festival to mark Buddha's Birthday which falls on the eighth day of the fourth lunar month in Korea. It is celebrated by lighting lanterns of diverse shapes, sizes, and colors. Yeondeunghoe also includes annual parades held all across Korea. It not only provides a chance for members of Korean society to come in contact with diverse aspects of Buddhist culture, but is also a cultural heritage that embodies creativity and the cultural diversity of humanity. In recognition of these facts, Yeondeunghoe was registered on the Representative List of Intangible Cultural Heritage of Humanity in 2020. Based on historical texts which record similar festivals—"Gandeung" in the Silla era, "Yeondeunghoe" in the Goryeo era, "Hogi Nori" and "Gwandeung Nori" in the Joseon era,—today's Yeondeunghoe Festival tries to follow tradition, but has adapted to modern culture, making the festival a living culture.

The Yeondeunghoe Festival begins with a ceremony to "bathe the baby buddha" to honor the birth of the Buddha. This is followed by a lantern parade and finale. Participants come with diverse and colorful lanterns, usually handcrafted themselves, and walk with other participants in the parade. To light a lantern symbolizes shining the light of wisdom on individuals, communities, and all of society. As can be seen, Yeondeunghoe is a cultural event which has been passed on since Buddhism was first introduced to Korea. It is also a living heritage which performs the important function of allowing us to share joy together by temporarily dismantling the social barriers of nationality, race, religion, gender, and mental and physical disabilities.



Yeongsanjae


Yeongsanjae is a Buddhist ritual to bring peace to the spirits of the deceased and guide them to the realm of truth. It is a comprehensive art form consisting of musical elements like *beompae* (musical verses) and *hwacheong* (ritual chants), as well as dance and theatrical elements such as the *bara* (cymbals) dance and the butterfly dance. Yeongsanjae was registered on the Representative List of the Intangible Cultural Heritage of Humanity in 2009. The Yeongsanjae Preservation Association was established in 1987 to pass it on to future generations, and the Taego Order's Bongwonsa Temple is the center of its propagation.

Based on the *Lotus Sutra*, Yeongsanjae has a symbolic meaning as a reenactment of the dharma assembly the Buddha presided over on Vulture Peak. Originally, the Yeongsanjae ritual lasted three days and three nights, but has recently been downsized to a single day. Yeongsanjae is largely comprised of 4 parts. The “introduction” consists of 6 steps in which the sages and the spirits of the deceased are invited and welcomed. The “development” and “climax” parts consist of 5 steps in which offerings are prepared and the ceremony is performed. The “conclusion (farewell)” sends off all who were invited. Yeongsanjae is more than just a performance. It is a Buddhist ritual participated in by many people and an audience, giving it greater value as a means of meditation and Buddhist practice.





Lay Buddhists and Devotional Practice

A family of five is captured in a serene moment at a traditional Korean temple. The family, consisting of a mother, a father, and three children, stands amidst a lush pond of lotus flowers. The father, wearing a straw hat, is leaning forward, pointing at a white lotus flower. The mother and three children (two girls and one boy) are looking on with interest. The pond is filled with large green lotus leaves and numerous pink and white lotus flowers in various stages of bloom. In the background, a traditional Korean temple building with a dark, tiled roof is visible, partially obscured by green foliage. The scene is bathed in the warm, golden light of late afternoon, creating a peaceful and harmonious atmosphere.

With 10 million devotees, the Jogye Order is Korea's largest Buddhist sect. The Order conducts systematic educational programs so that devotees can live their lives as proper Buddhists. It also holds regular dharma talks and numerous other events at its nationwide temples where monastics and laity participate together.

Laity Education and Precepts Ceremonies

A lay member of the Jogye Order receives the precepts and education as prescribed by the Order's constitution and regulations. There are four developmental levels in the laity educational programs: entering the Jogye Order → basic education → re-education/specialized education → education for leaders. Basic educational programs are available at all temples and it is necessary for lay Buddhists to complete these courses. Lay Buddhist colleges provide specialized education for the laity to cultivate more specialized knowledge and promote devotional practice. Re-education is a lifelong educational process through which devotees can enhance their

devotional practice and continually put the teachings into action. Education for leaders is designed to cultivate leadership potential.

All devotees of the Jogye Order receive the precepts at a ceremony when they officially enter the Order, after which they are registered as devotees. To receive the precepts refers to taking refuge in the Buddha, the Dharma, and the Sangha, and to receive the five precepts for the laity: to refrain from taking life, stealing, sexual misconduct, lying, and taking intoxicants.

Dharma Assemblies and Practice

Temples have traditionally held dharma assemblies according to the lunar calendar. Recently, however, many of them have adapted to urban lifestyles, and hold Sunday dharma assemblies. However, major dharma assemblies are still held on the day of the new moon, and assemblies are also held on the day of the full moon. There are additional special dharma assemblies throughout the lunar months, including: one for the Medicine Buddha on the 8th day of each lunar month; one for Ksitigarbha Bodhisattva on the 18th day; and one for Avalokiteshvara Bodhisattva on the 24th day.

Seasonal dharma assemblies include: the Chilseok Prayers (the 7th day of the seventh lunar month), Ullambana (the 15th day of the seventh lunar month), and the Dongji (winter solstice) and Ipchun (first day

of spring) prayers. Major Korean Buddhist holidays include: Buddha's Birthday (the eighth day of the fourth lunar month), Renunciation Day (the eighth day of the second lunar month), Enlightenment Day (the eighth day of the twelfth lunar month), and Parinirvana Day (the full moon of the second lunar month).

The Buddhist laity cultivate their faith and practice by: attending dharma assemblies, making offerings, giving donations, volunteering services, meditation practice, reading sutras, copying sutras, reciting mantras, and doing prostrations. These activities are centered on a temple's dharma assemblies, and sometimes they enhance their practice by participating in diverse forms of training provided by mountain temples.

Lay Organizations for Devotional Practice

Dharma Spreader Association (Jeonbeopdan)

Under direct control of the Jogye Order, and consisting of monastic and lay members, Dharma Spreader Associations (Jeonbeopdan) are organized to spread the dharma in certain regions and vocational fields. At present there are 10 Dharma Spreader Associations made up of Buddhists from different walks of life such as: policemen, correction/edification professionals, youth/college students, citizens of new towns, the handicapped, athletes, international propagation workers, hospital staff, senior citizens, and entertainers.

Dharma Propagation Organizations

Dharma propagation organizations are established under the Dharma Propagation Bureau of the Jogye Order to perform propagation activities in set fields.

At present there are 10 units established as dharma propagation organizations, including: the Dharma Instructors Association, International Dharma Instructors Association and Buddhist Counseling Development Institute.

Laity Organizations

Devotees in the same line of work and social class, or in special fields, have registered their organizations with the Order to accomplish set goals. Laity organizations can be divided into individual, regional, or national organizations. At present 17 laity organizations are actively engaged, including the Central Laity Organization which represents nationwide devotees and is under direct control of the Order, as well as the National School Teacher Buddhists Federation, and the National Correctional Buddhists Federation.





Buddhist Cultural Promotion









Templestay


Templestay is a program that enables participants to experience firsthand the 1,700-year-old traditions of Korean Buddhist culture and meditation at a traditional Korean temple. The Jogye Order Templestay program first began during the 2002 FIFA World Cup as a way for foreign visitors to experience Korean temples and the excellence of Korean traditional culture. Now the Templestay program is recognized worldwide as a major experiential program in traditional Korean culture.

For the past two decades, 2 million foreign tourists from all over the world have experienced the Templestay program, and the OECD chose Templestay as an “excellent cultural product that exhibits creativity and competitiveness.”

The Templestay program is operated by 140 nationwide temples (as of 2022), which have been officially designated Templestay temples. Most often they provide a combination of activities like: Buddhist ceremonies, *baru gongyang* (formal monastic meal), meditation, a tea ceremony, the practice of 108 prostrations, conversation with a monk, hearing and/or sounding the four dharma instruments, making temple food, walking meditation, leisurely walks on forest trails, learning about cultural properties, and healing programs.

The duration of a Templestay program can vary from a half-day program to a two-day program, and a week-long program in some cases. There are 140 Templestay temples in Korea, and 28 of them have been designated to cater to foreigners. Templestay programs are available 365 days a year.

 www.templestay.com

 eng.templestay.com





Korean Temple Food

Temple food has been an inseparable part of the Korean Buddhist tradition for 1,700 years. “Temple food” originally referred to the food eaten in Korean Buddhist temples every day. In temples, monks and nuns personally cultivate and prepare food as part of their practice.

The spirit of temple food requires being grateful for the effort and devotion of everyone involved in putting food on the table. One is supposed to eat just enough to sustain their physical health without wasting even a single grain of rice. Therefore, temple food is natural, healthy, and supplements one’s practice.

The Jogye Order does research and investigation to illuminate the tradition and value of temple food. It also provides education and classes to popularize temple food through cultural and promotional events inside and outside Korea. In order to widely propagate the spirit and meaning embodied in temple food, and to give ordinary people the opportunity to learn about temple food directly from monastics, the Order operates the Korean Temple Food Culture Experience Center. The Order also operates Hyangjeok Segye, the official culinary institute for Korean temple food, and Balwoo Gongyang, a temple food specialty restaurant.

Temple food

 www.koreatemplefood.com

Balwoo Gongyang

 www.balwoo.or.kr





Development of Buddhist Cultural Content

If 1,700-year-old Korean Buddhism wants to relate to the public in everyday life, developing content based on Buddhist culture is essential. For this purpose, the Jogye Order tries to find talented designers and artists to develop content through the graphical expression of traditional Buddhist culture. Content produced through this process is used appropriately in projects to preserve traditional culture or taken further to develop a brand, infusing an energetic and creative spirit into the traditional culture market.

The Order continually reveals new products under the traditional cultural product brand “Bondina,” which embodies the spirit of Seon with its literal meaning “to return to the inherent self.” The Order also holds a “Public Competition for Buddhist Cultural Products” to develop and discover content based on Korean traditional culture and Buddhist culture, and showcases the new products in Korea and overseas.

 www.kbuddhism.com





Buddha's Birthday and Yeondeunghoe

The Buddha's Birthday (the 8th day of the fourth lunar month) is the biggest holiday in Korean Buddhism. On this day each year, followers go to a temple, participate in a “bathing baby Buddha ceremony” and offer a lantern. In this way they pray for their own minds and the world to be illuminated with the light of wisdom.

The Yeondeunghoe Festival actually begins before Buddha's Birthday. It is a Korean cultural tradition that has continued for 1,200 years. When Yeondeunghoe begins, citizens as well as Buddhists come together to hold a lantern parade to celebrate the birth of the Buddha. Vast numbers of foreigners and Korean citizens come to the festival to enjoy diverse cultural events, the

glorious lantern parade, and a variety of traditional performances.

During the Yeondeunghoe festival, traditional lantern exhibitions exuding the subtle beauty of traditional lanterns are held at Cheonggyecheon Stream, Jogyesa Temple, and Bongeunsa Temple. The first day of the main event begins with “Eoullim Madang” (a Buddhist cheer rally) where participants put on joyful performances and attend a mass dharma ceremony. This is followed by a lantern parade where one can see a parade of 100,000 lanterns meandering through the heart of Seoul, and Hoehyang Hanmadang (post-parade celebration) in which participants hold hands and rejoice in a communal street





party under a shower of paper flower petals. The second day of the main event consists of traditional cultural events where one can have diverse cultural experiences in traditional Korean games and crafts. There are also traditional cultural performances and *madang nori* (traditional Korean outdoor performances). The grand finale features a smaller scale lantern parade and *yeondeung nori*.

The Yeondeunghoe Conservation Committee preserves and passes on traditional lantern culture, which is at the heart of Yeondeunghoe. By holding traditional lantern exhibitions, providing

training in making lanterns, and hosting lantern competitions, the Committee continually strives to transmit and develop Korea's distinctive lantern culture.

As a traditional Korean cultural festival, Yeondeunghoe was registered as a Korean National Intangible Cultural Heritage in 2012. And in recognition of its universal values, Yeondeunghoe was registered on the Representative List of Intangible Cultural Heritage of Humanity in 2020, establishing it as a world-class cultural legacy to be preserved and cherished.

 www.illf.or.kr





The Jogye Order is expanding its programs to actualize the compassion of the Buddha in contemporary society. The Order helps the underprivileged and has established diverse specialized committees to promote interaction and support in the following areas: environmental protection and conservation; to assist the socially marginalized and minorities; to help resolve inter-religious conflict; to assist civic organizations; to promote North-South Korea exchange; and to promote Buddhism internationally. It wants to suggest ways to resolve various social issues and strives to improve communication with each member of these groups.



Social Activities



Activities for Environmental Preservation and Carbon Neutrality

The core philosophy of Buddhism is “interdependent arising.”

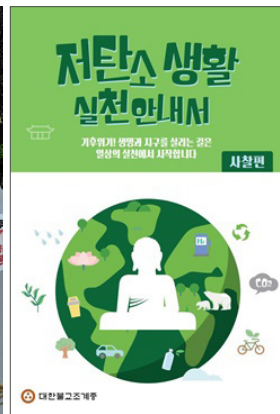
In essence it says that all beings are interdependent.

Therefore, Buddhism pursues a lifestyle in harmony with nature.

As communities of Buddhist practice, Korean mountain temples have practiced for thousands of years Buddhist ceremonies (yebul) and the recitation of buddhas’ names (yeombul). As sites of living heritage where practitioners and laity visit and offer prayers, these temples have spawned diverse cultures. This is a result of Korean Buddhism’s spirit of mountain stewardship with which it has strived to preserve the forests around temples and a monastic practice environment in order to maintain pure practice traditions and put the teaching of respect for life into action.

To preserve a monastic practice environment as well as the ecological environment, the Jogye Order of Korean Buddhism has raised their voices to oppose development projects of the Korean government, and pursued activities to help achieve carbon neutrality in this era of climate change. The Order also established its own Environmental Committee to preserve and enhance the value of temple forests for the public good, and has conducted diverse related activities as follows.

- Activities in response to temple forest infringement
- Activities to preserve the natural environment and establish a system for counteraction
- Policy research to enhance temples’ value for the public good and to preserve temple forests
- Research and practice activities to respond to climate change and to achieve carbon neutrality
- Activities in collaboration with other environmental organizations



Activities for Social Conflict Resolution and Social Integration

Modern society needs for religion to fulfill its social functions. The Jogye Order's Hwajaeng Committee for Harmonious Debate (established in 2010) and the Committee for Society and Labor (established in 2012) bring issues of social confrontation and conflict to the public, and are active in spreading the way of hwajaeng, a Buddhist way to resolve conflict harmoniously through public debate.

In August 2012, the Jogye Order established the Labor Committee (which in December 2015 became the Committee for Society and Labor), and worked vigorously to put compassion into action to benefit laborers, women, the poor, the marginalized, and to promote human rights. The Order has held “Great Equal Seon Assemblies” to listen to the voices of the alienated and offer them solace. It has also held memorial dharma assemblies for those who died in poverty and for migrant workers and temporary laborers who died in industrial accidents. The Order also held memorial ceremonies for disaster victims, including the Sewol Ferry and Itaewon Halloween

disasters, and engaged in activities such as fasting, performing prostrations, and prayer assemblies to demand investigations into the precise facts behind these incidents. Recently, the Order held prayer sessions in front of the National Assembly Building to urge the enactment of antidiscrimination legislation to prevent discrimination based on gender, race, religion, and sexual orientation.



Interactions with Other Religions and Other Buddhist Orders

In modern Korean society, interactions between religions occupy a critical place for social harmony and communication. To promote this crucial interaction and solidarity between religions, the Jogye Order actively participates in the Korean Conference of Religions for Peace, and the Korean Council of Religious Leaders, both of which are federations of 7 religious bodies. In addition, through the Korean

Association of Buddhist Orders, the Order strives to promote interaction between the member Buddhist orders.



Social Welfare Activities

In order to establish a happier society based on the Buddhist spirit of compassion, the Jogye Order has vigorously participated in social welfare activities, which can generally be divided into two categories: fundraising activities for the public good and the actualization of Buddhist social welfare.

The Dreaminus Foundation

The Dreaminus Foundation is a fundraising organization that was established to expand the culture of donating to others and to support diverse activities for the public good. The Foundation is active largely in four areas: research projects to expand the culture of donating; support projects to provide relief for victims of disasters and accidents inside and outside Korea; financial support projects to enhance the quality of life for the alienated; and distribution projects to use and manage raised funds.

Borigaram Agriculture Technical College in Tanzania

The Dreaminus Foundation established an agricultural technical college in Tanzania, a project that began in September 2013 and was completed in September 2016. Located in a village in the Dar es Salaam Region of Tanzania, this college is the first specialty school established by a Buddhist community to cultivate leaders in agriculture. The college functions to help Tanzanian youth to become self-reliant, and the Dreaminus provides various forms of active support. In addition, the Dreaminus Foundation is also mobilizing other welfare and educational projects to develop remote villages in Tanzania and to improve children's environment.



The Korean Buddhist Foundation for Social Welfare

In an effort to promote the social welfare of the people through professional help, the Jogye Order of Korean Buddhism established the Korean Buddhist Foundation for Social Welfare (hereafter “Foundation”) in 1995. It currently operates 180 facilities based on Buddhist philosophy, targeting diverse social classes, including the elderly, the handicapped, children, youth, multicultural families, and single-parent families. Having received several

presidential citations based on multiple management evaluations, the Foundation receives praise in the field of social welfare services. The activities of the Foundation do not stop at simply operating facilities. It puts in great effort to build infrastructure to maintain systematic and continual welfare projects, which extends to strengthening its expertise in social welfare activities.



Management of social welfare facilities

The Foundation establishes and operates social welfare facilities across the nation, thereby functioning as a bridge for the Jogye Order and regional temples to fulfill their social functions for regional societies. Through these activities, the Foundation reduces the number of regions that lack welfare programs and contributes to the expansion of social welfare.

Division	Regional social welfare centers	Facilities for the handicapped	Facilities for the elderly	Facilities for children & youth	Family centers	Local rehabilitation centers	Kindergarten	Facilities for the homeless	Other facilities
Total number of facilities	22	36	44	19	7	37	4	2	12

<Status of nationwide social welfare facility operation under the Korean Buddhist Foundation for Social Welfare > (as of Sep. 1, 2022)

Training and supporting volunteers

The Foundation operates Buddhist Volunteer Service Centers to support systematic and specialized volunteer activities. Volunteers cultivated through this specialized training are active in nationwide facilities and hospitals in such varied fields as Buddhist chanting, stimulating bone and meridian systems through massage, house repair, and music therapy.

Education and training to enhance the quality of social welfare

In order to enhance the expertise of the social welfare workforce in the Buddhist community, including the Foundation’s affiliated organizations, the Foundation operates training programs, both online and in person, for different job positions and functions. It trains: facility heads, frontline workers, new employees, daycare teachers, accounting personnel, etc. The Foundation also holds workshops specifically for other foundations under the Jogye Order and their facility heads.

Supporting the low-income bracket

Through the fundraising project titled “Compassion Sharing Campaign,” the Foundation gives financial support to provide a means of livelihood and education for the marginalized, and provides support in other activities like sharing food, daily necessities, and cultural events. Since 2001 the Foundation has made continual efforts to raise funds to support and cover the medical bills for the children with incurable diseases. This is a major project of the Foundation which practices respect for life and sharing compassion.

International cooperation with relief projects

The Foundation’s activities extend beyond Korea. In Laos, which has an impoverished medical and educational environment, the Foundation supports the treatment of children with incurable diseases, runs after-school programs, and supports the sound development of Laotian children. In collaboration with organizations like the Korea International Cooperation Agency (KOICA) and Korea NGO Council for Overseas Development Cooperation (KCOC), the Foundation is involved in welfare projects tailored to regional characteristics and needs, including projects to reduce the risks of natural disasters and provide humanitarian aid.

Emergency relief from disasters

With its disaster emergency relief activities, the Foundation has received much public attention. Its first actions in this endeavor began in 1996 when it provided relief to areas hit hard by local torrential downpours. And in 2005, the Foundation officially launched the Jogye Order Emergency Relief Organization. Since then, the Organization has extended its compassionate assistance to numerous people by providing needed goods, dispatching medical teams, and assisting in emergency reconstruction activities following major disasters in and out of Korea, including the Sewol Ferry disaster in 2014, the great Haiti earthquake in 2010, and the great Nepal earthquake in 2015.

Research and development of Buddhist social welfare programs

To actualize Buddhist social welfare programs based on the Buddhist spirit of compassion, the Foundation is dynamically active in research and development. It performs investigative research on the entire spectrum of Buddhist social welfare activities by conducting surveys of Buddhist social welfare foundations and facilities, and by hosting academic forums. In sync with the rapidly changing social environment and welfare trends, the Foundation also does research to establish a more precise concept of Buddhist social welfare and to secure enhanced expertise.



Support Activities for North-South Buddhist Exchanges

Buddhist exchanges between North and South Korea

In 1997, the Buddhist communities of North and South Korea began their first interaction by holding their first Buddha's Birthday dharma assemblies at the same time. In 2007, after 4 years of effort, they completed the restoration of Singyesa Temple on Mt. Geumgangsan located in North Korea, after which both sides prayed together to the Buddha for peace and unification. Afterward, up until 2018, the Buddhist communities of North and South Korea held simultaneous dharma assemblies in Seoul and Pyeongyang on Buddha's Birthday, and issued a joint statement of vows. In addition, in order to put Buddhism's spirit of compassion into action, the Buddhist community of South Korea had carried out humanitarian aid projects to assist their North Korean brethren

in times of hardship. The Buddhist community in South Korea also took the lead in initiating North-South interaction through collaborative projects to restore/preserve Buddhist cultural properties in North Korea, vigorous interaction between North-South temples, and arranging pilgrimages to temples in North Korea. However, after 2018, due to the strained North-South relationship and the onset of COVID-19, no concrete progress has occurred. Still, the Jogye Order Office for the Promotion of National Unity works proactively on behalf of the Buddhist community in South Korea to unite North and South Korea as one and to restore the homogeneity of the Korean people.

Projects to expand awareness of the need for peaceful unification

In order to expand the foundation for interaction between North-South and unification, awareness of citizens and Buddhists for the need to reunite peacefully should be heightened. To that end the Jogye Order Office for the Promotion of National Unity conducts unification education projects and plans events to encourage public participation in order to find talented people to take the lead in North-

South Buddhist exchanges and to heighten the potential for unification. In addition, the Office makes continual efforts for unification on the civilian level by planning diverse projects to raise the social status of the Order and to inspire Buddhist activities to help achieve peaceful unification.

Research on reunification

A major goal of the Jogye Order Office for the Promotion of National Unity is to conduct activities in preparation for the post-unification era. At present, the Office performs a variety of activities that include: investigating the status of North Korean temples, investigating the possibility of restoring temple ruins, joint-studies of Buddhist cultural properties, and policy studies

to work toward unification and improve Buddhist exchanges between North and South Korea. In addition, the Office also performed research projects aimed at restoring Singyesa Temple, held Buddhist discourses about unification, and published books related to North-South Korean Buddhism.



International Exchange and Dharma Propagation

In tune with the age of globalization, Buddhist communities from diverse countries are involved in vigorous cultural exchanges. As the largest order representing Korean Buddhism, the Jogye Order also actively participates in international exchange with diverse international Buddhist groups and organizations. The Order goes to great lengths to introduce Korean Buddhism

to the world and fulfill its mission of dharma propagation. Another effort to globalize Korean Buddhism is to introduce Korean Buddhism to expats residing in Korea. In many different ways, the Jogye Order strives to propagate Korean Buddhism far and wide.

Participation in International Events and Cultural Exchanges

In 2012, Korea hosted the 26th Conference of the World Fellowship of Buddhists (WFB), during which the Jogye Order promoted the excellence of Korean Buddhism, and established a platform of friendship and harmony with Buddhist leaders around the world. Since then, the Jogye Order has sent delegates to the biennial WFB conferences.

In 2015, to mark the 70th anniversary of Korean liberation from Japan, the Order held the Prayer Rally for Korean Unification and World Peace. The Rally was attended by 200 delegates representing global Buddhism, and the Order held diverse events to introduce Korea's Ganhwa Seon tradition, and further the global understanding of Korean Buddhist culture.

Participation in international conferences hosted by foreign Buddhist organizations is an important part in boosting international exchanges. The Jogye Order sends delegates to the annual Vesak Day event, a religious celebration designated by the UN, and an opportunity to cooperate with the International Buddhist Confederation (IBC). The Order also sends delegates to the general assemblies of the World Conference of Religions Peace (WCRP) and the Congress of Leaders of World and Traditional Religions hosted by Kazakhstan, in which current issues concerning religious, political, social, and international sectors are discussed with world religious leaders.

To enhance friendship among the three northeast Asian nations (China, Korea, and Japan), the Order takes the



lead in organizing annual international events, such as the Korea-China-Japan Buddhist Friendship Exchange Conference, the Korea-Japan Buddhist Cultural Exchange Conference, and the Korea-China Buddhist Seon Practice Experiential Exchange Program.

The Jogye Order holds events to globalize Korean Buddhism in collaboration with overseas Korean cultural institutes and to promote Buddhist culture, including: the Templestay program, temple food, traditional cultural performances, and Buddhist cultural experiences. Some of these events are: the “Yeondeunghoe Exhibition and

Publication Party for *Jikji, the French Edition*” in Paris (2022); “A Day of Korean Buddhist Culture” in Los Angeles (2019); “Event to Globalize Korean Buddhism” in Sydney (2012); and “Event to Globalize Korean Buddhism” in Paris (2011).

By providing opportunities to experience Korean traditional Buddhism for foreign ambassadors and diplomatic staff stationed in Korea, the Order also strengthens its role as a goodwill ambassador based on cultural exchanges.

Support for International Dharma Propagation

The Jogye Order also produces English publications to introduce Korean cultural properties. These include: *The Seon Masters of Korea*, which showcases the lineages of Korean Seon; and *The Collected Writings of Gyeongheo (Poems & Prose)*, which presents the writings of Master Gyeongheo, a great Seon monk who revived Korean Buddhism in the modern era. In addition, the Order published *The Collected Works of Korean Buddhism*, consisting of 13 volumes in Korean and English. In 2021, it revised and republished *Jikji* in Korean and English editions (originally published in 2005), and a French edition of same in 2022.

In addition, the Order publishes its official quarterly magazine titled *Lotus Lantern* to introduce Korean Buddhism to the world, and distributes it to major temples and Buddhist organizations around the world. The Order continues to promote and inform global citizens about Korean Buddhism by operating its website in three foreign languages: English, Chinese, and Japanese (www.koreanbuddhism.net).





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