JOGYE ORDER OF KOREAN BUDDHISM
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Abide by the precepts of all Buddhists, and keep yourself untainted.

Strive ceaselessly to practice in earnest and be harmonious.

Spread the Dharma to all sentient beings far and wide.

Supreme Patriarch of the Jogye Order,
Most Venerable Jinje Beopwon
Jogye Order of Korean Buddhism is the biggest Buddhist order of Korea that has inherited the 1,700-year-old tradition of Korean Buddhism. More than 3,000 mountain monasteries including UNESCO Cultural Heritages like Haeinsa Temple and Bulguksa Temple have been preserving Korean tradition. Also, about 13,000 monks and 10 million lay follower have been continuing their Buddhist practice. Especially, approximately 2,400 monks continuously participate in 3-month-long retreats in summer and winter following the mass practice tradition that dates all the way back to the time of Buddha.

Jogye Order of Korean Buddhism has been managing Buddhist cultural artifacts, which consist of around 60-70% of all Korean cultural assets, while also working on renewing and developing the inherited traditional culture. Also, the Order has been actively contributing to making Korean society a society without religious conflict by leading the Korean Council of Religious Leaders along with Christian, Catholic, Confucius and Korean traditional religions.

Based on the strength stemming from deep practice and cultural capacities, the Order is engaged in various humanitarian activities for the modern society. The Order has initiated activities to promote social coexistence through protecting the less privileged members of our society including elders, disabled, immigrants and North Korean defectors. With infinite compassion for all sentient beings, the Order also been leading the effort to solve the alienation and conflicts in today's society through supporting blue-collar workers, environmental initiatives and peace promotion. The 36th administration of Jogye Order hope to open a new path for Buddhism through 3 pillars: cooperation within the Order through communication to enhance the spirit of the community, peace for North and South Korean exchange and spirit of preservation of the inherited Buddhist culture and tradition.

Korean Buddhism has been continuing its efforts for peace and comfort of all sentient beings based on compassion and dependent origination principle of Buddha. The Order would like to share with all of you, the spirit of peace and harmony as well as Korean traditional culture of implementing Buddha's teachings to our lives. Therefore, I ask that you pay special attention to our future activities while also joining for us through exchange and cooperation.

Ven. Wonhaeng, the 36th President of Jogye Order of Korean Buddhism
Buddhism was transmitted to the Korean peninsula for the first time at around 4 C.E. when the Goguryeo, Shilla and Baekje kingdoms of the Three Kingdoms Period (57 B.C.E. – 668 C.E.) were competing against one another. It soon became the official state religion in these kingdoms. In particular, Shilla used Buddhism as a philosophical force for the unification of the peninsula and accomplished this goal. In the Unified Shilla Period (668-935), Buddhism played a prominent role in healing the wounds of people after the war and in making cultural development under the leadership of such eminent masters as Wonhyo, Uisang, and Jajang. This culminated in the construction of such world-renowned historical sites as Bulguksa Temple and Sokguram Grotto, both of which have been designated UNESCO World Cultural Heritage Sites. The world’s earliest known woodblock printing was also created during this period and it was used to disseminate the Buddhist sutras nationwide. This attests to the advanced cultural development of the Unified Shilla Dynasty.

It was during the Unified Shilla Period that the teachings of Chan (known as Zen in Japanese and Seon in Korean) were brought from China. This led to the development of the Seon order in Korea. Seon added another dimension to Korea’s spiritual development, eventually providing a philosophical foundation for the Goryeo Period (918-1392).

Goryeo also adopted Buddhism, which served as a unifying factor and the grounds for further national and cultural development. In particular, the teachings of Unified Shilla’s National Teacher Ven. Doseon (827-898) were adhered to, and temples were built on famous mountains around the nation, adding further impetus to the dissemination of the Dharma. It was also during this period that the Tripitaka Koreana was carved into more than eighty thousand woodblocks as an offering for national protection from outside forces and invasion. In addition, the first metal type print, a Buddhist sutra entitled Jikjishimgyeongyochae, was created. Buddhism also gave birth to Yeondeunghoe (Lotus Lantern Festival) as well as celebrating Palgwanhoe (Festival of the Eight Vows), both creative national festivals that contributed to national unity.

Buddhism would enter into an era of political repression during the ensuing Joseon Period (1392-1910) as neo-Confucianism rapidly gained favor and became the ruling national ideology. Although royalty continued to practice Buddhism privately, Confucianism ruled administration and society. Under a continuing policy of repression, Buddhism was banished to the mountains and monks were generally treated harshly. However, this banishment proved to be quite valuable in two respects: communal Seon practice flourished in the mountain temples, and Buddhism established strong bonds with the common people.
During the first half of the twentieth century, Korean Buddhism fell under the influence of Japanese Buddhism, which allowed monks to marry. During the Japanese Occupation (1910-1945), Korean Buddhism declined rapidly. It was only after the liberation of the country from Japan in 1945 that Korean Buddhism could once again be established in the form of traditional Korean Seon, and the Jogye Order would once more become the main order representing traditional Korean Buddhism.

The Jogye Order is the representative order of the 1700-year-old Korean Buddhist tradition. The order's roots go back twelve hundred years to the United Shilla Period's National Master Doui, who brought Chan (Seon) and the practices taught by the Sixth Patriarch Huineng from China around 820 C.E. In 826, the "Nine Mountains Seon Schools" adopted the name Jogye Order, which became instrumental in the development of the nation during the United Shilla Period and thereafter. During the Goryeo Dynasty, National Masters Bojo Jinul (1158-1210) and Taego Bou (1301-82), the first patriarchs of the Korean Imje (Rinzai) order, led major Seon movements and were regarded as revivers of Korean Buddhism.

The Jogye Order was first founded as a representative Seon order of Buddhism during the Goryeo Period. However, for nearly five hundred years, Buddhism was repressed in favor of Confucianism. During the reign of King Sejong (r. 1418-1450) of the Joseon Period, two sects were formed, one of all the doctrinal schools and another of the Seon meditation schools. Great confusion resulted when these were disbanded for a time under the reign of King Yeonsan-gun (r. 1494-1506).

However, during the Japanese invasion of the country from 1592 to 1598, the high-ranking monks Seosan and Samyeong raised a volunteer monastic army to protect the nation, improving the situation of Buddhism for a time while helping to preserve the tradition in the deep mountains. Nevertheless, it was not until the political reform of 1895 that monks were again permitted in the capital. Then, in 1899, under the leadership of Seon Master Gyeongheo (1849-1912), monks organized a pact at Haesinsa Temple to reestablish the traditions and the philosophical basis for a reconstructed Buddhist order. Eventually, the Wonjong (Hwaeom and Cheontae) and Imjejong (Rinzai) orders were founded. Attempts were made to revive the doctrinal school and to reestablish activities in the cities, but these movements were soon suppressed following the onset of the Japanese Occupation in 1910.

Leading the resistance and liberation fighters against the occupying forces included such famous monks as Yongseong and Manhae, both of whom would be signatories of the Declaration of Independence proclaimed on March 1, 1919. Efforts by the resistance continued to keep the Korean Buddhist tradition alive. In 1921, the Seonihak won Meditation Center was established. In 1929, a monastic conference for Korean Buddhism was held. In 1937, the conference was followed up by a movement for the establishment of a central headquarters, which resulted in building the main dharma hall of Jogyesa Temple in the heart of Seoul in 1938. Finally, 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.

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 as well as the accepted ceremonies of the order. Among the twenty participants, three became Supreme Patriarchs, and five became heads of administration of the Jogye Order.

Following the 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 the temples from married monks, a remnant of the Japanese colonial occupation. Finally, in 1955, the order was firmly reestablished as a celibate order. However, as a result of mediation between the elder monks and the government, already-married monks continued to be included. The current Jogye Order consists exclusively of celibate monks.

On April 11, 1962, the Jogye Order of Korean Buddhism was officially established with three main goals: training and education, translation of sutras from traditional Chinese into modern Korean, and dharma propagation. These goals continue to constitute the guidelines for the Jogye Order today.
Samboryun is an emblem that symbolizes the Jogye Order of Korean Buddhism. It embodies faith in the Three Jewels of Buddhism and the Jogye Order ideal that embraces both the meditative and doctrinal schools. It also embodies the harmony amongst the fourfold Buddhist community of bhikkhus, bhikkunis, laymen and laywomen, as well as the realization of the Pure Buddha Land based on devotional faith and the propagation of Buddhism.

Colors

The emblem uses two main colors, gold and the color of monastic ceremonial robes (kṣīya), and a secondary color, black. Exuding feelings of trust and peacefulness, the exclusive colors embody the immutable nature of gold and the primary practice of the Jogye Order.

Title

Consisting of three versions in Korean, Chinese and English, exclusive titles have been designed to represent the official title of the Jogye Order of Korean Buddhism. Designed to create formative unity with the Samboryun, the exclusive titles cannot be changed by anyone’s discretion under any circumstances. For the Korean title, characters have been copied from the printing woodblocks of the Seokbo sangjeol (Genealogy of Sakyamuni) and reassembled; for the Chinese title, characters have been adopted from the Goryeo Daejanggyong (Tripitaka Koreana); and for the English title Trebuchet MS typeface has been used.
In the Jogye Order, a future member of the monastic community first seeks out a teacher at a temple, has his head shaved, and serves as a haengja (postulant) for a period of at least five months. Once the aspirant is accepted, there is a ceremony for taking the novice precepts. After completing four years of basic training in a temple or attending a training academy, where the aspirant learns philosophy and other necessary subjects, an examination is given. If successful, the candidate can then take the full precepts and become a monk (bhikkhu) or nun (bhikkuni).

II. Monastic Training and Practice

Once ordained, a new monastic will participate in all the daily activities of the temple, including chanting, meditation, prayer and study. Some may also be involved in administrative affairs and teaching the laity.
At 3 a.m. every day, there sonant sound of a wooden fish known as a moktak, followed by a bell, drum, and gong call the monastics to arise and begin the day. The monks and nuns gather in the main dharma hall for morning chanting and then meditate or study sutras until the morning meal offering at 6 a.m. After the meal, the monks work as a team to clean the temple grounds.

Monastics then proceed to their respective practice halls for meditation or sutra study. At 10:30 a.m. they return to the main dharma hall for mid-morning chanting and then after their lunch and some free time, they resume their activities. At about 5 p.m., depending on the season, they have their evening meal followed by evening chanting. And then after another session of meditation or study, they retire at about 9 p.m.

Monastics of the Jogye Order can engage in a number of educational programs. These fall into the categories of preliminary, basic, and specialized, but not all are required. However, all ordained members must complete the basic educational program, after which they receive their full precepts (250 for men, 348 for women). After ten years of steady practice, they can take the Third Class Examination which entitles the successful candidate to become an abbot of a temple.

In addition to the preliminary and basic educational programs, the order has a number of specialized programs, which include more in-depth philosophy, analysis of the precepts (Vinaya) and other programs to foster the development of such monastic resources as translators and lecturers. There are also programs which give monastics a chance to develop in cultural and artistic fields.

A Seon (meditation) temple or center is the place for monastics to practice Korean Seon, or hwadu meditation. For a time, all ties are severed with the outside world and monastics concentrate on discovering their original nature through this practice. During the three-month summer and winter meditation retreats, monastics practice intensively. In between these retreats, they have three months to “float like a cloud and flow like water,” wandering around the country visiting Seon Masters for instruction and to check their progress. Nowadays, however, many decide to continue their meditation effort all year long. The three-month retreat, which dates back to the time of Shakyamuni Buddha, is one of the strengths of the Jogye Order Buddhism.

At the Seon temples, monastics arise at either 2 or 3 a.m. to the crack of a bamboo clapper and perform three prostrations of homage. Aside from mealtimes and group work periods, they immerse themselves in meditation for the rest of the day until 9 p.m. or later, depending on the particular temple’s regulations.

Meditation temples can have eight to ten hours and as many as eighteen or more hours of meditation per day. In general, most temples even have one week or one month of yongmaengjeongjin, a ferocious practice during which the monastics meditate for eighteen or more hours everyday. Yet another form of practice involves meditating for at least three months, and sometimes even years, without lying down. Finally, there is also the mumunkwan(nodoor) meditation, in which the practitioner goes into a solitary cell or a cave and locks him or herself in for months or even years. Food is passed through a slot in the door once a day.

The founder of the Jogye Order, National Master Doui, received transmission from the Chinese monk Xitang Zhizhang in the lineage of Huineng, the Sixth Patriarch of Chan. “Jogye” is the Korean pronunciation of Mt. Ts’aochi where Huineng resided, showing the great veneration that the Jogye Order holds for the Sixth Patriarch. During the Goryeo Period, National Master Bojo Jinul established Suseonsa Temple (the fore runner of today’s Songgwangsa Temple) in which the meditation and doctrinal schools were integrated into
one system. There he introduced the hwadu (often translated as “critical phrase”) meditation practice which was later promoted by National Master Taego Bou as the main form of meditation in Korea.

Despite the severe repression of Buddhism during the Joseon Period, such Seon masters as Cheonheo Hyujeong and Buhyu Seonsu continued the transmission of the hwadu tradition. In the early twentieth century, the meditation tradition was continued by Masters Gyeongheo Seongwu and Yongseong Jinjong who played vital roles in bringing it new life. With a virtual end to organized Chan meditation in China during the latter half of the twentieth century, Korea became and is now widely recognized as the leading preserver and practicing nation of the Seon tradition of seeking enlightenment by using a hwadu or koan. As a result, large numbers of people from many nations have also taken ordination in the Jogye Order, and Korea has gained a growing world wide reputation for excellence in preserving and practicing the Seon tradition.

Korea is the only nation where the traditional meditation using hwadu is generally practiced. Used by many enlightened masters of the past, the practitioner endeavors to suspend logical thinking and become one with the hwadu so that his or her original nature becomes clear. A swear all Buddhas by nature, it is only necessary to clear away ignorance and delusions in order for our true nature to come forward.

There are three aspects of hwadu practice. These are great faith, great doubt, and great determination. These three are not separate but are interdependent aspects of practice. Great faith is needed to engage in practice. We must believe that the practice can bring about enlightenment. Great doubt is the body of practice. We must hold the hwadu, which is a questioning into the nature of self and reality. Great determination is essential to continue our practice until enlightenment. If all these aspects are present, we are able to practice Hwadu meditation.

It is reported that some become enlightened just by hearing a few words. Most practitioners, however, take a hwadu and work with it constantly. And since the questioning or doubt cannot be solved with logical thinking or words, any attempt to apply reason ends in failure. Working with a hwadu means to work with it constantly and fervently in order to have it permeate one’s entire being, both body and mind. Just as a parched person only seeks to quench his or her thirst, the practitioner steadfastly keeps the mind on the hwadu.
Most temples feature at least one main dharma hall and a stupa. However, layouts vary according to the environment, history and prominence, ranging from small temples to large-scale compounds. 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” (iljumun). This gate has one post going across the top in the shape of the Chinese character for one. The one post represents the gathering of the scattered mind to oneness, which is necessary for entering the “Pure Land” of a temple. After passing this first gate, some temples have a second gate with Vajra Guardians (Geumgang-yeoksa-mun) for the protection of the temple. There is also often a gate with Four Heavenly Kings (Sacheonwang-mun) for the protection of the Dharma. Many temples feature statues of the Vajra Guardians or Four Kings carved in wood. The third gate is usually the Gate of Non-duality (Bulee-mun), representing the Buddhist truth of non-duality. In addition, there is sometimes a fourth gate called the Gate of Liberation (Haetal-mun), representing the freedom or enlightenment that can be achieved by following the teachings of the Buddha. Usually there is a pagoda in front of the main dharma hall.

Originating in India, the stupa underwent architectural transformations as it went to China, then to Korea. The stupa, usually located in the center of the compound, houses a relic of the Buddha, suttas, or other important documents and religious artifacts, and it represents the body of the Buddha. A variety of building materials are used, ranging from wood to granite, marble and other stone, as well as mud. Though originally based on the Chinese model, Korean stupas became distinctive in many ways as they developed over the centuries.

There may be several other halls within the temple complex. Each hall is named after the Buddha or Bodhisattva who is enshrined within. The Hall of the Great Hero (Daewung-jeon) is dedicated to Shakyamuni, the historical Buddha. The Hall of Great Tranquility and Light (Daejeokgwang-jeon) enshrines the primordial Buddha Vairocana (who represents Buddha nature), and the Hall of Paradise (Geungnak-jeon) is dedicated to Amitabha, the Buddha of Infinite Life and Light and the Buddha of the Western Paradise.
The Jogye Order has about thirty-five hundred temples around South Korea. Each belongs to one of twenty-five administrative districts throughout the country, and each district has a head temple. With such a long history, Korean Buddhism is filled with innumerable stories about the origins of these temples, some of which are mystical. The three temples of Avalokitesvara (Kwanseum Bosal), the bodhisattva of compassion, and the five temples that enshrine relics of Shakyamuni Buddha are among the most notable of these. The three temples dedicated to Avalokitesvara, who saves sentient beings from the ocean of suffering, are invariably located near the ocean in Mahayana countries. In India, it is at Mt. Potalaka along the southern coast where Avalokitesvara resides. In China, it is off the east coast on Pota Island and in land-locked Tibet, it is Lhasa, which is located along the Kichu River which flows to the ocean. In Korea, the three holy temple sites dedicated to Avalokitesvara are Hongyeonam Hermitage at Naksansa Temple on the east coast; Bomunsa Temple on Mt. Nakga on the west coast island of Ganghwado; and Boriam Hermitage on Mt. Saja, and Jeongamsa on Mt. Hambaek. In these latter temples, the relics themselves are the objects of worship rather than a Buddha statue. The fifth relic temple is Tongdosa Temple in Yangsan outside of Busan. It is the most significant temple of the five which house Buddha relics and also the first of the Three Jewel Temples in Korean Buddhism.

For centuries, Korea has had Three Jewel Temples. Tongdosa Temple represents the Buddha, Haeinsa Temple represents the dharma or teachings, and Songgwangsa Temple represents the sangha or noble community. The Shilla Precepts Master Jajang traveled to China and returned with the first relics of the Buddha which were then enshrined in a stupa at Tongdosa Temple. Haeinsa Temple represents the dharma with its repository of the more than 81,258 Tripitaka Koreana (Korean Buddhist canon) woodblocks, designated as a Memory of the World by UNESCO. Songgwangsa Temple was designated as the Sangha Jewel Temple for its outstanding history of monastic practice, which includes the fostering of sixteen national masters since the Goryeo Period.

The Jogye Order has five comprehensive monastic training temples (chongrim): Haen Chongrim at Haenis Temple, Jogye Chongrim at Songgwa Temple, Yeongchuk Chongrim at Tongdosa Temple, Deoksung Chongrim at Sudeoksa Temple, and Gobul Chongrim at Baekyangsa Temple. Comprehensive monastic training temples are those which include three major facilities: a Seon (meditation) school, a traditional sutra school (gangwon), and a vinaya or precepts school.
Jogyesa Temple is the main temple for the entire Jogye Order as well as for the Seoul area. Despite being located in the heart of the city, the temple features a traditional temple atmosphere. Built in 1398, it is a Municipal Tangible Cultural Treasure. Its main dharma hall houses the largest wooden statues in Korea. Thanks to the temple’s convenient location, many people from around the world come to the temple each year. Next to the temple is the Center for Korean Buddhist History and Culture, which serves as the Jogye Order administration building.

- Established: 1398
- Address: 55 Ujeongguk-ro, Jongno-gu, Seoul
- Tel. (82-2) 536-6174

Yongjusa Temple is known as the “temple of filial piety,” since it was constructed in the eighteenth century during a Buddhist revival under the reign of King Jeongjo. The temple was dedicated to the king’s father, Sado Seja, who met an unnatural death. The temple features filial piety education programs and the Filial Piety Museum at the temple grounds for more than eight hundred years.

- Founded: 1719 C.E.
- Address: 188 Songnarae, Taejon-eup, Hwaseong-gun, Gyeonggi Province
- Tel. (82-31) 234-0480
- www.yongjusa.or.kr

Renowned as a meditation center of study and virtue, Sudoksa Temple has been home to many Seon masters. Modern giants from the temple have included Seon masters Gyeongheo and Mangyong. In 1984, the temple was promoted to the status of a comprehensive monastic training temple (chongjim). The main dharma hall at the temple was built in 1308 C.E. and is one of Korea’s oldest existing structures (National Treasure No. 49). The temple and its branch temples have contributed more than six hundred Buddhist cultural treasures stretching all the way back to the Baekje Kingdom (18 B.C.E. - 660 C.E.). Many are on display in the Mugungwha Buddhist Cultural Museum at the temple.

- Founded: 1308 C.E.
- Address: 20 Sacheon-ri, Deoksan-myeon, Yesan-gun, South Chungcheong Province
- Tel. (82-54) 436-6174
- www.sudoksa.or.kr

Korea's Seorak Mountains are symbolic of the mountain where the Buddha Shakyamuni practiced asceticism and are therefore considered very special. Shinheungsa Temple is a temple noted for its harmonization of nature and music with its frequent Mountain Temple Music Festival. It is also home to the world’s largest bronze statue of a seated Buddha, which features an aspiration for the unification of the peninsula.

- Founded in 662 C.E. by Precepts Master Jajang
- Address: 170 Seosol-dong, Sokcho-si, Gangwon Province
- Tel. (82-33) 613-7392
- www.shinheungsa.or.kr

Jikjisa Temple is named after the Seon Buddhist teaching of jikji (pointing directly to one’s Buddha nature). The temple fell into obscurity during the repression of Buddhism during the Joseon period and the Japanese occupation. However, Venereable Nakwon undertook a building campaign in 1960 that virtually resulted in the reconstruction of more than sixty buildings. The temple has Jogye Order’s largest training and retreat facilities, and a full range of monastic educational programs.

- Founded in 614 C.E.
- Address: 216 Unsu-ri, Daehang-myeon, Gimcheon-si, North Chungcheong Province
- Tel. (82-54) 436-6174
- www.jikjisa.or.kr
Legend has it that while Donghwasa Temple was being built during the winter, paulownia trees blossomed, hence the name, “the temple where the paulownia flowers blossom.” The temple features a huge outdoor standing Healing Buddha dedicated to the unification of the country. It is also renowned for its transmission of religious traditions and its annual Temple Foundation Festival. The temple conducts regular consolation ceremonies for the spirits of those killed during the Korean War on nearby Mt. Palgong.

Upon returning from study in China, Shilla National Master Jingam founded Beomeosa Temple in South Chungcheong Province. It was rebuilt by National Master Bja and since that time, the temple has played a major role in the transmission of the Dharma. The calligraphy on the signboard in front of the Yeongsanjeon (Hall of Disciples) is in the imperial handwriting of King Sejo (r. 1455-1468), the seventh king of the Joseon Period. The king wrote the letters when he visited the temple. The site is also mentioned in historical materials as a place of refuge from social upheavals, attributed largely to the outstanding geometric features of its mountains and flowing waters.

Beomeosa Temple is one of three major temples in southeastern Korea. It is home to a large number of national treasures and cultural properties, including the main Dharma hall (National Treasure No. 444), a three-story stone stupa (Treasure No. 238), a stone lantern and banner poles, and a One Pillar Gate. From the time of Avatamsaka Master Ujang of Shilla to that of Seon Master Dongpan of the early twentieth century, this temple was the training center that produced an impressive flow of outstanding monks. There are a number of meditation halls on the extensive temple grounds, including Geumro Seon Hall.

Founded by Precepts Master Jajang, Magoksa Temple is the main temple in South Chungcheong Province. It was rebuilt by National Master Bja and since that time, the temple has played a major role in the transmission of the Dharma. The calligraphy on the signboard in front of the Yeongsanjeon (Hall of Disciples) is in the imperial handwriting of King Sejo (r. 1455-1468), the seventh king of the Joseon Period. The king wrote the letters when he visited the temple. The site is also mentioned in historical materials as a place of refuge from social upheavals, attributed largely to the outstanding geometric features of its mountains and flowing waters.

Haeninsa Temple is one of the Three Jewel Temples. It represents the Dharmas, or Buddha’s teachings, as it houses the 81,258 Tripitaka Koreana woodblocks—designated a Memory of the World by UNESCO. It is one of ten Avatamsaka (Flower Garland Sutra) temples established during the Shilla Period as well as one of five comprehensive monastic training temples (chongrim). Haeninsa has long fostered the Seon tradition. It has been home to many outstanding Seon masters, including Supreme Patriarch Venerable Beopjeong.

Tongdosa Temple is one of Korea’s five temples where the relics of the Buddha are enshrined in place of Buddha statues. Precepts Master Jajang brought the relics, including part of the Buddha’s ribs, from China and enshrined them in this temple. Consequently, Tongdosa represents the temple of Buddha among the Three Jewel Temples in Korea. As Mt. Yeongsan resembles Vulture Peak where the Buddha delivered the Lotus Sutra, this temple was named as Tongdo, meaning “to pass through to enlightenment.” This temple has more than twenty hermitages scattered around it and has been home to many noteworthy monks, including Seon Master Gyoseong. Tongdosa Museum is dedicated to the preservation of Buddhist paintings.

Gounsa Temple was named after the pen name of the famous Shilla scholar Choi Chi-won, who once resided at this temple to get away from the mundane world. Surrounded by about five hundred meters of dense forest, the temple served as a base for monk soldiers led by the Great Patriarch Samyeong during the Japanese invasions of the late fifteenth century. During the Joseon Period, royally supported the temple for national prosperity, and it became one of the thirty-two district headquarters during the Japanese Occupation that fought for liberation and national independence.

Beomeosa Temple

Donghwasa Temple

Ssanggyesa Temple

Tongdosa Temple

Haeninsa Temple

Gounsa Temple

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Tongdosa Temple is one of Korea’s five temples where the relics of the Buddha are enshrined in place of Buddha statues. Precepts Master Jajang brought the relics, including part of the Buddha’s ribs, from China and enshrined them in this temple. Consequently, Tongdosa represents the temple of Buddha among the Three Jewel Temples in Korea. As Mt. Yeongsan resembles Vulture Peak where the Buddha delivered the Lotus Sutra, this temple was named as Tongdo, meaning “to pass through to enlightenment.” This temple has more than twenty hermitages scattered around it and has been home to many noteworthy monks, including Seon Master Gyoseong. Tongdosa Museum is dedicated to the preservation of Buddhist paintings.

Gounsa Temple was named after the pen name of the famous Shilla scholar Choi Chi-won, who once resided at this temple to get away from the mundane world. Surrounded by about five hundred meters of dense forest, the temple served as a base for monk soldiers led by the Great Patriarch Samyeong during the Japanese invasions of the late fifteenth century. During the Joseon Period, royally supported the temple for national prosperity, and it became one of the thirty-two district headquarters during the Japanese Occupation that fought for liberation and national independence.

Beomeosa Temple

Donghwasa Temple

Ssanggyesa Temple

Tongdosa Temple

Haeninsa Temple

Gounsa Temple

Legend has it that while Donghwasa Temple was being built during the winter, paulownia trees blossomed, hence the name, “the temple where the paulownia flowers blossom.” The temple features a huge outdoor standing Healing Buddha dedicated to the unification of the country. It is also renowned for its transmission of religious traditions and its annual Temple Foundation Festival. The temple conducts regular consolation ceremonies for the spirits of those killed during the Korean War on nearby Mt. Palgong.

Upon returning from study in China, Shilla National Master Jingam founded Beomeosa Temple in South Chungcheong Province. It was rebuilt by National Master Bja and since that time, the temple has played a major role in the transmission of the Dharma. The calligraphy on the signboard in front of the Yeongsanjeon (Hall of Disciples) is in the imperial handwriting of King Sejo (r. 1455-1468), the seventh king of the Joseon Period. The king wrote the letters when he visited the temple. The site is also mentioned in historical materials as a place of refuge from social upheavals, attributed largely to the outstanding geometric features of its mountains and flowing waters.

Beomeosa Temple is one of three major temples in southeastern Korea. It is home to a large number of national treasures and cultural properties, including the main Dharma hall (National Treasure No. 444), a three-story stone stupa (Treasure No. 238), a stone lantern and banner poles, and a One Pillar Gate. From the time of Avatamsaka Master Ujang of Shilla to that of Seon Master Dongpan of the early twentieth century, this temple was the training center that produced an impressive flow of outstanding monks. There are a number of meditation halls on the extensive temple grounds, including Geumro Seon Hall.

Founded by Precepts Master Jajang, Magoksa Temple is the main temple in South Chungcheong Province. It was rebuilt by National Master Bja and since that time, the temple has played a major role in the transmission of the Dharma. The calligraphy on the signboard in front of the Yeongsanjeon (Hall of Disciples) is in the imperial handwriting of King Sejo (r. 1455-1468), the seventh king of the Joseon Period. The king wrote the letters when he visited the temple. The site is also mentioned in historical materials as a place of refuge from social upheavals, attributed largely to the outstanding geometric features of its mountains and flowing waters.

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Beomeosa Temple

Donghwasa Temple

Ssanggyesa Temple

Tongdosa Temple

Haeninsa Temple

Gounsa Temple
III. Jogye Order Temples

Geumsansa Temple

Geumsansa Temple is an ancient temple. It played a role in different historical events such as being the place of confinement for the Later Baekje ruler Gyeonhwon after his surrender to Wanggeon, the first king of the Goryeo Dynasty. Wanggeon advocated Maitreya Buddhist practice for the common people and the temple became a center for this practice. The Maitreya Hall (National Treasure No. 62) is 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.

- Founded in 426 C.E.
- Address: 387 Ara-dong, Jeju City, Jeju-do
- Tel. (82-64) 724-6830
- www.baekyangsa.kr

Baekyangsa Temple

An ancient Baekje kingdom temple, Baekyangsa Temple is also one of the five comprehensive monastic training temples (chongrim). The famous Seon Master Manam became a monk and died here. It was here that Spiritual Master Jeoung taught his “True Love Philosophy.” The temple is prominent in recent years because masters Unheo and Weolun have made great efforts in sutra translation and the fostering of scholar monks. The temple is also involved in teaching members of the sangha, Songgwangsa is also one of the five comprehensive monastery training temples as it has played a highly important role in carrying on the Korean monastic tradition. Seon Master BuJo AnUl (1158-1210) was one of sixteen national masters who have resided here. The Hall of the National Masters is National Treasure No. 56, and a number of early Joseon Period architectural works can also be found at the temple compound. Famous monks of recent times include the late Seon masters Hyobong and Kusan.

- Founded during the late Silla Dynasty by Seon Master HyeolYin
- Address: 12 Hwangpyeong-ri, Songgwang-myeon, Suncheon-si, South Jeolla Province
- Tel. (82-61) 755-0107
- www.songgwangsa.org

Beomeosa Temple

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- Founded in 1718 C.E.
- Address: 100 Samni-ri, Geochang-gun, North Jeolla Province
- Tel. (82-56) 724-6891
- www.jogyeorder.or.kr

Songgwangsa Temple

Songgwangsa Temple is the third, Jewel Temple. Representing the sangha, Songgwangsa is also one of the five comprehensive monastery-training temples as it has played a highly important role in carrying on the Korean monastic tradition. Seon Master BuJo AnUl (1158-1210) was one of sixteen national masters who have resided here. The Hall of the National Masters is National Treasure No. 56, and a number of early Joseon Period architectural works can also be found at the temple compound. Famous monks of recent times include the late Seon masters Hyobong and Kusan.

- Founded during the late Silla Dynasty by Seon Master HyeolYin
- Address: 12 Hwangpyeong-ri, Songgwang-myeon, Suncheon-si, South Jeolla Province
- Tel. (82-61) 755-0107
- www.songgwangsa.org

Hwaomsa Temple

As the national center for Avatamsaka (Flower Garland Sutra) thought, Hwaomsa 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 Avatamsaka educational center. A number of outstanding national treasures and other important cultural properties are housed here, including National Treasure No. 12, a stone-lantern renowned for its great size and exquisite stonework. A three-story stupa held up by four lions (National Treasure No. 35, from the Unified Shilla Dynasty), the main Dharma hall, the Hall of the Enlightened One (National Treasure No. 67, from the mid-Joseon Period), and an 11.19-meter high, 7.76-meter wide Lotus Sutra Dharma Assembly painting (National Treasure No. 301) can all be found here.

- Founded in 544 C.E.
- Address: 12 HyeongYeon-ri, Manam-myeon, Gurye-gun, South Jeolla Province
- Tel. (82-61) 782-7600 / www.hwaomsa.com

Hwaeomsa Temple

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 Avatamsaka educational center. A number of outstanding national treasures and other important cultural properties are housed here, including National Treasure No. 12, a stone-lantern renowned for its great size and exquisite stonework. A three-story stupa held up by four lions (National Treasure No. 35, from the Unified Shilla Dynasty), the main Dharma hall, the Hall of the Enlightened One (National Treasure No. 67, from the mid-Joseon Period), and an 11.19-meter high, 7.76-meter wide Lotus Sutra Dharma Assembly painting (National Treasure No. 301) can all be found here.

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- Address: 12 HyeongYeon-ri, Manam-myeon, Gurye-gun, South Jeolla Province
- Tel. (82-61) 782-7600 / www.hwaomsa.com

Seonunsusa Temple

Seonunsusa Temple sits amid spectacular scenery, including a forest of camellias (Natural Monument No. 184). 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 sixteenth century following the Japanese invasions. It is also renowned for its large clay Buddha statues. The famous teacher Park Hae-yeong stayed here. The rail to the isolated and well-known Dolsanm Hermitage features a 13-meter high stone-relief Buddha on a cliff.

- Founded in 1717 C.E.
- Address: 100 Samni-ri, Geochang-gun, North Jeolla Province
- Tel. (82-56) 561-1402 / www.seonunsusa.org

Bongsunsusa Temple

Seonunsusa Temple sits amid spectacular scenery, including a forest of camellias (Natural Monument No. 184). 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 sixteenth century following the Japanese invasions. It is also renowned for its large clay Buddha statues. The famous teacher Park Hae-yeong stayed here. The rail to the isolated and well-known Dolsanm Hermitage features a 13-meter high stone-relief Buddha on a cliff.

- Founded in 1717 C.E.
- Address: 100 Samni-ri, Geochang-gun, North Jeolla Province
- Tel. (82-56) 561-1402 / www.seonunsusa.org

Bongseonsusa Temple

Bongseonsusa Temple is located near the famous Geumneung forest resort area near Seoul. Since the Joseon Period, this temple has served as the headquarters for Buddhist education in Korea. The temple has been prominent in recent years because masters Unheo and Weolun have made great efforts in sutra translation and the fostering of scholar monks. The temple is also involved in teaching members of the armed services. Bongseonsusa Temple houses the largest bell currently in use in Korea, and it is also home to a large Buddhist painting commissioned by the royal family during the Joseon Period.

- Founded in 1469 C.E.
- Address: 255 Bupyeong-ri, Jinjeop-eup, Namyangju-gun, Gyeonggi Province
- Tel. (82-31) 527-5977
- www.bongsunsusa.net

Daeheungsusa Temple

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The propagation of Buddhism started with only five Buddhist chaplains in 1968. The Special District for Armed Forces was established in July 2005 and Ven. Ilmyeon was appointed its first Chief. The slogan of the Special District for the Armed Forces indicates its firm resolution: “We are the future of Korean Buddhism.” Having only recently begun, The Special District for Armed Forces has numerous programs on hand to resolve. Some of the projects involve dharma propagation within the armed forces; enhancement of the education, management, organization and welfare of devotees; construction and operation of temples; the training of dharma instructors; the organization of the supporting associations; and the systematization of teachings within the armed forces.

- Founded in 1968
- Address: P.O. Box No. 83, Yongsan Post Office, Yongsan-gu, Seoul
- Tel: (82-02) 749-8646
- www.gunindra.com
With the greatest ideal of Buddhism being for man to become awakened through his own efforts, it might seem that art would not be necessary. However, the contrary has been true, particularly in the Mahayana school. Various arts, both visual and performing, have been used as methods for teaching and transmitting the Dharma from generation to generation. Through these arts, people can arrive at a natural understanding of the Buddha’s teachings, which itself is the very purpose of these art forms.

In Korea, Buddhist art has played an important role. Although the Dharma was brought from abroad, Koreans rapidly adapted it in various ways for the purpose of making it locally appealing, especially in the development of the formative arts. The arts started to take root with the introduction of Buddhism during the Three Kingdoms Period and then flowered dramatically, reaching a peak during the United Shilla Period. With Buddhism serving as the state religion, the great traditions continued through the Goryeo Dynasty. With the proliferation of Seon during this period, however, individual efforts in the arts became more prominent.

Naturally Buddhism weakened during the long repression of the Joseon Period. Buddhist art suffered as well, not only from government oppression but also from a series of invasions by both Japanese and Chinese forces during the sixteenth and seventeenth centuries. Vast amounts of the formative arts were destroyed or plundered, leaving much of the ancient traditions in ruin. In spite of this constant onslaught, Buddhism survived and often played an important role in overcoming calamities and in helping the nation overcome the damage and destruction of war. As a result, large-scale art projects were again undertaken and many of the works from that period are still visible today.

Throughout the long years of Korean history, Buddhism has passed from being the state religion to being persecuted and then back again. Whatever position anyone takes on the importance or place of Buddhism today, its legacy is undeniable. It has left an impressive treasure trove of Korean artistic and cultural properties from the Three Kingdoms Period through the Unified Shilla and Goryeo Periods, and even into the Joseon Period, despite official repression. Korean Buddhist culture has a unique characteristic distinct from that of either China or Japan. It attempts to harmonize with nature rather than applying artificial techniques against the natural environment. These treasures were also created and supported by the dedication, faith, and tenacity of the Buddhist followers in every historical period.
The Jogye Order takes great trouble to protect and preserve the vast number of nationally and locally-designated treasures and cultural properties. There are seventeen holy relic museums run by the Jogye Order, and 60% of Korea’s national treasures are Buddhist cultural properties. These include the UNESCO Cultural Heritage Site of Bulguksa Temple, the Seokguram Grotto, and Haëinsa’s Repository of Tripitaka Koreana woodblocks, which form not only the backbone of Korean culture but also the spirit of the Buddha’s teaching as expressed by previous generations. In other words, these religious holy relics are more than mere cultural properties.

Seokguram Grotto

This magnificent grotto was built in the eighth century (751–774 C.E.) by the Unified Shilla Period’s Minister of State, Kim Dae-seong. It was first called Seokbulsa Temple or the “Stone Buddha Temple.” A rectangular entrance leads into a narrow passageway and to a circular rotunda, the only one of its kind in the world. It features about 360 large granite stones in various shapes which create the ceiling. The architecture still amazes professionals in the field today.

Likewise, the stonework is particularly fine and the statues extraordinarily beautiful. The central Buddha is just about perfect in every way. The eleven-headed Avalokitesvara, disciples, guardians and celestial beings, are among Asia’s most stunning Buddhist masterpieces.

As a composite masterpiece that combines architecture, mathematics, geometry, religion and art, Seokguram has been designated Korean National Treasure No. 24. In December 1995, it was designated a World Cultural Heritage by UNESCO.

Bulguksa Temple

Bulguksa Temple was built about the same time as Seokguram and was completed in 774 C.E. Like Seokguram, Bulguksa Temple was designated a World Cultural Heritage by UNESCO in 1995. The temple is an elegant expression of Buddhist teachings and inspired architecture and art. It is a physical representation of the Shilla Period’s concept of the Pure Land (a sort of Buddhist heaven). It combines elements from several sutras as well as Amitabha’s Western Paradise and Vairochana’s Lotus Paradise.

Architectural highlights include the two staircases and bridges, the Yeonhwa and Chilbo bridges, remarkable for their architectural ingenuity. The beautifully proportionate and balanced 8.2-meter high Seokga-tap (Shakyamuni Stupa) and the elaborately decorated 10.4-meter high Dabo-tap (Many Treasures Stupa) almost look as if they were made of wood. The latter, which is highly complex while at the same time elegant, is acclaimed for its stunning artistic beauty.

Haeinsa Temple’s Repository of Tripitaka Koreana

The Repository of the Tripitaka Koreana (Korean Buddhist Canon) of 81,258 woodblocks carved in the thirteenth century, is the third Jogye Order UNESCO World Cultural Heritage. Located at Haëinsa Temple, one of the Three Jewel Temples, the twin repository buildings are not only beautiful but well-designed as well. Carefully calculated dimensions were applied to the buildings in order to provide for ventilation and natural temperature and humidity controls, thus preserving the woodblocks perfectly for hundreds of years.

The Tripitaka Koreana was carved from 1237 to 1248 as an offering in the hope of protecting the nation from invading Mongolian forces. The curing process of the wood and the subsequent carving of the characters required sixteen long years to complete. The woodblocks themselves are comprised of fifty-two million Chinese ideographs, and every single one is carved perfectly to the same size and in the same style, as if carved by the same hand. In addition, there are no typographical or grammatical errors throughout the entire set, which is renowned as the oldest and most complete Mahayana Tripitaka set in the world.

The Tripitaka Koreana consists of the “Three Baskets,” which are the precepts, sutras, and abhidharma or higher philosophy. It serves as an excellent Buddhist resource for study by scholars from around the world. The Tripitaka Koreana was used as the model for the Japanese new Tripitaka, and the contents have even been “reexported” to China, from where the texts were originally brought.

The repository is Korean National Treasure No. 52 and it was designated a World Cultural Heritage by UNESCO in December 1995 along with Seokguram Grotto and Bulguksa Temple.
Gyeongju Historical Area

Gyeongju is Korea’s most important historical area, since it served as the royal capital during the Shilla and United Shilla Periods (57 B.C.E-935 C.E.). It is renowned internationally as “Korea’s museum without walls.” The whole area is dotted with fifty-two important national treasures, numerous additional treasures and literally thousands of local and national cultural properties. The area contains Seokguram Grotto and Bulguksa Temple. In order to protect this cultural area, the Korean government made special laws to restrict the height and style of new buildings. One of the highlights for visitors is climbing Mt. Namsan (Southern Mountain). Numerous statues and stupas can be seen along the way, and the view at the top is breathtaking. It is wonderful to see all these sacred art if acts in their natural setting.

Jikji (Oldest Extant Book Printed from Movable Metal Type)

Jikji is an abbreviation of Jikjishimcheyojeol (essential passage on directly pointing to the nature of mind). This is the oldest extant book printed from movable metal type in the world, predating the Guttenberg Bible by seventy-eight years. The text was published in 1377 C.E. and is currently in the possession of the French National Library. It was designated a UNESCO Memory of the World in 2001. Jikji is an outline of the Buddhist teachings necessary for spiritual development as well as indications on how to transmit the Dharma. It also includes religious songs, chanting, engravings, prose writings, glossaries of technical terms, and Seon debates.

Tongdosa Temple

Tongdosa Temple is a temple is at the foot of Yeongchuksan Mountain located in Yangsan, South Gyeongsang Province. The temple was built by Precept Master Jajang in 636 A.D. Precept Master Jajang installed the Geumgang Ordination Platform and enshrined the sarira of Shakyamuni Buddha there in order to lead Buddhism with the Buddhist precepts of Silla Dynasty. Tongdosa Temple has been the mountain monastery that represents precept in Korea from Goryeo Dynasty to Joseon Dynasty and present period without any disruption. Tongdosa is the temple that best represent the features of a comprehensive monastery. There are various buildings support the practice, worship and life of monks and Buddhist followers. The Main Hall coupled with Geumgang Ordination Platform is the essential hall of faith for worshiping Buddha. It is unique that the Main Hall did not enshrine a Buddha statue due to the sarira enshrined in Geumgang Ordination Platform. Many buildings for practice are also dispersed in the temple area. Tongdosa Temple is a comprehensive monastic training complex equipped with a Seon center, a lecture center and a precept center. Among the monastic practices of Korean Buddhism there are practices of Seon, teachings and precepts. A Seon center is where one practice Ganhwa Seon by seeing oneself clearly. A lecture center is where one studies the sutras. A precept center is where one practices the precepts. There are also living quarters for monks and lay practitioners at the comprehensive monastic complex.
Buseoksa Temple

Buseoksa Temple, which is located in Yeongju City, Gyeongsangbuk-do Province, was established in 676 by Great Monk Uisang of Silla, the founder of Hwaeom School. Buddhism was the spiritual foundation of Silla that has greatly contributed to the consolidation of power even after the unification of the Three Kingdoms. Great Monk Uisang built Buseoksa in accordance with Hwaeom thoughts upholding the king’s order. Hwaeom thought of National Precepter Wonyung played an important role in centralizing power for the newly unified state. And the characteristic of such thought is shown in Buddhist arts related to Hwaeom school placed in the Ten Hwaeom School Temples established by Great Monk Uisang. Buseoksa is one of the Ten Hwaeom school Temples built during the beginning of the Unified Silla Dynasty.

Ever since, Buseoksa has maintained its high reputation as a mountain monastery representing Maitreya belief of Korean Buddhism. Buseoksa Temple became the central temple of Korean Hwaeom School and Maitreya belief. Muryangsujeon Hall, the main hall, has Amitabha enshrined as the main Buddha facing the east. This shows that Buseoksa has arranged the temple keeping Maiterya belief in mind as the central ideology. Muryangsujeon Hall was established in 13th Century which currently is one of the oldest remaining wooden structure. The building is a unique wooden structure and valuable heritage of East Asia that has features from both northern and southern Chinese architecture.

The characteristic of space arrangement in Buseoksa Temple is that there are different levels of pavements from the One-pillar Gate – Gate of Heavenly Kings – Gate of four Devas to Bell Pavilion – Central Yard – Anyangnu. In order to go to Muryangsujeon Hall, one has to walk up nine levels of pavements which represent the nine different types beings living in the heaven. In the other hand, this can also represent the spirit of practice according to the Bodhisattva’s way in Hwaeom teachings. Here, one can see the representative characteristic of a temple that has incorporated teachings into the space arrangement. Having built Seonmyogak, which contains the legend related to the founding of the temple, not so far from Muryangsujeon Hall but away from axis, Buseoksa Temple has integrated various aspects of Buddhist faith.
Bongjeongsa Temple

Bongjeongsa, which is located in Andong City of Gyeongsangbuk-do Province, was established in 677 by Great Monk Neungin who was a student of Great Monk Uisang, the founder of Hwaem School. Bongjeongsa Temple was originally established in the upper area of Songyacheon Stream at the foot of Cheondeungsan Mountain. The temple was expanded from the Geungnakjeon Hall to its east where the Main Hall was built in the 14th Century. Bongjeongsa Temple was not damaged during the Japanese Invasion of 1592~1598, therefore diverse buildings including Geungnakjeon Hall and the Main Hall have remained in their original form.

Bongjeongsa Temple locates itself at the steep area of the mountain with parallel axis formed at the Main Hall and Geungnakjeon Hall area. At Bongjeongsa Temple, one may find Geungnakjeon Hall built in the 13th Century and the Main Hall built in the 14th Century which are both some of the oldest wooden buildings in Korea. The two buildings are in the central area leading Maiterya and Shakyamuni belief.

At Bongjeongsa Temple, there remains historical documents to prove the efforts of the monks to protect the mountain monastery from the Anti-Buddhist movement of Joseon Dynasty by promoting self-reliant monastic life and cultural exchange with Confucius scholars.
Beopjusa Temple

Beopjusa Temple is located in Boeun County of Chungcheongbuk-do Province. Beopjusa Temple was established in the 8th Century by National Preceptor Jinpyo and his student, Youngshim, who were the founders of Beopsang School. Beopsang School is renowned for its faith in Maitreya and practice of repentance. Beopjusa Temple remained in its original form during Goryeo and Joseon Dynasty up until the 16th Century. After being burned down during the Japanese Invasion of 1592~1598, the temple was quickly rebuilt to how it is today. Therefore, Beopjusa Temple has been the center for Maitreya faith of Korean Buddhism.

Beopjusa Temple is the center of Maitreya faith. While Sanhojeon Hall is recognized as the main place of worship, there are a stone tub from where water was offered, a stone standing bodhisattva who is offering incense, Seongnyeonji from where clean water and lotus flowers were offered, and the twin-lion stone lantern. And, all of these stone works are remaining today and are registered as cultural assets. As the only wooden pagoda in Korea, Palsangjeon and the two-story Main Hall was built, Beopjusa Temple has followed Maitreya faith as the central faith since its founding until today. Even though the gilt-bronze Maitreya statue was built in the 20th Century, it symbolizes Beopjusa Temple’s Maitreya faith which was represented by Sanhojeon Hall that was demolished in the late 19th Century to be used in reconstructing the palace.

Magoksa Temple

Magoksa Temple which is located in Gongju City of Chungcheongnam-do Province was established in the 9th Century when Seon School was expanding. Afterwards, the temple continued to represent Shakayamuni belief during Goryeo and Joseon Dynasty. Magoksa is located on a flat ground near Magoksacheon stream at the foot of Taehwasan Mountain. The temple expanded from the Main Hall are on the north to Youngsanjeon area on the south along the stream to the size we see today. Though Magoksa Temple faced damage during the Japanese Invasion of 1592, the temple recovered most of its features by the 18th Century and the features have been maintained until today.

Magoksa is formed into the southern and northern area with the stream flowing in the middle. In the large yard of the northern area, there is a five-story stone pagoda from the 14th Century. This stone pagoda has Tibetan-style bronze finial decoration on the top and four surfaces with Buddha engraved proving that there was much cultural exchange with Yuan Dynasty at the time. The five-story stone pagoda is registered as a treasure. The southern area has a small yard that divides Youngsanjeon Hall and Seon practice center. Many living quarters are well preserved showing the traditional living style of a Sangha community.
Seonamsa Temple

Seonamsa Temple which is located in Suncheon City of Jeollanam-do Province was established in the 9th Century as a Seon School temple.

Seonamsa Temple represents Shakyamuni belief having only enshrined Shkyamuni Buddha statue in the Main Hall. Youngsanjae takes place periodically at the front yard of the Main Hall and Manseru to demonstrate Shakyamuni belief.

Seonamsa Temple has well preserved the living quarters and facilities where monks live the traditional lifestyle. Seonamsa Temple used to be a large-scale monastery where many monks lived therefore there are many buildings in the ‘ㅁ’ shape. The origin of such building is from Goryeo Dynasty where ‘ㅁ’ shape buildings were independent community units. The six buildings of such shape helps us estimate how many monks resided in the temple. The restroom at Seonamsa is one of the oldest traditional restroom which shows the eco-friendly lifestyle of the mountain monastery. Along with Seon practice, Seonamsa Temple is known for the tea farm cultivated by the monks. Seonamsa Temple stores the flowing water in three levels of stone tub and use it for cultivating the tea farm. The temple tries to spread tea drinking culture in the mountain.

At the entrance of Seonamsa Temple, there is a walking bridge called Seungseongyo. Surrounding the bridge, one can find many rocks that bear the name of groups and famous people who have visited the temple proving the long history of the temple. Also, the foot bridge was built by the monks showing that the monks with high-level of construction skill have directly participated in the temple construction.

Daheungsa Temple

Daheungsa Temple, which is located in Haenam County, Jeollanam-do Province, was established as a temple of Seon School in the 9th Century. During Goryeo and Joseon Dynasty, Daheungsa Temple represents the multi-layer building arrangement and the spirit of national defense.

Though Daheungsa Temple has Shakyamuni belief at its core, the spirit of national defense has become its special characteristic. Pyochungsa, whose name plate was written by King Jungjo, was built in 1789 to commemorate Great Monk Seosan and his students who fought against Japanese Invasion of 1592. At the time, a government official was sent to Daheungsa Temple for the commemoration ritual of Great Monk Seosan. This is the symbolic ritual of Daheungsa Temple called Seosandaejae which shows that Daheungsa Temple has inherited the spirit of Great Monk Seosan. Thanks to the accomplishment of Great Monk Seosan, the state supported establishment of Pyochungsa and improved the social status of Buddhist monks. From then on, the Sangha community could flourish again and begin its effort to reconstruct temple buildings lost during the war hand-in-hand with local lay Buddhists.
The Jogye Order is Korea’s largest Buddhist sect and has an estimated following of ten million lay disciples. The order conducts systematic educational programs, regular dharma talks, and numerous other events at its temples nationwide. The Jogye Order also conducts a Templestay program in which participants directly experience monastic life in traditional temple settings. The order also spreads Buddhist culture through numerous festivals including the spring Lotus Lantern Festival around the time of Buddha’s Birthday.

Templestay is a cultural program that offers participants an opportunity to experience the daily life of monastics in a mountain temple, where the 1,700-year-old history and traditional culture of Korean Buddhism are vividly preserved. Templestay was started during the 2002 World Cup in order to promote the excellence of Korean traditional culture for foreign visitors and to resolve the shortage of accommodations during the period. However, because of its immense popularity among foreign visitors, Templestay has become one of the foremost cultural, tourist, and religious programs in Korea. So far, about 20,000 people from around the world have experienced the Templestay program. OECD selected Templestay as one of the most creative and competitive cultural programs in the world.

As of 2016, Templestay is available in 123 temples designated by the Cultural Corps of Korean Buddhism and a variety of programs are offered such as yebul (chanting ceremonies), barugongyong (traditional monastic formal meals), chamseon (Seon meditation), dado (tea ceremony), 108 prostrations, conversation with a monk, and playing the four Buddhist instruments, to name a few. Depending on the individual environment and circumstances of the temple, special programs such as cooking, walking meditation in the mountains, learning about Buddhist cultural properties and therapy sessions, etc., are provided for participants in addition to the standard program.

The length of Templestay varies from one afternoon to one day, two days, and up to one week. Out of 123 temples, 24 offer Templestay programs in English, exclusively for foreign visitors, all year round. Opening of the temples allowed people to deeply experience the simple and modest life, heal their minds and regain the sense of happiness as well as learning Korean traditional and Buddhist culture. All participants are naturally harmonized in this program regardless of different nationality, language, and cultural differences, etc.

www.templestay.com
http://www.facebook.com/templestaykorea
In Buddhism, every aspect of food, from growing vegetables, to preparing the ingredients, cooking and eating, is considered a part of practice. Thus, temple food is carefully prepared, like an offering to the Buddha, and is equally shared by Buddhist monks and lay people all together. Monastics take it with gratitude for life and chant the prayer for peace before the meal. The Jogye Order has carried out various projects such as research, publication, lectures or cultural events, to raise awareness on the excellence of temple food and its spirit and to preserve the Korean traditional culinary culture. One of the efforts is the establishment of the Korean Temple Food Center in Seoul in 2015. The center, as a place for public promotion and education, offers exhibitions, cooking classes, lectures and events, making Korean temple food more easily accessible and widely promoted. It is the first-ever temple food-oriented cultural complex in Korea.

Korean Temple Food Center

The Korean Temple Food Center is a place to share the spirit of temple food with the public, who comes to learn and would like to experience the traditional cuisine of Korean Buddhism.

www.koreatemplefood.co.kr
Korean Buddhism celebrates four major holidays by the lunar calendar, with Buddha’s Birthday on the eighth day of the fourth lunar month being the biggest celebration. On this day each year, followers go to a temple, participate in a bathing the baby Buddha ceremony and hang a lantern. Below the lantern they can write the name of someone or their hopes and wishes.

This cultural celebration began as long ago as the Shilla and United Shilla Dynasties (57 B.C.E-935 C.E.). Now, usually on the Sunday before Buddha’s Birthday, a huge cultural festival is held in downtown Seoul with a number of events taking place, including a massive lantern parade at night through the city. It has become a highly popular festival with visiting foreigners as well as with locals. Events include exhibitions, street performances and a massive dharma service. The people at the meeting then form the parade, which winds its way down a main thoroughfare in Seoul. The dazzling display of lanterns and floats, traditional and modern bands, dance and song, and a grand finale at the end of the parade route make for a spectacular event. But why are the lanterns so important?

These lotus lanterns represent the Buddhist dharma and the sincere wish for enlightenment. One of the sutras tells the story of a poor old woman, Nanda, who wanted to offer a lamp when she heard that the Buddha was coming to visit, and so she sold her hair for the money to buy a tiny little oil lamp. After the festivities were over, all the lanterns were put out but hers refused to go out. A simple lamp from the sincerity of the heart brightened the entire world.

In Korea, many kinds of lanterns could be found when Buddhist culture flourished. Many of these were lost following the repression of Buddhism during the Joseon Dynasty (1395-1910), and only the lotus lanterns remained. Since 1996, however, the Buddha’s Birthday Festival Committee has promoted the revival of traditional lanterns and now each year there are exhibitions, lantern making events, and other cultural activities.
VI. Social Activities

The Jogye Order is expanding its programs to actualize the compassion of the Buddha in contemporary society. Such efforts include programs by the order’s Social Welfare Foundation for people in all strata of society. There are environmental protection and conservation programs, support for North-South exchanges aimed at eventual reunification of the peninsula, and exchange and support programs involving international Buddhism.

The healthy and bright world we all create together

Interfaith Exchange

Interfaith exchange in modern Korea has been an important component in achieving a harmonious and communicative society. To strengthen interfaith exchange and relationships, the order has been enthusiastically participating in conferences with seven religious organizations, which include ‘The Korean Council of Religious Leaders’, and ‘The Korea Conference of Religions for Peace’ (KCRP). Additionally, the order has been focusing its efforts on promoting exchange among various sects through the Association of Korean Buddhist Orders.

Conserving the Environment

The core philosophy of Buddhism is dependent origination; that is, everything is interdependent. Therefore, Buddhism aspires to create a way of life in harmony with nature as one of its major goals. Temples are part of the national heritage, integrated with the cultural tradition of the people, which is in harmony with nature. Therefore preserving the practice of temples is done not only to protect the environment, but also to pass down our precious legacy to future generations.

The Buddhist community has been devoting its energy towards protecting the ecosystem by promoting sustainable, reusable energy sources as well as participating in climate change response activities. The community also opposes reckless developmental projects, such as the construction of a golf course in the Haeinsa Temple area, the building of a dam in Jirisan National Park, and the filling of an estuarine tidal flat in the Saemangeum area on the coast of the Yellow Sea in South Korea. To add more power to its voice, an environmental committee was established in 2001 to implement related policies and institutional improvements, especially how to respond to and establish countermeasures against environmental damage. Moreover, they have been involved in a range of ongoing activities in green organizations such as the Buddhist Eco-Friendly organization “Eco-Buddha”, MalgoHyanggangpye, the Clear and Fragrant Movement for Living; and the Indra Community.
Mitigating Social Conflicts

In today’s modern society, the role of religion in society is significant. Consequently, the Jogye Order of Korean Buddhism founded the Hwajaeng Conflict Committee in June of 2010. This was to provide Buddhist solutions whenever conflicts arise in society and to realize the common good of society for key issues both within and outside of the order. In the phrase ‘Hwajaeng’, the syllable ‘hwa’ refers to harmony, coexistence, or peace, and ‘jaeng’ superficially means argue, conflict, or criticize, but its underlying significance is that a problem or form of suffering needs to be addressed. As this meaning indicates, the Hwajaeng Conflict Committee tries to raise the issues of the opposition and complex concerns in our society and to expand the Buddhist way of resolution in the practice of Hwajaeng.

Additionally, the Jogye Order of Korean Buddha formed the Labor Committee in January 2016 to provide necessary, compassionate support for laborers, women, minorities, human rights issues, and the elimination of poverty. Specifically, they have implemented clear action plans such as Mucha-Daehwe Dharma discussion and festival, Dharma talks, and Templestay as avenues for listening to the voices of minorities and empathizing with them. Most recently, they have remained focused on paying tribute to the victims of Sewol Ferry tragedy, which killed nearly 300 passengers, as well as adding more voices to its investigation while urging the speedy recovery of the missing bodies by fasting, prostrating, praying, and putting on cultural performances.

Social Welfare

The Jogye Order of Korean Buddhism has always practiced the spirit of compassion in order to create a harmonious society, where everyone can live happily. Thus, they take an active role in social welfare. Currently, the actions taken to improve the social welfare of the order have fallen into two distinctive Buddhist approaches: one associated with making public contributions to raise funds, and the other to accomplish the broad realization of its policies.

Walking with Dreaminus

Dreaminus is a public trust organization dedicated to the practice of sharing by expanding the culture of donation and assisting in various activities. Mainly, it administers and manages collected funds as well as determines where to share them, in order to improve the quality of life for minorities. At the same time, they focus on researching the expansion and promotion of giving culture, and providing relief assistance for domestic and international disasters.

Managing social welfare facilities The Social Welfare Foundation of the Jogye Order is dedicated to building social welfare facilities in various regions in the country. The order and local temples are also working to bridge their social responsibilities in local communities. Through these activities, the foundation hopes to save those neglected by the social welfare system by expanding its programs.

Training volunteers and assisting in their activities

The Foundation runs the volunteer center for Buddhists in order to provide more professional and systematic volunteer activities. Professionally-educated volunteers provide their expertise to temples and hospitals throughout the country not only with tours, but also with Buddhist chanting, hospice services, and the meridian system according to each member’s specialty.

Training for qualitative improvements in social welfare

In order to empower social welfare professionals in the Buddhist community as well as its affiliates, the order has offered various workshops and training programs, as well as supplementary education to social workers, daycare-center teachers, and representatives of the centers and various corporate bodies.

Providing assistance to the poor

The Social Welfare Foundation of the Jogye Order provides financial assistance for living expenses and educational fees as well as food, necessities, and cultural opportunities to their unprivileged neighbors through a fundraising campaign known as “Jabinanum,” a social welfare and humanitarian non-profit foundation.

International exchange and relief projects

The activities of the Social Welfare Foundation of the Jogye Order are not necessarily confined to domestic issues, but have branched out into resolving social problems of inner city poverty abroad; running a Mongolian branch to aid residents for self-sufficiency; running a shelter for chronically ill children; and improving medical
conditions in Laos. Additionally, the foundation has been collaborating with organizations like KOICA (Korea International Cooperation Agency) and KCOC (Korea NGO Council for Overseas Cooperation) in the areas of Myanmar and the Philippines. The related projects aim not just to reduce disasters, but also promote humanitarian needs by customizing welfare projects, taking into account regional characteristics and their needs.

Disaster Relief Efforts
The Social Welfare Foundation of the Jogye Order has been in the spotlight for their disaster relief efforts. The foundation started their first disaster relief efforts in flooded areas in 1996. Following this work, they formally launched their own advanced emergency disaster relief team. From then on, they have been able to lend assistance to numerous victims in a compassionate manner, providing relief supplies, dispatching medical staff, and providing reconstruction work during the crisis of the Sewol Ferry tragedy, which sank with almost 300 victims, in 2014, as well as the earthquake in Nepal in 2015.

The Research and Development of Social Welfare in Buddhism
Based on the compassion of Buddhism, the Social Welfare Foundation of the Jogye Order has been actively engaging in the research and development of realizing the welfare of all people in Buddhist society. They have researched and surveyed the overall aspects of the Social Welfare Foundation in Buddhism, by examining and holding academic forums regarding the current status of the facilities and the organization itself. This is done to adapt their policies according to rapidly-changing social conditions and social welfare trends while concurrently researching activities to establish their own identity and secure their expertise.

The Buddhist exchange between two Koreas
In 1997, the North and South held concurrent Dharma ceremonies on Buddha’s birthday for the first time in history. Since then, the Dharma ceremony on that day has been held simultaneously every year, along with a joint letter of aspiration. Furthermore, on August 15, Liberation Day, the unification prayer Dharma ceremony is held in Seoul and Pyongyang at the same time each year. In addition to these, the order has taken an active role in exchange between the two Koreas through other religious activities such as joint projects in preserving and restoring Buddhist cultural properties within the North, sharing and collaboration among temples between the two Koreas, as well as making pilgrimages to temples in the North.

Humanitarian assistance to North Korea
The Office for the Promotion of National Unity of the Jogye Order, has assigned the North Korean Buddhist Federation and regularly donated basic necessities such as rice, flour, clothes, shoes, and soap on their behalf.

What’s more, a food assistance campaign called “Dodam Dodam,” was started for the children in the North, who will be the biggest beneficiaries of the unification of two Koreas in the future.

Projects for promoting unification
The need for unification must be encouraged among the people of the two Koreas in order for this goal to be realized. Thus, The Office for the Promotion of National Unity hosts a monthly lecture in order to explore and strengthen talents in the exchange between the two Koreas as a means for realizing unification in the future. Several more programs include the leadership programs for Buddhists; pilgrimages to regions on the Northern side near the border; and forums to revitalize the Buddhist exchanges between the two Koreas. In particular, the pilgrimages, which take place through private channels, wish for peaceful unification.
Research activities in preparing for re-unification

One of the main areas of Minchoobon’s work is the preparation activities that must take place before and after unification. Presently, various projects such as surveying the status of temples in the North, researching the number of temples in ruin and in need of restoration, running a joint-study of Buddhist cultural properties, and studying unification and the Buddhist exchange policies of the two Koreas. Moreover, restorations of Singyesa Temple on Mount Geumgang are currently taking place, and Buddhist texts from the North and South are being published, such as the Buddhist Unification Discourse research project.

Supporting International Exchanges and International Dharma Propagation

This is the age of internationalization. In step with the trends of the times, the Buddhist community has been actively taking part in global projects. Following this trend, the Jogye Order of Korean Buddhism acts as a representative of the largest sect in the area, collaborating with numerous organizations and Buddhist sects overseas. On top of that, they have been working hard to introduce Korean Buddhism to other countries and spare no efforts to spread the Dharma. Another task is to introduce Korean Buddhism to Koreans as well as international residents living in South Korea in efforts to globalize the religion. Through various channels, the Jogye Order has been spreading Korean Buddhism to a wider audience.

Participating in International Events and Exchange Activities

In 2012, the 26th World Fellowship of Buddhists (WFB) was held in South Korea. As the most preeminent Buddhist event in the world, all the leaders of Buddhist communities around the world came to participate. As hosts of the occasion, the Jogye Order worked to promote the excellence of Korean Buddhism during the events, as well as to build friendship and harmony with the Buddhist leaders from each country. In 2015, the Conference for World Peace and the Reunification of Korea was organized, commemorating the seventieth anniversary of the Liberation of Korea from the Japanese Occupation. With over 200 delegates and religious leaders from twenty countries, presenters introduced Gwanhwa Seon, a Korean Buddhist traditional meditation, and various activities took place to promote the understanding of Buddhist culture.

Participation at international conferences organized by overseas Buddhist organizations is another important part of international exchange. One well-known example is ‘Vesak Day’, which was designated by the United Nations as the Buddha’s birthday. Every year, the representatives of the order have been participating in the celebration. Additionally, the order promotes active exchanges by leading international events every year to strengthen friendship between China, Japan, and Korea in Northeast Asia through the Trilateral Conference of the Friendly Exchange of Buddhism, the Conference of Buddhism and Cultural Exchange between Japan and Korea, and the Bilateral Exchange of Seon or Chan Practice of Buddhism between China and Korea.

Supporting International Dharma Teaching

The Jogye Order of Korean Buddhism publishes an official periodical magazine, Lotus Lantern, to introduce Korean Buddhism to overseas readers and to distribute to major Buddhist institutions around the world. It also has taken on various publishing projects to promote the Buddhist cultural heritage of Korea internationally. A number of books have recently been published in English: ‘Jikjisimcheyojeol (Anthology of Great Buddhist Priests’ Seon Teachings), which was designated by the UNESCO Memory of the World; The Seon Masters of Korea, which describes the legacy of the Seon practice of Korean Buddhism; and The Collected Writings of Gyeongheo by Venerable Gyeongheo, which includes his poems & prose articulating the revival of Korean Buddhism in the modern era. Furthermore, the Order have published and distributed a series of thirteen books regarding the Traditional Korean ideology in English as well as in Korean. The efforts of promoting Korean Buddhism in the international community continue in the form of creating promotional videos of Korean Buddhism and the Lotus Lantern Festival, as well as running the English homepage of the Jogye Order of Korean Buddhism.

International Seon Center

The most widely recognized cultural experience program in Korea is Templestay. People visiting Korea from around the world have taken a lot of interest in Templestay programs. The International Seon Center of the Jogye Order is an international Templestay center designed to offer visitors to experience the various charms of Korean Buddhism, along with Gwanhwa Seon for Koreans and foreigners alike. The space offers a taste of Korean Buddhism and Korean traditional culture through English Dharma talks, Gwanhwa Seon practice, Templestay, Seon culture lectures, and temple food classes.