1980

基督教 成長率 가장 높아

—文公部刊 宗教 敎團現況서

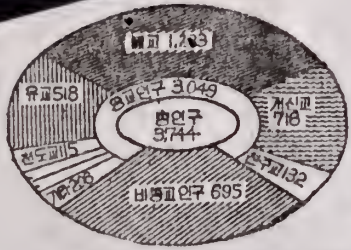
宗教人 7百18萬…2位

全國民의 80%가 종교인

한국의 종교인구가 3천49만7천3백55명으로 총인구 3천7백44만8천8백36명이므로 전인구의 81·4%에 이르고 있으며 문공부가 펴낸 「한국종교편람」에는 총인구비 73%인 2천7백만여명이 종교인으로 추계된 것으로 나와있다.

이러한 통계는 기독교의 성장율이 가장 높은것으로 집계되고 있다.

◇宗教別교세표 (단위만명)



79년말 통계와관련 1년간의 성장율을보면 기독교 (개신교)가 가장크다.

한편 세계종교인구 (브리태니카연감, 80판고)는 25억7천7백만명으로 세계인구 42억8천만명比 60%인데 세계종교인구의 종교별교세는 이슬람 5억8.7백만 (22·천주교 5억8천만 (22·5%) 힌두교 4억7천만 (18·5%) 개신교 3억3천8백만 (13·1%) 불교 2억5천만 (9·9%) 순으로, 가톨릭을 합하면 세계제1의 종교이나 아직도 확장화 되지 않은곳이 세계인구의 3분의 2가 넘는다.

가 지난해 12월 31일자를 기준으로 각종교단체에서제출한 교세를 정리하여 최근발행한 「종교교단현황」에서 이같이밝혀졌다.

이같은 통계는 79년10월기 현재 총인구의 8%에 이르는 3백여만명이 불어난셈이다.

이들 종교인구중 기독교(개신교)는 불교의 1천2백32만9천7백20명 (32·9%)에 버금하여 7백18만6백27명으로 전인구의 23·5%를 마크하고 있다.

가톨릭은 유교의 5백3백33개, 천도교 2백47개, 유교 (한교) 2백32개 전인구의 4·3%에 이른다. 그다음이 천도교 (1백11개로 나타났다. 3·7%) 원불교 (3·1%) 라종교 1%의 순서이다. 군소종단으론 국제도 (1백2백60명) 유교의 1만1백29명인 것으로 알려졌다.

이 밖에 3만1천7백40명 천주교가 불교 2만2천8백28명에이어 4천5백29명인 것으로 알려졌다.

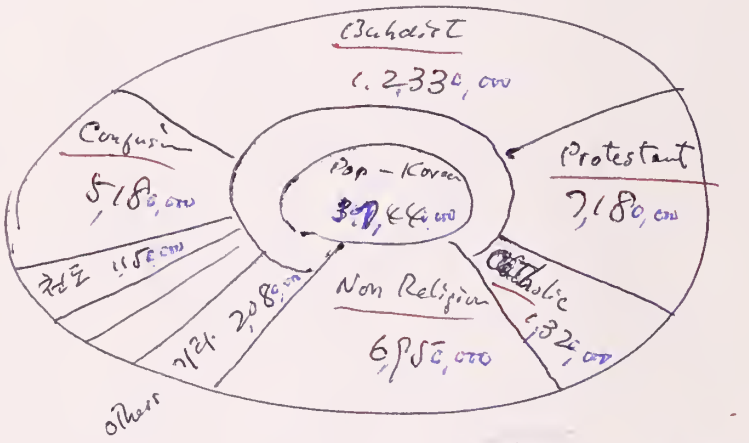
신직자수도 개신교가 가장많아 3만1천7백40명 천주교가 불교 2만2천8백28명에이어 4천5백29명인 것으로 알려졌다.

교회및 사찰의수는 역시 개신교가 가장많아 2만1천2백43개, 다음이불교 7천2백44개, 천주교의 2천3백42개, 원불교 3백33개, 천도교 2백47개 군소단체가 모두 7백11개로 나타났다.

"HIGHEST GROWTH – Christianity" 1980
KOREA

– PCI Religious Year Book –

Total population of religious people is 30,497,355 which is about 81.4% of the population of Korea.
It has been compiled by the reports of each denominations and religious groups at the end of 1980.



(– figures in 10,000s)

大本山奉恩寺案内略図

大本山修道山奉恩寺案內

一、本寺의 位置와 寺格

本寺는 修道山에 位置하고 있는바 修道山은 시흥南쪽八K남짓한 地点에 있는 京畿道內石山으로서 옛날 新羅時代 綠會國師가 머무른 곳이다 山形은 臥牛形으로 山麓에는 아직 當時의 鬱蒼하고 있으로는 漢江물이 유유히 흐르고 있다 그리고 本寺는 三國時代부터 王師國師가 代々로 머무른 有名한 寺刹로서 李朝에 드려서는 鷄林八域을 總管하는 首禪大刹이오 特히 僧侶科試의 選佛場으로 西山、四溟、兩大師가 發科한 곳이다、

檀紀四二四四年 朝鮮寺刹令에 依한 三十一本山의 하나로 京畿道內八十六寺를 管轄하여 八百餘僧徒를 統率하였다、

二、本寺 寺名의 由來

本寺의 名稱은 근근 新羅三十一代神文大王이 바다가운데서 神竹을 얻어서 피리(笛)를 만들어 萬波息笛이라 이름지어 널리 聲敎를 펴 歷代國家의 重寶로서 傳해나려왔는바 元聖王의 考(父王)孝讓角干이 이것을 私々로 秘藏하였다가 그 王子인 元聖王에게 傳함에 王은 이로써 君德을 쌓고 今恩에 報答코저 漢南에 절을 세워 綠會國師를 招聘하고 奉恩寺라 稱하였다、

三、本寺의 創建及重建의 年代

一、本寺는 新羅三十八代元聖王十年距今(檀紀四二九一)一千百六拾五年前 綠會國師가 비로소 創設함

二、本寺는 元來 廣州官陵길에 있었는바 李朝明宗七年距今三九七年前 王家의 靖陵(中宗墓)를 宣陵(成宗墓)곁으로 옮기려는 當時 虛應普雨大師가 現修道山에 移建하였음

三、仁祖大王十四年距今三百十五年前 碧岩、禮華兩大師가 第三度의 重建을 하였음

四、肅宗大王即位十八年距今二六七年前 王家 第四度의 重創을 하였음

五、檀紀四二四五年 羅晴湖住持가 寺宇全部를 一新重修하였음

六、檀紀四二七三年 姜性仁住持가 第五度의 重創을 하였음

七、檀紀四二九一年 李昌元住持가 六度의 重創을 하였음

四、本寺의 建物及佛像

大雄殿 殿內에 釋迦如來、阿彌陀如來、藥師如來、三尊佛像을 安置함、

冥府殿 殿內에 他藏菩薩、無常鬼王、道明尊者 三尊像을 비롯하여 十大明王、判官使者、守門將等像을 安置하고 또 十人地獄圖를 各大王背後에 걸어 놓았음

靈山殿 殿內에 釋迦如來、阿難尊者、普賢菩薩을 비롯하여 十六羅漢像및 使者像等을 安置하였음

板殿 殿內 毘盧遮那佛像을 安置하고 周圍에는 大藏經인 大方廣佛華嚴經八十卷의 木板을 비롯하여 金剛經板、寒山詩板、初心文板、維摩經板、念珠經板等을 藏置하였음

이는 哲宗六年距今一百十一年前 南湖永奇大師가 木板을 製作하여 同時 이 殿閣을 세웠음

天王門 東、西、南、北、四王天像을 安置함

五、本寺의 寶物

願佛鳥銅香爐至正四年鑄造(距今六百三年前) 金秋史(正喜)筆의 題額(板殿·維摩板)并白下(淳)筆의 修道山首禪宗奉恩寺八萬大藏經板(南湖永奇大師製作)

六、忠烈化主堂

이 堂은 丙子胡亂時 總帥 金自天將(名은 晦)의 夫人 [illegible] 本寺山門外三成里山 [illegible] 江 [illegible] 에 있는데 傳說에 依하면 朝廷에서 碧岩大師及前記李大將에게 南漢山城의 築城 [illegible] 命하자 碧岩大師는 곳 [illegible] 信徒 [illegible] 거느리고 그 受持區域에 築城 [illegible] 完了하여 [illegible]

大將은人夫가不足하여 工事가 不進함에 그 아래서 일하든工人들은 使役을견데지못하여 李大將을怨망하고 王宮에讒訴함에 李大將은死罪에處하여 絞首臺의이슬로사라지자 한마리의 매(鷹)가 그목으로부터 날아낫다 한편 李大將夫人은 남편을 돕고저 四方으로金錢을蒐集하여 조각배를타고 南漢山城으로向하는途中 보연듯 이데서 한마리의 매가 날아와 夫人의어깨위의 앉은지라 夫人이 이상이 여겨 좌중에있는사람들에게 무르매 모ㅡ나 李大將죽은 넋이라고 말하자 夫人은 크게놀래고 슬퍼하여 배에서 물에뛰여들어 빠저죽었다 이일이 있은후로는 배가 그곳을 지날적마다 물결이 심하고 사람이 빠저죽는지라 이에사람들이 그夫人의 忠烈을 表하기爲하여 그곳 언덕위에 堂을세워 그靈魂을 祭祀지냄에 以後로는 何等의 被害가없엇다함

七、僧科坪

이는 本寺로부터 約三마정가량 떠러저있는 江언덕의 들판을 가르킨바 文定王后 때에 虛應普雨大師를 本寺住持로 맞아드려 高麗朝에行한 佛敎科武를 復興시켜 禪科를 本寺에서 보였든바 數萬群衆이 모여들어 場所가 좁아 다 收容할수없음으로 넓은들을 利用하였음

八、閏年水陸齋의傳說

丙子胡亂時大王이 亂을避하여 南漢山城으로가시고저 漢江에이르러 배를타시매 그때 長安의 모든男女老少들이 뛰따라 서로 먼저 배를타고저 싸움이버러짐에 將臣들이 할수없어 칼을 휘저으며 목을베인사람이 數百이요 물에빠진사람이 數千名이라 亂이平定한뒤 大王이 이를 불상히여기시여 每年 그날 本寺僧像을맞아 죽은영혼을 薦度의 水陸齋를베풀었음 그러나 其後經費關係로 閏年을期하여 三年에一回씩 行하였음

檀紀四二九二年 月 日

京畿道 廣州郡 彥州面 三成里

大本山奉恩寺宗務所

PONGEUNSA

禪宗
甲刹

大本山修道山奉恩寺案內

Sam Mapett

A BRIEF GUIDANCE TO

CHEON-DO-GYO

(The Religion of the Heavenly Way)

CHEON-DO-GYO

CENTRAL HEADQUARTER

Seoul, Korea

14. Aug. 109th year (1968) of foundation

CHUNDOKYO – 교령 Chief Prelate, Choi Duk-Shin. "Man and God are One" – Doctrine". RAS. Apr. 9, 1969

This is an age of power. Power comes from civilization. But power is out of man's control. Man is missing power.

Our morality has been suffocated under the weight of material abundance.

What is the remedy? The remedy is to restore God within you, the purpose source of morality in man; to become true man.

Choi Jae-Wu – 100 yrs. ago – 1860 – first advanced this doctrine – that Man & God are one. Where is God? The Great Teacher: don't look far, look close; don't look around, look within. God is in man's life. Not in his flesh, nor his mind – but at the deep roots of both of them. These roots are deep in the great universe, and in the great life – in eternity. God is the ideal and eternal image of man.

The goal – a paradise realized on this earth. We are not concerned about an after-life, but about developing an ideal world for this life.

For man to attain his ideal – to rise from the animal level to the divine level, – he must have morality. Morality is what distinguishes man from animals.

The Great Teacher has taught 3 virtues as the foundation of the new morality.

1. Sincerity. This is most important – the foundation. On this are built: –
2. Respect – this has 3 objects. God, Man, and Things-in-general.
3. Trust.

We should respect everyone – because God is enshrined in everyone.
Humanity, & its exaltation, is the key to salvation in this confused world.
Arnold Toynbee once predicted that the hope for the world will rest on a new religion.

Question & Answer:

New has a ch. in Japan, Kobe. (Korean members).
Originally the movement was from the lower classes. Recently has attracted intellectuals, – but still is mainly farmer class.
During Japanese ~~people~~ period – Chundokyo was strongest religion in Korea, strongly anti-Japanese.
Strongest in the north. POWs refusing repatriation to north, carried Chundokyo flags.
Form of church service: – meet on Sundays, prayers, sermons. Chuntokyo rosary has 105 beads

Choi received Japanese surrender in Canton area – serving under Stillwell.
3rd generation believer.
After meeting, Mrs Choi (wife of the prelate) said to Eileen, "Actually, I don't understand Chuntokyo very well. My mother was Kn, my father Chuntokyo. But Chundokyo is very hard to understand.

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CONTENTS

1. General Introduction

CHEON-DO-GYO, the Religion of the Heavenly Way, was originated in AD 1860 while most of the other religion in Korea such as Budddhism, Confusianism, Christianity and etc., were introduced to Korea from other countries.

This religion has had a deep connection with modern history of Korea which still might have great influence on the destiny of this country in the future.

The theoretical and ritualistic basis of CHEON-DO-GYO doctrine is embodied in the twenty-one character Sacred Formula which founder Choe Che-woo created. The formula reads: Chi Ki Keum Chi, Won Wee Dai Kang, Si Cheon Chu, Cho Wha Cheong, Yeung Se Bul Mang, Man Sa Chi. The general meaning of this formula is this: "May the creative force of the universe be within me in abundant measure. May Heaven be with me and every creation will be done. Never forgetting this truth, eaverything will be known".

From the Sacred Formula, it derived the principle of In-Nai-Cheon(man and God are one) which is the founda-

tion of the entire religious dogma of CHEON-DO-GYO. This principle means, in brief, that, potentially, man is God, but that this oneness is actually realized only as the individual exercises sincere faith in the oneness of his own spirit and body and in the universality of God. The practical aspect of In-Nai-Cheon is related to the spirit of equality, freedom, humanism and justice which modern people are yearning. These are the problems which CHEON-DO-GYO strives constantly to solve.

The principle of In-Nai-Cheon does not mean to imply the man's present mind and behavior are that of God. It means that man basically has the capacity to manifest the spirit of God. In-Nai-Cheon was conceived in order to make this world paradise. But this does not mean that In-Nai-Cheon was created because the world had already become a paradise. That is to say, man has the quality to be God, and the present world has the quality to be a paradise. Therefore, the prime task of In-Nai-Cheon is to achieve the original purpose of man by means of developing the quality of man.

The CHEON-DO-GYO, with these doctrine, which was initially named DONG-HAK (or Eastern Learning)

was originated and founded in the year of 1860 at Kyungju, Korea by the Great Patriarch Choe Che-Woo and now it consists of more than six hundred thousand in adhererts with about hundred churches in the Southern part of Korea under the leadership of its present Supreme leader of CHEON-DO-GYO, Mr. Choe Duk-Shin.

2. Discipline for the adherents of CHEON-DO-GYO

SHIMKO(Swearing in mind)

SHIMKO is a kind of prayer that swearing in mind the supreme truth in human being who worship "Heaven", and to distinguish the benevolence of Heaven and realize human originality. It is the ritual of CHEON-DO-GYO to make a SHIMKO in coming in and out, before and after sleeping, or a meal.

CHU-MOON(Praying phrases)

This is one of the most important things the adherents should practise at all times when they wish to go into the harmonious phase with God. It consists with 21 words as follow: Chi Ki Keum Chi, Won Wee Dai Kang, Si Cheon Chu, Cho Wha Cheong, Yeung Se Bul Mang, Man Sa Chi.

CHEONG-SOO(Pure water)

This is used in every religious ceremony of CHEON-DO-GYO in family, church and at all meetings of adherents to realize the benevolence of Heaven and their wishes and desires for governing the world by virtue and morality, relieving the public and a land of tranquility and prosperity, and receive the Heavenly influence upon their wishes and desires therefore and furthermore, is to feel the originality of human beings and all nature, and also used in the occasions of the preparation for the practising all religious rituals.

SI-IL(The worship in church on Sunday)

This is to attend their church every Sunday in order to serve a worship in the presence of God, reflect himself on his religious life during the preceeding week, listen to the preaching in accordance with the Scripture of CHEON-DO-GYO for their improvement in acquiring their religious knowledges and faiths, and by the way to foster their spirits of brethrenship for their religious activities in the future.

SEONG-MI(Sincerity rice)

This is the donation system in CHEON-DO-GYO. Every CHEON-DO-GYO family collects a large spoonful of rice at each meal for each member of the family

and they bring this accumulated rice to the church every first SI-IL(sunday) of each month as a token of their thanks-giving to Heaven. By such system CHEON-DO-GYO is financed by its adherents, and at the same time the church can render philanthrophic services to the society, besides its own support.

KEE-DO(Prayer)

This is a way to affect Heavenly influence, and there are three kinds of KEE-DO, one is offered at 9 o'clook in the evening every day, the other is offered at 9 o'ciock in the evening every SI-IL(Sunday) and the third is special. The KEE-DO offered every day is served in the presence of all family members by practising CHEONG-SOO, SHIM-KO, and the other offered at SI-IL(Sunday) night is also serverd in the presence of all family members by offering a bowlful of clean rice and practising CHEONG-SOO, SHIM-KO and CHU-MOON, and the special KEE-DO shall be served for respectively 21, 49 or 105 days on end in accordance with the order of the church.

3. Brief History of CHEON-DO-GYO and its achievments

In 1824 there was born a great man called Choe

Che-Woo, in the village of Yongdam, not very far from Kyungju, the ancient capital city of Sinla Dynasty, and this man had a mission to influence greatly the destiny of the people of Korea.

Choe Che-Woo, the founder of CHEON-DO-GYO (the religion of the Heavenly Way), studied the Chinese classics according to the custom of the time. At the age of sixteen his father died, and he felt some mental agony, so that he left his home and roamed about, visiting Buddhist temples in the mountains or the famous historical places. During this time he meditated and tried to discover the philosophy of life.

Finally in 1856, at the age of thirty two, he found a new truth IN-NAI-CHEON(Man and God are one). According to Dong-Gyung-Dai-Jeon, the main writing in which most of his teachings can be found, we find out such passage as this: Heaven said to him "My mind is your mind. How could you know it? Even though people know Heaven and Earth, they do not know what spirits are. However, spirits are all mine too. Now I give you an eternal truth which you should cherish, write down and propagate it to the world and you will live an everlasting life and you will be the light of the world."

After four years of devotion and meditation, he started to preach the new truth to the world from 1860 and has succeeded in getting many adherents of the new doctrine. The social environment and the people's mind of the time was ripe enough to accept this new message which sounded like a thunderous shout "save yourself as well as your country." In the meantime, the tremendous influence of the movement of this new religion was so great that the government felt uneasy. Finally in Oct, 1865 the police arrested him and put him to death under the charge of having disturbed social order. In this way, this great man of Donghak(The Eastern learning) which was the initial name of this religion gave his life for the noble cause of his ideal.

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After the death of Choe Che-Woo, the founder of CHEON-DO-GYO, Choe Shi-Hyung, the second Patriarch, continued to led the organization under the severe oppression of the government. He has published the teachings of his predecessor and organized the evangelistic activities on the grand scale. The flame of the new light has spread widely in most parts of Korea.

The CHEON-DO-GYO, which had been underground ever since its founding, started a campaign under the leadership of the second Patriarch Choe Shi-Hyung in 1892 for the protection of the country and safety of the people through its religious movement. For this reason, CHEON-DO-GYO tried to have it first recognized by the government as a religion. In 1893, CHEON-DO-GYO adherents from all over the country came to Seoul and 40 men representation sat on the grounds in front of King's Palace for 3 days and nights with a petition to the King calling for redress of the founder's death sentence. The King was sympathetic so they peacefully returned home. But the government showed no action which caused the adherents to gather at Po Eun, Choongchung-Do Province. This time they reportedly numbered over twenty thousand. The gathering was finally broke up by the governmental pressure. However, there remained a strong threat that the CHEON-DO-GYO adherents along with the people with a long suppressed resentment against the feudalistic government and its corrupt officicals might rise in mass revolt at any moment.

Under this circumstances, the corruption by government officials was becoming ever more apparent.

The chief of Kobu county in Chullado province was a good example. In addition to numerous other cases of malpractice, he mobilized farmers for repair work of an irrigation reservoir. When the work was completed, he imposed taxes on the water that the farmers used from the reservoir for their rice paddies, appropriating the receipts himself. Therefore, a group of CHEON-DO-GYO adherents and farmers led by Jeon Bong-Jun, the leader of Southern District of CHEON-DO-GYO, peacefully petitioned twice to the county chief to stop his mis-conduct.

Nevertheless, the county chief arrested and jailed some of these farmers. Enraged by this action, in February 1894, the CHEON-DO-GYO members and farmers again led by Jeon Bong-Jun destroyed the dam, stormed into the town, and occupied the county office. Then, Jeon and his followers advocated first - loyalty to the King, second - destruction of the Yangban class(noble class), and third - reestablishment of peace for the country and the safety of the people. For the civil administration of areas occupied by his forces, Jeon issued twelve-point code based on human rights and equality which included: severe punishment to corrupt officials, elimination of slave records, permission for widows to

remarry, discontinuation of unnecessary taxation, and employment of governmental officials based on ability rather than family background, etc..

The revolutionary force marched into Jeon Ju and occupied it along wth many other areas. Astonished at this result, the government requested China to send military support which prompted the Japanese to send their troops to this country. On the other hand, the revolutionary force voluntarily withdrew from Jeon Ju under a compromise with the government which is aimed to prevent an interference by the foreign military troops. Inspite of the compromise, the government destroyed the revolutionary force with the Japanese troops which also defeated the Chinese later.

The great leader of this DongHak Revolution was arrested and put to death along with numerous CHEON-DO-GYO adherents. A one year revolution, participated by more than a million CHEON-DO-GYO adherents and some farmers leaving approximately 200,000 casualities, was ended. The Donghak Revolution was, indeed, at the forefront of Korea's long history of revolutionary grievances against social injustice. Its intention was both to prevent Korea from becoming a colony of slaves to foreign power and to reform

the government by throwing off the yoke of a corrupt feudal order altogether.

In January 1899 Choe Shi-Hyung, the second Patriarch of CHEON-DO-GYO was arrested and put to death by the government under the similar charge as his predecessor of social disturbance.

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After the death of Choe Shi-Hyung, the Second Patriarch, Son Byung-Hi became the Third Patriarch of CHEON-DO-GYO. During his tenure of the patriarchate, many things have been accomplished as well as the diversification of its social services. For instance, the name of Donghak was changed to CHEON-DO-GYO to indentify itself as a religious group, meeting places for congregations have been set up and the religion came into open out of the underground status, established many educational institutions. Furthermore, an affiliated movement have been started aiming at a social improvement by innovating centries old customs and ways of living such as: hundreds of thousands of CHEON-DO-GYO adherents did away with their top knots, initiated under religious order the habit of wearing dyed clothes instead of all white.

Patriarch Son felt that apparently a war would

break out betwen Russia and Japan and both Manchuria and Korea would be within the hands of the victor. Thus he submitted a petition to the government advising the coming nation's tragedy. However, government which was still controlled by a corrupt ruling element not only ignored his advise but also inflicted more severe oppression and persecution upon him and his follwers in fear that the CHEON-DO-GYO would grow up to take their power.

Because of the governmental attitude, Patriarch Son issued orders to all CHEON-DO-GYO adherents to stage a non-violent demonstration with putting on black clothes and their top knots cutted all at once. In this so called Kapjin Reform Movement, the CHEON-DO-GYO through its demonstrations stressed and demanded the following:

First, Respect for the Throne so as to foster national independence.

Second, Reform of the governmental institutions.

Third, Reorganization of the military and financial systems.

Fourth, Protection of life and property of the people.

This Kapjin Reform movement stretched all over the country wherever there were CHEON-DO-GYO adherents was put to an end by the government leaving numerous CHEON-DO-GYO adherents killed.

Thereafter, regardless of the patriotic efforts taken by CHEON-DO-GYO, the Japanese victory over Russia in 1905, made Korea a Japanese protectorate and, in 1910 Korea was finally annexed to Japan.

Under the cruel Japanese military rule, entire, Korean people were longing for freedom and independence ever since the Japanese occupation in 1910. Accordingly, the Koreans, particularly the social organiztions such as religious groups, student groups etc., to include Korean Nationals residing in overseas were constantly seeking for the ways of independence movement. In Europe, on the other hand, the World War I had just ended and U.S. President Woodraw Wilson had enunciated his principle of the "Self Determination of weak nations." Thus, Patriarch Son, encouraged at the President Wilson's principle, assumed leadership in the CHEON-DO-GYO-CHRISTANITY-BUDHIST movement for a non-violence nation-wide resistance against the Japanese rule.

With all financial expences born by CHEON-DO-

GYO, a systematic underground preparation for the movoment began including preparation of an Independence Declaration, sellection of the nation's delegation group of 33 patriots which consists of 15 CHEON-DO-GYO adherents, 9 Methodists, 7 Presbyterians and 2 Buddhists who signed the Declaration at the risk of their lives. Secret plans were disseminated to all the towns and villages etc.., Simultaneousely, Patriarch Son instructed all CHEON-DO-GYO adherents to conduct a 105 day prayer and readiness for restoration of the sovereignty.

March the 3rd was the day set for the funeral of the Emperor Kojong, the next to last monarch of the Yi Kingdom. The stir created by preparations for the state funeral provided screen that caught the Japanese fully unaware of the word that passed from mouth to mouth in all the market-places.

On March the lst, 1919, the "Declaration of Independence" was read before a crowd of thousands of students and the other citizens at the Pagoda Park in Seoul. This document refrained from looking back upon the past but called on Japan to look forward to the long-distant future when her course of imperialistic aggression would inevitably lead.

It emphasized that it was not too late for the Japanese to alter course of incurring Asian enmities and embark, instead, on her true mission as the outstanding modern example for Asia.

This eloquent declaration moved the crowds which went out into the streets from the park to stage demonstration waving the Korean National Flags, shouting DAI-HAN-DOCK-LIP MAN-SEI or Long live the Korea Independence. The ancient system of message-relay by beacon fires from the peaks of hills and mountains carried the event throughout the country joined in the movement within one or two days.

The exiled patriots of Manchuria, Siberia, Shanghai and the United States acted in concert with all-out appeals to the governments of their host countries to assist Korea in her efforts to recover her lost sovereignty.

The Japanese was at first too stunned to do anything. Once they had recovered their senses, however, the Japanese police supported by their military troops moved swiftly and mercilessly to crack down upon demonstrators with loaded guns and fixed bayonets.

According to statistics officially collected by the Japanese Government, a total of 2,023,096 individuals

participated in the demonstrations. of these, 7,645 were killed, 45,562 wounded, 49,811 arrested and 724 houses, 59 churches, 3 schools were burned by the Japanese.

This ended the independence movement, leaving deep scars both upon the Korean people and the Japanese. It also brought Korea's plight to world attention for the first time to any appreciable degree, manifesting to anybody who would hear the determined will of an entire people to win national indepependence. The date of March 1st is being celebrated by the Korean people as a national holiday.

Son Byung Hi, the Third Patriarch of CHEON-DO-GYO and the supreme leader of this independence movement of 1919, was arrested by the Japanese with other leaders, and finally died in 1921, as a result of cruel tortures and suffering in jail.

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Upon termination of World War II, Korean Peninsula had divided into two seperate areas at the 38th Parallel and North was placed under the military government of USSR and the South by the US. This division of Korea into two seperate areas certainly planted the seeds that were to bring so much grief to the Korean People. However, the Korean people took

a constant effort for a unified independence of the country and the representives of the US and Soviet occupation authorities in Korea set up a Joint US-USSR Commission to work out a solution to the problem of unifying Korea. While the joint comimission talks were being held in Seoul, a North Korean Provisional People's Committee was organized in the North to hasten the day of Soviet-style government.

The Commission held two series of conferences but it proved powerless. Whereupon, the US Government took the Korean issue to the United Nations General Assembly, advocating immediate independence. Accordingly, a decision was made at the assembly to hold a general election in the North and South together under the supervision of the UN Commission. But the USSR rejected it and a general election was held in May 1948 in South Korea alone. Thus the Republic of Korea was born on August 15, 1948.

Prior to the election in the South, CHEON-DO-GYO Headquarters in Seoul, under close contact with its adherents in the North, decided to stage an uprising by the adherents in the North against the North Korean Communists and the Military government of the USSR in order to at least show the Korean people's

will to have Fatherland unified by accepting the UN decided general election.

The date of uprising was set up for March 1st once again and two women messengers were sent(one returned and another killed by the North Korean Communists) with the letters of instructions to the fellow adherents in North Korea through the heavily guarded border of the 38th Parallel.

Unfortunately, in the evening just before the date of uprising, the secret was detected and the Communists declared an immediate martial law all over North Korea. For this, the uprising was only successful in some areas and a great number of CHEON-DO-GYO adherents were arrested, imprisoned or massacred and 98 leading adherents were sentenced to death.

However, the movement was never discontinued and the preparation activities continued constantly under close contact with the South for another uprising. But all again, the plan was detected beforehand in April 1950 and the Communist's outrageous act of apprehension and cruel punishment began while the other adherents were uprising and fighting against the Communist soldiers and police force in some areas.

The confirmed number of sacrificed adherents, in

addition to 17,000 arrested, was a total of 495 including 165 executed in Pyungyang prison alone. This movement was known as the recurence of the Samil (March 1st) movement which has been the largest upring ever occured in North Korea against the Communists.

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There was a total of 160,000 communist war prisoners captured during the Korean War which included 20,000 of Chinese Communist Forces. For the first time in history, the United Nations Command at a constant persuasion and demand by the ROK Government, freed the anti-communist prisoners.

At this time, a systematic and bloody fight by CHEON-DO-GYO adherents against the communists among the North Korean Prisoners within the Prisoner of War Camp enabled a total of 35,000 North Korean soldiers to desert the Communism and came to the Free Republic of Korea at the exchange of war prisoners in June 1953 with both CHFON-DO-GYO Flags and as well as ROK National Flags holding in their hands.

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As the fruit of Western civilization reached Korea with increasing impact through China and other con-

tacts in the last few decades of the Yi Dynasty, the need to renovate the centuries old educational institutions mounted. But basically the isolationist policy of the monarchy and the feudalistic sentiments of the people hampered and delayed introduction of modern western way of education. In 1894, the Kwageo, the public service examination with undue emphasis on Confucian classics was abolished by the Kapo Reforms and reorganization of the education system began.

At this occasion, The CHEON-DO-GYO, under the objectives to foster modernization, to promote nationalism and, to promote faith in CHEON-DO-GYO, established, operated and or financially supported a total of 73 schools throughout the country. There were 70 elementary schools, 3 high schools and a college.

CHEON-DO-GYO also published, starting from 1919, 16 weekly or monthly magazines in the fields of education, politics, economy, agriculture, religion and public interest which were almost the very first magazines appeared in the history of Korean mordern culture.

Reference: There is a publication "Reform, Rebellion and the Heavenly" written by Mr. Benjamin weems and published by the University of Arizona Press, Tuscon, 1964.

다리굿

(Bridge Shaman Ceremony)

This world is tearful.

So is the next.

What boat shall I ride

To reach nirvana?

Sponsored by Korea Branch of the
Royal Asiatic Society

Kyonghoe-ru, Kyongbok Palace
6 October 1962

Composed by	Yi Chun-ok
Script by	Pak Chong-hong
Directed by	Ho Chun-pung
Choreography	Kim Chong-yong
Music	Chang Hak-son
	Yi Chong-suk
	Kim Yon-hwa
Performance	Pak Pyong-gi

C A S T

Principal shaman	Pak Chun-ok (Sword dance, tari-gut)
Head shamans	Ho Chun-pung (Hyang-san song, tari-gut)
	Pak Po-bi (Cymbal dance, drum dance)
	Kim Chun-hong (Land host dance)
	Pak Po-bi (Sword dance)
Assistant shamans	Kim Chong-suk (drum)
	Kim Yon-hwa (drum)
	Yi Chun-suk (cymbal)
	Pak Pok-tok (gong)
Hostess of the ceremony	Choe Nan-yop, widow of Kim

Tari-gut (Bridge Shaman Ceremony) of
Pyongyang
Winner of the 1962 Folk Art
Festival

Argument

After the Liberation Kim Hyang-su, a citizen of Pyongyang, is forced out of his home by the Communists and leaves for South Korea taking with him his wife and children. Near the 38th parallel Kim is shot to death by Communist soldiers. His widow alone reaches free South Korea with her three sons, two of whom also die during the Korean war and the April 19th uprising. Chusok, the Autumn Eve Festival on 15 August by the lunar calendar, arrives and she thinks of her husband and her two dead sons. In order to comfort their souls she holds a tari-gut. In addition to the souls of Kim and his sons the spirits of soldiers and students who lost their lives during the war and in the April 19th uprising come together to the ceremony, all urging the destruction of Communism, unification and the accomplishment of revolutionary tasks.

Program

Part I

Chilsong-gut, Ceremony of the Big Dipper

1. Dance of the Descending God (with cymbals)
2. Buddhist rosary chanting (palsang version)
3. Drum dance (monk dance)
4. Mt Myohyang song

Taegam-gut, Ceremony of Soldiers

5. Sword dance
6. Land host dance
7. Play of generals

Part II. Tari-gut, Ceremony of the Bridge

1. Sermon dance (Ten praises of the Buddha)
2. Invocation
3. Intercession
4. Boat song

PROGRAM NOTES

Edited by Pak Cheng-hong
Translated by Pak Tae-yong

(Translator's note:
Some of the songs were abridged. Dot marks signify them. The verses, although typical, are by no means fixed, the shaman having freedom to compose and sing extemporaneously depending on the occasion. Today's script was edited and translated at the suggestion and with the approval of the principal shaman in advance.)

Part I

Chilsong-gut, Ceremony of the Big Dipper

This ceremony is thanksgiving. Now that the earth overflows with the yields of the season, happiness and joy elate the hearts of people, who come to the shrines of their ancestors to render thanks to the gods of heaven and earth and their ancestors.

1. Dance of the Descending God

The dancer does homage to the infinite virtue and grace of Buddha, and dances to the chanting of the Longevity Sutra, first slowly to the beat of a drum and fast towards the middle, turning to the tone of the Sadaranibara dance.

2. Rosary chanting

The singer sings palsang yombul (rosary chant about the life of Buddha) at a slow pace and closes the song with a quick tempo, whereupon a humourous talk praying for wealth and good fortune follows. The talk expresses gratitude for the blessings of heaven and earth and the bounty of the government.

1) Ten praises of Buddha (apochryphal version)

Eternal is the grace of Buddha God.
Like a bright light His blessings surround the earth
In all four directions.
Namuamitabul.

* * * * * * *

Buddha God is on His way to visit us.
Sow rice on the face of a rocky cliff,
Cut the ears when they are ripe,
And steam three pots of cake for Him.
Namuamitabul.

* * * *

The throng, numbering 80,000, go visit
The all-famed Diamond Mountains.
Every nook and every valley is filled
With the rhyme of rosary chanting.
Namuamitabul.

* * * *

After the rain cloud has lifted over the Sanyang River
The Munsu castle seems to have suddenly sprung up.
Water is to be found in mountain after mountain;
Coloured leaves of autumn dye each valley with pearls.
Namuamitabul.

* * * *

By the favour of Buddha we plough the field
And sow five mal (pecks) of rosary beads.
The monks living down the path
Go weed the field of beads.
Namuamitabul.

* * * *

Barley is ripe. Monks go beg for barley.
Wheat is ripe. Monks go beg for wheat.
Namuamitabul.

* * * *

Buddha God is on His way to visit us.
Prepare a bridge with the Milky Way.
Let him descend gently surrounded by
Wind and clouds, mist and breeze.
Namuamitabul.

2) Praises of the ten kings

Over yon distant river amidst clouds
A lonely castle like ten thousand peaks appears.
E He He E He Mi Ya Tabul. refrain (omitted hereafter)

* * * *

On a far away, cold mountain by a stony incline
Shrouded deep in white clouds can be seen a lonely house.
Stopping his vehicle the passenger admires
The coloured leaves of autumn.
Lo! They are not coloured leaves of autumn
But flowers of spring.

* * * *

Secluded in blue mountains, only the deer keeps company.
Accustomed to the sweetness of herbs, the world has lost its charm.

* * * *

Wearing straw shoes and supported by a bamboo cane,
The monk slowly threads his way into a hidden valley
Of blue waters and green mountains.
The thousand mountain peaks are capped with white clouds
And each valley is haloed with rosy mist.

* * * *

Joyful is today, good is today.
Buddha God is with us.
What happiness can compare with ours.

* * * *

Forget the affairs of the world playing komungo.
Life may be whiled away over a cup of wine.
Drink a cup of fairy wine and
Play us a tune over komungo.

* * * *

Do not be impatient to speed your course,
The azure stream of the blue mountain.
Once you reach the foamy depth,
Hard it will be for you to return.

* * * *

.....other extemporaneous verse.

3) The above is followed by a humourous talk praying for the wealth and good fortune of the audience, which varies from shaman to shaman. The following is typical.

O ye, mortals! Behold, above in heaven are 33 skies and 28 constellations. When the sun rises, the reign of the sun begins; when the sun sets, the reign of the moon begins. To the east is the Dipper constellation, to the west the West Dipper, the south the south Dipper, to the north the North Dipper, in the middle the Three Foundations and Six Constellations. All these stars and constellations protect and look after us human lives...

Since we live so wonderfully under the magnificent protection of the Dipper Constellations, having all this joyful fun today, let us stop chanting the rosary and dance instead to the beat of the drum... (breaks into a dance)....This dance is none other than the dance of fairy boys and angels who rejoiced to welcome Buddha when he entered the Tosol Heaven Castle to preach. Gautama Buddha forsook his princely estate and ran away from his father's Kapila castle, cut his hair and became a monk. He sent all his clothes and his hair to his father and underwent many years of devotion, suffering and privations, finally to become the Awakened One. Play the instruments and let us have a big feast.....

3. Drum dance

The shaman dances to the beat of a drum, stopping intermittently to deliver humourous monologues. The dance celebrates the triumphal entry of Buddha into the Tosol castle after his awakening and is indispensable, together with the cymbal dance, in all Buddhist ceremonies.

4. Mount Myohyang Song

The singer sings in quick rhythm about a well-built monk who tours the country for beautiful scenery and enters beautiful Mt. Myohyang (in North Korea). There are humourous monologues also.

When was heaven made and when was the earth made? There were nothing like heaven and earth originally. The poles first took their places and yin (shade) and yang (light) divided, whereupon the boundaries of the earth sprang up and the five elements, water, fire, metal, wood and earth, came to be out of which arose all creatures. The foremost peak of Mt Konyun is the forebear of all mountains. Down valleys between mountains water flows to the ocean. We cannot understand why they say the world is small. Looking up into the firmament and studying geography the length between the east and west is 1,000 li and the length between the south and north is 3,000 li. The sun is the Black Horse, the South Sea the Purple Phoenix, the West Sea the White Tiger, and the East Sea the Blue Dragon. Lying across the universe, I fell to thinking about the events of old. Who were the kings who ruled the three kingdoms. There was Tangun, who ruled for a thousand years, and Kija, who ruled another thousand years, with their capital in Pyongyang. The second princedom sprang up in Kyongju, Kyongsang Province, named Silla, with King Kimbi as the forefather. The third kingdom opened at Kaesong situated between the fore and aft of Mt. Tokmul, its kings Wang Kon and Choe Il. The third kingdom opened here in Seoul. Who chose this place as the capital? Master Muhak, who came from Kangnam, south of the river, measured the earth with his divining magnet and chose Seoul. Let us now read the features of the 8 provinces. Kyongsang Province, surrounded by Taebaek mountains and bounded by the Naktong river; Cholla Province, pronounced by Mt Chiri and the White Horse River;

Chungchong Province, with Mt Koryong and the Brocade River at Kongju; Hwanghae Province, with Mt 9th Moon and the Slender Stream River (Seryu); Hamgyong Province, with Mt Splendour (Sogwang) and the Tumen River; Kyonggi Province, with Mt Triangle (Samgak) and the Imjin River; and Pyongyang Province with Mt Myohyang (Splendid Spice) and the Chongchon (Clear) River.....

All mountains and rivers, terrains and scenery, are beautiful and enchanting. Which mountain or which river shall I go see first. I think of Master Sosan and first seek Mt Myohyang where the master made his home.....

Look at the monk, his face pockmarked and black. Look at the manner he walks. Look how he is dressed. In a long hemp-en coat, a gilt-patterned sash around his shoulders, a travelling knapsack on his back, a rosary of 108 beads around his neck, a ramie cap on his head, with a short rosary in his hand, holding a six-ringed stick, the monk walks stalkingly. He is one of the 3,000 Buddha's disciples and has all his life longed to visit Mt Myohyang. Now he sees the east side of Mt Hyang. Let us go see the sight. A path leads among green willows to the north side of Mt Hyang. Across the Wollim River, we arrive at the Chongchon River, surrounded by a thousand serried banks of mountains. Water is green and pure, flowing with a babble. Mountains give a cool shade..... This is a special world which lies outside the human world. Indeed magnificent is the talent of the creator.....

(After another dance, the performer sings the following.)

Lo! after the formation of heaven and earth, firm and watery grounds divided, the sun and moon came to be and the 28 constellations took their places in the firmament. Wherever you go in Korea, the scenery is superb, the terrain is enchanting, the mountains and rivers are exquisite, the people are cultured, their civilization is advanced, natural resources are abundant. How blessed are the people living therein. It is the Autumn Eve festival today, millions of people brew wine with their fresh harvest and offer it to the Dipper constellations and buddha gods in the 33 skies. Endless is joy on earth. Blessings will befall you like the waves at the Taechon beach and like the rainfall in the rainy season. Invest 100 lyang and you will get 10 million lyang. Don't grieve for lack of descendents for you will have them in plenty. Your children will be blessed. Phoenixes will play and a hundred different affairs will end propitiously. But don't trust divine protection lest you forget to help yourself.....

Taegam-gut, Ceremony of Soldiers

5. Sword dance

A general, dressed in dignifying uniform, gives a sword dance. In between dances there are monologues, introducing some of them:

Lo! What do you take me for? I play wearing the sky as my garment, I roll up the earth to make frills, I make flutes by folding mats, I light my tobacco to the lightening. .....

* * * * * *

I come here today and am well pleased to see servicemen enjoying a high morale, eager to destroy Communism. Know that all this is because of my support. You should also support them from behind.....

6. Land host dance

The spirit who guards and looks after Seoul comes forth, declaring his identity and dances, signing the clown (changbu) song. Shortly thereafter another dancer enters the stage, calling himself the host of Pyongyang, and dances a primitive and wild dance.

Nil Nil Nil Nil, Nil Li Ri Yo.
Tongpid ne, tongsidong, tongdokkung.
It's always fun to sing nil li ri yo.
Any time you sing nil li ri yo.
So funny is it, oh.

* * * *

Am I not the lord of Mt Chamo?
Am I not the lord of Mt Osok?
Am I not the lord of Mt Kuwol (9th mon)?
It's so much fun, oh.

* * * *

In the sky rules the heavenly lord.
Under the ground rules the underground lord.
The Changdok Palace is my house, so is the Kyongbok Palace.
The Toksu Palace is my home, so is the shrine of Dynastic Kings.
It's so much fun, oh.

* * * *

The head of mountains is Mt Konyun.
The head of waters is the Hwangha River.
The head of tombs is the tomb of the Dynastic Founder.
The head of gates is the South Gate.
The head of clowns is Mun Hung-gap.
The head of the aristocracy is the lord of the Unhyon Palace.
The days are as peaceful as in the days of Emperor Yo.
The south mountain is 1,000 years old.
The Han River is 10,000 years old.
The north mountain has 100 million peaks
And the Korean people will prosper for ever more.
It's so much fun, oh.
.....

7. Play of generals

In the midst of the dance the dancer gives a dissertation on wine and eventually asks for his reward in drink and money.

Listen to me. Let us brew a cup of wine. It's autumn, the season after spring and summer. Mountains in front and in back are covered with coloured leaves and the season is right good for wine brewing. Make malt out of fresh harvest, and flavour it with liquorice. Leave it for a month to make month-old wine. Leave it for two months to make two month old wine. Leave it for three months to make three month old wine, leave it for three months and ten days to make hundred day old wine. The angels drink thousand day old wine. When you drink under a bright moon, it is the bright moon wine. When you drink in broad daylight, it is the sunny wine. Drink the youthful wine lest you grow old. Drink the immortal liquor lest you die. Drink this cup and all your worries will scatter, all your wishes will be fulfilled, your descendents will be numerous, and your life span will expand.....

(This is followed by another song.)

Let's go load money. Let's go to the Yongyong sea and load money. What fun, oh! There are twelve waters in the East Sea. There are twelve waters in the West Sea. Treasures overflow the East and South Seas. Let's go load them, bring here and distribute them among the guests. What fun, oh!.....

Part II. Tarigut, Ceremony of the Bridge

On the stage can be seen a bridge by which dead souls go as fairies from this world to the other. Hence its name, the ceremony of the bridge. This ritual is composed of 10 parts to perform which properly would take 3 days. Only essential parts are selected for performance today.

1. Sermon dance

The principal shaman, surrounded by assistants, circles around a shrine, chanting the praises of the Buddha in slow rhythm and the gracious ministrations of the ten kings in quick rhythm. This is all preliminary to the ceremony intended to guide souls to paradise by praising the virtue of Buddha. Together with dancing the following songs are sung.

1) Ten praises of Buddha.

The forehead of Buddha is resplendent. Namuamitabul (refrain)
The temples of Buddha radiate the glory of Awakening.
The hair of Buddha is like glass.
Between his eyebrows is the aspect of the white tiger.
Above his eyebrows is the aspect of hanging willows.
In his eyes is the aspect of immaculate calmness.
The ears of Buddha have the aspect of a peaceful haven.
His nose is round and straight.
His tongue holds forth the wisdom of the law.
His skin is of the colour of true silk.

2) Praises of the ten kings

First comes King Chinwang, servant to the Buddha of heavenly light.
Pray avert the hell of swords.
Second comes King Chogang, a liege to the Master of medicine.
Pray avert the hell of fire bath.
Third comes King Songje, liegue to the Master of Past Wisdom,
Pray avert the hell of ice and hunger.
Fourth comes King Ogwan, liege to the Ami Buddha,
Pray avert the hell of saws.
Fifth comes King Yomna, liege to Boddhisatva Chijang,
Pray avert the hell of boiling urine.
Sixth comes King Pyonsong, liege to Boddhisatva Taeseji.
Pray avert the hell of poisonous snakes.
Seventh comes King Taesan, liege to the Buddha of Mercy.
Pray avert the hell where tongues are torn out.
Eighth comes King Pyonsdung, liege to Buddha Nosana.
Pray avert the hell of deadly trees.
Ninth comes King Tosi, liege to Buddha Kwon.
Pray avert the hell of sharp nails.
Tenth comes King Podo Chinnyun, liege to Gautama Buddha.
Pray avert the hell of utter darkness.

2. Invocation

The shaman dances briefly and asks souls to reveal themselves. The soul of Kim Hyang-su appears before his wife and relates his sad story how he sought to cross the 38th parallel with his family and was killed by the Communists. The shaman also invokes the souls of soldiers who died during the Korean war and students who lost their lives in the April 19th uprising. The souls are saddened by their worry about the future of the country and swear to the people that even in the shade they will do their utmost to serve the country. The ceremony reaches its tragic high point here and the hypnotic skill of the shaman involves the audience in shedding tears.

.....

(The dead soul of Kim Hyang-su announces that he has arrived.)

This is the day. I heard that you are having the Bridge Ceremony calling the souls of ancient and recent ancestors, servicemen who fell in the Korean war, students who died in the April 19th uprising. They fill the big roads rendering them small, so amidst them I came. Now that I have come at your invitation, I see Changson's mother, but tears fill my eyes and I cannot see straight. My breast is desolate and sunken in sorrow. Changson's mother! (At this his widow begins crying out of emotion). We proposed to live a hundred years together and left the Peony Peak. When we were about to cross the 38th parallel, I holding the big son's hand, the small one on my back, with a heavy load on my head, atop a craggy hill where we talked about old things and looked forward to the grand future, our hopes were cut asunder and I became a wandering soul without home. Pathetic, pitiable is my lot. What words can express it all? I am not so much grieved by my death as by the fact that I died without seeing the unification of the country, leaving all these brats in your care. Although a dead man, so laden was my heart with care that my eyes did not close.

After my death, the elder child died in the Korean war, the small one in the April 19th uprising. They fell trying to fight Communism and protect freedom. What was your sorrow after having reared them with precious care.

My last son, Samson! Take over the share of your elder brothers and do your filial duty to your mother. Do not make her heart sadden with your disobedience and grow a big man. I have so many things to say but the souls that have kept company urge me to hurry on.

(After a brief interval -)

Mother, mother! Here is your second son, Chason, bringing my brother along. I died in front of Kyongmudae. A flying bullet struck me down when students rose in the April 19th uprising. I did not want to die especially but was killed trying to save the country. I have no face to see you. It was my duty to live and serve you, and I am most unfilial to have died before you. I come to receive your just reproaches.

(The mother cries and makes a long lament.)

Is it true? Are you really Chason? What reproaches can I have for you? A man should die like a man in defence of his country and his name is recorded for ever in history. You did nothing disgraceful. Don't cry Chason. I cry because you cry. Since you have come, keep company with me to your heart's content before you depart.

(The son says -)

Mother, mother! You know how wretched the country was then. This beautiful country of ours was at the point of succumbing to Communism. Young men with passionate blood could not brook it. My brother died in the Korean war and I died trying to fight with empty hands the dictatorial government. Thanks to our revolutionary government today we have this bridge ceremony and I can see you, mother. We two brothers have roamed aimlessly in the skies. Now we can seek the proper path to the other world.....

3. Intercession

The shaman sings a hymn of intercession solacing the souls and sending them on their way.

The sun rises again after it has set.
The moon rises again after it has set.
But once a man dies, he returns no more.
The sky may be high but towards the fourth and fifth watch
It rains down thick dews.
The land south of the river is said to be far
But the stars shine there.
China is said to be far
But envoys travel there every year.
Flowers wither but bloom again.
Leaves wither but grow again.
But once a man dies, he returns no more.

* * * * *

Soldiers who died in the war
And students who fell in the uprising.
They sacrificed their lives for the country
And shed their blood for freedom.
From whom shall they get paid for their lives
And who will avenge their blood?
Poor dead of war, poor souls of students.
Three thousand buddhas reigining in heaven,
Look upon these souls and guide them to paradise.
Receive them graciously and hail them on.

(The shaman makes cheers and continues with a song of parting).

Waya, Woya, Waya, Woya, they are on their way to paradise. Like floating duckweed they have roamed between heaven and earth, with no relatives and no support, but today they have found a connecting bridge which easily guides them across the difficult pass and fulfills their desire.

Souls, souls, sad souls. Unrequited souls of the deep Nagyang mountains. We have prepared for you each fitting vehicles in three grou and you may ride across to paradise where white lotus and red lotus bloom.

(The souls reply)

Waya, Woya, Waya, Woya. Go leave. The sun has set on the thousand waves. Is the tide good for sailing? Bring forth the vehicles. Now we can leave for a place where many mountains shiled it from the present world, no worry is known and everything is done as we desire. The mountains and rivers of heaven and earth are infinite but the span of a human life is a century. Let us forget all the business of the world and be on our way for paradise.

4. Boat song

Unsheltered souls, who have been abroad unable to find home either in this or the other world, become fairies thanks to the intercession of the shaman and leave for Mt Lotus Flower in paradise, singing the boat song and pulling the oars. Their boat is the beautiful ferry of nirvana.

This world is tearful, so is the next. What boat shall I ride to reach nirvana? The stone boat sinks, the wooden boat rots, and the iron boat rusts. I will not use any of them but rather seek the white stones of Mt Hyong, make a beautiful ship of nirvana, trim it with pearls, and set a sail of plantain leaves, fashion an anchor of coral, and have the oarsmen of nirvana row. Smoothly down the stream the boat floats.

Oarsmen of nirvana with your homes on the cinnamon shaded river! What shall I pay you for the boat fare?

Neither gold nor silver. Give us the mirror of the sun and moon, Patterned with flowers.

Please accept this copper mirror. You can powder your cheeks, comb your hair, and adorn yourselves with seven treasure garments. Row, row along the lotus bridge of blue and red lotus flowers. Do not stop on the way but row straight to the lotus dais where the three thousand buddhas sit. Row, oarsmen of nirvana.

* * * * * * * *

When you row down the cinnamon shaded river, do not make impatient speed because the boat sails smoothly. Do not stop because the boat does not make head way. Float with the stream and follow the wind. Eheya, Eheya. Raise the sails. Let us row to paradise where 100 million mitraeyas and buddhas make their home.

* * * * *

The Origin of Tari-gut

The ceremony originated in Pyongyang during the Koryo dynasty and helps conduct souls to paradise. A bridge formed with cotton sheeting, symbolises the migration of souls to paradise across it.

According to the Annals of Pyongyang there was a bridge, called Enu Tari, near the Changgyong Gate at the entrance to the Chongnyu wall. When a coffin passed this bridge, women were prohibited from walking on it. Consequently female survivors of the family had to bid farewell to the coffin at the head of the bridge. Especially a young widow, unable to follow the coffin to the grave, shed tears making the scene extremely tragic. Tari-gut dramatised this scene.

A General Analysis of Korean Shamanism

Korean shamanism is part of the general tradition in the Far East and is a form of primitive religion reflecting the culture of primitiv societies. The most ancient belief and religious ceremonial practice,

shamanism is prevalent even today especially among uneducated women. In addition to its long religious tradition, music and dancing are part of the ceremonial practice. Shamanism is therefore considered as the fountainhead of folk art.

In understanding the religious and social life of Koreans in the past shamanism is indispensable as material for scholastic and artistic research. In over five thousand years of Korean history shamanism developed incorporating the doctrines of Taoism, Buddhism and Confucianism and pioneering new aspects spiritually and artistically. The influence of Buddhism on shamanism seems especially predominant inasmuch as 30% of the 12 parts in the shamanistic ceremony are Buddhistic. At any rate the bridge ceremony to be performed today proceeds from ancestor worship, to remember the dead, comfort their souls and bid them farewell to a good world, and is not superstitious. Although the whole program is religious, it is richly intermixed with humour, satire, narrative, and at times scatalogical remarks. Korean women did not have freedom to leave the house in the past and their only social intercourse took place at ceremonial places, which formed a cultural and artistic centre to that extent. It is also remarkable that all the performers today are women.

Past culture and glory has left only emaciated remains today because of the colonial policy of 36 years and the neglect of the government during the 16 years after the Liberation. The government is now trying to effect a cultural renaissance from a different angle and it is worthwhile to study the true nature of shamanism.

Today's script is divided into two parts, the first chosen from the soul-comforting ritual (similar to Thanksgiving) called the Big Dipper Performance, a colourful Pyongyang version, and also from a military play called the General's Play: and the second from the proper Bridge Ceremony stressing filial piety and ancestor worship and guiding the souls of ancestors to West Paradise.

What a Christian Evangelist, working among Chinese, ought to know about Buddhism.

The Chinese culture and thinking is to a great extent influenced by Buddhism, even if the Buddhism in some cases is considerably mixed up with other religious elements, taoism, old animism etc. Everybody who endeavours to bring the Christian Gospel to the Chinese ought to know the fundamentals of Buddhism. And those to try to approach the Buddhist priests or the intellectual Buddhist laymen, should try to learn as much as possible about the Buddhist thought.

Sometimes Christian workers have tried to get contact with Buddhists in order to share with them the precious values of the Christian faith and life, but have had the disappointing experience, that their Buddhist friends did not understand, what they were aiming at, just as the Christian workers themselves did not understand the meaning of the terms, which the Buddhists used, or the lines of thought they expressed.

Each religion has its own keyhole, and it is necessary to have the right key, which fits into the keyhole, else you will never see the door be opened to you. Let us therefore shortly mention, what a Christian evangelist among Chinese ought to know about the fundamental ideas of Mahayana Buddhism.

I. The Buddhist concept of the universe.

The Buddhist scripture Chu She Lun (俱舍論) says that the world in which we are living has Mount Sumeru (須彌山) as its centre. This mountain is surrounded by water, rising above it to a height of 84.000 yu hsun (5 million miles) and going the same distance into the depth under the water. Around the mountain there are four continents, among which the southern one (南贍部洲) is the world, where we live. On the mountain there are 28 heavens, under the mountain there are 18 great hells.

This world of four continents surrounding Mt. Sumeru represents one world (cosmos, 一四天下). 1000 worlds like this make up one "small thousand world", a small chiliocosm (小千世界). 1000 small chiliocosmos make one medium chiliocosm (中千世界) and thousand medium ones make the great chiliocosm, "the universe of the three kinds of Chiliocosmos" (三千大千世界).

In this universe (娑婆世界) there is no peace, because all living beings within the universe constantly encounter suffering. In addition to that fact, this universe is not permanent but constantly changing. There are cyclic courses of evolution and involution, in each course there are four stages: coming into existence (成), existing (住), destruction (壞) and disappearance (空).

Regarding how this "Su po world" comes into existence, most Buddhist agree, that creation is a materialisation, produced by the "karma" of the living beings (衆生業力所感). That is the reason why the world is full of suffering. Confronted with the Christian concept of creation the Buddhist ask: "If the world were created by the loving God whom the Christian believe in, how could it be so full of suffering?"

II. The Buddhist concept of man.

Buddhism considers life to be an evil. As soon as there is life, there is also suffering. Birth is the origin of suffering (生為苦本). In life manis confronted with the "Eight distresses (or evils)" (八苦). birth (生), old age (老), sickness (病), death (死), parting with what we love (愛別離), meeting with what we hate (怨憎會) unattained aims (求不得) and all the ills of the five aggregates, skandhas (五陰盛).

The evils of life never come to an end, as man's existence is not limited to one life but passes through an endless chain of different lives on various levels, a constant circulation. Therefore the deepest longing of the Buddhists is to get out of this circle of transmigration (輪迴), to be released (解脫).

There are twelve links in the chain of existence (十二因緣): Ignorance (無明), action (行), consciousness (識), name and form (名色), the six sense organs (六入), contact (觸), sensation (受), desire (愛), grasping (取), existing (有), birth (生), old age and death (老死).

According to the karma produced in the previous life rebirth can occur in six different destinies (六道), the realms of (1) gods (天), (2) men (人), (3) asuras (修羅), (4) animals (畜牲), (5) hungry ghosts (餓鬼) or (6) hell (地獄).

There is a constant interchange: even if you are a man in this existence, you may become an animal in the next, if your karma is bad. Therefore a Buddhist cannot kill animals and eat. "May be you eat one of your ancestors"! This is not just an academic possibility but it represents an actual problem for thousands of simple-minded people.

The firmest and most dominating idea among ordinary Chinese is the conviction of the unshakable law of cause and effect (因果). That is the reason why we find innumerable persons who have become vegetarians (素食) and worshippers of Buddha. They have taken the vow to keep the five (or even ten) fundamental moral commandments. What has made the deepest impression on their minds and is now dominating them and filling them with fear, is the belief in retribution. If you kill a hen, it cannot resist you but its mind is full of revenge. Therefore you must redeem its life. The same is the case of cows, sheep, pigs, ants, worms and whatever animals there are. The fear of the incorruptible law of cause and effect restrains them so that they dare not injure any living being, not to speak about killing them. Not only so, all these living beings (of four kinds, 四生), they may belong to those born by a mother (胎), from an egg (卵), from moisture (濕) or by metamorphosis (化), are all on the same level as man, as they all have a Buddha seed (佛性), which enables them to become Buddhas. They have just accidentally fallen down unto the destiny of animals, as we too could easily do for example by killing a cow in this existence, which would cause the killer to become a cow himself in the next existence, so to atone for his crime and restitute the cow's life. - This is ordinary Buddhist firm conviction and it is very difficult to overcome it and change their view. Buddhism is very pessimistic, creating fear and giving no peace. The whole world as well as the individual life is looked upon as the bitter product of evil deeds in a previous existence. We have to try to bring them the optimistic view of life, that grows out of the belief in a personal, living God, who has created us to be His children and to live in the world, which He has created and where He will use us as his servants to build up His kingdom.

III. The Buddhist concept of salvation.

There is one thing which we must be aware of: Buddhist easily misunderstand the names and terms which we are using when explaining the Christian doctrine. The reason is that those names are used in Buddhism too but there have a quite different significance. Among those names we mention "heaven", "God", "eternal life".

A well-known Buddhist master has written a book, which he has called "The longing for heaven and the longing for the Pure Land". Among other things there he says as follows: "Buddhism considers heaven to be a good place, but it does not urge people to concentrate their energy upon getting there, because heaven is not a everlasting place and is not the final goal. Jesus' religion urges people: Try to get to heaven, to get eternal life in constant happiness, peace and endless life. Buddhism on the contrary maintains: Though the heavenly joy may last for a very long time, perhaps millions of years, yet there will come a day, when the merits earned in the previous existence will be exhausted, the strength won by meditation will have come to an end. - and then the person in case will fall down again into the lower regions. The Christian thought just takes into consideration the length of time in heavenly peace and joy, but it does not give any answer to the fundamental problem, how to be released from birth and death (transmigration)."

From these words we learn to know something about the way the Buddhists look upon Christianity. They entirely misunderstand the Christian doctrine about salvation, heaven and eternal life. They take their own concept of heaven and adopt it to Christianity. Therefore we must especially explain this point to them: Heaven is not the heaven which the Buddhist talk about, the highest destiny within this world, yet exposed to transmigration.

Heaven is, from Christian point of view, perfect communion with God, to live in the will of God.

As already has been mentioned the Buddhists do not talk about being "saved" (得救) but use the expression "to be released from the bonds of birth and death" (解脫 or了生死). The goal which Buddhism is longing for, is discontinuance of birth and death.

The great "revelation" which Sakyamuni Buddha experienced, when he broke through unto full enlightenment, and which he was longing to share with everybody, the Four Noble Truths (四諦), is still the fundamental doctrine of present-day Buddhism.

1. The truth that suffering exists (苦諦). Life is full of suffering. Though there may be moments of joy in life, yet these last very short time. In a moment they have disappeared. Above we have already mentioned the eight kinds of distress (八苦).

2. The truth that suffering has a cause, which is "thirst" for existence (集諦). The desire (貪) is craving joy. When hindrances arise and the desire does not get satisfaction, it creates anger (嗔). But this anger has its origin in the stupidity (痴) of the heart, the stupid misunderstanding (惑) that life is worth while living, full of joy, or the ignorance (無明) of the fact that life means suffering and is unreliable, constantly changing. Desire, anger and stupidity are called the three poisons (三毒) or the fundamental distress (根本煩惱).

Chinese Buddhism calls this point "the doctrine about aggregation" (集), because the "three poisons" influence the karma (業) which so far has been latent, and makes it active in thoughts, words and deeds. As a result of these kinds of karma (業) suffering comes. So the ignorant desire aggregates (集) suffering. - What man experiences in this life through his six senses, covers the originally "pure mind" with "dust" and creates new ignorance. So there is a constant circulation of ignorance, desire, karma and suffering (無明 or 惑 - 業 - 苦), causing transmigration.

3. The truth that suffering can be stopped by extinction of the ignorance, (滅諦) which makes me thirst for existence. If ignorance has been destroyed, there will be no karma. And when no karma is produced, there will be no accumulating of suffering, but one is ready to enter nirvana (涅槃).

4. The truth about the path which leads to the cessation of suffering (道諦):

The Eightfold Path (八正道), that is to say: right belief (正見), right aspiration (正思維), right speech (正語), right conduct (正業), right means of livelihood (正命), right endeavour (正精進), right mindfulness (正念) and right meditation (正定).

Along this path you will get out of the world of transmigration and enter the world of the "four kinds of holy men" (四聖), arahts (聲聞), pratyeka-buddhas (辟支佛), bodhisattvas (菩薩) and buddhas (佛). It has to be stressed, that this cultivating of the heart (修心) must be practised without depending on anybody who could save you. "Who eats will be satisfied; who cultivates will be released" (各人吃飯各人飽, 各人生死各人了). Nobody can take your place, suffer instead of you or atone your sins.

There are many different groups or schools within the Chinese Buddhism and they stress different ways of cultivating the heart. Each school has its special method.

The mystic school (密宗) stresses the use of charmes, signs and postures.

The T'ien T'ai school (天台宗) stresses studies and maintains that there "in one heart are threekinds of view" (一心三觀): (1) Things are in their essential nature unreal (假觀), (2) Things are in their derived forms real (空觀), (3) "All are but parts of one stupendous whole" (中道觀).

The Wei-shih school (唯識宗) maintains that nothing exists apart from the mind and therefore concentrates on knowing the Eight Categories of discrimination (八識). The aim is to transmute this discrimination into "wisdom", enlightenment (轉識成智). The

method used to attain this goal is to practice "the six polomi" (六波羅蜜). About these see below.

The meditation school (禪宗), which does not stress studies but the concentration of mind with the object of suddenly to realise one's original nature (本來面目).

Though there are these different methods, yet all the Chinese schools have the essential matters in common. They all stress the importance of practicing "the six polomi" (六波羅蜜), also called "The six means to cross over" from this shore of births and deaths to the other shore, nirvana (涅槃). They are charity (布施) keeping the commandments (持戒), patience (忍辱), zeal and progress (精進), contemplation (禪定) and wisdom (智慧). As a matter of fact the six polomi are the equivalence in the Mahayana system to Hinayana's Eightfold Path, which is not much mentioned by Mahayana.

The "six polomi" can be reduced to "the three practices" (三學) or 三無漏學 "the three practices which prohibit karma to be produced". They are 1/ Keeping the commandments (戒), perfect absorption of thought in the one object of meditation (定) and philosophical thinking, wisdom (慧).

It has already been mentioned, that a Buddhist has to rely solely upon his own efforts in cultivating the mind. Sakyamuni Buddha was just a master or teacher and you must not rely on him, just follow his example. Those who faithfully try to do so to save themselves, often feel that this exceeds the bounds of their capacity. They are despairing. In that connection we must mention, that there is a school within Chinese Buddhism which has realised man's inability to lift himself up to the realm of perfect virtue, understanding and peace - the "Pure Land School".

The Pure Land School (淨土宗) in some respects reminds us about the Christian faith. It believes in a realm of perfect peace, beauty and joy, the Pure Land, where Buddha Amitabha (Omitofu 阿彌陀佛) is ruling. According to the tradition he has said, "Whosoever invokes my name, I shall receive him in my world". The method to be born in the Pure Land is not the practices mentioned before but faith in Amitabha, constant prayer to him. Therefore he is worshipped as a saviour, and innumerable people, intellectuals as well as uneducated simple-minded people invoke his name and repeat (the day long) "I take my refuge in Amitabha (Nan Mo Omitofu, 南無阿彌陀佛). That is the easiest way to cultivate the heart.

This group among the Buddhists are easier to approach than the philosophical-minded. When we talk to them, we should especially talk about our Lord, Jesus Christ, who is the only one who can really satisfy their longing. Omitofu is a diffuse being about whom we do not know anything for certain. Sakyamuni Buddha has mentioned that there is a "Paradise in the West" (西方極樂世界) and that there is a Omitofu ruling there, but nobody has seen him. Jesus on theother side is not just a name in a beautiful tale or an idea created by man's longing. "The Word was made flesh". Jesus has appeared in this our own world. He belongs to the history of mankind and you can know about his life and teaching. He has gone through all the trials of this life. "In that he himself hath suffered being tempted, he is able to succour them that are tempted". He has opened a new way to God through his sacrifice on the cross. He gives of his victorious life to all who abide in him by faith.

IV. The Buddhist concept of God.

It may be significant that we mention this point at the end, while it usually takes the first place in Christian dogmatics. What the Buddhist scholars oppose most of all in the Christian teaching is the concept of God. And the reason is, that they entirely misunderstand the terms we use. When they superficially study the Bible, they get the impression that God is what the Buddhists call a "heavenly god" (天神) living in the highest among the six destinies (六道) yet within the realm of transmigration. Buddhism distinguishes between three different realms, the realm of senscus desire (欲界), the realm of form (色界) and the realm of pure spirit (無色界), which all are influenced by karma and therefore exposed to transmigration. Even if God dwells in the realm of pure spirit, he is

still within the circle of transmigration. He is on the same level as man and neither omnipotent nor omniscient or eternal. He should not be an object of worship, and he cannot save anybody.

Buddhist critics often express the meaning, that Christianity is very simple, the Christian doctrine very shallow. They call Christianity "jen t'ien chiao" (人天教), because it just deals with the life and things within the "human and heavenly realms" (or the above mentioned three realms) and does not rise to see and solve the high, essential problems of existence.

According to Buddhist concept the highest divine being is Buddha. But Buddha does not correspond to the Christian God. Buddha means the "Enlightened One". He is still on the same level as all living beings, the difference between him and others is only, that he has attained full enlightenment, while others are still working to attain it. As Sakyamuni said to his disciples: "I have already become a Buddha, you must all become Buddhas". Every living being has a Buddha-seed which can develop into full enlightenment.

Among Buddhist terms which come closer to the Christian concept of God, should especially be mentioned "Chen-ju" (真如), sanskr. Bodhitattatha, the "true norm", the unchanging reality. It has some similarity to the term used by Lao-tze: "Tze-jan" (自然), self-existing, spontaneous nature. (Cf. Tao Te Ching 道德經).

We should also compare it to the Confucian idea of "heaven" (天). Chen-ju can also be characterized by many other terms, as 自性, 佛性, 法界, 實相, 本來面目, 等.

Though there may be some similarity between Chen-ju and God, yet there is a decisive difference: God has personality with a holy, active, creating will. Jen-ju can just represent one side of the essence of God, the Truth, but it does not contain creating power. - A Christian must fall down in the presence of God, worship Him, pray to Him, surrender to Him, obey Him, put faith in Him. A Buddhist cannot do so in case of Chen-ju.

As a matter of fact Buddhism must be considered to be atheism. Jen-ju is not God, and all the lohans, bodhisattvas and buddhas that fill the Buddhist temples, are not gods either according to the Buddhist doctrine, though simple-minded, uneducated people worship them. Buddhism does not count with and gods in the usual meaning of this word.

V. Practical hints regarding the method to approach the Buddhists.

a) After the above short exposition of the fundamentals of Buddhism, it might be unnecessary to stress, that we must discern between the pure, philosophical Buddhism and the vulgar Buddhism which meets us in many temples. - The original Buddhism is more philosophy than it is religion.

b) If you endeavour to bring a Buddhist to Christ, don't start by discussion. Everybody is sensitive to criticism, Buddhists not less than we Christians. A Buddhist holds that his religion gives the best answer to the problems of mankind and will be hurted if you start criticizing what he believes to be true. The first thing to do therefore, is to learn to know the Buddhist friend personally. If you stand on the same level and respect one another, then the time has come for taking up the deep, spiritual problems.

c) Criticism must always be objective and fair. But you cannot treat a philosophy, which you don't know well, in a fair, accurate way. Many Buddhists have been disappointed about Christianity, because the Christian preachers have shown lacking knowledge about Buddhism and yet dared to criticize or even ridicule it. The result has been, that the (missionaries) Christian workers have made themselves ridiculous in the eyes of the Buddhists and - which is still more deplorable - killed the interest in studying Christianity among the Buddhists. It is better not to discuss than to criticize with unsufficient knowledge.

d) It is to be recommended, when helping a Buddhist to read the Bible, not to start studying the Old Testament, as he might be repelled by the conception of creation and by the way (anthropomorphic) Genesis is telling about God's presence among men. We ought to start from Jesus' life and teaching, especially as it meets us in St. John's Gospel.

e) In an personal discussion the Buddhist feels himself obliged to defend his own belief and oppose the Christian. When reading a book he needs not bother about saving his or Buddhism's "face". Therefore a good Christian book or leaflet has greater chances to guide him to Christian faith than a discussion face to face, provided that the book is of the right kind. There is a great need of writers, who know Buddhism sufficient to be able to use the right words and expressions parables or tales, which can attract the Buddhists' attention.

f) More important than anything else is the attitude and life of the Christian workers. In other words: What gives the strongest impression is love. If a Buddhist encounters spontaneous love and interest from a Christian worker, he will feel himself drawn to him and put confidence in him. He will be willing to listen to a person, from whom he feels love radiate.

Not just love in the personal relationship is important, but also Christian philanthropic activity on a large scale. Buddhism has such a profound philosophy, but it has very little active energy to serve the needed ones in society (at least in China). Christianity is the outflow from God's love. Christian relief work, hospitals and clinics, schools of different kinds, homes for blinds and deaf-and-dumb or lepers speak more eloquent and more convincing about the reality of the living Christ than many sermons and lectures.

The above paper is prepared by some members
of staff at Tao Fong Shan Christian
Institute. Hong Kong.

For Underground Treasure

Oct. 27, 1965. Korea Times

Divination Has Long History

By Michael J. Daniel

Divination goes back to prehistoric times, and various forms of it were used all over the world, Korea being no exception. The Ancient Greeks, Persians, and Romans used a divining rod much like the one used today by the "diviners" or "dowsers" when looking for water, oil, or whatever underground treasure they are trying to find.

In Korea and China too, many different kinds of instruments were used. *Fig. 1* shows a reconstruction of a divining board used in the Han period, modeled after fragments found in two tombs in Korea, dating from about 69 A.D.

The square base (earth) with the round plate (the heavens) mounted above it, was considered to represent the universe. In those days the earth was considered to be square. The round plate mounted above the square had the Great Bear (big dipper) constellation engraved upon it. This plate represented the heavens.

On the square base at each cardinal point of the compass are the eight diagrams called palkwae (八卦). The plate was rotated above the square (earth) an accurate account being taken of where it stopped and forecasting or divination interpreted accordingly.

So if Korea and China did not use the forked stick or rod as a divining instrument, they used instruments very similar. Another divining instrument in use in Korea and China already in the first century A.D. was a lodestone. This stone was made in the shape of a spoon, the north pole being the spoon end, and the south pole being the handle end.

This too was placed on a board representing the earth. (*See Fig. 2*). This board was very much like the one described above, with the addition of the Chinese zodiac near the perimeter of the board. When the spoon was spun on the board obviously its rotation was affected both by friction and the pull of the earth's magnetic poles.

The instruments described here are but two of the instruments used, there were many others. This suffices however to show that these instruments are very closely related to the forked stick and steel ball and so on, used by the diviners or dowsers of today.

Like the modern dowsers or diviners not every one had the gift. These instruments worked only for the gifted. There seems to be no record however of some of the accomplishments of the modern dowser who, when looking for gold, silver, or other precious metals, uses a steel ball suspended from a string held in the dowser's hands in such a manner, that the ball is able to swing back and forth above the ground.

The dowser walks over the ground where he thinks the article he is in search of is likely to be found. When he comes across a vein of gold the ball swings from north to south four times and from east to west five times.

When silver is found the ball swings from west to east six times and from north to south three times, and so on. Each element has its own proper number of swings east, west, north and south ,so one can tell by the number of times the ball swings in each direction what metal is below the ground.

Of course everyone can't do this, just those who are gifted, or have the gift. Why the old time dowser didn't have this gift is hard to say. Maybe it is because we are living in the age of enlightenment.

Let's end this article with a quotation from the Encyclopedia Britannica, which says:

"The divining rod had been used for centuries to search for hidden things. According to modern usage it is a Y shaped fork or stick, metal or rod or wire. When the operator firmly grasps the branches of the Y, squeezes them together, then walks about, the rod is supposed to indicate by dipping (or rising) that is, over precious metals, oil, criminals, buried coins, or whatever is being sought. Extensive scientific investigations have been done on the divining rod and have proven that it does not react in any way to the presence of underground water, oil, or any other substance.

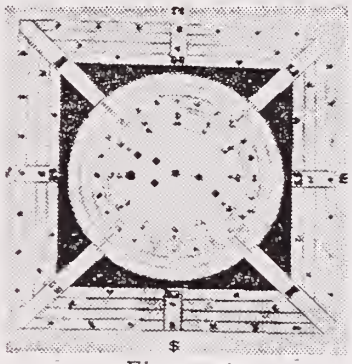

Figure 1

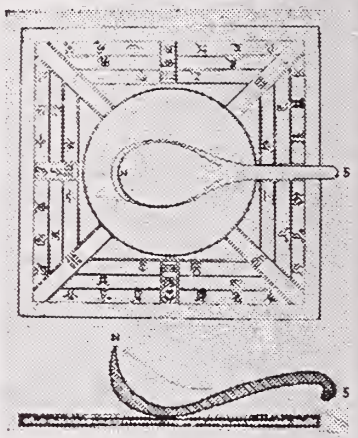

Figure 2

Koreanology Series—(2)

Buddhist Ideas Survived In Writings of Wonhyo

By SUN B. LEE

To what extent has buddhism contributed to the formation of existing Korean thoughts, customs, and culture is a question often raised in Korean society. And some scholars have given the media offhand answers on the subject.

When this reporter put the same question before one of the most knowledgeable men in the field, his response was; "Frankly, I don't have the answer, because to answer the question, I must have had some thorough research on the subject to back up my own contention. Perhaps, it requires enormous efforts of digging out unfound facts and historical documents as yet."

"For some do easy scholars to feed a bit of knowledge which they acquired from the secondary and foreign sources to the mass media for the sake of fast bucks is one thing, but to give the truth is quite another," says Dr. Ki young Rhi, dean of he College of Buddhism, Tongkuk University.

Dr. Rhi, who has spent three years at the Sorbonne in Paris and received his doctorate in Buddhism from Rouvin University (Belgium) in 1969, warns that publishing erroneous and often falsified information on the subject is detrimental to the nation's future. For instance, he cites, publishing children's comic books which depict erroneously national heroes and events of the past would certainly implant a distorted image of the nation's past in the growing children of today.

Great Priest

"Though I have been studying Buddhism for as long as I can remember, I am not yet able to evaluate accurately what specific contributions Buddhism has made to Korean customs and thought. All I can say at present is that this nation is fortunate to have preserved some of the work done by the great priest Wonhyo (617-686)," Prof. Rhi points out.

This remarkable monk-philosopher, who lived during the Silla dynasty (B.C. 57-935), bequeathed us great philosophies and thoughts unparalleled even in the West. But, our government and scholars have so far failed to produce any meaningful account of Wonhyo's concentra[illegible] of Sp[illegible] Dr. Rhi em[illegible]

Dr. Rhi

works due to the lack of research and money, the professor explains.

Nearly a dozen voluminous books were written by Wonhyo more than 13 centuries ago. All his books contain precious thoughts and Buddhist doctrines that no single man in his lifetime could possibly have conceived of. Unfortunately, Wonhyo still appears largely to the public eyes as a frustrated monk who enjoyed a secular life as much as his monkhood.

In Prof. Rhi's observation, however, Wonhyo ranks as one of the greatest thinkers of all times. Besides, he was one of the rare philosophers who struggled to live up to the conviction he had ascertained in the search of truth. Probably, Wonhyo was a heretic as Christ was to Jews, for he advocated the secularization of Buddhism. To this end, Wonhyo urged all monks of his time to join him, says the professor.

In studying Wonhyo's works, the professor elaborates, some of the thoughts now popular in the West such as existentialism were already envisioned by Wonhyo in the seventh century. Were Karl Jaspers and Martin Heidegger able to read the original works of Wonhyo, they would find that the originator of existentialism was Wonhyo, rather than Soren A. Kierkegaard, Dr. Rhi confirms, Even Eric Fromm's "Death Psychology" was exploited by Wonhyo in his books, the professor adds.

Zen Buddhism, which teaches self enlightenment through direct intuitive insights into transcendent truth beyond all intellectual conceptions, was first fully discussed by Wonhyo's book titled "Kumkang Sammae Kyung ron" — Treaties on

The first part of the book was published by Dongguk University some years ago.

Nevertheless, imitation-oriented Japanese scholars placed their own stamp on Wonhyo's original work and sold it to the West as if their own. Had our politicians and academies been wiser in the past, they could have taken advantage of profound legacy left by men like Wonhyo, Dr. Rhi reasons.

The difference between Wonhyo and other great writers in the West, the professor explains, is that the latter were objective and analytical in establishing a hypothetical truth, but they failed to live up to the truth they found and preached. Wonhyo, on the other hand, did write—though his writings may have illogical descriptions—what he believed to be valid and placed himself as a showcase of his own findings of truth, Prof. Rhi evaluates.

Into Modern Version

Yet, the task of translating this great man's works into the explicable modern version requires the depth understanding of old Chinese characters as well as their usage, plus profund knowledge of modern thoughts and philosophies. Regrettably, the scholar says, the country today has only a few such qualified scholar.

Actually, the study of Wonhyo's works have been more active in Japan and China than here. For his part, Dr. Rhi says, "I have tried to publish some of Wonhyo's best works. In 1968, I published the first volume of five-volume series on Wonhyo's thoughts. But, my work alone is not sufficient to evaluate Wonhyo objectifely. I wish more Buddhist scholars will do the same."

On top of it, the professor feels that the nation needs good translators to introduce Wonhyo to the world of ideas because the world probably has much to learn from him.

The Asia Society, which publishes some of the best literatures and thoughts of Asia for the American public, is interested in translating some of Wonhyo's works, the professor reveals.

But, why wait until someone else does the work which ought to be done by ourselves? This is the question the government and academies here must

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By KA

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Dr. Ho-Sang An Asserts

Korea Herald
March 13, 1969

Confucianism Has Basis In Ancestors of Korea

By SUE KIM

Recent self-reflection on the establishment of subjectivity and the study of Koreanology are being widely discussed in various fields. First of all, in order to understand these goals, the method of description of Korean history should take precedence over other matters.

Two-hundred and four different names have been used to identify Korea and her people of ancient times, according to the book "Different Titles of Nations" by Sang-no Kwon. Four of them, Hanguk, Choson, Paedal-nara and Tung-i (old Oriental nation) are among the more well known to us.

Tung-i is interpreted by the ancient Chinese as the people in the eastern part of the country and is believed to represent the ideal land of the man of perfect virtue of gentleman of character.

Chinese scholar Lin Hsie-hsiang says the Tung-i people were originally scattered throughout all parts of China before Emperor Shih Huang-Ti (third century B.C.) built the Great Wall. The wall divided the Tung-i people into two parts—the people who intermingled with the Chinese within the wall and the inhabitants who settled outside the wall in the eastern part of China and Manchuria

Around the time of the neolithic period Tung-i culture was far more advanced than the Chinese culture, and the people had formed a religion called the Paedal religion (the Korean national religion). It is said that King Hanbae (God-Human-King), our originator, created the religion to teach the meaning of Hanul (Heavenly God) to his people.

Religious Objective

Dr. Ho-sang An, the president of the Paedal Culture Research Center, says, "Hanul is the religious and cognitive objective of the Hanbae religion and the trinity which implies the meaning of father, teacher and king. Hanbae set the groundwork for Confucianism and Taoism. Confucianism corresponds to king, Buddhism to teacher and Taoism to father."

According to Dr. An Confucianism and the Chinese character which symbolize the spirit of the Chinese and their culture was originated by our own ancestors according to Dr. An.

His doctrine which is a reversal of the conventional conception shows the possibility of a new direction in interpreting and explaining Korean history. The treatise the idea and culture of Tung-i existing 5,000 years ago by anthropomorphizing Tangun mythology.

Dr. An says, "According to the classical Chinese records, Chinese characters were invented near Hanbalgsan (holy mountain or brightest mountain, pronounced Ch'ang-pai Shan in Chinese and with the modern Korean name Mt. Paektu), which was the cradle of ancient Korea. Taifu Puyi who has been known as the creator of Chinese characters is obviously our ancestor."

Confucius who has been recognized as a founder of Confucianism was not the initiator of it but a man who compiled Confucianism, Dr. An says. He adds that not Yao, but King Shun in old ancient times was the founder of Confucianism. King Shun was a Tung-i man. He also adds, "These important historical facts have been hidden because of excessive toadyism and lack of the racial subjectivity." He stresses what is more significant for this fact is that vivid materials were brought from the ancient Chinese texts written by Chinese themselves.

Dr. An discloses that the records in Chou-yi, Lun-yu, Meng-tzu and Shih-Chi agree with the point that both the founder of Confucianism and the creator of Chinese characters were Tung-i people.

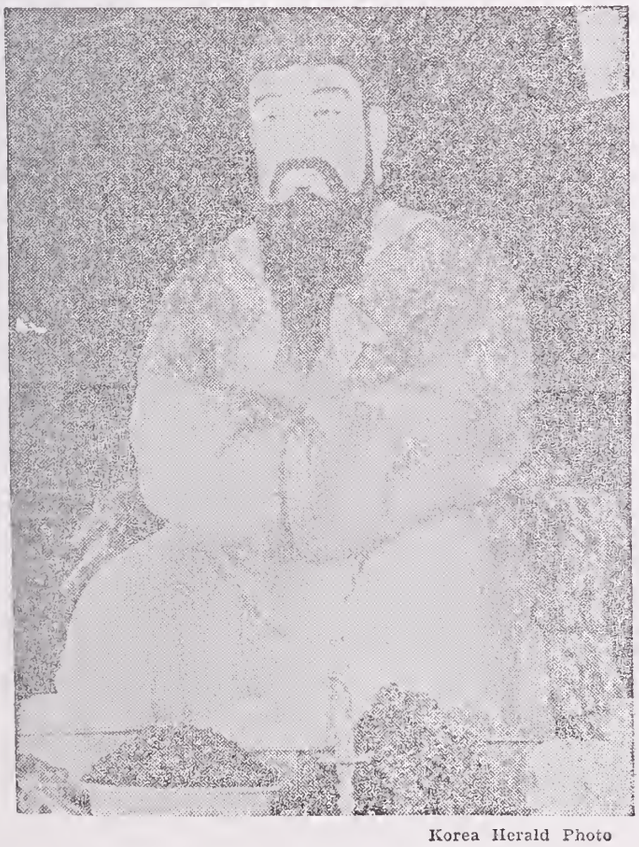
Noted Scholar

Ho-sang An, who received his doctorate in Germany in the field of philosophy in 1929, says that he has been interested in ancient Korean culture in accordance with the liberation from Japanese rule. The notable scholar with the knowledge both of trends of Western though and of the Chinese classics researched ancient Korean culture by tracing back the changing progress of terminology in the field of Korean philosophy and religion.

Chou-Yi, the Chinese ancient book, wrote about the creator of Chinese characters. The book shows that the characters were made by one person called Taifu Puyi. His birth and death place was Hanbalgsan according to the supplement record in Shih-Chi dealing with the history of China by Ssuma Ch'ien (145/135—c. 90 B.C.): This evidence proves that Chinese characters were mad by Taifu Puyi, a Korean. Another piece of evidence is found in Liudai-shinhsen Tunggan edited in the period of Emperor Kiang-Hsi in the Ch'ing Dynasty. The book in which heavenly beings in Taoism were chronicled indicates that Liutse was found in Korea which was the tome that classified the method of Chinese character-making into six categories.

Papaotse written by Kou-Hung around 4th century A.D. in China informs that Huang-Ti (Yellow Emperor) went to the east, reached a range of green hills, Hanbalgsan, and met a heavenly teacher from whom Huang-Ti received a document called "Ssan-Huang-Nei-Men" (Natural Bible). All these

(Continued on Page 6)



Korea Herald Photo

FOUNDER OF KOREA—Since Tangun descended from heaven to Hanbalgsan (Mt. Paektu), it has been the cradle of ancient Korean culture. Tangun is said to have taught his people the philosophy of Hanul and according to Dr. Ho-sang An Confucianism and Taoism are traced back to Hanul thought.

Schools Necessary

administration. Rice imports for people on the government payroll alone cost more than $100 million last

Chinese ... nesia and contributed to many of the country's economic ills.

Confucianism

(Continued From Page 4)

records confirm that the Chinese characters were developed around Hanbalgsan in Korea.

Lun-Yu shows the contribution of Confucius to Confucianism and, in it Confucius says, "I did not create Confucianism, I only expounded and compiled the idea that came from King Yao and King Shun." Consequently, Confucius was the person who tried to revive and accomplish the idea of Confucianism that had been the thought of King Yao and King Shun.

The codices, however, say that people lived in bad conditions during the period of King Yao because of the floods, which in turn allowed snakes and dragons to thrive. It is easy to conjecture that any culture cannot be prosperous under such circumstances. But in the preceding years of King Yao, in King Shun's era, every culture bloomed. It might be said as well that the idea of Confucianism came from King Shun. Many records prove that the society of King Shun's period attained the highest stage of prosperity.

The eighth volume of Meng-tzi clarifies the birthplace of King Shun and shows that Shun was Tung-i. Records about Shun in Shih-Chi point to the same fact.

In Chung Yung, Chapter 20 explains that though the words about the great ideas of Confucianism are the statements of Confucius, all of the ideas came from Great King Shun.

But it seems that there remain many other problems to prove these to be true and historical fact; and to recognize them worldwide. For example, it is a problem even whether the Tangun myth can be recognized as an historical fact or not. Some scholars insist that it is an historical event and say Hanbaegum was our originator. Other historians are against it and say the race of Korea belongs to that of Khouei-Mai (Ye-maek), of Tungus, or of Altai.

One-Man Drama—a Tale of a Shaman's Wiles

Unique Korean Art Form In Danger of Disappearing

By HOSHIK KIM

Baibaingi-gut, a shaman ritual for the spirit of a young lover, Baibaingi, is a unique Korean folk art performed by one actor.

Since the prevalence of modern cinema and drama, the performance of this, one of Korea's much loved folk classics, is on the verge of total disappearance from this land, with its origin still unknown.

The one-hour stage art contains love, death, religion, sophistication and wit, with a background of Korean life in bygone days.

For many years, many unknown performers have bequeathed the art generation after generation, and many Koreans, particularly females, have shared tears and giggles in the talent of the performers.

The tableau, which actually needs no stage at all, is composed of two basic presentations, narration and songs, called "chang," which follow one after the other.

It is presented with the accompaniment of the Korean drum changgoo. The performer usually holds a fan throughout the presentation.

There is no fixed written scenario since the art was inherited through verbal teachings. The main plot of the performance, however, is consistent among all performers.

Heir of Past "Greats"

Eunkwan Lee, 46, is one of the few living heirs of the past folk "greats." He was taught by Insoo Lee, who was a disciple of Chongjo Kim. Kwanjoon Kim, father of Chongjo Kim, is considered an originator of baibaingi-gut, according to Lee.

About a dozen characters appear in drama, including Baibaingi, her lover-monk, and a self-appointed shaman who swindles Baibaingi's parents. The story also includes a group of monks, a large number of shamans and villagers.

The sole performer, who must command excellent talent in imitating other voices, both male and female, sings, narrates, cries and relates dialogues with a variety of gestures.

Most of the monk's prayer, shamans' invocation and characters' monologue and dialogue are executed by singing sorrowful melodies.

Eunkwan Lee's version begins with an overture which is a Buddhist spell.

"Once upon a time in Seoul," he would begin, "there were three nobles named Lee, Kim and Choi."

Despite their reputations and wealth, all three had no offspring and their wives decided to offer prayers to Buddha in deep mountain caves.

Their prayers finally came true, each seeing a dream of conception, and the three ladies gave birth to girls almost simultaneously, with the help of an old woman living in a nearby hut.

The Lees named their baby "Sewol," for the wife received three moons from an old man, a fairy, in her dream. Kim's wife got four moons from the fairy and the Kims named their daughter "Newol." Mrs. Choi, however, received two locks of hair and twisted them in her dream, so they named her baby "Baibaingi."

Baibaingi Meets Monk

All three grew well, and Sewol married a young noble, as did by Newol. The two led happy lives, each having their own babies.

Baibaingi, however, who had just become engaged to a Lee, and was busy day and night preparing for her wedding, doing spinning and needlework.

One day, a young Buddhist monk from Mt. Keumkang (Diamond Mt.) happened to beg at Baibaingi's house. As the monk was announcing a spell, Baibaingi glimpsed the monk and was attracted by his handsomeness; the monk, upon seeing Baibaingi, immediately returned to the hermitage and became seriously lovesick.

"There is something strange in your sickness," asked the head monk, when the younger was almost dying. "What happened?"

"Well, master," answered the young monk, "there was nothing wrong until I saw a young woman while begging in a village."

"I'll have to save you," said the old monk, and ordered his disciples to prepare a big pot.

Monk in a Pot

They placed the ailing monk in the pot and carried it to Baibaingi's home. "This is flour we collected by begging. We have to offer this before Buddha, but it's already late today. Could you please keep this in your cleanest room until tomorrow?" Asked a monk of Baibaingi's father.

The cleanest room was Baibaingi's, but the father saw nothing wrong in admitting a pot of flour to his daughter's room. He agreed.

A singer performs Baibaingi-gut to the accompaniment of a Korean drum.

That night, spinning in her room as usual, Baibaingi remembered the handsome monk she saw just once, and was in a mood for singing.

"Eight feet, twelve feet, weave more silk,

But to whom shall I give it?

I miss you, mountain monk,

Take me away where you live..."

The young monk sang: "If you so long to see me,

Why don't you come and see for yourself?"

Baibaingi was more than frightened.

"Is it a ghost, or a man,

If you're a man, sing for me once again."

The two lovers met with more joy than astonishment, and the monk somehow managed to live in the room for several months without her parents' knowledge.

This life couldn't go on long. One autumn day, the monk left for Hwanghai Province, promising his mistress that he would come back around February or March with much grain.

Lover Leaves

Months passed and spring came, but no news arrived from her lover-monk. She waited for three more years. Yet, no monk appeared before her.

She became ill, and not long after died, despite all the efforts of her parents to save her life.

They buried Baibaingi in the mountains.

The parents' loneliness grew as time passed. One day Baibaingi's mother suggested to her husband:

"Now Baibaingi's gone, what's the use of all our properties? Let's hold shaman rites so we can meet her spirit."

In "gut," a Korean shaman ritual, the shaman soothes the spirit of the dead which descends upon the shaman through invocation of the god of death.

When the parents announced their decision to conduct the ritual, 5,772 shamans gathered from all over the country.

Quack Shamans

Since holding rites by all the shamans was impossible, they appointed a tough-looking young villager to select one shaman upon whom the spirit of their daughter was most likely to descend.

The youth tested each shaman by his opening invocation, but one was too jubilant, another was too sacred. The parents were tired of seeing quack shamans and retreated to their room.

By this time, a libertine from Pyongyang who had squandered all his wealth with a gisaeng (geisha), wandered into the village.

The penniless vagabond entered a tavern which happened to be that of the old woman who helped in the birth of Baibaingi and the two other girls.

He threatened the owner and gulped a full jug of rice wine. As he came out he noticed a large crowd and drumbeating.

When he reentered and inquired about the occasion, the old woman, still frightened, told him the whole story.

Her story even included the color and how many yards of silk Baibaingi had prepared for her marriage, and how many coins she earned from her father.

With all this and other information about Baibaingi, the wanderer pushed his way onto the ritual stage and abruptly cried out: "Here I come!"

All villagers and attending shamans were stunned when he mentioned every detail of the silk Baibaingi had prepared.

When Baibaingi's mother appeared out of curiosity, he quickly noticed her red eyes and cried out: "Here I come, mother, I have missed you so. Where is my ninety-nine ryang and seven cents I collected from my father?"

Hearing this, the mother believed Baibaingi's spirit had really descended and called her husband.

The fake shaman, still crying and singing, thought that he needed more proof of Baibaingi's real spirit if he were to swindle as much as possible.

Ritual by Rascal

He saw two young women of about the same ages, each carrying babies. He knew they were Sewol and Newol, friends of Baibaingi, but he had to learn who was who.

He cried to them, "Since I have died, have you changed your names?" Their answers solved his problem.

Watching the scene, one of the villagers grew suspicious of the fake shaman. He ordered the picking of Baibaingi's father's hat from a pile of hats gathered from neighbors.

The Pyongyang libertine thought this was no time to hesitate or to be frightened.

He took one of the horsetail hats and quickly tore it apart, crying: "This isn't my father's. How dare the hat of a commoner share a place with that of a noble?" He destroyed one after another.

Now it became certain that all hats placed in the pile were to be torn, except that of Baibaingi's father. All owners of the hats rushed forward to save their precious crowns.

With a wry smile, the shaman took the one resting on the bottom, singing: "This is the hat I made for my father." No one dared suspect him any more.

Satisfied with the ritual, the host awarded him with a great part of his property plus all the silk that belonged to Baibaingi.

Leaving the scene, he sang again: "I leave, I leave, the spirit of Baibaingi. How easily deceived are Baibaingi's parents! All the credit must go to the old woman. I'll pay you back the price of the wine, I'll pay you double the price."

Korea Buddhism (+ Xn Contact?)

Won Hyo, the greatest of Korea's Buddhist scholars (b. 617 A.D.) went at age 34 (651 A.D.) with Ui Sang to Tang China. (p. 49, 50) But Won Hyo returned feeling that travel is illusion, never got to China proper. Ui Sang went on. (p. 51, 52).

(Did Ui Sang meet Alopen who arrived 635 AD?)

— Ryu Tongshik, Gospel & Religion in Korea. mss.
(tr. D. Koss)

Korea Times - Feb. 28, 1967 - p 4

Buddhist Unity Move Lasts Three Weeks

The epoch-making unity of the two Buddhist factions — the celibate and married Buddhisms — came to an end yesterday after a 21-day honeymoon, when some 400 representatives of married Buddhists announced the futility of the unity pact signed between them on Feb. 6.

The representatives of 4,475 married monks with some 1.9 million followers throughout the country held their seventh regular meeting at Citizens Hall yesterday and said: "The difference of belief, doctrine, and way of worship between the two factions has made the separation inevitable."

The merger of the two parties of Korean Buddhism was agreed upon by sme 40 representatives of the two factions on Feb. 6 at the Yashuen, a Chinese restaurant in Seoul, putting an end to 13-year-old antagonism among them.

Announcing the separation, they said they will wage goodwill competition with the celibate Buddhists for supremacy.

They asked the Ministry of Education, which is responsible for the activities of Buddhists, to change its current attitude in favor of the celibate Buddhists.

The announcement reads: the ministry should recognize both factions; the temples should be owned by any party which has the majority of the monks who reside there; the conflict over the ownership of the temples should be solved at the discretion of the ministry; and the activities of Chogyejong, headquarters of Korean Buddhism, should be under the control of both factions.

A high official at the Chogyejong who belongs to celibate Buddhism said in regard to the separation announcement: "They represent only part of the married monks. The majority favor the merger."

The struggle of the two Buddhist factions started in 1945 immediately after the liberation of the country, when the celibate monks accused the married ones of being "Japanese-influenced impure monks." Later, president Syngman Rhee ordered them to be driven out from all temples of the country.

Traditional Korean Buddhism did not allow Buddhists to marry, but the Japanese who occupied Korea permitted them to do so.

Since then, the two factions have fought bitterly for supremacy through sometimes violent means or law suits since 1959.

At present, the Buddhists say, there are some 5 million believers under 9,980 monks, among them 4,470 married ones, and 2,473 temples large and small throughout the country.

"Diamond Sutra"
A Search for Enlightment

I. Use of the Language

self	subject	noun	true	good	craving	real	+	x
world	object	verb	false	evil	repulsion	non -real	~	~x

II. Problem Formation

1) World (non-real) / Self (non-real) (craving) $\Longrightarrow$ suffering (klesa): $x \cdot (\sim x)$

2) Double Twist: suffer what is not suffering

III. Relative Solutions:

① Self/World } craving
② Self/World } craving
③ Self/World } craving

negating craving
① Dana Paramita : subdue desire
② Sila Paramita : self-mortification
③ Ksanti Paramita : non-resistance to hostilities of the world.

Virya Paramita: reverence of Buddha's excellences (not worship of idols) or of Buddha's personality)

ZEN
Dhyana Paramita : meditation on Buddha's teaching (Dharma)

Prajna Paramita: Perfect wisdom (Annutara-samyak sambodhi): rat - true enlightenment. But Buddha says there is no true enlightenment.

(not solution, but dissolution). Solution by double negation is not solution.

IV. Dissolution of Problem $(\sim D) \cdot (\sim\sim D) \Longrightarrow (\sim D) \cdot (D)$

"not thought : not not thought" (非想,非非想)

"not Dharma : not not Dharma" (非法,非非法)

"Inconceivable and inscrutable
Niether existent nor non-existent
Neither phenomena nor non-phenomena".

V. Plausible Solution . Sequential double negation: "forget that you have forgotten".

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ceived, we ... sure this is th... p... rea Times, 14 Chunghak-tong, Chongno-
way of answ... ...s, but it is information t... ...ul.

Problem--Hair

To Cut or Not to Cut

The following is the third in a series of articles on the pseudo-religions that mushroom at Sindoan, Mt. Kyeryong.—ED.

By Nam Johng-ho

AT SINDOAN, Mt. Kyeryong, Chungchong-namdo — Kim Chang-sik, 24, a fireman at Sindoan village and a believer in Ilsim-gyo (一心敎), has been in a serious agony for a week. "To resign the village fire station or to have his long hair-tail grow?" — that was the problem he had to solve.

Kim, one of typical and faithful Ilsim-gyo men who still grow a topknot or hair-tail in accordance with their religious principle, however, made up his mind to remain a fireman and had his hair-tail cut.

The 24-year-old fireman was late this summer ordered by his senior, Sindoan fire station chief, to cut off the ugly hair-tail if he wanted to remain in the fire-station. The reason was that the fireman can not perform his duty — fire-fighting operation — with the long hair-tail grown.

Accordingly, Kim is now an exception among the Ilsim-gyo followers who are required to uniformly grow hair-tails until they get married. When they marry, men wear topknots while women have their hair tied up in ornamental rods.

Says Kim Yong-ho, Sindoan police sub-station chief: "The long-haired fellows may certainly be the last who cling to the traditional obstinacy, ideas and customs in Korea."

According to him, the native Korean Beatles also deny primary school education for their children even when they reach the school age of eight.

At an old straw-thatched cottage in Sindoan there still goes on the teaching of Chinese characters, including the text books of Chonjamun (千字文) and Myongsimbogam (明心寶鑑), performed by an old papa with a kat (Korean hat).

In the advanced course the aged teacher gives lectures on the words of Confucius (552-479 B.C.) and Mencius (372-289 B.C.).

But a few of them were meek to the persuasion of the Sindoan myon office authorities. Thirteen children now attend the Sindo Primary School, located on the edge of the village.

However, it took a long time to persuade the students' parents to send the children to school. Sgt. Kim says the negotiation has succeeded narrowly under an agreement that the pupils will be allowed to grow hair-tails.

The pupils now uniformly wear the same jackets or special clothes with head-covers to conceal the long hair-tails. An attempt to uncover the jackets to look at the hair style always ends in vain as the children flee like rabbits.

The Ilsim-gyo followers are also very cliquish to all strangers in this Sindoan village. For example, the believer-children are strictly cautioned by their parents not to permit approach by "persons with cameras."

This reporter was chased some 100 yards by an 18-year-old girl after taking a snapshot of her threshing corn on her house ground.

This exclusivism, according to Sgt. Kim, began about four years ago when many local and Seoul dailies or magazines publicized the ugly features of the long hair-tails as well as various articles on Ilsim-gyo on the picture pages.

"One of the Ilsim-gyo pupils received a 15-day-orientation on how he could conceal the hair-tail with his jacket's head-cover and escape from the cameramen. The boy's mother invested 500 won as a bait for the instruction," Kim Ki-hyong, 36, chuckled.

A visitor to Sindoan today is also told the following episode; "An Ilsim-gyo bachelor follower chocked in a chagrin when he unwillingly had his long hair-tail cut to do military service."

According to Kwon Tong-chol, 35, a barber, they never fail in growing again their hair as soon as they are discharged from the military service.

Chong Sin-u, 65, who is supposed to be the representative of Ilsim-gyo, explains: "The main reason we grow the hair or topnots is that we don't want to inflict any harm on our bodies, which were made by our parents. Growing hair is one of the courtesies we can show to our ancestors."

The Ilsim-gyo's principle, accordingly, is very simple. It is to observe the teachings of Conficius and Mencius — Confuciunism. "That is to say, it is to follow the teachings of Samgangoryun (三綱五倫) and Ineuiyechi (仁義禮智), a hardcore of Conficiunism," Chong claims.

The Ilsim-gyo built its nest in 1944 in the Cholla-pukto area shortly before Korea was liberated from the Japanese.

Before the first principle was changed into the teaching of the Conficiunism, the Ilsim-gyo was a hotchpotch intermixed with some parts of Christianity, Buddhism and Confuciunism.

It was founded by a farmer named Kang Tae-song in 1930 at Mt. Sunggang, Ssangchi-myon, Sunchang-gun, Cholla-pukto, some 50 miles south of Sindoan village. Kang claimed that he was given by the God the spirit power to bring dead men to life.

Although he talked big of his super-power in propagating for several years, Kang was charged by the Chonju District Prosecutors' Office for seducing the public and adultery in June, 1954. Being charged, he suddenly disappeared from the area and his followers seemed to scatter away. But the cult soon strengthened its following again.

The Ilsim-gyo believers now insist that there are scattered throughout the country some 530,000 followers. But, in Sindoan, where they claim their second biggest religion center in Korea, only 25 persons are officially registered at the Sindoan police sub-station as regular believers.

Korea Times Photo

The teaching of Chinese characters is still the only education that the Ilsim-gyo followers give most of their children who have reached school age. But a few of them now send their children to a primary school in Sindoan with their long hair-tails grown.

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Pseudo-Religions

Predictions of Prophecy Book Guide Korean Life

The following is the second in a series of articles on the pseudo-religions that mushroom at Sindoan, Mt. Kyeryong. — ED.

By Nam Johng-ho

AT SINDOAN, Mt. Kyeryong, Chungchong-namdo — Chonggam-nok, a prophecy book believed to have originated in the middle of Yi Dynasty, has long been almost a religious "faith" deeply rooted in the minds of many Korean people for several hundred years.

The various predictions of the prophecy records have been so powerful in their influence that they have germinated so many tragedies in the lives of illiterate farmers.

Then, what was and is so attractive to the many Pierrots who were or are being sacrificed by pseudo-religions that still mushroom in Mt. Kyeryong and its vicinities?

Says Kim Su-san, who was perhaps once half in doubt about the prophecy in his youth: "In a word, the Chonggam-nok is a fantastic "scripture" seducing the public. But the book has been sometimes utilized by political rebels as their pretext for rebellion attempts against the Yi Dynasty and by pseudo-religion founders as their medium for seducement of innocent and illiterate people."

The former professor and an author of *The Interpretation of Chonggam-nok* also says that the predictions in the book are so varied that it will take a long time to completly prove the prophecy to be false.

According to Kim, there are almost 50 different kinds of books concerning Chonggam-nok under various titles. The Chonggam-nok title itself also has nine other names such as Kaingyol, Chinbi-rok, and Yu-san-nok.

Kim insists that, however, among the 50 books, only two of Kyujanggak in the Seoul National University museum and Punggi-gun, Kyongsang-pukto, are supposed to be original copies of the Chonggam-nok.

"Opinions also vary as to who was the author of the prophecy book. Some insist To-sun (道詵), a famous monk, prophet, wrote it in the early Koryo Dynasty while others claim that Muhak, a monk teacher of King Taejo, first king of the Yi Dynasty, or Chong To-jon, King Taejo's subject, were the authors. Another asserts Nam Sa-go, a famous fortune-teller, edited it in the middle of the Yi Dynasty.

"But I deny all these assertions. Because the names of local areas that appeared in the Chonggam-nok are those that all were re-named after the middle of the dynasty. The persons, who are thought to be the authors, also lived before the middle of the dynasty."

Kim insists the Chonggam-nok had originated in the days of King Sonjo (1567-1608), but he says he has failed to confirm who was the original author.

However, the most important characteristics of the Chonggam-nok are the knotty and mysterious contents based on the theory of the "positive and negative," (yin and yang, in Chinese) principles of Chinese philosophy.

This is the main reason why every sentence of the prophecy in the book was interpreted in this way or in that way.

For example, the Chonggam-nok predicted that the Japanese would invade Korea in the year of Imjin (壬辰) — AD 1412, 1472, 1532, 1592, 1652, 1712, 1832 and 1892 — or every 60 years. The book did not pinpoint the year, but the invasion did come in the year of Imjin or 1592. The prediction had a 60 to 1 ratio, in which the prediction could have proven false. But the prediction held firm.

The Chonggam-nok also predicted that the Chinese would invade Korea in the year of Byongja (丙子). The attack came in 1636 — one of nine Byongja years during the dynasty — 1396, 1456, 1516, 1576, 1636, 1696, 1756, 1816, and 1876.

And some people still stretch their imagination and claim that the book had predicted that the Americans would come to the aid of Korea when the Korean War broke out in 1950.

One passage of the Chonggam-nok says: "A true man will appear from the southern sea and found a new nation in Mt. Kyeryong (眞人出南海開國于鷄龍山)." But they ignore the latter part and wrench the first half meaning of the sentence into: "President Truman" (true man) ordered his U.S. troops to defend Korea.

The 7th U.S. Inf. Div. troops, commanded by Maj. Gen. Dean, appeared from Japan through the southern sea upon presidential order shortly after the 38th parallel was crossed by the north Korean army tanks on June 25, 1950, says Kim.

Kim chuckles while explaining that the Chinese letters 眞人 ("true man") was greatly stretched into the name of Harry S Truman, 33rd President of the United States.

Besides these, Chonggam-nok frequently mentions Mt. Kyeryong as the site of a new nation's birth place or haven in case of national calamity.

This is because so many persons flocked in Sindoan, a village at the foot of Mt. Kyeryong, when Tonghak-nan, a farmers' revolt, took place in 1905 and when the Korean War broke out in 1950, explains Kim.

"But, gone are the days when the prophecy of the Chonggam-nok was powerful and influential on the Korean people. Because many predictions have been proved complete lies," says Kim Su-chol, Tuma-myon chief of Sindoan village.

Kim was right. The prediction that a Chong Dynasty would follow after the Yi Dynasty was proved to be a lie and the 10 "safe" refugee places, listed in the Chonggam-nok, were ravaged in the Japanese Hideyoshi invasion in the 16th century, during Japanese occupation in the 20th century and during the Korean War (1950-53).

The Chonggam-nok predicted that Punggi-gun, Kyongsang-pukto; Mt. Kaya in Kyongsang-namdo, Kongju-gun, Chungchong-namdo; Yechon-gun, Kyongsang-pukto; Yongwol-gun, Kangwon-do; Muju-gun, Chungchong-namdo; Buan-gun, Cholla-pukto, Hwasan, present Andong-gun, Kyongsang-pukto; and Poun-gun, Chungchong-pukto would be safe from all calamities or military attacks by foreign countries.

All told, as Dr. Lee Byong-do, a Korean history scholar at Songkyunkwan University, claims, the Chonggam-nok is undoubtedly a book of prophecy that is beneath notice.

(To be continued)

Korea Times Photo

They are sometimes called the "natural children" of the Chonggam-nok, a prophecy book that is considered a Bible by followers of the Korean native heresies. They are also called the "incarnation" of typical Korean obstinacy. Shown above is an old farmer and his grandson in Sindoan village who still grow their topknot and long hair-tail and believe in various prophecies in the Chonggam-nok.

Photos by Chun Chang-woo

Pseudo-religion builds its nest where there is mystery; when the prophecy is set at a mark-up. Sindoan village and every valley or slope of Mt. Kyeryong, Chungchong-namdo, are always shrouded in a mysterious atmosphere. Seen above is an extensive view of the 2,750-foot Mt. Kyeryong and Sindoan village. This area is something called the Mecca of various pseudo-religions cults indigenous to Korea.

Kyeryong -- Flower Garden of Gods

The following is the first of a series of articles on the pseudo-religions that mushroom in Sindoan, Mt. Kyeryong.—ED.

By Nam Johng-ho

AT SINDOAN, Mt. Kyeryong, Chungchong-namdo—Mt. Kyeryong has long been recognized as the most mysterious mountain in Korea. It is sometimes called the "Flower Garden of the Gods" or Mecca of various pagan cults indigenous to Korea.

In every slope or valley of the rough and stony Kyeryong hills, extending about five miles across to where the mountain suddenly stops, there have flourished and still flourish pseudo-religions along with heretical legends ever since Korea was annexed by the Japanese in 1910.

Although this village is located some 20 miles northwest of Taejon, metropolitan city of Chungchong-namdo, it is far from the influence of modern civilization. When night comes only the oil lamps or gas lamps brighten the mysterious village crowded with straw-thatched houses.

Voices reading religious tracts that range from Buddhism to a sect with two believers, break the tranquility. "Silent sleeping," that has passed down in the area for a century, still exists now as ever in the strange atmosphere.

Every god is here, day and night. The gods, composed of ghosts, particular "spirits" and kitchen gods to the mountain god...72 in all ... supposedly dwell in sporadic settlements of their devout believers. All told, this area is a show widow of all native Korean pseudo-religions.

The typical gods include the King of Kings (王侯上帝), King Tangun (檀君), Buddha, Confucius, even Kan Eul (關羽), one of the three heroes in the Chinese story book Sangkkuotsu (三國誌) and others such as the "Water God," who is believed living in a pond in eastern Mt. Kyeryong valley.

The gods here have no exclusive boundaries between them. Inside one hut the portraits of Kan Eul, Buddha, Tangun and even Jesus Christ are placed side by side on a rock. The sight seems as if it were a general assembly of the United Nations of various gods attending a regular session.

A visit to a farther deep valley or slope of the mountain is one of the better ways to feel this strange atmosphere. Everywhere you go you will find stone pagodas, thatched shacks under the rocks, Buddhist temples and falling straw-thatched houses across the slopes.

In some Buddhist huts, believers, mostly women, worship Miruk Buddha and King Tangun together as their gods. In another cottage a woman serves a small stone Buddha statue. She calls it her "god."

As a whole, however, most of the anchorets seem not to have permanent religious principles that are logical. Only a stone-pagoda or stone-pile and a portrait of god, suffices.

Although they may have certain principles, they can be changed or interpreted by their own "will," as they claim themselves to be bridges between man and the small universe or god.

Contrary to the popular impression given to many illiterate rural farmers in the past, the principles of the existing paganism are uniformly vague and fantastic.

But a common point to all the heretics has long been their firm belief in so-called "Creation" (天地開闢) that is described in Chonggam-nok (鄭鑑錄), a record of prophecy passed down among the Koreans from the middle period of the Yi Dynasty.

There are many a villager or worshiper who still believe in the prophecy. A young man, for example, named Chong To-ryong (鄭道令), will someday appear and found a new dynasty in this village — Sindoan.

This fantastic prediction was reinforced in its certainty by the historical fact that King Taejo, the founding king of the Yi Dynasty, determined to construct his kindom's new capital city here in 1394.

King Taejo actually began to readjust the land for building palaces here but he changed his plan soon upon a recommendation submitted by his subordinates. For this reason, one can still find in Sindoan village 35 large rocks which were taken to this remote village for use as foundation stones.

This stone-pile is not only a medium of the faith but a decoration of the pseudo-religions that mushroom across Mt. Kyeryong valleys. The god of the stone-pile coexists with Buddha in a garden of the temple.

Although the prediction written in the Chonggam-nok was proven to be completely false in 1954 — because it says Chong To-ryong is to appear here and build the new nation in 1954 — still are there many farmers who believe in the prophecy throughout the country.

Lee Su-yun, 23, a high school graduate and a believer in Chonjidacan-gyo (天地大道教), is also one of a group which still clings to the prediction. He says: "Gone are the days of the old world and a new world cycle of 50,000 years has begun. Now is the time when the people strengthen their "maritime power."

The substance of the Chonjidaean-gyo is that one should find himself through inspiration attained by eating raw foods. The teaching also tells that this country should become a maritime power. This should be accomplished in accordance with the teachings of Haewolsonim (海月仙師), founder of the religion — Mrs. Bu Kyong-sun who died on June 4, 1964, Lee insisted.

As the Chonjidaean-gyo followers think, believers of Ilsim-gyo (一心教) have the same thoughts. They insist that the happiness of the old world has ended and a new happiness that will last for some 50,000 years will follow.

Also the followers of Chongdo-gyo (正道教) claim that the rotten world is to end and the new days of the Heaven will come. When the day comes man will be divided into three groups — one will live permanently, the other for 500 years and another for 30 years.

"If you want to enjoy the longevity forever or for 500 years, please don't hesitate to become a follower of this religion," a 65-year-old halmoni (old woman) told this reporter.

The Chongdo-gyo followers still firmly believe in the appearance of a prophet in Sindoan. Though they talk big, the followers are officially estimated at only 25.

Sgt. Kim Yong-ho, 37, police sub-station chief of Sindoan, says: "Foundation of these persons' belief seems to have been based on part of the Chonggam-nok — Chong To-ryong, a new king will settle here, the capital city site of the new nation."

As his explanation goes, Sindonae (新都內) stands for "inner new capital city" in Chinese letters. This name of village apparently originated from the prediction of the Chonggam-nok.

In spite of the fantastic witchcraft words, many farmers still continue their pilgrimage to this village. However, as a saying goes in this area: "A farmer has furniture on three cattle carriages when he enters into Sindoan village to settle down, but he has nothing but a few empty gourds when he leaves here in a disappointment."

The saying, though somewhat exaggerated, is applicable to all persons who still believe in the predictions of the Chonggam-nok, said Kim Che-jun, principal of the Kyemyong Middle School in Sindoan.

Chart of Some Shamanistic elements in Korean "Opening the County" Myths.

	Tan Gun	Chu Mong	Hyŏk Kŏ Se	Sŏk Tal Hae	Kim Al Chi	Kim Su Ro	Wan Kŏn
1. Miraculous Birth of a Child	Prayer for a child Child from union of bear and spirit	((from Koguryo) birth from an egg spiritman woman(spirit	boy born from an egg, girl called dragon egg daughter)	Chest, egg prayer for birth of child	Chest	Egg	Man marries Mountain spirit
2. Dynasty to which related	Koguryŏ Koryŏ	Koguryŏ Koryŏ	Silla	Karak, Silla	Silla	Silla T'aeKarak	Koryŏ
3. Type of Spirit	Mt. Spirit Tree Spirit Bear(river?)Sp.	Bear Spirit Mountain(sic) Mt. & River	river(dragon) "ruling stream"	water dragon river spirit	bush = tree spirit	Heavenly Spirit, voice but no appearance	Tree Dragon King
4. Animal-Totem	tiger bear	bear spirit Mt. fish & turtles	chicken white horse serpent	magpies red dragon	birds	turtle	dragon king
5. Characteristic of one or two myths	practical benefits taught to man		girl like a hen Ho Kong(a man)	Ho Kong	a long geneology	six eggs make one child= a federation rel.to China	flood Buddhist Monk, Dragon King, China
6. Light(Sun)	bear & tiger kept in cave Paek T'u San	light gives conception?	light from heaven child glowed sun and moon brighter		light in the bush		
7. Explanation of a name		Chu Mong	Pal Ch'on Al Yŏng Snake Tombs	A Jin Sok-take away or magpies	Al Chi Kim	Su Ro	Sin Gung= Spirit bow

FORMS AND HISTORICAL TYPES OF TANG SHRINES

A. Forms of Shrine

1. Sacrifice in Nature - a flat place on a mountain, under a tree

2. Temporary Altar - a stone is set up for worship as altar etc.

3. Permanent Altar- may include Nu sŏk Tang(altar of piled stones), spirit tree, an upended sharp rock etc.

4. A stone room Tang

5. A Straw Tang House (Chogari Tang)

6. An underground Tang (rare, early type)

7. A Tang Chip - usually on a Tang hill. Names or pictures painted inside. May be made of straw, piled rocks, or wood with names or pictures painted inside. Straw or tile roof.

8. Chon Tang - larger scale, painted red or blue with many spirit pictures inside.

B. Types of Tang Shrines (According to Name, Spirit and Hist. Dev.)

Original Worship of Heaven and Heavenly Spirit expressed as:

1. Worship of Heaven, Heavenly Spirit-Ch'ŏn Wang Tang

2. Worship of Spirit of the Sun(light)-Pulkun Tang etc.

3. Star Spirit worship: Ch'il Sŏng Tang, No Sŏng Tang

Metamorphized later into the Mountain Spirit System of Worship:

a. Mountain Spirit worship - San Sin Tang, Halmi Tang, Sin Mo Sa, Ung San Sin Tang (Bear Mtn. Shrine)
(Holy Mother)

Later: Kuk Sa Tang, Kuk Su Tang, Kwan Su Tang
(Nat. Teacher shrine)

b. Tree Spirit: Su P'ul Tang
(further transf.)
Sŏ Nang Sin, Sŏn Wang, Sŏn Hwang Tang (influence by way of China and Sŏng(hi spirit)

Perhaps a metamorphic relation to:

1. Land Spirit: Tong Che Tang, Pon Hyang Tang

2. A kwi (Devil) Spirit: To kkaebi Tang, Kak Si Tang, Puin Tang

3. In Sin (Spirits of men): Chang Kun Tang (Ch'oe yŏng Chang Kun)
Tŭk Che Chang Kun Tang

- Tae Kam Sin, P'yŏn Sin Tang

- Wang Sin Tang

Names listed are only interesting examples. Hundreds of possible names exist divided in these categories.

"Diamond Sutra"
A Search for Enlightment

I. Use of the Language

self	subject	noun	ture	good	craving	real	+	x
world	object	verb	false	evil	repulsion	non -real	~	~x

II. Problem Formation

1) World (non-real) ↑ (craving) ⟹ suffering (klesa): x·(~x)
   Self (non-real) ↓

2) Double Twist: suffer what is not suffering

III. Relative Solutions:

Dana Paramita : subdue <u>desire</u>
Sila Paramita : self-mortification
Ksanti Paramita : non-resistance to hostilities of the <u>world</u>.

Virya Paramita: reverence of Buddha's <u>excellences</u>

Dhyana Paramita : meditation on Buddha's teaching (<u>Dharma</u>)

Prajna Paramita: Perfect wisdom (Annutara-samyak sambodhi): <u>rat</u>

IV. Dissolution of Problem $(\sim D)\cdot(\sim\sim D) \Rightarrow (\sim D)\cdot(D)$

"not thought : not not thought" (非想,非非想)

"not Dharma : not not Dharma" (非法,非非法)

"Inconceivable and inscrutable
Niether existent nor non-existent
Neither phenomena nor non-phenomend".

V. Plausible Solution

Korea Times Sunday, Nov 12, '67

Timely Nuggets

Fortunetellers

By Patty Barker

Right off I want to make it clear that I am not a superstitious person. I may knock on wood after remarking about some fortunate happening, but that is just in fun, you understand. The only reason I don't walk under ladders, of course, is because I'm afraid of falling paint cans.

However if I were superstitious I would never go near a Korean fortuneteller. These self-assured people would scare the daylights out of me if I truly believed in their powers to foretell the future. There are those days when absolutely everything goes wrong, when as the saying goes "cheer up, things could get worse, and sure enough they do!" Knowing about it in advance would make it intolerable.

Many people, however, seem anxious to know about what the future holds, and I guess just about every country in the world has its fortunetellers, its palm readers, crystal ball gazers, ouija board operators or whatever. According to a report issued by the Ministry of Health and Social Affairs, there are about 25,000 persons in Korea engaged in superstitious businesses. These are broken down into smaller groups of witches, sile fortunetellers, sutra chanters, physiognomists, four pillar fate tellers, and palmists.

A short time ago with friends, Mr. Kang Won-khyll (who kindly made all the necessary appointments) and Mr. Kim, I called on a man engaged in those last three categories of fortunetelling. Besides having my fortune told, I also asked them some questions about their careers.

We started at the absolute top of the ladder by visiting the business establishment of Mr. Paek Un-hak. The brass plate on his aristocratic gate proclaimed this place "The Internal Physiognomy Research Institute." This distinguished gentleman has a very impressive clientele some of whom are noted in political and business circles.

Mr. Paek had a client when we arrived for our appointment, so we waited a minute or two in his tiny, exquisite courtyard. Flowers and bittersweet berries trailed in decorative and perhaps symbolic arrangements around us. Fish swam leisurely in a stone basin, and water trickled pleasantly amongst ferny greenery.

Shortly we were ushered into the inner office where Mr. Paek, a handsome man attired in Korean dress complete with a canary yellow vest, greeted us cordially. He scrutinized my face while I took notes and tried to look nonchalant.

He told us that certain portions of the face are connected with certain internal organs, and by looking at a person's face he can tell what his or her prospects will be for that day and for longer periods, too.

Mr. Paek says the human body is like a little world in the same way that weather can be predicted with some reliability, so can the future of a person be told. A faint bluish tinge to the complexion may suggest poor family relationships, a darker color may foretell bad news, while the tint of the rising sun is a sign of prosperity to come.

He says a person can predict what kind of day he'll have by the appearance of his breath on the early morning air. Next time I see my breath on a crisp morning it will be a great comfort to know that I haven't the faintest notion whether it is an auspicious or inauspicious breath.

All this while he had been scanning my face. Then in positive tones he announced that because of my eyebrows he could tell that my mother has no sons (I am an only child). Because of certain facial colorings he determined that my husband sometimes suffers from stomach trouble (Indeed, my husband has a rather delicate stomach which he frequently affronts by eating large quantities of kimchi and other hot Korean foods of which he is inordinately fond). Thirdly my husband's financial prospects are excellent, and fourthly our family has a warm and happy relationship (all pleasant things to hear).

Mr. Paek went on to say that it is no use carrying good luck charms or symbols around with you as one's destiny is decided at birth and cannot be changed. Anyone who believes in lucky pieces is just superstitious! He himself makes no recommendations; he merely predicts the future.

On a personal note, Mr. Paek says he keeps fit with amateur taekwondo and boxing. Although he is a very young-looking, 47, he hopes to retire in a few years to further his studies along medical fortunetelling lines, assisted by his wife who is a medical doctor.

Then Mr. Paek wrote me out a presentation page of calligraphy with my name and his name, and an uplifting sentiment about my coming good fortune. He also autographed a book that we had brought with us that was written by one of his students under his guidance. Loosely translated, the title is "Do It Yourself Palm Reading."

Mr. Paek would not accept any money either for his fortunetelling or for his beautiful calligraphy, so I don't know what his fee would be.

When we came out of his gate, four young women were passing by, and they looked around in surprise. "Aigo," said one of them, "even the foreigners are consulting fortunetellers these days!"

The second fortuneteller, Mr. Choe Pong-su lives in a rather nondescript hotel close to Pagoda Park. When we arrived he already had a customer, a lady slightly past middle age. She was accompanied by another woman who was obviously a firm believer, and by a young girl (perhaps the elder one's daughter) who just as obviously was not. They kindly allowed us to sit in on their discussion. The question was whether the older woman should choose for her next husband a suitor who was 51 years old or another of 56. The fortuneteller's opinion was that the birthdate of the younger man would be more propitious by far than the older one.

When they departed, Mr. Choe explained that in the four pillar's theory of fortunetelling one's destiny is set by the motions of the universe. Thus a person's birth year, month, day, and hour are the keys to his future all through life. Recent medical methods of hastening birth or delaying it make the hour of birth less meaningful, so lately fortunetellers use the three pillar's method.

Mr. Choe explained that by this method one's destiny is more or less predetermined but not irrevocably. There are many turning points which, if the way is wisely chosen, may avert bad fortune. Thus if Mr. Choe foretells that a stranger will enter his client's life in six months and will bring only misfortune, then this client can avoid contact as much as possible with this evil person, and the accompanying bad luck will be averted.

He commented that because I was born on the other side of the world over the international date line it made it difficult for him. Mr. Choe used much paper and many calculations and worried sucking-in of breath. After one false start when I regretfully told him that I had no half-brothers nor had my father been married twice, he decided he was a whole day off in his calculations. He started again, this time with better results, and with only a little struggle I was able to make my past history fit. He correctly ascertained that I had come to the Orient three years ago, and had traveled a great deal in 1956.

He predicted that: I would live abroad for many years. In January my husband's status would change (I hope the Air Force Promotion Board has got the word on this). Next month I'll lose something (a pretty sure bet as I'm always misplacing things). In 14 years I shall own my own business, and my family will be prospering financially.

After telling my fortune Mr. Choe told us a little about himself. He has been in the business for ten years and has been situated in this particular hotel for the past two years where he has built up a steady clientele. He edits a monthly magazine on fortunetelling, and is greatly interested in a world organization of fortunetellers which would allow their mutual knowledge to be pooled and thus world-wide disasters could be forestalled. He charged 300 won for my fortune which I considered a very reasonable fee for all the time he allowed us.

The third gentleman we visited runs a shop at the foot of Namsan where he covers all possible eventualities. He reads palms, head humps, or tells fortunes by the four pillar method. If the future holds bad health for any of his clients they need only to step over to the next counter, and he will prescribe a Chinese medicine herb remedy for the illness they are going to have.

This man read my palm. He informed me that my life line is long, and that I will travel much in my life. Then I could tell by the breakdown in translation from my companions that he had predicted something unfortunate. Alas, I have a strong success line. This is very good news for a Korean man but very distasteful news for a Korean woman who dreams of a life of leisure. On this sour note we paid the gentleman the fee of 1,000 won he demanded, and decided that we had better not press my luck any further.

By the Way

In the "pen is mightier than the sword" department — maybe? Since my article on Tongjusa, a brand new sign has appeared at the crossroads. Gee!

THE PAKISTAN

THE FEDERA MALAYS

THE Prime Minister of Malaya, Tengku Abdul Rahman, is now in London. The Malayan Premier will discuss with the British Government the creation of a new "Federation of Malaysia" within which all British colonial and protected territories in South-East Asia—Singapore, North Borneo, Brunei and Sarawak—would merge with the existing Federation of Malaya, herself a sovereign Commonwealth State since 1957. This may mean that Britain will no longer be free to use Singapore, her greatest base outside Europe, to meet military commitments throughout the Far East which alone justify its present size and expense.

Malaya has carefully kept out of the the South-East Asia Treaty Organisation, and last month the Tengku stressed that the restrictions which affect Commonwealth forces stationed in the peninsula itself under the British-Malayan Defence Treaty must also apply in all territories of the future Malaysian Federation. He told the Federal Parliament in Kuala Lumpur on October 16 that the basis for his talks in London must include British agreement that Singapore should not be used for SEATO purposes after merger with Malaya had become effective.

MALAYA AND SEATO

British defence and political experts believe that the Government can reach a compromise with the Tengku. The present Malayan Government, at least, are strongly anti-Communist, and in the course of prior consultations for which the Defence Treaty provides, might be expected to sanction in practice SEATO support operations which they are now seeking to forbid in principle. Malayan Ministers have pointed out in the past that they cannot tell the British what they may or may not do with their forces once these have left Malayan territory, and that if they are transferred to a theatre of SEATO operations via intermediate ports or airfields they will not in any case have "come from Malaya."

Champions of British Government policy can also argue that in military arithmetic two and two do not necessarily make four, that you cannot, for example, meet a demand for signallers in Europe by posting surplus clerks or sappers from Singapore. Moreover, the forces in Singapore have important roles which will not be affected if the island becomes part of Malaysia—the protection of the new Federation itself, anti-Communist internal security operations, purely Commonwealth defence commitments, and the policing of the high seas.

BRITAIN'S LARGEST FLEET OVERSEAS

But critics of defence policy emphasise that to maintain Singapore as the principal all-purpose base for three member-States of SEATO (Britain, Australia and New Zealand), will be inexcusably wasteful if in fact it is limited to these other tasks. Singapore costs Britain about £100 million a year, and military capital investment in the island has been valued at twice that figure. It has large, proliferating head-

Premier Tungku Abdul Rahman.

ISLAM IN KOREA

BY A SPECIAL CORRESPONDENT

BUDDHISM first reached Korea in 384 A.D. and was recognised as the State religion between 913 and 1392. Confucianism was preferred by the Yee Dynasty from 1392 to 1910 when Korea was annexed by the Japanese. Out of a present day population of 22 million Koreans, 18 million have no religion except ancestor worship. There are approximately 2 million Christians in Korea.

Islam was introduced into Korea by Turkish troops, members of the United Nations Forces in the Korean War, and the first Korean embraced Islam in 1955. The first four Korean Muslims were Omar Kim Jin Kyu, Mohamed Yoon Doo Yung, Cho Chen So and Moon Yong Young. Several Turkish Imams presided over ceremonies at different dates between June 1956 and 1958 at which groups of Koreans embraced Islam and the total number of Korean Muslims on 1-9-'61 was 674 (288 adult males, 112 adult females and 274 children).

Evening classes for the study of Islam were organised by Omar Kim in temporary classrooms in April 1958 and Omar Kim was elected Chairman of the Korean Islamic Society in June 1958 and has held this position ever since.

In September, 1959 Omar Kim and Sabri Chung Kil Suh, the Secretary of the Korean Islamic Association left Korea to visit Pakistan and Egypt at the invitation of a Pakistan Muslim Missionary Organisation and to study Islam. They spent 45 days in Cairo and met members of the Muslim Congress, the Ministry of Wakaf and officials of the Al-Azhar University. Before returning to Pakistan, they have performed the pilgrimage to Mecca and had an interview with King Saud and the Prime Minister and Minister of Education of Saudi Arabia. In Pakistan they were mainly supported by Ibrahim Bawani. Haji Sabri Suh returned to Korea in November, 1960, owing to ill-health and resumed the duties of the Secretary of the Society. In the absence of Haji Omar, Doo Yung Yoon acted as Chairman and Treasurer. The funds of the Society have been mainly provided by Haji Omar who sold three large houses and gave the proceeds to the Society. The majority of the Koreans who have embraced Islam are wage-earners in the lower salary group. Haji Omar has obtained a promise of $30,000 U.S. from Pakistan (partly from Ibrahim Bawani and his friends and partly from the Government). He has also received promise of help from Cairo (the training of 10 teachers) and an indication of will-

(Continued on page II col. 6)

ISLAM IN KOREA

(Continued from page I col. 4)

ingness to help from Saudi Arabia but in both cases details have still to be finalised. Haji Omar visited Malaya in March, 1961 and was received by the Prime Minister who showed keen interest in the spread of Islam in Korea and requested Senator Ubaidullah to lead a delegation to visit Korea and to report on the conditions and needs of Korean Muslims. A study tour of 12 Malayan Muslims left Kuala Lumpur on September 11th to visit Korea and spent from September 14th to September 28th in Korea. The leader of the party was Senator —S.O.K.— Ubaidullah and the other members were Hajji Mohamed Ali bin Talib, Haji Mohamed Mohyideen, Haji Mubin Sheppard, Mustapha Ma, Ali Munawar, Syed Haroun, Nik Mat, Haji Mohamed Razali, Haji Talib bin Kassim, Haji Zainuddin and Haji Salleh Osman.

Haji Omar arrived back in Seoul on September 19th, 1961 during the visit of the Malayan Study Tour to Korea.

The official programme drawn by Korean Government for the Study Tour occupied the major part of the time available, but Korean Muslim leaders and the majority of the Korean Muslims welcomed the Malayan Group at the airport on arrival and Korean Muslim leaders accompanied the Malayans throughout their tour. The whole Malayan Group attended Friday prayers at the Korean temporary mosque on September 15th and again received a tumultuous welcome and Mr. Ubaidullah on behalf of the All-Malaya Muslim Welfare Organisation presented to the Koreans a hand painted and framed reproduction of the articles of Islamic Faith, an album containing photographs of the principal mosques in Malaya, a copy of the Information Department film of the All Malaya Korean Reading Competition, 150 coloured reproductions of Ayat from the Quran printed on cards and 100 copies of a pamphlet written by Haji Ibrahim Ma entitled 'What is Islam?' Other visits were made to the Muslim area both in the day time and at night for Maghrib prayers, when the official programme permitted and talks on Islam, religious instructions, demonstrations and Quran reading were given.

THE KOREAN ISLAMIC SOCIETY

In September 1955, the Minister of Education gave authority for the Korean Islamic Society to be formed and in March 1956, a permit was issued by the Police in Seoul for the holding of the first general meeting at which office-bearers were elected.

The present office-bearers are:

Chairman, Haji Omar Kim Jin Kyu; Vice-Chairman: Mohammad Duo Yong Yoon; Secretary: Haji Sabri Chung Kil Suh.

The office of the Society is close to the mosque in an area on the outskirts of the city known as Inundong Chungryangri about five miles from the centre of the city.

THE MOSQUE AND SCHOOL

The present temporary mosque is a low temporary canvas and plywood structure, which will accommodate about 100 worshippers. It has no minaret or dome or other decorative features. Connected to this structure are six classrooms, each capable of accommodating about 30 pupils, and the Society's office. All the buildings stand on private land (belonging to a Muslim). They are too small and dark even for the present Muslim community. The site is surrounded by vegetable gardens, small houses and the approach is an earth road in a poor state of repair. Primary education plus Islamic instruction is provided for 27 children. Muslim teachers work voluntarily and receive a nominal salary which is paid by Haji Omar.

LAND FOR A NEW MOSQUE

A site has been selected, about four miles from the centre of the city and out of a total purchase price of 30 million Hwan (approximately 70,000 Malayan) 16,000,000 Hwan have been paid.

GOVERNMENT ATTITUDE

The present Korean Military Government adopts an impartial attitude to all religions and during the visit of the Malayan Study Tour to Korea, representatives of the Korean Muslim Society accompanied the 12 men party on its visits to the President, the Prime Minister, the Minister of Education, Public Information, National Defence, Agriculture and Forestry, Commerce and Industry and the Mayor of the City of Seoul. On such visits the Korean Muslims were introduced to the Ministers and in most cases Senator Ubaidullah included a special reference to Korean Muslims in his reply to the Minister's message of welcome.

The programme for the Study Tour in Korea was drawn up by the Korean Foreign Ministry in consultation with representatives of the Korean Muslim Society and it is probable that the existence of Korean Muslims has been brought up to the notice of high officials in Korea for the first time as a result of the Malayan Study Tour.

KOREAN MUSLIM SOCIETY

A new permanent —mosque with space for 1,500 worshippers, which will be the Islamic Centre for Korea is considered by the Korean Muslim office-bearers to be the first priority need.

A design for this mosque—which will have ample space for women in an upper storey, was drawn by a Turkish Imam, Zubair Coch, and a plan has since been prepared by an architect. The ground space covers approximately 1/3 of an acre.

The plans provide for a madrasah, three storeys high, which will be used as a school and will have 24 classrooms and accommodation for 1,440 pupils. A house for an Imam will also be provided.

The area estimated to be required for the mosque school and house with room for extension is 3,000 Pyong which is approximated 2 1/2 acres.

The estimated cost of all the buildings and necessary fittings and equipment is U.S. $150,000.

TRAINING OF MUSLIM TEACHERS

Concurrent with the urgent need for a mosque is the equally urgent need for the training of Korean Muslims as religious teachers, preachers, leaders and missionaries. This can only be done, in the next year or two, outside Korea because there are no Muslims sufficiently trained to teach Islam above the most elementary standard.

The Korean Muslim Society is ready and anxious to send selected members of the Society to Malaya for training.

MUSLIM PUBLICATIONS

The only Muslim publications in the Korean language which exist at present are a few stencilled pamphlets. Muslim pam-

(Continued on page IV col. 1)

LAST WEEK'S ANSWERS

ACROSS

1 Represent. 9 Ogre. 10 Hero. 11 Adder. 13 Fin. 15 Frozen water. 17 Skipper. 20. W. L. 21 Dec. 22 A. A. 24 Real. 25 Elms. 28 Delve. 29 Plod. 30 Ears.

DOWN

1 Root. 2 E. G. 3 Prank. 4 Red. 5 She. 6 Eerie. 7 Nr. 8 Tome. 12 Dupe. 14 Isle. 16 Cram. 18 Idled. 19 Peeve. 20 Wrap. 23 Asks. 25 Ado. 27 Lea.

TWO LETTERS FROM ABROAD

Dear Apa Jan,

I am a Japanese boy of 18 years and I am interested in writing to Pakistani friends. Would you please introduce me? I can tell my friends all about my country.

Yours Sincerely,
Musaru Nuzuki,
3021 Kitashikahama, Adachi-Ku,
Tokyo, Japan.

• • • •

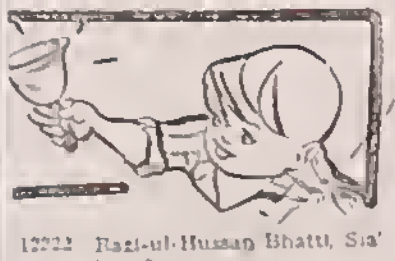
Dear Apa Jan,

I am a Nigerian boy wishing to have friends from your lovely country. Please publish my letter so as to get the friends I like. My name is Okatunji Coker, and I am 17 years old. I am dark in complexion, and about 5 feet 6 inches tall.

Yours sincerely,
Okatunji Coker,
2 Balogun Street,
Shomolu via Yaba, Nigeria.

and an enormous reward has been offered for its capture dead or alive!

When the three brothers met again they had a great deal to tell, and each in his own way had outdone the other ....but they lived on in harmony together.



12222 Razi-ul-Hussan Bhatti, Sialkot City.

12223 Sudhir Gupta, 6/22 Roop nagar, Delhi 6, India.

12224 S. M. Afzal Javaid, Hasa Parwana Road, New Colony Near Funeral Mosque Multan City. Age 17. Photography, pen friends, stamps and view-cards.

ISLAM IN KOREA

(Continued from page II col. 8)

phlets in Japanese and Chinese are also in use.

There is an urgent need for Muslim books on elementary religious subjects in the Korean language. Haji Sabri Suh is capable of making an accurate translation from English to Korean. The printing can be done cheaply in Korea but the cost of printing cannot at present be met from Korean sources.

MUSLIM ORPHANAGE

There are many Korean orphans as a result of the Korean civil war. Numerous Christian orphanages have been established into which Korean children have been admitted and they have been taught Christianity. Haji Omar wishes to open a Muslim orphanage, at first on a small scale, where 30 to 40 non-Muslim orphans can be brought [illegible]

There is a religious vacuum in Korea. Out of a population of 22 million Koreans 2 million profess Christianity, 2 million practise Buddhism and the remainder have no religion though the majority of the older generation of the rural population (60% of the total) follow Confucian practices.

University students appear to be anxious to learn about Islam. There are 18 universities in Korea with 87 colleges, the total enrolment at these is 142,576 students. A talk on Islam and Humanity was delivered at the Seoul National University by a member of the Malayan Group (Syed Haroun) supported by Haji Mohyideen of the Muslim College and was very well received.

During the official visit to the Koryo University, Haji Mohd. Ali bin Taib was surrounded by an eager group of Korean [illegible]

estimated to be $150,000 U.S. The cost of the most suitable site visited by members of the Malayan Group is likely to be 200,000 dollars Malayan.

Out of a total population of 22 million Koreans only 4 million follow any recognised religions; 18 million have no religion.

There are at present 674 Korean Muslims lead by men who are dedicated to the task of supporting and extending Islam. The Muslim Community, though small is very sincere.

Keen interest in learning about Islam has been shown at the two largest universities in Seoul.

The Government adopts an impartial attitude towards all religions and is now aware of the existence of a small but active Korean Muslim Community, as a result of the Malayan Study Tour. Ministers and Gov-

BELL

To the left of the Conference Hall is the bell house. The bell inside was cast during the Yi Dynasty (1701). In the monks' quarters is a much older and smaller bell which was cast in the year that Taejo, first Yi Ruler, became king (1392). In calling worshippers to the temple and in conducting the ceremony, there are four kinds of percussion instruments, [illegible] of which the bell is the most important. The superior tonal quality of Korean bells is famed around the world. Also used are the drum, the [illegible] (wooden fish) and brass gong. These four instruments of worship can be seen in most large temples.

MAIN HALL

The center of the hall is a gold [illegible] [illegible] of Buddha. Images on the left hand symbolize the circular cycle [illegible] in Buddha's reincarnation principle which was [illegible] at Sarnath, India. The two gold figures on [illegible] are Bodhisattvas, those who are seeking enlightenment but have not [illegible] it. An unusual aspect of this main hall is the pagoda style roof inside the building. The three roof tiers represent different stages of life after death. The lower tier is the earth plane, the middle is the inter heaven level with the top tier representing Nirvana or the highest plane of heaven. The murals on the left depict heaven and hell and as one can observe there is such gaiety for those [illegible] along the other. The far mural on the right side of the hall [illegible] the judgment pass judgement on the souls which after death. The [illegible] temple tells the story of the first of the six Buddhist writings which have been carved in wood blocks at this temple. Across the roof beams are two dragons posted down over the rafters symbolizing protection for the temple. In the mouth of one dragon is a green jewel, representing fulfillment of desires, while the other dragon represents unfulfillment.

LIBRARY

Lined along the walls of this building are five thousand carved blocks of Buddhist scripture. This includes six major writings translated about one hundred and twenty-two years ago under the direction of King [illegible]. The carved wooden blocks represent (1) Avatamsaka Sutra; (2) [illegible] Sutra; (3) [illegible] of Wohsan; (4) Elementary Course for Buddhists; (5) [illegible] Sutra; (6) Buddhist Prayers

TABLET STONE

Behind the library on the left is a monument [illegible] the Taewon Gun, the regent for Kojong (1864-1907) and father [illegible] the [illegible] in the death of Queen Min. A memorial dedicated [illegible] to this [illegible] by the Taewon Gun, another on the left is a stone tablet which is dedicated to the Goddess of Mercy, Kwanyin Posal.

SONG-NUNG AND PONGUN-SA

Near Pongun-Sa are two royal tomb sites which in many ways are the most enjoyable for picnics of any area near Seoul. The caretaker is conscientious about keeping the area clean and in good repair. The house is located between the two tomb sites. Parts of the original building have existed for four hundred and seventy-six years, and the two pine trees are nearly five hundred years old.

(N.B. TOMB OF SONGJONG AND QUEEN YUN)

Yun, the 9th Yi King (1469-149[illegible]), died a few years after Queen Yun [illegible] service. His first wife Queen Han died [illegible] and he married [illegible] to Munsan. Yun Chongjyon became queen and is buried [illegible] Songjong is said to have had at least [illegible] concubines. This may have been an unusual number for Songjong's [illegible] (not to be mistaken for Queen Yun), the [illegible] King [illegible] was known as Yonsan Gun, the notorious playboy king of the [illegible] dynasty. The scandalous rivalries held within the palace grounds and the insatiable desire for women soon led to Yonsan Gun's banishment to Kanghwa Island after twelve years of misrule.

Queen Yun died thirty-six years after her husband. In [illegible] she gave birth to her second son Prince Chinsung, who was declared King Chungjong (11th King) in 1506. Her grave has only the stone figures around the mound while her husband's tomb on the left has the retaining wall as well. The civil and military officials with their horses are large and well carved. The [illegible] table, stone lantern, candles, sheep and tigers are also in attendance. The walkway up to the shrine building is pronounced with the "bongsinmun" or ceremonial platform well preserved. The tablets are indicated that in the past it was customary for him to come on the first and fifteenth days of each month and bow four times to the spirit from this platform before entering the grounds. Behind the shrine building is the familiar square hole lined with stone where the official papers concerning prayers and details of the funeral liturgy were burned so as to inform interested departed spirits of the occasion.

CHONG-NUNG (Tomb of Chungjong)

Prince Yonsan Gun, son of the concubine Yun, was banished. Chungjong, the son of Songjong's Queen Yun (a cousin of the concubine) became the 11th Yi King and ruled for thirty-nine years (1507-1544). Originally buried at Paju near Munsan, he was later moved nearer his father as his third wife was planned to be buried next to him. This plan did not materialize and Chungjong is buried along and his wife is buried at Taenung near the Military Academy east of Seoul.

During this period powerful officials were able to exercise decisive control over the political affairs and frowned on royal [illegible] after him.

cultural. Thus the Yi Kings lost their supremacy of power and did not regain it until two centuries later. The reign of Chungjong began what Confucian scholars refer to as the Golden Age, yet this era is also characterized by scholastic sinolatry. It is interesting to note that even with the powerful Confucian temple nearby, Chungjong was one of the three Yi Dynasty Kings who actively encouraged Buddhism.

Though there are not many trees in this area, the deep [illegible] of the [illegible] pine rise majestically against the rugged Korean countryside. On a clear day the bluish bulk of Kwan-ak Mountain looms spectacularly in the [illegible].

KUANGJO TOMBS

In a relatively unknown valley between the rolling hills south of the Han River one of the greatest of Yi Dynasty Kings, Taejong, is buried. In the immediate vicinity of the tombs it is well wooded but a few yards beyond lay the rice fields of the village farmers.

HON-NUNG (TOMBS OF KING TAEJONG AND QUEEN MIN)

King Taejong, fifth son of T'aejo by his first wife Queen Han, was a man of indomitable will, stopping at nothing to achieve his objectives. Family friction within the royal courts was rampant during the turn of the 15th Century. A few years earlier Yi T'aejo, founder of the dynasty, wrested the throne from the decadent Koryo King. When Queen Han died T'aejo raised Kang to the rank of queen. Queen Kang's two sons plotted to kill their half brothers and father but due to the energetic efforts of Taejong the plot was thwarted, and the two were caught and subsequently killed outside the Little West Gate.

In 1396 due to the constant bickering among the first queen's sons, T'aejo retired to Hamheung. He decreed that Chongjong, his second and eldest living son, would succeed him; but because of a populous demonstration, later indicated that after Chongjong ruled for a period the leadership of the new dynasty would go to the popular Taejong, who had been the most active in helping his father gain the throne.

The jealous third son plotted to kill Taejong but was banished. So in 1400 Chongjong retired and handed over the official seals to his brother Taejong. This man of ingenious resources and untiring energies began in earnest the reforms characteristic of the early Yi Dynasty. King T'aejo had been too old, and Chongjong lacked the energy and wisdom. When Taejong came to the throne, he tried to persuade his retired father T'aejo to return to the capital to help him in the affairs of state. When messengers were sent to Hamheung, T'aejo promptly had them killed. From this brutal occurrence comes today's expression "Hamheung Chosa" which is used when letters are sent but not answered. Nevertheless, finally through the efforts of the famous Priest Muhak, the former king T'aejo was persuaded to return to Seoul where he died within the Changdok Palace in 1408.

During this era of scientific growth and cultural achievements, the first movable metal type casted with copper was invented. Vast tracts of land were taken from the monasteries, and the influential power of Buddhism was severely reduced. It is interesting to note that there was no extreme rivalry between the sons of Taejong as there had been with Taejong and his brothers. The story is told that once when Taejong and Queen Min were supposedly in private discussing the merits of their four sons, but they were overheard by their sons. The king had stated that he knew that his third son was extremely capable and wished that he could be declared the crown prince. The second son Hyonjong decided to enter the priesthood and isolated himself on the slopes of Kwannak Mountain. Sejong, the third son, was then selected, and King Taejong supposedly never knew why his first two sons did what they did.

The King, realizing that complications might arise after his death, retired in 1419 in favor of his third son who became Sejong, the most wise and possibly the greatest of the Yi Dynasty Rulers. Four years later the retired king died and was given a royal burial beside his wife Queen Min (who had died two years earlier) south of the Han River at Hon-nung.

Just what was the relationship between husband and wife since less than fifteen years earlier all the queen's brothers had been killed by her husband? Nevertheless, in death these two lie side by side in the most elaborate tombs of the Yi Dynasty, except perhaps for King Kojong and Sunjong (last two monarchs).

At the time of Taejong's death there was a severe drought in the country, and it is said that as he died he murmured that he would go to tell the gods to send rain. And rain came that same day. The ancients will also claim that even to this day it always rains on the tenth day during the month of May (lunar calendar) and is called the "Taejong Rain." The walkway up to the shrine house is unusual in that it is not double leveled. Behind the shrine house the walkway continues for several yards further. To the left is a raised platform for burning the ceremonial papers and also a sunken square hole for the same purpose which is similar to the tomb of T'aejo. On the right is one of the largest tablet houses of any of the Yi Kings. Within are two giant turtles. Taejong's turtle is on the left (without head), and Queen Min's is on the right which is well preserved with distinct features on the head, feet and tail. The fangs of the turtle give the head a grotesque appearance. On the back of the king's turtle are many double "H" designs which in the Chinese character mean "King."

Around the tomb mounds are twice the number of officials with the horses, sheep and tigers usually found. There is a rock table and lantern in front of each mound. The stone fence and retaining wall are extremely elaborate with human figures floating in clouds engraved on the twelve rock panels around each mound. Between several of the large stones, iron supporting bars can be clearly seen. These bars were used to lock the stones in place. Since Taejong died after his wife, this great king evidently felt it was necessary to have his own guards at the grave site rather than using the ones already positioned for his queen. This would explain the unusual doubling of these attendants.

IN-NUNG (TOMB OF KING SUNJO AND QUEEN KIM)

Next to the site of Taejong is the tomb of the 23rd Yi King, Sunjo, who came to the throne at the age of ten in 1800, the same year that the first foreign resident missionary Father James Chu was beheaded outside the Little West Gate of Seoul. The Christians who had been raiding him, along with an estimated three hundred others, were also martyred during this year. The dowager Kim, who now at fifty-five, influenced the party in power to oppress and persecute those of this new foreign faith who were believed to be jeopardizing the traditional Confucian ethics.

(This was the same queen who at the age of twelve married the twenty-five year old Sunjo, 23rd king. It was some estimation that during the first recorded Western missionary time, which was the year after Sunjo died (1835), that the neophyte Korean Catholic Church had over a thousand converts during the first fifty years of existence.

In 1827 the son of King Sunjo, Crown Prince Sunjo, had a child who was later to become King Honjong (24th King). In 1830 Prince Sunjo died at twenty-one and was buried royally by his father at the East Nine Tomb Site and was given the name Ikjong posthumously.

Two years before the death of Sunjo in 1832, the Rev. Charles Gutzlaff and Rev. Lindsay, Protestant missionaries to China, made the first Western missionary contact with Korea by ship. They landed with boxes of tracts and literature which were handed out. Some of these were sent to King Sunjo, who promptly returned them.

The tomb itself is not overly impressive. The gate is missing but the "hongsalmso" and raised walkway is pronounced. The tablet house to the right has two stone tablets, one for King Sunjo and the other for Queen Kim, who acted as regent for two later kings. She is buried on the left side in the same mound. An interesting feature is the Chinese characters, one for each support on the stone fence around the mound. All twelve animals of the zodiac are represented on the twelve stone fence posts.

곽제훈 정순옥
郭帝勳

5/7/70

Pursuant to our conversation of last Saturday, there are two little things to browse through. Unfortunately, despite my own proof-reading errors still appear, and, in addition since I am a virtual ignoramus in Eastern Religions and a prisoner of Western logic some of the real meaning is obviously lacking, but regardless, I minute you to read on anyway.

Brian E. Copp
Wm Harvey College

MANUAL of Won Buddhism

Headquarters of Won Buddhism
Iri City, Cholla-pukto
Republic of Korea

The Most Venerable Sotesan, Founder of Won Buddhism

Scene of Won Buddhists' training at the Headquarters.

Won Kwang University Campus.

Printing Shop Operated by Wan Buddhist Order.

Religionists' meeting held at the Headquarters of Won Buddhism, calling for apen-mind and cooperation.

MANUAL OF WON BUDDHISM

1. What is WON?

WON literally means a circle. It emblems the ultimate truth of the Universe, Dharma, Buddha's Mind, and Essence of Mind. WON may be likened to emptiness. In reality, WON is a circle with no circumference.

Even before the birth of the ancient Buddhas,
How eternally immutable the round truth of oneness is!

There is no recurrence of life and death in WON; no hatred and no love in it; no beginning and no end in it. It is perfect; nothing is wanting, nothing is superfluous.

2. The Four Basic Principles of WON Buddhism

a. Right enlightenment and right conduct
b. Cultivation of gratitude and requital
c. Practical utilization of Buddhism
d. Selfless service to the public

3. The Four Benefactions

a. Benefaction of Heaven and Earth
b. Benefection of Parents
c. Benefaction of Brethren
d. Benefaction of Right Law

4. Brief History

WON Buddhism is a new Buddhist Order founded in April 1916 by the Most Venerable Sotesan in Younggwang-gun, Chollanamdo in the southern part of Korea. It stands for the new mode of Buddhism which should keep pace with the times and practical life.

The Ven. Sotesan was determined from the childhood to perceive the great principles of the Universe. After years of moral training and spiritual search, he attained self-enlightenment and made up his mind to deliver the world with the spirit of Buddhism from the contemporary situations in which spiritual morality was gradually declining and the seas of suffering were deepening under the influence of radical progress of material civilization.

During this period, he organized the Buddha-Dharma Research Society, upholding the slogan of "Develop our spiritual morality while the material civilization is being developed." After he was inaugurated as the first president of the society, he made every possible effort to raise enterprise funds, with which he reclaimed 25 acres of dry beach on the one hand, and established a peaceful community of collective life on the other. This was the beginning of WON Buddhism. Soon after the reclamation project was completed in August 1919 (the 4th year of WON Buddhism), he entered Mt. Pongnae in Cholla-pukto with his disciples, where he debated with them on the Truth and morality, and drafted the principal doctrines and institutions of WON Buddhism. Thus having arranged every necessary preparation for the new Buddhist Order, he came to Pugil-myon,

suburb of Iri, Cholla-pukto in April 1924 and established the General Headquarters there, opening the gate of faith to the public under the provisional name of the Buddha-Dharma Research Society.

For more than twenty years thereafter, he vigorously struggled against hardships and difficulties under the relentless oppression of the Japanese rule for the training and development of the society. Unfortunately, however, the Ven. Sotesan passed away on the 1st of June 1943 (28th year of WON Buddhism), and, the late Prime Master Ven. Chongsan succeeded him. The Ven. Chongsan had also devoted himself to the development of the society. In April 1946, a year after the liberation of Korea from the Japanese occcupation, the society was renamed WON Buddhism. WON Buddhism has since been prosperous. The present prime Master is the Ven. Taesan. An all-out preparation for leaping stride in commemoration of the 50th anniversary of the founding of WON Buddhism is now underway under the fundamental spirit of WON Buddhism.

5. Characteristics of Won Buddhism

The characteristics of WON Buddhism are as follows.

1) Won, the circle which represents Buddha-Nature, or Original-Mind of all creatures, is in Won Buddhism, the object of reverence, or worship rather than Buddha images.
2) Advocating the Four Great Benefactions, that is, the Benefaction of Heaven and Earth, the parents, the Brethren and of the Right Law, Won Buddhism aims at building a world of benefaction and gratitude.

3) Emphasis is put on the sound moral training in which cultivation of morality, wisdom and action are well harmonized.

4) All beings are incarnation of the Buddha-Nature. As they have ability to reward or punish us, we have to do all things as if we were serving the Buddha.

5) We should directly connect our religious training with our practical life, emphasizing ceaseless moral training.

6) Emphasis is put on both autonomous moral training and heteronomous belief.

7) Material civilization should be controlled by spiritual civilization.

8) Ideal of Won Buddhism is the construction of a world in which material civilization and spiritual civilization are well harmonized.

9) Won Buddhism is a religion for the times and the masses.

10) No particular discrimination is made between priest and layman, man and woman, the celibate and the married in attaining enlightenment and saving all creatures. Only the results of one's moral training and charitable activities are respected.

11) Based on the One Ultimate Truth of the Universe, Won Buddhism pursues communication and commoness with other sects or religions.

6. General Principles of Doctrine

WON is defined as the ultimate Truth. It is the object of worship and the pattern of moral training by which the four basic principles

of WON Buddhism will be carried out.

Faith in WON Buddhism is based on the standard that "Do all things as to serve the Buddha, since all are the incarnation of the Buddha-Nature." This keeps all men faithful to the Buddha all the time in practical life. The doctrine of Four Benefactions mentioned above is closely connected with this, and requiting Four Benefactions with sincerity is the very Buddhist Mass. The standard of moral training in daily life is "Everytime Zen, Everywhere Zen." This is aimed at awakening the believers not to forget their training and practice at any time and any place. The principles of learnings are the Threefold Trainings and Eight Articles based on Everytime Zen and Everywhere Zen.

The Threefold Trainings are Samadhi, Prajna and Vinaya. Samadhi is for disciplining the mind to be freed from instincts or environments. Prajna (wisdom) is the training way of harmonious study of general knowledge and Transcendental Wisdom. Vinaya (moral precepts) consists in observing and practising what is good and avoiding what is bad. The Eight Articles are Belief, Courage, Doubt, Sincerity, Disbelief, Avarice, Laziness, and Foolishness. Of these, the first four should be developed and the remaining four should be discarded.

The Four Essentialities which are also considered important as a way to reform the society are: a) Cultivation of Independent Self-Ability, b) Wise Man First, c) Assistance to the Schooling of the Poor, and, d) Respect to the Self-sacrificing Men for the Cause of the Public.

7. Summary of Present Situations

WON Buddhism has not a long history, but Fourfold Great Works of mission, education, charity, and of industry are being vigorously carried out. As of 1968 (52nd year of W.B.), there had been about one hundred branches and more than thirty sub-branches for WON Buddhist propagation in the Republic of Korea. The periodical publications of WON Buddhism are WON Kwang, its organ, the monthly paper WON Bulkyo Sinmun in Korean, and WON Buddhism in English pubilshed recently by Won Kwang University. Fundamental scriptures of WON Buddhism are the Right Canon and the Supreme Scripture. As educational organizations, there are Monastries, Won Kwang University, Won Kwang High School, Won Kwang Middle School, Won Kwang Girls' Comprehensive School, Won Kwang Girls' Middle School, Won Kwang High Civic School, and Haeryong Technical School for Agriculture. This Order is also operating civil schools, night schools and kindergartens, etc. in local areas. As charity organizations, there are three orphanages, two rest homes for the aged, and two sanatoriums. Industrial organizations directly operated by this Order are to assist and support the fundamental aims of WON Buddhism. As industrial organizations, there are Pohwa Pharmaceutical Company, Pohwa Herb Hospital, Pohwa Drug Store, Sugye Ginseng Field, farms, a printing shop, rice mills, orchards and many others.

8. Annotation

a. Buddhist Truth is life itself, life is no other than Buddhist Truth.

1) In the past days, the life of Buddhist priests in Korea could be described as a monastic life in the remote mountains which took no account of actual human life. That is why we have asserted that Buddhism must keep pace with our practical daily life.

2) We should follow every occupation with Buddhist Truth.

3) You may learn Buddhist Truth at any time or at any place. Learn the Truth well, and you will make a good living. To make a good living means to learn the Truth well.

4) A religion by a small group in a remote mountains cannot be a genuine religion. It is a great religion when all human beings are able to believe and learn it.

b. Do all things as to serve the Buddha, since all are the incarnation of Buddha-Nature.

1) The whole of creation in the universe is the incarnation of Buddha-Nature. Therefore, even a blade of grass, a tree, a bird, or a beast are none other than Buddha. Each has a Buddha-Nature.

2) When we are serving the Buddha, we devote ourselves heart and soul to the Buddha. If we have such a state of mind to the whole of creation, it will be profitable to us.

3) A religious life means that we endeavor to abolish the past wrong life and to begin a new and real life. "Do all

things as to serve the Buddha" is the very real spirit of a religious life.

4) Buddha images do not bless or punish us, but rather it is heaven and earth, the whole of the creation, the Truth World of empty space and the Four Benefactions which bless or punish us. Buddha image is only a symbol of the one who taught this truth.

5) The Truth is the power which is in the universe. Everything in nature is a different incarnation of the one great Truth.

c. Everytime Zen, Everywhere Zen

1) In the Won Buddhist doctrine just as well as Buddha's teaching, the intrinisical mind is not disturbed by the environment but has transcendental wisdom in Nature. By the activities of six senses, the mind is deranged and comes about unrighteousness and worldly evil thoughts. So it is always needed for us to practise Zen which fosters Original Mind.

2) Samadhi and careful Behaviors are two directions of practising Everytime Zen and Everywhere Zen.

3) We should banish worldly and evil thoughts and should be of one mind which is perfect, complete, and unselfish. Such a state of mind is the very paradise and utopia.

4) Won Buddhism has returned to the original aim of Dhyana and it wishes to enjoy an Elysian life with the

Dyhanic life through both the moving and the being quiet.

5) This is a training of doing everything with our whole hearts. A lion catches a tiny rabbit with all his strength. Carelessness must not be admitted even to the smallest particulars.

d. Moving and being quiet—the two are of one suchness.

1) The acts of human beings may be divided into moving and being quiet. If one wants to do everything without failure while moving, it is necessary for one to prepare while being quiet. If we are unmoved by desire in moving, we can keep stability of mind in being quiet.

2) In the past, Buddhism in Korea emphasized only the Being Quiet. They regarded Buddhism as the training of being quiet.

3) Even in moving, you should keep a quiet mental state freed from joy, anger, grief, pleasure, and delusions.

e. Keep both the spirit and the body fully integrated.

1) The past religion stressed the spiritual life, neglecting physical life. On the other hand, laymen stressed the physical life and neglected spiritual life. Spiritual life and physical life should keep pace with each other so that human life may be a perfect one.

2) It is a living religion in which moral training and daily life are one and the same.

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Editor's Notice

First of all, my apologies go to all my readers of Won Buddhism for the discontinuance of the magazine during the two years of my absence from my home country. We missed publishing Won Buddhism four times in two years. The last number which was issued just before I left for the United States, was Vol. 2, No. 1. Please feel free to let me know the number of the magazine which you need. By April 1971, we are going to bind all copies together in one volume, if our financial situation permits it.

EDITORIAL

The Task of Won Buddhism in the Seventies

It was been over half a century since Won Buddhism made its first appearance in the world with a great task of missionary achievement.

From the beginning of the seventies, fifty thousand Won Buddhist members felt that it was a historical necessity to bring a change into their religious lives. For this purpose, they decided to make the years from 1964 to 1971 as the harvest time of the Half Century Anniversary of Won Buddhism.

One of the changes which they are making an effort to bring about during this period, is first of all, the innovation of their own personality. In other words Won Buddhism puts the emphasis of change on elevating the Dharma degree of personal individuals.

In the seventies, the movement of modernization of Korea shoud be far more advanced, and the worldwide anti-war campaign should be reaching its peak. At this crucial moment, if human beings do not try to bring change to their personality, in the long run they will remain as lost children. This is why Won Buddhism emphasizes, first of all, the elevation of the Dharma degree of individuals. In 1966 the Preparation Committee of the Half-Century Anniversary of Won Buddhism, investigated the Dharma degree of all Won Buddhists.

What, then, is the innovation of personality which is directly related to the elevation of the Dharma degree? At present almost the whole population of the world is suffering from loss of conscience and even their own selves. All Won Buddhists, therefore, must restore conscience, the knowledge of Truth and genuine selfhood as an example to the general population. When we succeed in restoring our conscience and selfhood, we will be recovering real freedom inwardly and outwardly, doing our roles and making ourselves very serviceable as members of the majority. This is our general concept of the reconstruction of personality that Won Buddhism asks for in the Seventies.

There is another task which Won Buddhism lays equal emphasis on during this period. We call the elevation of the Dharma degree a spiritual work; this other task will be called a material work. Concretely speaking, in the first place, it is to establish the economic independence of our Order. It has been our original spirit as taught the Founder to be independent economically from laymen. Secondly, we must construct or reconstruct some buildings in the expanded site of the present Headquarters of Won Buddhism and reconstruction of the memorial monument of the Founder of Won Buddhism, his supreme disciples and the general devotees. The Commemoration House will be one of the biggest new buildings in Headquarters which is to be completed by April 1971. In Seoul, too, there will be another big Won Buddhist Center for the

use of our Buddhist activities. Third, besides these, there are numbers of cultural, educational and charitable works to be completed by next year.

Won Buddhists are conscious of their significant roles as Buddhist disciples of a sage who devoteed himself to construct a paradise or Dharma land in this world. His original spirit, the perfect integration of spirit and material, will continue unchanged from generation to generation. It is with this spirit that we must accomplish our great tasks in the seventies.

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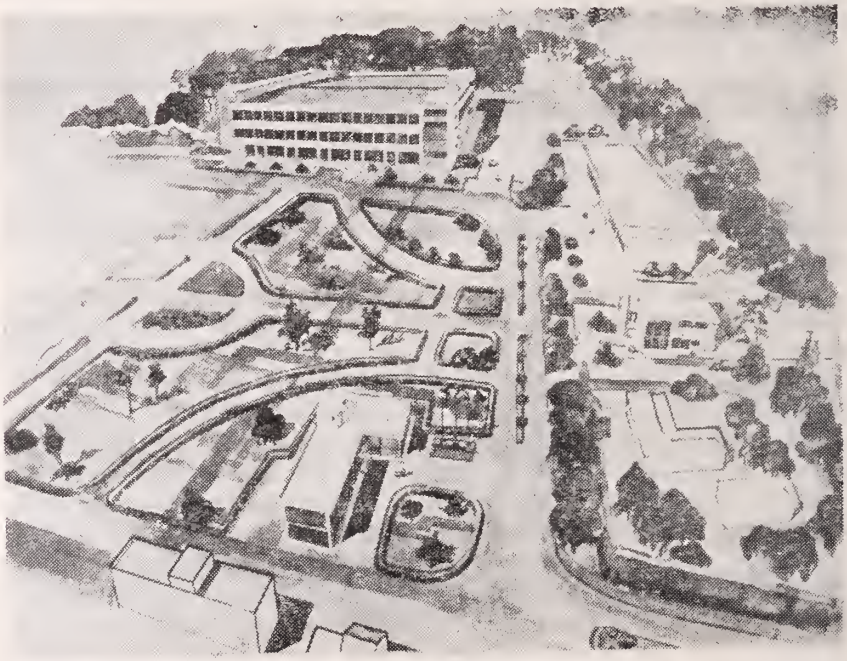

Architect's drawing of the New Headquarters of Won Buddhism beginning construction in early 1970 at Puk-il Myun near Iri City.

The Nature of Won Truth

by Prof. Chun Eun Song

Venerable Sotaesan, the founder of Won Buddhism, was born as a son of a non-religious family. However, he practiced self-discipline for years and reached Buddhahood on the 26th of March in 1916. After attaining the enlightenment, he read religious scriptures of many other traditions for the reference of his Buddhist teachings in the future.

He recognized that the truth written in the Diamond Sutra quite coincided with the truth to which he had become enlightened, and he was deeply impressed by the greatness of Gautama Buddha, the sage of all sages. Thus with the spirit of Buddhism, Won Buddhism, the new-found religion, was born.

Won Buddhism seeks for coherence and communication with other religions, raising the slogan "generalization and popularization of Buddhism." Although its systems and teachings are reformed, there runs through Won Buddhism an ultimate Truth unchanged from sages to sages. We call this Truth "Won" or Il Won" symbolized by Won, a circle. This Truth, Won, is also called oneness, for everything returns to this one place. It is the very source of all individuals and stands above time, life and death.

Once Gautama Buddha said no words through his preaching and only held up a flower in his hand to his audience. Not a soul comprehended the implication except Mahakasyapa who responded to this with a big smile. Hence Gautama Buddha announced that "The Eye of the True Law should be succeeded to Mahakasyapa." It has been said that his silent preaching was the most perfect expression of the ultimate Truth. In other words, it indicates that the Truth is absolutely mysterious. Words and comprehension are not enough to convey this Truth. Therefore, Gautama Buddha gave up the verbal explanation of the Truth of nothingness or non-existence in his preaching. Soteasan, the Patriarch of Won Buddhism, interpreted this Truth as follows: "Nothing, nothing, nothing and nothing. Not, not, also not and not." Here nothingness does not simply mean negative but rather should be regarded as real Being. Formlessness is real form. The Truth exists but not in any definite or discriminated forms. This is why we say, with difficulty, that Truth exists. In short, the Truth is at the same time Being and non-Being, Void at at the same time non-Void. It can not be described in any forms. The Won form, a circle, is nothing but a symbol of the Truth. It can be compared to a finger pointing to the moon; the finger can not be the moon itself.

This Truth is also called Buddha Nature. Of the ancient Buddhist masters, it was Nan Yang, the most Reverend master of the Channa sect of Chinese Buddhism, who symbolized the occult meaning of the Truth in a form. Nan-Yang transmitted this form, a circle, symbol of the Truth to Chun Eing, Chun

Eing to Yang-Shan until it became a family sign of Wi Yang sect. In Confucianism, master of two Chung tsu brothers, described the truth of Tai Geuk in a form of Won, a circle. Choi Je Woo, the master of the Chon Do Kyo religion, also represented this Truth with a circle. These examples suggest that the idea of absolute Truth runs through the ancient times. This Truth, or the Truth of Won, is both formless existence, and seemingly non-Existence, but it is real life in the universe; and, on the other hand, the visible phenomena in the universe which seem to be in real existnce, are nothing but temporary forms.

What, then, is the nature of the Reality symbolized by Won or Il Won Sang? The nature of the Reality is inexpressible; it stands beyond logical theories. As a first step, however, we have to rely on the logical explanation, generally epitomized in six items, for understanding the nature of the Reality: First, Il Won Sang is formless and Void (Sunyan). Secondly, it is absolute. Thirdly it exists in the stste of suchness. Fourth, there is no birth and no decay. Fifth, it keeps circulation and repetition. Sixth, it stays in perfectness and absolute fairness. Let us elaborate in detail. Formlessness or Void is to be explained, as suggested by the form of Il Won, a circle, as the Reality manifested in each appearance. Accordingly, the Reality, that is, the nature of Truth is also to be said as Void. In the Truth itself there exists no discrimination between birth, death, vicissitude, east, west, north, and south, or any discrimination between the self and other selves. It is absolute Void where there is no high and low class, no age and youth, and no masculine or feminine. This is one of the natures of Won. We are liberated from the sense of discrimination when we become enlightened to this truth of Void or emptiness.

Second, the nature of Won is the absolute oneness. The Won is the only source of universal phenomena: All existences are originated in this Truth of Won or the Reality. There are different concepts of this Truth which simply resulted from the differences of generations, circumstances, views and expressions. Lu Hsiang Shan said that there is no difference between sages born in either east or west, north or south, in their mind or their principles. Sages born in the 18th and 19th centuries had the same mind and principles. This suggests that there has been only one Truth through all time and space. In the Veda Sutra of old times we read: "Truth is one. It has been called in different names simply because many saints and sages gave it different names." With this basic awareness of the absolute oneness of the Truth, we may come to be enlightened to the principle that everything turns into one source.

The third nature of Won Truth is expressed in suchness. Won, the sacred Truth, is not separated from our actual life: The Truth or the Reality is manifested in the various forms in the universe which are the temporary appearances. In other words, suchness of all universal phenomena itself is the real appearance of the invisible Truth or the Reality. The awareness of the real

nature of all temporary forms, therefore, directly means the enlightening suchness of the Reality. In general, however, some believers have been apt to disapprove of such an intrinsic truth and have simply insisted that the Truth or the Reality is only metaphysical. It is true that the Truth or the Reality is invisible, but it does not mean that it exists separated from the actual beings. The Truth of Won integrates all Beings and Non-Beings. The largest thing in size as well as the smallest, can not exist outside of this Truth. The Truth or the Reality is omnipresent. If this Truth is omnipresent, existing in forms and non-forms, throughout past, present and future, there is no use in seeking the Truth in formlessness or beyond real life. Both form and non-form are inseparable.

Needless to say, the Truth does not appear in a definite form, but it is a misconception to think that the Truth is not to be found in forms or actual life. The real things are not always to be denied. The negative and affirmative attitudes toward realities should parallel each other. Everywhere one sees the Buddha-nature manifested in forms: All things are to be treated as Buddha. Moving and being quiet: The two are of the one suchness. Keep both the spirit and the body fully integrated. Buddha-Dharma is life itself; Life is no other than Buddha-Dharma.

As to the object of worship, it is called in Won Buddhism as Dharma Buddha of the Four Benefactions. The faith for Truth and the faith for Objects are regarded as inseparable. The feeling of faith in the sacred Truth can be easily achieved. but it will be accompanied by contradictions caused by having faith in individual objects. This is because the object of faith or worship is supposed to be the ultimate goodness. Objects in the real word are a duality of good and evil, and false and vicissitudinous phenomena. The faith in sublime Truth is reasonable, because the Truth is the everlasting Reality with its nature of transcendence of time and space, unparalleled perfectness and absoluteness. However, there may be some confusion in the way of faith, if objects in the real world are to be worshiped.

It was foretold by Ven. Soteasan, the founder of Won Buddhism, that in the future some of the enlightened Buddhists of refined taste, would worship a stick with dung as their object of faith. Here underlies an indescribably charming doctrine. We worship the object, but not the object itself. In other words, we do not worship the stick itself or some other objects themselves. It would be very ridiculous to find a faith in some forms themselves. When we regard the object in some form as a manifestation of the Truth, it should not be strictly said that the object in form has nothing to do with our faith. We believe in the invisible Reality, Truth, or Entity which is omnipresent in the objects and individuals. From this point of view of the world, the whole universe is an exhibition of Truth and a Dharma Hall for the Truth searching people.

The fourth nature is no Birth and no Death. As the symbol of the Truth

of Won, a circle, indicates, there exists no birth and no death. Even before the birth of the ancient Buddha, there existed the Won Truth which is perfect and serene. The Truth was not created by enlightened sages and saints but is the everlasting Reality existing since ancient times. The world of reality is marked by incessant changes and vicissitudes. On the other hand, in the world of the Truth, there is no undulation, no beginning and no end. At any time and any place, the Truth remains in the same condition. This is why the word suchness is used to describes the Truth; or it is called eternal life, or the Body of the Truth which is indestructible.

In a previous paragraph I mentioned the Void as one of the natures of Won Truth. The Void is a state of emptiness where no Buddha, no self, no creatures exist. Emptiness accompanies no birth and no death, and no vicissitudes of the world of realities. The everlasting Reality is the motivating power of the lively movement of life without a momentary pause in this world of reality. The subtle and strange Law by which universal things maintain their lives in harmoney, is nothing but another name for the mysterious immortal Reality. The Reality to which the Great was enlightened was accorded with the Truth of no-birth, no-death, Gautama Buddha said to a seriously ailing bhiku, "What is the use of attaching to this corruptible body? See the Truth which is my genuine body." Those who are aware of the immortal Reality to be their own genuine lives, grow to be supermen liberated from the bonds of Birth and Death.

As the fifth nature, Won symbolizes the principle of constant circulation. As the panegyric verse on Won Truth says,

Being changes into non-Being
And non-Being into Being
Turning and turning again . . . .

the Truth continues turning in the state of suchness. This is the movement of Won Truth, the continual circulation. The changes of seasons and nights and days, the growth and development of living things, and the changes of birth and death are entirely the manifestation of the power of the Truth or the Reality which continues its circulation. This motion of circulation has no beginning and no ending. Mr. William Harvey (1578-1657), the well-known medical doctor as well as biologist, discovered the principle of circulation of blood, causing a great sensation among the contemporary scholars. He not only discovered the blood circulation but also believed that the Universe was organized in the principle of circulation and that the order and harmony in the universe were based upon this law. After this discovery he was called a philosopher of a circle. He said that a circle is metaphysical and divine having no beginning nor ending, no birth nor death, and no lacking in it. The existence which is most perfect and eternal, this is the Truth of Won, a circle.

Six, the nature of Won is in its perfectness and strict impartiality. The

nature of the Reality in the universe is in accord with ultimate virtue and impartiality. The principle of ultimate virtue is identified with ultimate goodness, and the Won, a circle, is the only form which expresses perfect and unbiased virtue and strict impartiality. "What is the essence of sacred Truth?" Liang Wu Ti asked to Bodhidharma. "Nothing sacred is in it" was his answer which was meant to emphasize absolute virtue. The Six Patriarch Hui Neung also taught the same doctrine, saying: "Do not think about either goodness or evil." The state of the Reality which has been used to express Void or emptiness is said to be like the state of the ultimate virtue which is beyond dimension.

The Vowing Words to Il-Won-Sang

from Won Buddhist Kyo Chun

Il-Won-Sang is the inexpressible realm of Samadhi; the gate of birth and death, which transcends being and non-being; the origin of heaven and earth, parents, brethren and righteous moral law; and the nature of all Buddhas, patriarchs, ordinary persons and all living creatures.

Il-Won exists in both permanency and transiency. Viewed as permanent, IT IS in eternity through the universe changing the infinite world. Viewed as transient, Il-Won so changes the boundless world through the formation, continuance, ruin and void of the universe; the birth, decay, illness and death of all things. It has all living beings, transformed all through six ways according to the conduct of their mind and body so that they are either on the progressive way or retrogressive maze, and they are, occasionally, favoured by harm, or harmed by favour.

We, delusive beings, therefore, vow that until we receive the great power of Il-Won and are one with the reality of Il-Won, we shall not be brought low nor harmed but be raised up and favoured by our sincere effort to keep our mind and body perfect, to know Reasons (facts and principles) perfectly and to use our mind and body perfectly, following Il-Won-Sang.

Won Buddhism in Korea

by Prof. Wi Jo Kang

Dr. Wi Jo Kang, professor of Religious History, Concordia Seminary St. Louis Missouri.

Editor's notes: The following is a paper delivered by Prof. Kang at a symposium of the American Religious Academy in Boston on October 25, 1969.

The religious tradition of the Korean people is characterized by the dominance of the primitive religious phenomenon called Shamanism. In its tradition Korea seldom had highly developed religious organizations or significant systems of indiginous religious thought, with the possible exception of Ch'ondo-Kyo.

In recent years, however, an indiginous religious group called Won Buddhism is having a great impact on the life of contemporary Korean society, with an effective organizational structure and a sophisticated system of doctrines Yet this religious body, like the rest of Korean religions, is quite unknown outside the country. And even among some Korean religious leaders and scholars there is some misunderstanding of its nature. Some view Won Buddhism as a sect, a "new religion." Others consider it a distorted form of Korean Buddhism, strongly influenced by Japanese forms of Buddhism. A few years ago a Korean Buddhist scholar visiting in the United States told me that Won Buddhism is nothing but a sect, one of the many newly rising pseudo-religions in Korea. This past summer when I visited the chief temple of Korean Buddhism in Seoul, I was told that Won Buddhism is not true Buddhism for, "If Won Buddhism is true Buddhism, why do Won Buddhists honor Sotaesan, the founder of Won Buddhism, more than Gotama Buddha?"

Of course, these statements are not entirely false. Won Buddhism does contain elements of new religions, and the historical Buddha is not considered important. In fact, Won Buddhists reject the historical Buddha, or any other Buddha, as an object of worship. One Won Buddhist asserts, "From its start Won Buddhism had no connections with traditional Buddhism. Not only are the attitude of study and the systems of our order distinctively different, but they also adhere to other forms and ways apart from traditional Buddhism. Even the Japanese rulers, who made laws to be observed by Buddhists in their temples, did not affect Won Buddhism at all." In spite of such assertions, Won Buddhism belongs to no religion but Buddhism. I wish to show this afternoon that Won Buddhism is not "distinctively different from traditional forms of Buddhism," but rather that there are definite connections between Won Bud-

dhism and the Buddhist tradition. The reforming element of any religion is often considered heterodox, and is attacked by its parent body. But if traditional religions are to be meaningful and relevant, then established forms of belief and religious practice must change. However drastic these changes may seem in the reforming element of existing religions, such changes are inevitale. Won Buddhism contains such changes, but not outside the tradition of Buddhism.

For a better understanding of Won Buddhism in the context of Korean Buddhism, let me briefly discuss the historical background of Korean Buddhism. Then we will go into the study of the reforming element, Won Buddhism, which attempts to be more relevant and appealing to contemporary Korean society. Buddhism was first introduced in Korea in the latter part of the fourth century A.D. For the first two centuries, Buddhism in Korea was characterized as "kyo-chong," a teaching sect, emphasizing the study of the Sutras. But in the last part of the eighth century northern Zen Buddhism was introduced, and in the early part of the ninth century southern Zen was brought in by Hyeso, who studied in Tang, China, under the famous Zen master Shen Chien. When Hyeso returned to Korea he opened a Zen monastery, and under his leadership capable Zen monks emerged. Zen has dominated Korean Buddhism ever since. As a result of this development, the traditional Korean Buddhism has been non-secular, far removed from the daily life of the people. The temples were built in the remote mountain areas, and monks and nuns devoted most of their time to meditation. Besides, Korean Buddhism was oppressed by the strong anti-Buddhist policies of the Yi dynasty's Confucian government from 1392 to 1910. Buddhists were not allowed to build temples within city limits or to engage freely in religious activity in the midst of the people. Thus Korean Buddhism failed to achieve close contact with the daily life of the people, and as a religious force Buddhism was latent, observed only by a few celibate monks and nuns, isolated in their mountain temples. At the end of the Yi dynasty it was no exaggeration to say, "Buddhism in Korea is dead."

In the early part of this century, as the Japanese influence on Korea increased, many Japanese immigrants settled in major Korean cities. Most of the Japanese immigrants were Buddhists, and their priests came with them, establishing many important Buddhist centers in the heart of the Japanese communities. The life of these immigrants was a close integration of the religious and the secular. With the annexation of Korea by Japan in 1910, Korea lost its independence, and a sense of uncertainty and insecurity prevailed. In such a time Won Buddhism emerged.

The founder of Won Buddhism was Park Joong Bin, commonly known as Sotaesan "Man to be Emulated by All Mankind." He was born in 1891, the son of a farmer, in the southeastern part of the Korean peninsula. His youth was quite troubled, and he spent most of his time wandering in the

mountains, in search of a mountain god whom he never found. He was frequently in ecstacies, and his neighbors often saw him standing, absolutely rigid, on the road. He was thin and sickly. When Sotaesan was twenty-four, early one morning after long hours of meditation he experienced "restoration of body and mind." This was his experience of enlightenment. He regained his health, and began to study the religious scriptures of many other traditions, including Christianity. He was attracted to the teachings of other religions, and later incorporated many of their practices, like Christian-style hymn singing, into his own new-found religion. But Sotaesan thought that the teachings of all other religions were too complicated and superstitious. He believed that Buddhism was the basic truth of all the religions, and "his own enlightenment coincided with the Buddhist truth." Of all the religious scriptures, he considered the Diamond Sutra, one of the most famous documents in the wisdom literature of Mahayana Buddhism, to be the most outstanding.

In the fall of 1919 he built a temple and instructed his first select group of nine disciples. He formulated a textbook of his teaching, called "Principles of Learning and Principles of the Discipline of the Daily Life." Five years later he and his disciples formed an organization called the Society for the Study of Buddhist Teaching, establishing a headquarters in a suburb of Iri City. This Society of Buddhist Studies was renamed in 1946, to be known as Won Buddhism.

The function of Won Buddhism as a reform element within Korean Buddhism first becomes apparent in the rejection of the Buddha's image as an object of worship. Won Buddhists argue that a Buddha image is only the imitation of Gotama Buddha's body, and that religious truth should not be confined to the image of a man. The historical Buddha was merely an incarnation of Buddhist truth, and the value of Buddhism lies in its essence. All things in the universe are manifestations of the Dharma, and the Dharma transcends time and space. Therefore Buddha's image is not sacred. All creatures contain this Dharma, and this truth of religion is not expressable. The only way to express it is in the form of Won which, in the Korean language, means "a circle." Won then is Dharma, ultimate truth, and the epitome of all religious truth. Won is Sunyata, Tathagata, and the Buddha mind. As Won Buddhists assert, "The Won is the source of all truth, the only truth and the perfect truth." Won Buddhism further teaches, "The Won signifies the cosmos and all that is in it, basically the universal cosmic entity, which permeates all, of which all is part, and besides which there is nothing else." Everything in the universe shares the characteristics of everything else; all share the truth or Buddha mind. This ultimate truth is in all things, and all that exists is Won. Now this explanation of the Dharma is not unique to Won Buddhist teaching. Rather this understanding of the Sunyata, or Buddha mind, is strongly rooted in the teachings of Nagarjunas, the early forerunner of Mahayana

Buddhism as it developed in the Madhyamika school. Thus the Won Buddhist teaching is compatible with the gospel of Mahayana Buddhism, which emphasizes the ideal totality and the ultimate unity of the universe, where all beings share in the common truth.

The Won Buddhist explains the truth of the Won also in series of negations, saying that in the Won there is no Samsara and no Karma, no hatred and no love, no beginning and no end, nothing wanting and nothing superfluous. Even such a way of explaining the truth in a series of negations is quite congenial to the Buddhist argument, as Professor Hakeda of Columbia University says: "Negation of any predication of the essential nature of a such-ness is typical of Buddhist ways of thought since early times."

In agreement with the Mahayana teachings of Buddhims the ultimate purpose of Won Buddhism is to realize the Buddha nature in one's life. The president of a Won Buddhist college writes, "It is of the greatest importance for man to recover his innate mind and moral powers, for in so doing his sensuality will be under full control and balance,giving access to a peaceful spiritual state as well as to physical fulfillment and enjoyment of life. This is the cultivation of a personality, namely the effort fully to realize real human nature." In agreement with Korean Buddhism, Won Buddhists believe that Zen is the best way to achieve this realization of true human nature. They set aside the early hours of the morning for meditation in a sitting position. Won Buddhism teaches that sitting-meditation is a way of training the mind, to stop delusions and thus to find the original Buddha nature. The usual form of Won Buddhist sitting-meditation is to sit on a cushion with the legs folded, keeping one's head and back straight, tightening the abdomen, trying not to cling to one's self-conscious thoughts, and breathing regularly. A Won Buddhist has to open his eyes wide, so as not to fall asleep while meditating. If one continues in the practice of sitting-meditation he can maintain tranquility and a right state of mind. Thus he will be free of sickness, have a brilliant face, a shining personality, enjoy his awareness and alertness, gain patience and lose his wicked disposition. He will thus find paradise in his own mind, and will be free of death and of life.

Won Buddhism, however, emphasizes this practice of Zen in all life situations. Its motto is "Everywhere Zen and every time Zen." Won Buddhists assert that the purpose of Zen is "to be rid of superfluous things and to keep real mind." This can be done by means of alertness and awareness of one's immediate surroundings, while taking meals, in conversation, at play and at work. Thus Won Buddhists strongly criticize the ascetic monks of Korea who practice Zen hidden in remote mountain temples. Won Buddhists insist that most of the people in the contemporary world are too busy to sit and meditate in a fixed place at a given time. Hence Zen must be part of everyday life. Thus Won Buddhist tries to appeal to the ordinary man, for whom it makes pos-

sible the achievement of the Buddha nature within the realities of practical life. The path of life does not require worship in the temples of a particular deity. Since all human beings in this world are manifestations of the truth, Won Buddhism teaches that all men must be respected — or worshiped — as truly living Buddhas in the service of mankind.

This life of reverence for man is exercised in service to others and in the protection of other people's rights. According to Won Buddhist teachings, this is direct worship, an aspect of the true religious life as distinct from superstitious practice. Once Sotaesan, the founder of Won Buddhism, heard an old couple saying that their daughter-in-law had a shrewish disposition. To correct this they wanted to offer prayer services and offerings to the Buddha image. Then Sotaesan said to the couple, "Don't you know that to offer Buddhist service to the living Buddha is more effective than to offer service to the Buddha image?" The couple asked, "Where is the living Buddha?" The master answered, "At your home. Your daughter-in-law is the living Buddha. Serve her, and treat her as a living Buddha."

Since human beings are living Buddhas, the society of man in which people live is considered living scripture. Once the founder of Won Buddhism said, "Everything around you is nothing but a Sutra. If you open your eyes, you will find real Sutras; if you listen, you will hear the Sutras being read." Religious truth and principles exist, not in the religious scriptures, but in this very world. Therefore men should seek to practice their religious truth in the world, not in the temples.

In this way Won Buddhism recognizes the material values of life, emphasizing the totality of life in the world. At the same time it is a Won Buddhist notion that if Buddhism is to make an impact in the contemporary world, it must appeal to the material world as well as the spiritual. Won Buddhists assert the complete integration of body and spirit, saying, "It is now time to construct a new world out of the old one. The religion of the new world should be a living religion, one in which the religious discipline and the worldly life should not be separated. We therefore should make an effort to obtain our clothing, food and shelter together with a faith in Won truth. Thus by integrating completely our body and spirit we can contribute to the welfare of individuals, societies and nations. Won Buddhists believe that, far from helping individuals, societies and nations in need, leaving the secular world and joining a religious community leads rather to a life of "inactivity and idleness that bring vicious results." Won Buddhism further emphasizes that no religion is to be considered a proper one, if such a religion requires the layman to leave the social life in order to practice his religion. Man is to work, they assert, for his own vitality, from the cradle to the grave. At the same time, man owes a debt to nature, to his parents, to his neighbors and to the things in the world; he must work hard to pay his debt, in labor and in service to his

fellow man. A lifetime of ascetic exercises in the mountains has no relation to social welfare, and ignores the original purpose and teaching of Buddhism, Won Buddhists maintain.

Monasticism, in the Won Buddhist view, should not involve leaving one's family and social life; one should rather remain in the world and strive for material progress in the secular world. Thus one leads a life of happiness. With the slogan "popularization of Buddhism," Won Buddhism asks all its followers to engage in secular occupations, and not to forget the practice of religious truth, but to be alert and aware in the knowledge of Buddhist truth. Won Buddhism teaches that a successful life in the secular world is tantamount to success in religion as well. The monk who tries to train his mind, avoiding worldly problems, is often compared to the fisherman who tries to escape from the water in order to go fishing. One who wishes to live the real Buddhist truth should keep his secular occupation and devote his mind to the daily problems of the world.

Thus Won Buddhists, emphasizing the totality of human life, and accusing traditional Korean Buddhism of separating religion from daily life, have abolished the practice of living on alms, or gifts. They urge everyone to labor and to earn his living properly. Won Buddhists try not to receive any government assistance, and all members of the Won Buddhist community work together, contributing regular amounts for religious purposes. This emphasis on self-support through proper labor was central to the Won Buddhist movement from its very beginning. Sotaesan, in his early reform movement, reclaimed twenty-five acres of dry beach with his nine disciples; he established a self-supporting community who worked in the daytime and studied at night. The priests earn their livelihood by trading in rice jelly, administering farms and orchards, and establishing industries for the support of the monks.

Won Buddhism is also engaged in educational and charitable work. Won Buddhism established Won-Kwang University, "The Light of Won" University, with a strong department of agriculture, emphasizing new methods for more effective farming and harvesting; and a department of pharmacy, emphasizing the physical well-being of man. There are high schools and vocational schools. Won Buddhists operate charitable institutions for orphans and old folk. The costs of these operations are supplied entirely from the income of orchards, farms and drug stores operated by Won Buddhists.

But such emphasis on the actual material life should not mislead us into supposing that Won Buddhism has drastically changed the traditional Buddhist concept of the material world. This material emphasis is only a reaction to traditional Korean Buddhism's indifference to the material world, and its irrelevance to the secular life. Won Buddhism's evaluation of the material is consistent with the doctrine of the Middle Path, and not far from the traditional Buddhist ideal. In fact, Won Buddhism teaches, "If one possesses an over-

abundance of material things his downfall is a matter of time." Won Buuddhism simply contends that the traditional forms of Korean Buddhism are asleep and meaningless to the life of contemporary society. Won Buddhism wants to change this, but not by dismissing the traditional values of Buddhist teachings, but by establishing temples in cities and towns, and by opening the doors of the temples to everyone, whether married or celibate.

With such reforms Won Buddhism is succeeding in many ways, and is having a great impact on the existing forms of Korean Buddhism, and on Korean society in general. A German lady who was attracted by Won Buddhism in recent years has written her impression of it: "This organization of Won Buddhist monks and nuns is like a healthy core in an ailing body, the Korean nation .... Won Buddhism is growing and prospering. It represents a great hope for the Korean people and their future. A movement like Won Buddhism is like a precious jewel shining radiantly in the darkness of suffering, ignorance and materialistic orientation" (W.B. I, No. 7, pp. 8-9).

At the present time there are about 150 temples scattered throughout the country, with a membership of about 600,000. Every member is required to bring nine new members into the Won Buddhist fold. They believe that within five hundred years all the people of the world will be Won Buddhists.

Sooner or later the mainstream of Korean Buddhism should recognize the value of this reforming element, Won Buddhism. By so doing, Korean Buddhism can become a more vigorous and meaningful religion, and solving the problems which plague it — such as the conflict between celibacy and marriage — it may again have an appeal to contemporary Korean society.

All communications should be addressed to; —
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The Heart Sutra

from Won Buddhist Scripture

Homage to the Perfection of Wisdom, the lovely, the holy Lord and Bodhisattva, was moving in the deep course of the wisdom which has gone beyond. He looked down from on high; he beheld but five heaps; and he saw that in their own being they were (sunya) empty. Here O Sariputra, form is emptiness and the very emptiness is form; emptiness does not differ from form nor does form differ from emptiness; whatever is form, that is emptiness, whatever is emptiness, that is form. The same is true of feelings, perceptions, impulses, and consciousness. Here, O Sariptra, all dharmas are marked with emptiness, they are neither produced nor stopped, neither defiled nor immaculate, neither deficient nor complete. Therefor, O Sariputra, where there is emptiness, there is neither form, nor feeling, nor perception, nor impulse, nor consciousness; no eye, or ear, or nose, or tongue, or body, or mind; no form, nor sound, nor smell, nor taste, nor touchable, nor object of mind; no sight-organ element, and so forth, until we come to: no mind-consciousness element; there is no ignorance, nor extinction of ignorance, and so forth, until we come to, there is no decay and death, no extinction of decay and death; there is no suffering, nor origination, nor stopping, nor path; there is no cognition, no attainment and no non-attainment.

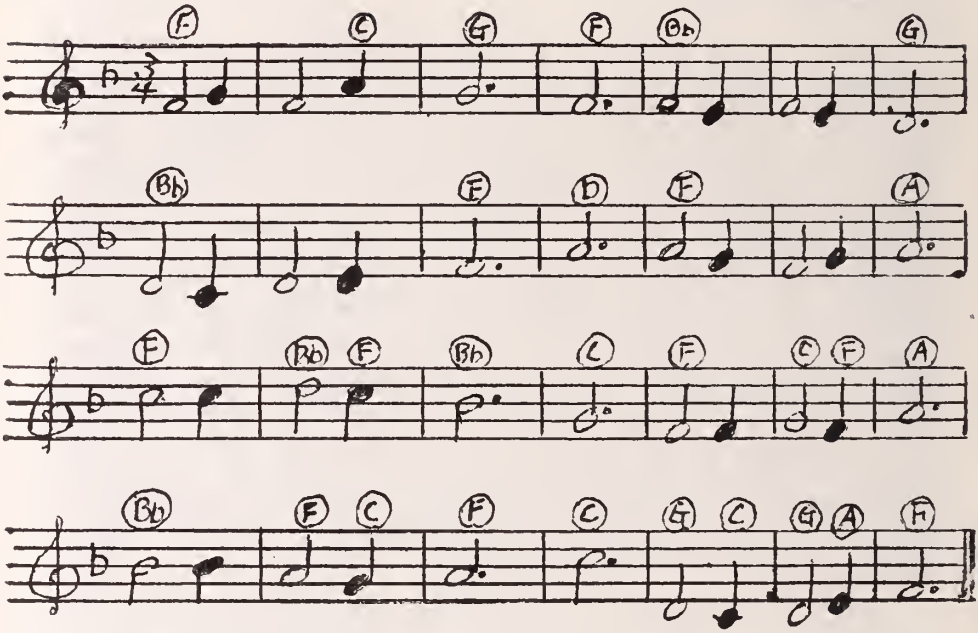
Therefore, O Sariputra, owing to a Bodhisattva's indifference to any kind of personal attainment, and through his having relied on the perfection of wisdom, he dwells without thought-coverings. In the absence of thought-coverings he has not been made to tremble, he has overcome what can upset, in the end sustained by Nirvana. All those who appear as Buddhas in the three periods of time-fully awake to the utmost, right and perfect enlightenment because they have relied on the perfection of wisdom. Therefore one should know the Prajnaparamita as the great Mantram, the Mantram of great knowledge, the utmost Mantram, the unequalled Mantram, allayer of all sufferings, in truth-for what could go wrong? By the Prajnaparamita has this Mantram been delivered. It runs like this:

Gone, gone, gone beyond, gone altogether beyond, O what an awakening, all hail!

NOW IS LIFE ETERNAL

Slowly

Words & Music by
Ralph L. Goggin



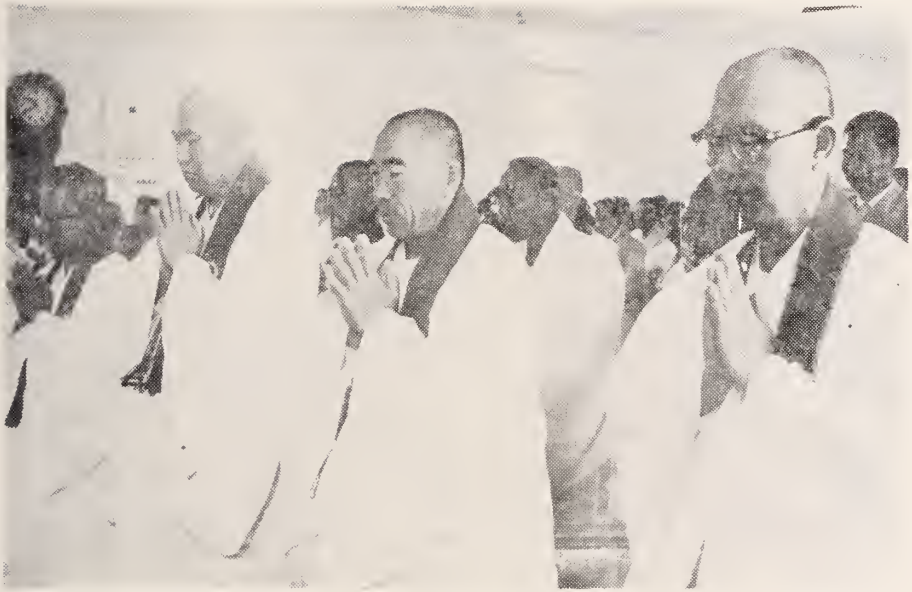
1. Now is life eternal;
Not some other time.
We live in the present,
Which should be sublime.
If life be unpleasant,
We've made it that way.
From past thoughts and actions
Came what is today.

2. We cannot change the past,
Nor the future know;
We can make life better,
The way we now go.
Today we think rightly,
Do the best we can;
Tomorrow we will meet
And work that day's plan.

3. Each day can be better
Than the day before;
Today makes tomorrow,
For less or for more.
We do our best today,
In thought and in need;
Then, when tomorrow comes,
We'll have what we need.

4. Faith and love are the key
To the Master Plan,
Which is life eternal,
That belongs to man.
Faith in self and spirit-
Love fully expressed-
Brightens life eternal,
And we'll find it blessed.

(circled letters above the staff indicate major chords, to be sustained until the next chord is indicated.)



Memorial Service in memory of The founder and devotees of Won Buddhism.

The second ecumenical meeting of Korean youth.

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Soka Gakkai (by Dr Noah Brannen) Apr. 12, 1970 Tokyo.

A laymen's society - study society. All voluntary. Related to one of 45 Nichiren sects (the "orthodox" branch).

3 milly[illegible] Japanese Buddhist sects (13th c.)

1) Pure land sect - largest. Most Japanese belong.

2) Zen

3) Nichiren (13th c. priest) - militant Buddhism, its goal - the purify Buddhism, society, and to convert.

Soka Gakkai seeks to recapture Nichiren's zeal, purity and fanaticism.

Refuses to accept label as one of Japan's "new religions" But actually, is almost identical - dependent on charismatic leadership, healing.

Since 1968 Soka Gakkai has changed its violent conversion technique.

Its creed - "Every man can achieve happiness, now".

Its Bible - The Lotus Sutra - the wheel of karma can be broken. Not by supernatural, but by human effort - Man is Buddha; I am Buddha. When you realize this, you have broken fate, you are saved. You can be rich; you can be well.

Their priests say there is a hereafter - but the laymen believe.

The Lotus Sutra - prob. not Buddha's words, as they believe (of age 80) - but at least pre-Christian.

6½ million families, 16 million individuals (prob. exaggerated) Growth peaked in 1964.

[At Soka Gakkai headquarters]
150,000 in U.S.

The adversary (devil) communism. Can cooperate with Xty.

Buddha is Nichiren and not Sakyamuni.

Komeito is independent political party, but grew from Soka Gak. as group

Confucius - religion?

MEMORANDUM

196 . . . 시

Confucianism — a religion?

If to be man-centered is to be non-religious, then Confucianism is ~~def~~ not a religion, for it is definitely man centered.

Confucius ~~was~~ agnostic about the beyond: —
"Not know life; how know death" he said.

He was a man and only a man. It is rather pathetic that only after Confucianism was "disestablished" in China (end of examination 1905), and Confucianism was repudiated as "China's life-basis" — only then was Confucius raised to the status of deity, and given the prescribed sacrifices to Heaven + Earth, his words declared divine revelation — in rather pale imitation of Western religions' 'habits' "compensation for the fact of its rejection as the basis of political life." -(H. Kraemer, An Message in Non-Xn World, p. 251)

M. de Groot characterizes Confucianism as a sociology ("Socinianismus") with ethical ends. - Kraemer p. 183

Religious base to culture

MEMORANDUM

But C. is more than man-centered: it links its social & political order to the primordial cosmic order" - Kraemer - p. 183. The Way (Tao)

He took the whole world of gods & demons & rel. practices for granted 187.

Concrete monism - undifferentiated absolute - leaves room only for contrasts, not opposing absolutes.

This produces "a deep rooted desire to solve problems of clashing interests by conciliation and harmony and patient endeavor so as to come to decisions founded on mutual agreement" - Kraemer p. 153

The classic case is Confucian society (infl. by Taoism)

J. M. de Groot classifies Chinese culture as "Universismus". (p. 183)

M. ~~Groot calls Confucian~~

~~But Confucianism does link its social & political~~

Good and evil, humanity, are no real contrasts.

Prayer - ill & near death. A disciple - "May I pray for you?" C. - Is it done"? D It is customary. But C. only smiled & said - "My kind of praying was done long ago." - Creel, p. 55.

Confucius – a Philosophy

MEMORANDUM

196 . . . 시

Some reject the cosmic and universist elements – and accept C. as "essentially a philosophy of self-reliance and human welfare". (Kraemer – p. 251)

서 울 신 학 대 학

Korea's Cultural Roots

Taoism, Lonely Toksong

Korea Times. March 30, 1980

By Jon Carter Covell

About 99 percent of Korea's Buddhist temples have a special building called Samsungkak or "Shrine of Three Spirits," which houses not Buddhist figures but either Shaman or Taoist ones. Usually it displays three scrolls. One is of the Mountain Spirit and his tiger-messenger who is definitely Shaman ritual painting (See column 2/10/80) and then there's a matching scroll of Toksong, "the Lonely Saint." He is supposed to be meditating in the mountains, but he rarely looks very happy. The third painting varies, being sometimest the Seven Stars (of the Big Dipper) and other times the Sea Dragon, yet frequently this third one is missing entirely. It is quite evident that the Shaman iconography for this building is not yet standardized. Local whim apparently governs the selection.

Poor Toksong arouses the viewer's pity because he does look mighty lonesome and lacks a tiger or any other animal to keep him company. He appears quite elderly. Occasionally his beard and mustache are beautifully long and white, rivaling those of the Mountain Spirit, but in other scrolls he only sports a few, scraggly white hairs to evidence his extreme age.

Toksong, too, has a wife, but she never appears. He is too busy meditating and enjoying nature to be bothered by a wife anyway! Toksong does have some companions in the better ritual paintings, one or two fairy boys offering the good luck or prosperity symbols, or longevity fruits. These young acolytes support a tray apiece, showing a combination of pomegranates (many seeds represent either much money or many children). The Buddha's hand citron (with the same meaning) is sometimes offered on the tray, or else a couple peaches from the fabulous trees of immortality growing in Su Wang-mo's garden beside the Jasper Lake.

It is a Shaman legend that Toksong is hard to get to know, and his visage certainly is not exactly inviting, but if you put enough coins in the box in front of his painting (which most people don't), he is lonely and could become attached to you, and so might do you some special good turns, as opposed to other gods who are more popular and busy!

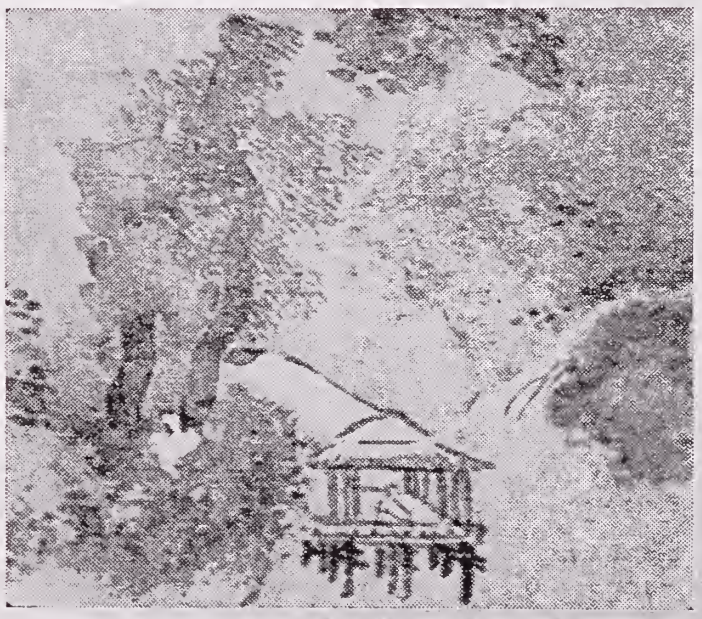
In accordance with Taoism's return-to-nature philosophy, this Tao-Shaman saint is shown in a mountainous setting, often with a nice waterfall; sometimes the magic fungus or pullocho grows near him, and there are other natural beauties.

This "Lonely Saint" is the most totally Taoist figure in Korean Buddhist art, so perhaps a few words as to what Taoism actually is would be appropriate here. Incredibly ancient, it was born during the mists of time when man recognized that Nature's powers were greater than his. Basically Taoism represents the philosophy of not resisting the inevitable, but flowing with it for peace and harmony.

Today, with science conquering so many fields formerly thought beyond man's control, with test-tube babies, supersonic planes and moon walks, Taoism seems an antique way of life indeed. Yet... this "flow with nature" philosophy saved the sanity of many a Chinese and many a Korean whose ordinary, day-to-day life was governed by Confucian decorum and all the "must do" and "should do" that government social systems impose on the human spirit.

Kim Sak-kat was an eighteenth-century Taoist poet in Korea. In Western history, perhaps Rousseau in France and Thoreau in New England have come closest to being Taoists. In Japan, there's Rinzai Zen (Ikkyu's brand is 99 percent Taoism).

A certain professor, who taught Japanese and Chinese art history at a certain California university for a decade, introduced thousands of her students to Taoism's freedom of spirit. This prof. and thirty or so students at a time would spend long weekends at a Taoist retreat a mile high on top of a mountain, buried in cumulous clouds and a forest of incense cedar trees, letting nature's beauty loosen up the stiff muscles of mind and body.



This painting shows a sage alone in the midst of nature, inspired by her beauty. This ideal of appreciating nature's beauties was always present throughout Korean history, even though at times it seemed overshadowed by Neo-Confucian social ethics or Buddhist metaphysics.

A sort of primer exists for philosphical Taoism, the **Tao Te-Ching**, attributed to Lao-Tzu, a five-thousand ideograph essay that has been translated over fifty different ways. It is claimed that this work, known in English as "The Way of Tao," has had the most influence on mankind of any book in history, except for the Christian Bible. And if Jesus Christ had read it, he would have agreed with almost every word!

Taoism represents individualism and naturalism as opposed to Confucianism's society-oriented, rules-weighted system. Like all philosophies and all religions, its early, lofty ideas soon sank into the morass of superstitions which attract a popular following.

Religious Taoism's multitude of deities and Shamanism's present multitude of deities in Korea are almost identical. Lao-Tzu would have laughed at both their systems, rituals and beliefs. In China and Korea, as a generalization one might say that scholars and logicians were educated in Confucian aphorisms while poets, artists and dreamers were attracted to philosophical Taoism. Of course, those eager for longevity and immortality potions went in for "religious Taoism," which was vastly different and closer to Shamanism.

At another time I will expand more on how this Taoist naturalism became a safety valve for Confucian-bound gentlemen. In closing, I'd like to quote from one of the early Taoist philosophers, Lieh-Tzu, who flourished about the third century B.C. His phrases could apply to the title of my columns. One goes:

"To know the outcome, look to the root. Study the past to know the future." When discouraged, I recall his words: "When the road goes straight, romp ahead; when it twists and turns, make of it the best you can."

Seoul Listening Post

Korea Herald. Jan. 1, 1969

Stop Putting the Blame on Confucius

By FRANK L. RYAN

There are certain aspects of Korean society which thinking people realize require complete reform or at least considerable revision if this nation is to achieve the modernization which is its present goal.

Instances of these are the social position of women; the exaggerated deference shown the student and the scholar, and its corollary, the disdain for the man who works with his hands; the disproportionate effect of age on social and economic relationships; the extravagant and wasteful rituals of society.

The defenders of the old ways and attitudes of Korean society argue for their retention on the grounds that they are part of the nation's Confucian tradition. Thus a man may come home drunk every night, he may beat his wife if he chooses, he may spend his time with bar girls and kisaengs, he may even take a second wife, yet despite all this his wife must remain quiet, submissive and uncomplaining, carrying out her duties with fidelity because, we are told, this is according to the teachings of Confucius.

Again, the student is put on a pedestal in society. He is encouraged to study the humanities so as to become known as a scholar and savant. The title "paksa" is highly regarded and much sought after.

Conversely, the student is also taught that manual labor is degrading. The picture of the student sitting at home reading while his father does farm work to support his family as well as to pay for his son's tuition, is not an uncommon one. Again, we learn, this is the tradition of Confucius, who exalted the scholar.

The great Chinese sage, in his ordering of society, wisely called for the young to defer to their elders. This laudable precept, however, has been transmuted into a rigid system in which mere age is often the determining factor in decisions, even those of great moment.

Further, custom, often called Confusian tradition, insists that families, even very poor ones, go deeply into debt if need be in order to celebate birthdays, weddings and funerals "properly."

In this way, some contemporary Koreans excuse what are quite obviously anachronistic social aberrations and wasteful practices by claiming they were called for by Confucius, whose writings and teachings have the status of a body of religious doctrine here.

Confucius was indeed a wise teacher, a man of great intelligence who saw evit and disorder in the world of his time and attempted to provide remedies. He instituted a system of ethics to this end which could be easily taught to all by means of short, simply-worded aphorisms.

Like other great religious and ethical teachers, this wise man presented his doctrines in the framework of his times. He wrote and taught for an agricultural society which, until his coming, was more or less anarchic.

This is not to imply that Confucius' doctrines had relevance only for his own age. By no means! However — and I am sure Confucius would agree — their relevance to each period of history and each nation depends on their proper application in the light of the peculiar circumstances of time and place.

Take, for example, the position of woman. In an agriculturat society, man, with his physical strength, is necessarily the predominant figure. Confucius knew this, and so called for an orderly relationship between the sexes which took this fact into consideration. But he never implied that woman was in every way inferior or that she should be treated like a slave.

Again, the great sage taught deference to age. In this he was no different than Moses, who said: "Honor thy father and thy mother." Yet Confucius would never have insisted that age be the sole determining factor in all organizations and decisions. He was too wise a man to teach such a stupid doctrine.

Recognizing the excellence of the intellect, the sage told the student to honor his teacher. But did he say that the laborer, the farmer and the fisherman were to be despised and kept in a position of social inferiority? I doubt it.

Finally, Confucius insisted that the memory of the dead be honored. I am sure, however, he did not prescribe the details of the various rites, many of them steeped in superstition, which are conducted here on the great events of one's life such as birthdays, weddings and funeral rites often carried out in an extravagant fashion simply to enhance the prestige of a family.

Isn't it about time people stopped blaming Confucius for social evils and put the blame squarely where it belongs — on their own unwillingness to change. Confucius must no longer be made the scapegoat for outmoded and often detrimental customs. To continue to do this is to insult the name and memory of this great and truly Wise Man of the East.

Korea's Cultural Roots

Taoism

Birthday Party Every 6,000 Yrs

By Jon Carter Covell

Korea Times Jan 27, 1980

The Koreans have been inordinately interested in longevity as their thousands of many-paneled screens depicting the 10 symbols associated with that subject testify. Even today in an age when the GNP seems to have supplanted many other values, most restaurants, the mansions of the elite, and even the Blue House sport such reminders of the importance of longevity to Koreans.

Closely associated with this value and sort of the merging with it is the interest in immortality, which from ancient times has been a special feature of Taoism. Korea's many invasions from outside which shortened the span of life for many, soldier and civilian alike, may have contributed to the above interest. It is said that only a few centuries ago the average lifespan in Korea was about 40. Regardless of this, the idea of immortals played a large part in the folklore and also in Korean painting.

Both folk art and the most famous of Korea's classical artists, both ancient tombs and more recent art, feature a fairyland or a dreamland where humans, now turned immortals, live a rare existence. They are surrounded by fairy deer that live forever, or the immortals nibble on **pullocho**, the fungus of immortality, or imbibe fairy peaches that convey immortal life. When they are bored, they fly through the sky riding on cranes, another symbol of longevity or immortality. It's all very idyllic, and seems like a movieland Shangri-la, because normally the setting is high atop a mountain, just as Shangri-la was situated in the Himalayas.

This preoccupation with longevity, immortals and never-never lands where people and animals live forever goes back many, many centuries in Korean life. In art forms, the earliest that I can find is a lacquer vessel which was discoverd in the Lolang area, near Pyongyang. On the side of this vessel the Taoist Queen of the West is portrayed. She is called Hsi Wang-mu in Chinese and Su Wang-mo in Korean (the Japanese hardly seem to know of this personage).

Lolang had been begun in 108 B.C. when an enormous body of Chinese soldiers invaded the northern part of Korea with a very huge army for those ancient times. China set up "colonies" dividing the peninsula into pieces. The longest-lasting of these Chinese colonies was Lolang, which flourished until the early fourth century A.D. This introduced many Chinese ideas and technical knowledge into the peninsula, and one of the ideas seems to have been this Taoist goddess of immortality. Many Chinese emperors at this time (Han dynasty) were Taoist and had their ministers seeking for the elixir of immortality or as alchemists turning base metals into gold, and similar ideas.

On this lacquer vessel discovered from this ancient time, the Goddess Hsi Wang-mu is seated atop a peach tree, being waited on by her servant maiden. Reddish lacquer indicates the peach tree in full bloom. This particular painting was done with three colors of lacquer, mixed with sesame oil as a binder, so in a sense this can be called oil painting. Thus oil painting on Korean soil goes back about two millennia!

Hsi Wang-mu's fabulous peach tree put forth leaves every 3,000 years and required another 3,000 years to ripen its fruit. When these peaches were ready, the Queen Mother invited the immortals to a feast. Held in her jade palace high on the mountains of Kunlin, it was quite an occasion. Her palace had ramparts of solid gold and its walls were constructed of precious stones. Her garden was the orchard with its fabled peach trees. It included a body of water known as the Jasper Lake, because its waters were the color of that gem.

Su Wang-mo, the Taoist fairy Queen Mother of the West. She is here shown riding atop a cloud and carrying a basket of the magic fungus of immortality, the pullocho. Collection of the Emillie Museum

Hsi Wang-mu's birthday party, which she thus held every 6,000 years, included music by the immortals using invisible instruments. Its menu was so unique I think it should be quoted for the benefit of the chefs at the Silla, the Lotte, the Sheraton and the Plaza who are so proud of their banquet offerings. They do serve exquisite food, but so far none of their menus have quite equaled this once-every-six-thousand-years birthday party. Here is a portion of the menu: paws of bears, lips of monkeys, livers of the dragon, marrow from the phoenix and the peaches of immortality. Since the dragon and the phoenix are fabulous, imaginary animals, only the servants of this Queen of Immortality would be able to procure such delicacies. And since immortals really don't need to eat mere food in any case, only such rareties would be tempting to them.

It is interesting that this Taoist Queen Mother of the West had a husband, the King of the East, but he seems to have been just a consort and not too important in his own right, suggesting that these fairy stories have come down from very ancient times when tribes occupying the Chinese regions may have been more matriarchal than patriarchal. Be that as it may, it is her figure floating through the clouds, or her peach orchard that becomes a major theme in art, and the King of the East is only represented on a few bronze mirrors as one of the four quadrants of the sky. After all, with such a feast beside her Jasper Lake, she had all the immortals indebted to her. Thus human artists, too, came to idealize this female, to visualize her as ever-young, ever gracious. When they did not paint her, then the artists took a shortcut and represented her fabulous peaches, about which more will be written. Who wants to live forever?

(Answer in next column)

Steel

Korea's Cultural Roots

TAOISM

Islands of Blest

By Jon Carter Covell

Korea Times Jan. 30, 1950

One of the most beautiful of Koguryo's ancient tombs is called "The Tomb of the Four Deities" referring to the four noble or divine animals of the four directions. It also shows a Taoist immortal riding on a crane for a steed, since the crane is a symbol of longevity. This male magician holds a wand in his right hand and is obviously flying. He is but one more proof of the penetration of religious Taoism into Korean territory. In fact, in 624 A.D. Taoism became the official religion of Koguryo, which was then the strongest of Korea's "Three Kingdoms." (Buddhism was temporarily out of favor.)

Shamanism and Taoism blended and Shamans use folk paintings that are full of Taoist symbolism, especially magicians flying on clouds and the fairy peaches of Su Wang-mo, who has become part of Shaman pentheon. The fairy peach is offered to either the Mountain Spirit or Toksong, the Lonely Sage, in almost every Shaman building situated within a Buddhist temple's enclosing wall. This tray full of fairly peaches is a very direct reference to the Queen Mother of the West and her peach orchard whose peaches give one immortality. By inference, when putting a coin before a painting of either the Mountain Spirit or the Lonely Sage, the Korean worshipper is asking for long life, if not for immortality itself. It is noticeable that the two places where the old lady visitors to Buddhist temples place the largest number of coins are for the deity of the main altar (usually Amita'bul) and the Shaman deities in their separate building. Thus they are asking to be whisked to Amit'bul's Paradise when dead, and simultaneously asking for longevity while still alive.

The trays which the fairy boys hold, whether offering them to the Mountain Spirit or to the Lonely Sage, almost always contain the fairy peach and also some pomegranates, since these symbolize wealth and fertility. Occasionally the peaches of immortality are alone; at other times they are combined with "the Buddha-hand citron" which also stands for fertility.

Large-scale paintings increase the fairy boy (or girl) to two and thus offer two trays of benefits, usually with a slightly different arrangement of the fruit. Since these servants are from Su Wang-mo, the girls are called "Jade Maidens," so I suppose the boys have a similar precious name.

If one looks at the huge assemblages of deities behind the statues in most Buddhist temples, there is a mixture. I have come to call these paintings "Three Religions-in-One" because there will be Taoist deities, Shaman figures, and a central core of Buddhist deities. The Seven Star Spirit may be there with seven figures to represent the Big Dipper, and fairy boys with flower-petal, scalloped head-dresses. They look very effeminate. Usually the fairy boys hold offerings of peaches, if the artist has room on his canvas. These canvases seem to be full of good luck or hopeful associations. Then on another wall will be scenes of Hell, torturing, growling guardians or demons. It would seem that Yi-dynasty Buddhism was appealing to more than one side of human nature.

Before leaving the subject of Taoism and how it interpenetrated Korean culture, its search for the Blessed Islaes where the Immortals dwell should be mentioned. This "search" which has historical roots, first came to be serious about 220 B.C. China was then ruled by Ch'in Hsih Wang-ti (246-209 B.C.), who had united a large slice of north China and proclaimed himself "The First Emperor" in counterdistinction to the former "kings" who didn't rule so much territory.

In teaching Chinese history I usually compared Ch'in Hsiu Wang-Di with Mao Tse-tung, for both were supreme dictators in many ways and ruled large empires. The "First Emperor" connected the scattered pieces of defensive wall that had been built previously so he is credited with being the "builder of the Great Wall of China." He standardized the weights and measures system of his empire and he also standardized the written language. Unfortunately he did not do anything about the spoken language, so China had many, many dialects for two thousand years until the Communists came along.

This early emperor had huge bronze statues erected to decorate his palace enclosure and his tomb is now being excavated where the expert skill of his potters is being proved by huge armies of lifesize mortuary soldiers. (Well, earlier emperors had buried actual soldiers, so this was an improvement, and think how good it is for art history.)

Having absolute power, this emperor wished to prolong his rule, to live forever, in fact. He was surrounded by Taoist magicians who told him many tales. The strangest was of a marvelous land to the east where immortals dwelled, subsisting on a mushroom-type of fungus (pullocho). If these "islands of the blest" could be reached, the secrets of immortality might be learned.

Ch'in Shi Wang-ti in his later years came to believe very heavily in his magicians. Under their guidance he ordered an expedition to "the Eastern Country." Many Koreans believe that this "eastern land" was, in fact, Korea, where gingseng was already in use.

The emperor ordered each city to nominate and offer up its best looking young man and young maiden, and gathering 3,000 of them, he fitted out a magnificent ship and sent them eastward to find these Blessed Islands or this marbelous land. A certain Seoshi was in charge of the expedition. These young people were to find the marvelous fungus and bring it back according to one version. They were to stay there and propagate according to another. This expedition really did depart from China, but no one knows what became of the 3,000 Chinese, or exactly where "the eastern country's Islands of the Blessed" really were thought to be.

Some speculate that the ship made landfall at Cheju Island, which is a sort of paradise in some ways, and it certainly is an island and might have fitted the description. Others believe the ship reached the east coast, or the Diamond Mountain area, where gingseng does grow. Or the ship could have been lost at sea? Or have reached Kyushu Island? In any case, it never did return to China.

The Diamond Mountains' peaks still have many Taoist names, and the ginseng plant still is recommended for prolonging life. And if you look at many an incense burner, you will see that it is shaped in the form of a mountain, with smoke coming out below its peak. Artists of the Han dynasty, which succeeded this eager emperor, wrought such incense burners in memory of his expedition to the eastward to find "the Islands of the Blessed." Incense burners of this type, in both bronze and in ceramics, can still be found for sale in Korea. Was it "the Eastern Country" to these early Chinese?

This bronze incense burner produced on Korean soil either by Chinese or Korean worksman represents the Isles of the Blest as visualized by Taoist mythology. The article will explain Korea's ancient connection with these Taoist magical islands.

(第三種郵便物認可)

KOREA TIMES

JULY 10, 1976

Thoughts of The Times

The Era of the Car

By Hugh MacMahon

Mr. Cha has been living in the city for over ten years, yet when rain comes he instinctively exclaims, "Pi-ga-o-sin-da" — "The Honorable Rain comes."

The high form is not usually used with an impersonal noun but people whose livelihood depends on a good harvest have learned to greet the rain with reverence and receive it as a very welcomed but finicky guest. To them it is not an impersonal object but a life-giver which can also be a source of anxiety and danger if it is scarce or too plentiful. Its capriciousness is all too well known. Ten years in the city with a piped water supply is not enough to diminish that respect or remove the sense of dependence.

Actually Mr. Cha does not consider himself a religious man, his life is too complicated and busy. He has a vague plan that when things get more settled and he has time to relax and think about life he might join one of the churches near his home. He could make friends there and it would give him a sense of belonging and of security. When you come to think of it, you can't live forever — though of course it is better not to think of that.

Then one day he received an unpleasant shock. He works for a medical supply business which is beginning to grow and has hopes of getting into the big league. The firm recently decided to acquire a car for doing the sales rounds, to give a good impression to prospective customers and to carry the samples. As the only salesman with a driver's licence — he had learnt to drive in the army — Mr. Cha was put in charge of the car and drove it home at night. In these days of crowded buses and rush hours it turned out to be a convenient arrangement.

At the apartments where he lives there are no parking facilities but the company pays the fees for leaving the car overnight in a lot not too far away. In the evening when he comes home for supper he often leaves the car outside the apartments while he has his meal and later drives it down to the lot.

Such was his intention on the night that someone committed suicide by jumping off the top of the apartments and landing, by chance, on the car. The children came bursting in with the news when he was in the middle of his supper and he ran out to find the roof and back window of the car badly damaged It was not till late the next day that he could have the car moved to a garage and get it repaired. It cost the company a hundred thousand won — $200.

However, it was the bad fortune of the car which caused most concern. A simple accident could be dismissed as just an accident but a suicide falling on the car was more sinister. His mother, who was quick to arrive on the scene, wanted a mudang called in to perform a Shamanistic exorcism but he refused because it appeared inappropriate in the age of cars and airplanes. How about a Buddhist service? No, and besides, his wife used to attend a Christian church and was against such things.

He was in a dilemma. On the one hand he didn't want any fuss or outdated rites yet, deep within him, he knew he would never feel at ease again till something was done to get rid of the bad luck or whatever had afflicted the car.

His wife came up with a compromise. How about bringing the car to the nearby church and having a prayer said over it? Seeking God's blessing for the users of the car was something no sensible person could object to and it might also help to prevent further accidents.

He agreed and after the simple church rite felt much relieved. The president of the company and his fellow-workers praised him for his good thinking and that should have been the end of the story.

But who could forget what had happened to the car? Every time anyone connected with the firm went on a trip in it they remembered. Of course no one mentioned the unfortunate incident, especially when a few months later one of the company officers suggested that the car be changed for a newer model "because it was inclined to have mechanical breakdowns." Everyone agreed enthusiastically to the proposal.

The new car was indeed bigger and better — it almost looked new as it was driven up to the church for a blessing. Mr. Cha was in very good form again and his wife intimated that he was even thinking of coming out to attend the church. He already had a picture of a little girl with hands joined in prayer pasted to the dashboard.

A drop of rain fell on the gleaming bodywork. "The Honorable Rain comes," Mr. Cha said automatically and flicked the drop off with a polishing cloth.

* * *

The writer serves at a Catholic church in Haengdang-dong, Seoul.

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to UN

e Schmemann

NATIONS (AP) — from Lebanon has st a long-expected ted question on the tariat: who speaks divided Lebanon.
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Cho Eun-Sik, PTS term paper 1990
"The Historical Problem between Church and State in Korea"

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During this time, the quantitative development and material wealth of the church was the largest in Korean church history. This turned public attention from society to the inner church. However, a part of the church was strongly participating in a human rights and social justice movement - a reality participation movement - which was to resist "Restoration constitution" (enacted October, 1972) and the nation preservation laws. This movement and the church revival movement had trouble. The reality participation movement evolved following the W.C.C. progressive line with social salvation which stood for political theology and liberation theology.[14] However, the conservative line neglected the biblical meaning of human rights, freedom, peace, equality, and social justice movement, and had little of a critical consciousness.

Very interesting

The late president Jung Hee Park was a Buddhist, but he dispatched his three children to three religious bodies. His first daughter became a Protestant Christian, and became a president of "National Salvation Mission Group"; his second daughter became a Buddhist; and his son became a Catholic believer. These works were planned to interfere in and control religious bodies. However, these plans failed.

Whenever the church had a clash with the government, the church experienced inconvenience and discomfort. In 1979 to 1980, the Habdong denomination was split into many parts due to inner conflicts. During this period, Korea had a political crisis. The late president Jung Hee Park as a military dictator was killed by a head of the Korean Central Intelligence Agency (K.C.I.A.) on October 26, 1979. Then the military General Doo Hwan Chun (the former president) and

KOREA : Religions

Organized religions (24 religions, 22 sects) claim 6,553,000 followers.

Major religions number 10 (if the 15 Protestant denominations are considered one denomination) .. 6,447,000
Sects (22) — 107,000

Buddhism - 3,856,000

Christians 1,445,000

[Presbyterians - 738,000
Methodists 247,000
R. Catholic 242,000
Holiness 108,000]

- Ministry of Education statistics
Three Republics, No. 2642 (1955?)