

The Scripture of the
Founding Master

The Scripture of the Founding Master

Chapter Thirteen On the Order

1. The Founding Master said, “The rapport between master and disciple must be as seamless as that between father and child, if there is to be no impediment to teaching and learning. The rapport between fellow practitioners should be as intimate as that between elder and younger siblings, if there is to be no hesitation in giving counsel or encouragement. Only then will moral energy be immediately shared and the dharma of using one’s mind mutually transmitted, so that the power of a unified group may be achieved in both practice and work.”

2. At the ceremony commemorating the twelfth anniversary of the order’s foundation, the Founding Master addressed the congregation, “You have just heard the project reports and assessments of our individual accomplishments over these last twelve years. Let’s hear each of your impressions of them.” Many disciples came forward to express their impressions. After listening to each of them, the Founding Master said, “Your impressions are for the most part reasonable, but there is still an important point that hasn’t been brought out yet, so I’ll expound it for you.

“Currently in this dharma hall there are people who have been associated with me for many years and others who have followed me for just a few, inevitably creating a distinction between the senior and junior members. Today, celebrating this anniversary allows both to feel renewed gratitude for, and renewed awareness of, one another.

“Thanks to the preexisting institutions and established dharma, the junior members have been able to practice comfortably from the first day they entered this order, even though they have not exerted much effort in founding this organization. This they owe entirely to the results of the senior members’ wholehearted exertions and utmost dedication; for, without them, what would the junior members learn and on what would they rely? Therefore, the junior members should always be grateful and respectful toward the senior members

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and revere them all, ready even to carry them on their backs.

“As for the senior members, even though they have dedicated themselves since the foundation of our order to establishing its dharma and creating its institutions, where would they manifest the value of their hardship over these many years, and how could our institutions and teachings be transmitted eternally throughout the future, thereby displaying endless merit throughout numerous lifetimes, if the junior members did not in this way make use of our facilities, uphold our teachings, and operate our institutions? Therefore, the senior members also should always be grateful and appreciative toward the junior members and welcome them as if ready to carry them all on their backs. If all the senior and junior members always feel this way toward each other, I have no doubt whatsoever that our order will endlessly thrive and your merit be endlessly transmitted.”

3. When the Founding Master was visiting Seoul, many disciples came to greet him, and each said, “How could we fellow disciples not be delighted to have such strong affinities with each other that we happened to be born in the same country and the same era, and came together to practice under the same Buddha. This is a welcome affinity that truly will never be sundered.” After listening to them, the Founding Master said, “Hearing your words, I am glad on the one hand, but concerned on the other. I’m glad because, in my presence today, you are all happy and enjoying each other’s company. But I am concerned because, although you are today enjoying each other’s company thanks to your good affinities, unwholesome affinities could develop later out of those good ones.” A disciple asked, “How would that happen?” The Founding Master said, “The most unwholesome affinities are likely to have resulted from a close relationship. For instance, in close relationships like those between parents and children, siblings, spouses, and close friends, people may neglect propriety and common courtesy because of their closeness, so that the concern they have for each other leads to resentment and the advice they give to each other leads to misunderstanding. Ultimately their relationship can get much worse than that between perfect strangers.” A disciple asked, “Then how can we ensure that unfortunate things do not develop out of that closeness, preserving our

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wholesome affinities forever?” The Founding Master said, “Don’t be over-eager to urge upon people things they don’t want to do. Don’t insist on getting the better of others by lording it over them. Use your knowledge of others’ strengths and weaknesses to learn about your own, not to criticize others’ faults. Don’t try to monopolize your teacher’s love. As your relationship becomes closer, respect others more so that you do not neglect propriety in all situations. Then, an unwholesome affinity will be avoided and your delight in these good affinities will never change.”

4. The Founding Master said, “As I encounter all the types of people in this world, I generally find that each person’s distinctive characteristics vary. By ‘distinctive characteristics’ I mean such categories as the dharma one especially understands among the numerous dharmas existing in this world, things one has become accustomed to by seeing and hearing over a long period of time, a particular notion about the dharma one has established from one’s own point of view, or the particular tendencies each individual inherently possesses. If each individual stubbornly insists only on one’s own distinctive characteristics and does not try to understand others’ idiosyncrasies, then it may become a cause for offense even between the closest of comrades and lead to conflict. This is because what each person knows and is accustomed to is different, so that the other person might not understand the things I do, local customs may differ, contemporary and traditional views might not be the same, or what one has become accustomed to like and dislike during one’s past lives and one’s preceding lifetime are different. If, basing myself on my knowledge, I deny or ignore what others know and I may even end up resenting them. This occurs because we do not understand each other’s distinctive characteristics from an expansive point of view. Therefore, it isn’t always because we have faults that others disparage us. Non-Buddhists reportedly disparaged the Buddha for his 84,000 different kinds of faults, but the Buddha didn’t really have them: rather, the non-Buddhists did not understand the Buddha’s true intent because their understanding and habits were different from his. Thus, I say to you that, as part of a congregation gathered from all over the country, each with your own distinct customs and knowledge, you should above all under-

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stand fully that each individual has his own distinctive characteristics: only then will you be able to avoid causing offense between colleagues and realize the virtue of wide acceptance.”

5. The Founding Master said to several of his disciples, “Whether people or things, they do not create any sound when they are separated, but as they gradually come closer and touch each other, sound inevitably results. Just as metal scraping against metal produces a metallic sound and rock scraping against rock produces a stone-like sound, so too when righteous people get together they produce a righteous sound and when wicked groups get together they produce a wicked sound. Look! Even though it has been several thousand years since all the sages of the past established their orders, their wonderful sounds overflowing with loving-kindness and compassion remain clear and smooth to this day and ring in all sentient beings’ ears. To the contrary, aren’t myriads of people still on guard against the turbulent tunes of virtueless people? It wouldn’t matter so much if you were total strangers to begin with, but since you already have encountered one another and been practicing together, there definitely will be some sort of sound produced. Be cautious at all times, so that you do not produce a bad sound but forever produce only wonderful sounds. If wonderful sounds are produced endlessly, it will not only be a fortunate thing for yourselves but will also be a wonderful event for the entire world.”

6. The Founding Master said, “When a person is active in this world, even where there is the same degree of integrity and effort, the value is commensurate with the scale of his undertaking, and its history may vary in length according to the duration of the work. The scale of an undertaking activity refers to activities undertaken variously for the sake of one’s own household, one’s countrymen and nation, or the whole world. The duration refers to activities whose histories might continue for several decades, for several centuries, for several thousand years, or endlessly. Hence, the relative scale and relative history of an undertaking are commensurate with its particular conditions. Therefore, in this world, the undertakings that have the greatest scale and lon-

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gevity are those associated with the enterprise of the Way and its power, for these transcend national territory and era. In the past, whether it was the Tathāgata Śākyamuni living by going on alms round with his twelve hundred disciples, Confucius journeying from state to state without attaining high position, or Jesus traveling from place to place with his twelve disciples, their influence at those times was quite insignificant; but isn't it the case that today their teachings have been transmitted throughout the world, shining ever more brightly as more time has passed? You too, having already entered a religious order, ought to become masters of a great enterprise that will spread the widest and last the longest, by first understanding fully the value of this enterprise of the Way and its power and by continuing with your steadfast effort.”

7. The Founding Master said, “Our ordained devotees (chōnmu ch’ulsin) originally consecrate their spirits and physical bodies only to the public; thus their true duty is to devote themselves solely to the work of the public, disregarding reputation, privilege, and self-interest. However, when I observe some of you lately, you seem gradually to have forgotten your beginning minds and to create irrelevant excuses, thus harboring resentments for no apparent reason, or unjustly arousing a discriminating mind. As people who claim to care for others, your thoughts have become increasingly selfish. How can we call this the true role of ordained devotees? Your original vow was to accumulate merit that is free from the outflows throughout the endless future and to cultivate bodhisattva actions among sentient beings. If you instead produce transgressions where you had vowed to create merit, and if a sentient being’s mind grows where you meant to cultivate bodhisattva actions, then your transgressive karma will be several times greater than if you had done this in the secular world. How can you not fear this? You must remind yourselves of these words and always reflect on your own minds. Examine carefully whether you are a devotee who cares for others or who wants others to care for you. If you are the former, then proceed continuously as you have been doing. But if you are the latter, then correct your thinking right away. If you cannot finally correct it, then you might as well return to your private households, in order to avoid accumulating a great transgressive karma in your future that you didn’t

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look for in the first place.”



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8. Seeing the faces of Chǒng Yangsǒn and others becoming gaunt from the drudgery of the kitchen, the Founding Master said, “Because of your harsh labor, your faces have become gaunt. In order to pursue our studies and our work, you have been laboring either in a factory, the kitchen, or the farming department, enduring all kinds of hardships while trying to perform duties that are overtaxing your strength. Your hardship can be compared to putting all kinds of iron into a forge and continuously heating and pounding it. The impure iron eventually sinks down and is melted away, leaving only the good quality metal, which can then be used to produce tools indispensable to the world. In the midst of your harsh circumstances, you must search for truth and attain the three great powers; only then will the impure iron of ordinary beings fall away and you will forge the pure gold of buddhahood or bodhisattvahood. Thus, without that forge, one cannot possibly attain good iron; so, too, without training in harsh circumstances, one cannot possibly forge outstanding character. You should understand this principle so that you will always live in peace and joy.”

9. A disciple asked, “It is said that, among the transgressors who will receive the retribution of ‘the net of golden silk’ and are reborn as serpents over many lifetimes, there are many more who are degenerate-age practitioners than there are secular people. How is this so?” The Founding Master said, “It is because the transgressive evil of secular people generally affects only oneself or one’s own household, but if practitioners of the Way falsely guide others without having a proper understanding of the right dharma, their fault can become the cause for ruining many future lives of numerous people. Furthermore, an article of clothing or a bowl of rice is a product of the farmer’s blood and the weaver’s sweat, so if practitioners live in idleness without corresponding merit in their enterprise, it is like sucking out the life-blood of others; and if practitioners, even while recognizing their enormous indebtedness to the Fourfold Grace, do not repay that grace, they commit ingratitude to their families, societies, nations, and world. As you listen to my words, some among you may consider them extreme, but actually there is nothing extreme about them. Thus, I hope you reflect on yourselves regularly, so that you will not diverge

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from your original purpose.”

10. The Founding Master said, “We should not become ‘demons of life-blood.’ People are called ‘demons of life-blood’ if, abusing their position and power, or through cunning schemes, they cheat those who are inferior out of the assets they have accumulated through their own sweat and blood without compensating them fairly; or, because others are one’s relatives and friends, one improperly seeks food and clothing from them and unfairly relies on them in order that oneself can live comfortably. Therefore, we, too, must always reflect on our lives to see how much benefit we have offered others each day, and whether we have earned our clothing and food for that day. If we have made such efforts, we may rest comfortably, but if a person has made no such efforts, but seeks food and clothing or a comfortable life for himself on the pretense of serving the public, then he would be accumulating enormous debts for an eternity and won’t be able to avoid becoming a ‘demon of life-blood.’ You must be truly awakened to this fact.”

11. At the Seoul Temple, the Founding Master asked Yi Wanch’öl to help him schlep his luggage to the train station. Wanch’öl replied, “Not only am I currently managing a dozen laborers in repairing the temple building, but this also might affect my dignity as a minister (kyomu).” The Founding Master then asked Oh Ch’anggön to schlepp his luggage, instead. When the Master returned, he asked Wanch’öl, “What do you think about how you handled this matter earlier?” Wanch’öl replied, “I don’t think there was too much wrong with it.” The Founding Master said, “The reasons you gave then are not wholly groundless. But if, after disobeying your teacher’s order out of shame about schlepping a piece of luggage, you are not terribly concerned about your behavior, how can you say that this reflects the original duty of someone who has taken a vow in our order? Not only that, but with such a mind, how can there be any promise of your becoming a great public servant who widely saves myriads of living beings?” The Master severely reprimanded him, saying, “If you cannot overcome such an attitude, then go back to your own home.” Wanch’öl repented and from then on continued with the practice of maintain-

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ing no false pretenses out of worries about his dignity.

12. A disciple who was in charge of tending a vegetable garden that belonged to the order happened to catch many grubs. He dried and sold them to traditional Korean medicine pharmacies and was able to receive sizable sums of money. His supervisor at the time reported this incident to the Master and suggested, “Since this income was earned separately from his duties and he is currently in need of new clothing, what if we use the money to make him a new outfit?” The Founding Master said, “Though the money was earned separately from his duties, it was earned while engaging in public duty, so it should be put into the public coffers. Not only that, but even though he did not do it without due reason, if we have new clothing made for him with money that was earned by killing many living creatures, then how could we counteract the retribution?” The Master then used his own funds to have a new outfit made for the disciple and said, “Use that money in an outstanding public project that would benefit many people, so that it does not become a transgression for him.”

13. A disciple who was in charge of an orchard that belonged to the order ended up killing numerous lives every day with fungicides and insecticides. Nervous about his actions, he asked the Master about this. The Founding Master said, “Do not be concerned at all about the retribution and exert yourself in this public service without any thought of self. Then, no retribution will return to you. If, however, you were to take even a bit of personal advantage while performing these duties, you will not be able to avoid retribution. Thus, be extremely cautious.”

14. A disciple who was living near the Won-Buddhist Headquarters took a few minor things intended for public use, such as kindling, to his home. The Founding Master said, “No matter how difficult the straits of our order’s housekeeping, no great loss would occur from a few missing logs or nails. But if you appropriate for your own personal use things that had been accumulated through numerous people’s devotion, unexpected misfortune will occur in your future and you will experience multiple losses. I am warning you in ad-

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vance to stop that from happening.”

15. The Founding Master asked, “In order to encourage the ordained devotees to focus their energies only on public service and not to become enticed by the affairs of their own households, what if we create a system to have the order support those ordained devotees whose households are poor?” Chŏn Ŭmgwang replied, “I believe we should definitely establish such a system in the future.” The Founding Master asked again, “While we have not yet established such a system, if an ordained devotee’s private household is in dire straits and needs support, what should we do?” Sŏ Taewon replied, “In the case of an ordinary member, we should allow the person enough time to leave and take care of one’s own household before returning to the job. If it is an important member, with the approval of the relevant committee, it would be good to find a way to have the order support his or her household, if only on a temporary basis.” The Master asked again, “When such a system is put in place in the future, what should we do if too many members seek support?” Yu Hŏil replied, “To prevent such abuse, there should be an organ established within the order that will advise and protect the private households of ordained devotees.” The Founding Master said, “All three of your suggestions are good. In the future, you may try gradually to put in place and employ such a system. Although the order’s present circumstances will not yet allow us to establish such a system, we should make sure that, even if we have to limit the number of organs, no active ordained devotees are distracted by private household matters.”

16. The Founding Master said, “Our institutions for ordained devotees allow people to cultivate our practice and pursue our work either by marrying and maintaining a household of their own or as celibate men and women renouncing their worldly desires through special vows. Thus, our order has a dharma for accepting and treating all ordained devotees according to each person’s particular vow. If, however, without a true vow arising from the heart, but only because of some circumstances or for one’s personal comfort, one practices a celibate life physically while envying the secular life in one’s heart, that would be a great loss for the person, the order, and the world. And not only

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that, but in the next life one will become a person with good looks who is ridiculed by many people. Hence, if one is not confident and sure, it is better to reconsider one's decision soon of one's own accord. If one has started with confidence in one's commitment, then, with the firm resolution and splendid fidelity that one's vow calls for, purify this Saha world and open the path of wisdom and merit for all sentient beings."

17. The Founding Master often showed particularly loving care for the celibate men and women, saying, "Even if you pass just this one lifetime splendidly and correctly, discarding wealth, sex, fame, and gain for the sake of the world and the order, it will be far better than passing several lifetimes in the secular world for the sake of one's own household. With one lifetime's worth of merit you will attain many future lifetimes of blessings, joy, honor, and reputation that are free from the outflows, and ultimately realize the great fruition of achieving buddhahood. But if one leads the life of a celibate man or woman as a formality, without making any real achievement, then that, too, would be futile. You must be sure to practice conscientiously."

18. The Founding Master said, "When one submits the written vow to lead the life of an ordained devotee, you must think deeply about it. If, one pledges to the dharma realm of empty space and before the congregation to achieve buddhahood and deliver all sentient beings by dedicating one's body and mind to this practice and this work, but along the way changes one's mind and falls into his own private business or hedonism, then that would be deceiving heaven and earth. Truth will never pardon you, and ultimately, your road ahead will be obstructed. Also, when one comes to be in a position that involves guiding others, one must consider the matter even more deeply. If one claims to have attained a great enlightenment when one actually hasn't and misleads others about their road ahead, then this would in fact be deceiving Truth and will also make it difficult to avoid evil destinies."

19. The Founding Master said to several of his disciples, "Our job is the same as that flock of wild geese. According to the seasons and conditions, col-

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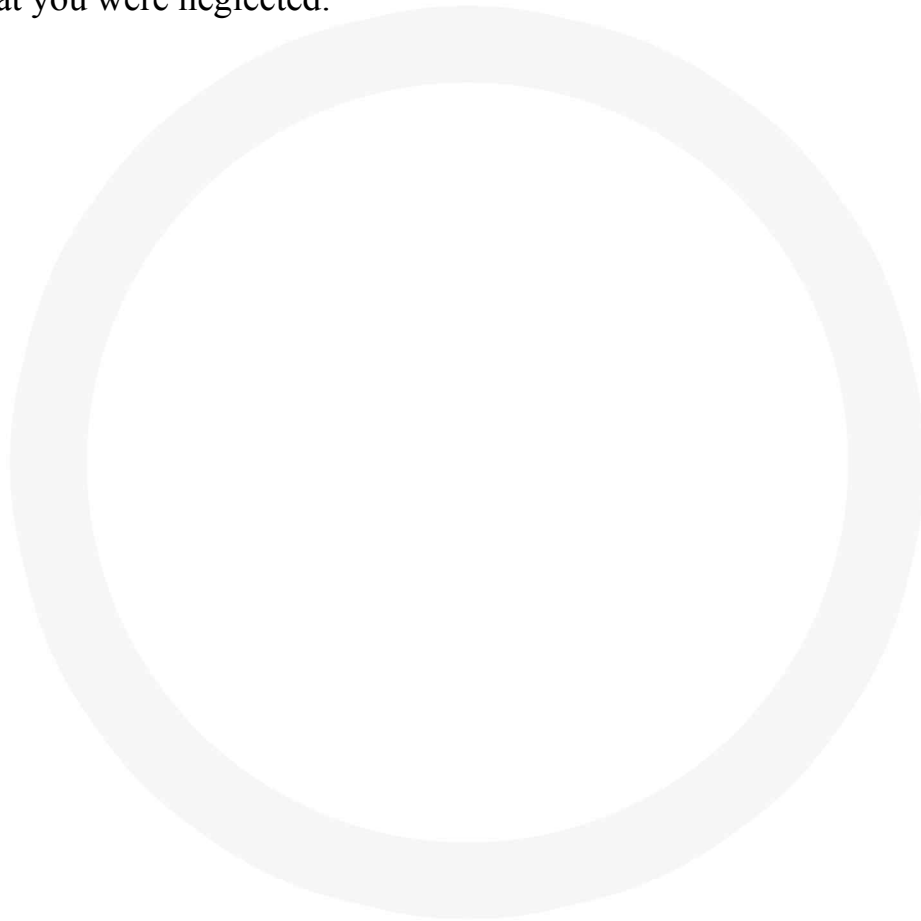
leagues with shared affinities gather for edification in the east or west, just as those wild geese fly together according to the seasons, sometimes toward the south and sometimes the north, searching for a place to roost. But if a goose is careless in following the flight line of the leader, it can easily injure itself by getting caught in bird's netting or being shot. For people who practice the Way and are engaged in the work of delivering others, bird's netting and bullets correspond to the sensory conditions of wealth and sex."

20. The Founding Master said, "Just as gallant lions and tigers can finally be felled by such a trifling thing as mange if it spreads over their bodies, so too may those who establish the great aspiration to practice hinder their vows and destroy their whole life's work by the most insignificant of mental states, which work like mange. Thus, practitioners must always be on guard lest they be infected by mental mange. Let me give you a few examples. First, a person takes offense when a master admonishes a public class with many disciples, assuming that the admonition was directed only at him. Second, forgetting his original intention in coming to practice, one seeks in vain the same treatment at the temple that one received in one's own home. Third, if advice was given to better one's own road ahead, instead of being guided by it regardless of the specific situation, one confronts this or that person in self-justification and considers the advice-giver to be his enemy. Fourth, as one's position and reputation builds, one's pride accordingly grows. Fifth, one insists that others single him out for special treatment within the congregation and is concerned only with one's own well-being. Sixth, though not taking proper care of one's own mind and words, one resents one's mentor and colleagues for not being sympathetic to oneself. Seventh, the more consideration others display toward him, the more one feels dissatisfied and forms new habits that one did not have previously. All of these conditions may not be great evils, but they readily become mange that interferes with practitioners' dedication to progress. You must be extremely cautious about these."

21. When a disciple was leaving to accept an appointment as a minister of a regional branch temple, the Founding Master said, "I have a sense that I may

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not have taken as close care of you as I did of others and left you alone to your own devices. Did you ever feel neglected? Generally, a field that has poor soil and is overgrown with weeds will produce a good crop only if you work hard to tend it, while the opposite kind of field will yield a good harvest even without exerting much effort. In the same way, there are some people who require frequent attention and guidance and others who need only the occasional admonition. This is why I have been this way with you, so don't for a moment feel that you were neglected."



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22. Upon returning to Pongnae hermitage from Yōngsan, the Founding Master said to several of his disciples, “On my way back, I happened to take a look around a market. That morning, an earthenware dealer arrived at the market carrying a load of pots, while another person showed up carrying only an empty A-frame backpack. When they left the market, the earthenware dealer had sold all his wares and left with an empty A-frame, but the person who came with an empty A-frame left with a load of earthenware. Both men seemed to be satisfied. As I was watching them, I thought to myself that originally the earthenware dealer had not come to the market to serve the man with the A-frame, nor had the man with the A-frame arrived for the sake of the dealer, and yet each man had acquired what he sought and, in the end, both men enjoyed the same type of happiness. This is the principle of mutual reliance and mutual foundation. On another occasion, a person became angry at a store owner’s arrogance and walked out without buying anything; people sneered at him, saying that he seemed to have come to the market not to buy things but to be catered to. Another person ignored the store owner’s attitude and just bought the things he needed without making any mistakes; the people around him all thought him sensible and complimented him as a person of substance. As I witnessed these incidents, it suddenly occurred to me that this was like your lives in the order, and I both smiled and sighed to myself. You should try to use this story to gain deep understanding.”

23. The Founding Master said, “Fortunately, you have all come to this order’s gateway, but since what you have learned and been accustomed to are different, and since it takes one to know one, some of you will be unable to overcome a minor adversity and will end up leaving. Those people are like blind persons who are fortunate enough to grab hold of the doorknob, but turn away in anger and return to aimless wandering when they trip over the threshold. The physically blind man knows that he is blind, so at least he takes precautions; but the blind man whose mental vision is dark does not even know he is blind, so he falls into a deep pit without even realizing that he is falling. How can this not be dangerous!”

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24. The Founding Master said, “It’s been many years since I opened up a store and started my business, but I still haven’t seen a bit of profit because I have given all the goods away on credit to people. Some of those people steadily sold the goods I gave them and repaid me large sums of money while making a considerable profit for themselves, but those people are the fewest. Generally, people did not sell the goods I gave them but stored them in their homes; after a while, they returned the goods to me as is. Many lost the goods and did not even pay back their cost. So naturally I’m running a deficit. From now on, I commend the first group and give them better service. I will strongly criticize those who return the goods unsold. As for those who lose the goods and don’t even pay back their cost, I will make sure to report them to the authorities.” Then he asked, “Can you guess what I mean?” A disciple replied, “I think opening the store means that you, Great Master, have established a religious order. Repaying the cost of the goods and gaining considerable profits for oneself means that, after listening to the Great Master’s dharma talk, one spreads the teachings well to others while also practicing what one has learned; hence, one gains much profit. Returning the goods as is means that, after listening to the Great Master’s dharma talk, one may not forget it, but also one doesn’t gain any real effect. Losing the goods and not even repaying their cost means that, after listening to the Great Master’s dharma talk, one neither relates it to others nor practices it oneself, and even completely forgets it. Reporting them to the authorities means that, if one neither practices nor remembers it after listening to a great dharma talk, then one will be sure to commit many wrong deeds and inevitably will receive much retribution.” The Founding Master said, “You’re right!”

25. On a New Year’s Day, the Founding Master addressed the congregation, “In my dreams last night, I encountered an unusual man. He said that he had no doubt our order will flourish in the future, but also worried that as our power grows, we might have contempt for other people or organizations. Therefore, he asked me to warn the congregation in advance. Though it is said that dreams are illusory, this particular dream seemed extremely vivid and clear; it is also extraordinary to have such a dream on a New Year’s Eve. So,

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whomever you might encounter, do not neglect to respect them. No matter how lowly a person might be, realize that he has the capacity either to render support in the development of our order or to harm it. Treat all sensory conditions with this ever-heedful spirit. This will be crucial to the road ahead for our order.”

26. A newspaper published an article that commended our order and all the congregation was delighted. The Founding Master said, “If there are people who commend us, there will also appear those who will slander us. In the future, as the influence of our order flourishes further and our reputation grows, there will appear people who will be jealous of us. You must prepare yourselves for this, and not be overly influenced by other’s praise or criticism. Examining and checking yourselves, keep on practicing only what clearly is appropriate.”

27. The Founding Master said, “One who intends to accomplish something in the world will face hardship and turbulences commensurate with the scale of the task. Throughout past and present, whether buddhas or bodhisattvas, sages or saints, great men or insightful teachers, there were virtually none who succeeded without hardship. Śākyamuni Buddha of the past, too, completely renounced all the glory of being a crown prince and, leaving the palace, became a monk. For the next six years, he underwent all kinds of self-mortification and asceticism; and, even after the establishment of his order, he experienced all sorts of hardships, even seeing one of his disciples murdered through persecution by non-Buddhists. Even so, the great Way of the Buddha, having subsequently been transmitted through an unbroken line of disciples, is deeply revered today by all living creatures. When Confucius was traveling from state to state in order to rectify the great principle found in the Spring and Autumn Annals, he was slandered as being like ‘a dog in a house where someone has died’ while also experiencing the Zhen Zai rebellion and all sorts of oppression. However, through the assiduous effort of his disciples, he managed ultimately to rectify morality and order so that today he is revered by all the world as a sage. Furthermore, Jesus spread his gospel while undergoing all sorts of persecution and false incriminations and finally was even crucified on

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a cross. However, through the trials and tribulations of his apostles, doesn't the merit of his vision reach the entire world? In our case as well, how can we avoid fault-finding and hardship when we have appeared in this turbulent world to work for a grand purpose? Thus far, there hasn't been an instance of severe criticism or oppression, but as our members gradually increase and our work expands, there may be those among us who make mistakes and reflect badly on our order's reputation. However, if our purpose is sincerely to benefit the world and our work of dissemination is truly necessary to deliver all sentient beings and to cure the world, then, even if one or two of our members are at fault or engage in wrongful incidents, our order as a whole will not be led astray thereby; and even if we experience any false incrimination or persecution, the true substance of our order will ultimately be recognized. This is like a mountain that is enveloped in fog and temporarily obscured, but once the fog lifts, the mountain appears even more clearly. In the same way, if you never let your minds be affected by any kind of hardship and turbulence, and each of you preserves your fundamental conscience while proceeding forward toward your goal, then I assure you that our great enterprise will be accomplished smoothly."

28. The Founding Master said, "In any undertaking, there are three reasons for failure. The first is wishing to attain great success quickly without working hard. The second is managing things recklessly without understanding what is essential and ancillary, or without keeping track of the proper sequence. The third is being hindered by insignificant failures or successes before coming to the end of the work, ultimately setting oneself up for a big failure. Those who are active in any kind of undertaking must always be cautious of these three points."

29. The order's farming department, with the support of county officials, was raising chickens, when one day the water heater in the chicken coop exploded because of negligence and many chicks were killed. The member in charge was extremely shocked and immediately reported the incident to the county officials. The supervisor in charge at the county office heard the story

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and said, “In the future, if you wish to succeed in raising chickens, you must be prepared for greater failures than this. To raise large numbers of chickens, there will be just as many chances for unexpected calamities and accidents that would bring losses, as there will be methods of saving them. If you do not experience such failure while the scale of the operation is small, then you may not be able to avoid greater failures when it is larger. Therefore, today’s minor loss will become a living experience for stopping greater losses in the future. So do not be disappointed but try harder.” The member in charge returned and reported the incident to the Founding Master, who said, “The supervisor’s words are a dharma instruction. An old saying goes, ‘No experience, no wisdom,’ so this small failure will become a great guide for future success. And how can this pertain only to raising chickens? In proceeding with our order’s practice and enterprises, we must evaluate the causes for success and failure by not taking either success or failure casually. By observing closely the experiences of other religious groups, we must keep track of how they come to be accepted or rejected by the world, and examine how they create a good history for themselves and end up transmitting a good reputation for a thousand years or how they leave a bad reputation and end up creating an unpleasant history for a long time. If, doing this, we always proceed only on the right road by enlightening ourselves again and again and rectifying ourselves again and again, then no matter what individual, family, society, or nation it might be, we will benefit everyone we encounter and our order will become an exemplary religious group warmly received by all. If, without such reflection, we proceed with little concern, then ultimately all kinds of mistakes will arise and we will not be accepted in the world. How can we not but be careful about this?”

30. The Founding Master said, “It is a natural principle that things grow large from what was small. Therefore, ‘achieving the large through the small’ is the fundamental principle of heaven’s law. Even in examining the histories of all the religions that have grown great in this world, their powers were extremely insignificant at the time of foundation, but gradually expanded after a long time had passed, producing the great religions of today. All other great enterprises are also merely the results of the accumulation of small powers over

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and over again to produce the great. In the foundation and development of our order, too, if we continue our efforts without selfish motives in the spirit of ‘achieving the large through the small,’ then we will ultimately witness the great fruition of ‘manifesting itself through nonaction.’ Also, in your practice, if you do not rush but follow the proper steps by obeying the guidance of your mentors, then you will ultimately achieve success. If, on the other hand, you plot for the immediate expansion of our order’s power through some ruse, or try to obtain great power of the Way in a short period of time by a moment’s perverted practice, then that is merely foolish greed and goes against principle; and no matter how much effort you may exert, you will only waste your time. Therefore, whether it is practice, work, or any other matter, you must not be overeager for quick results; and by following the principle of ‘achieving the large through the small’ that I mentioned earlier, I hope you will attain your purpose without fail.”

31. The Founding Master said, “In entrusting a person with a great task, there is a principle that Heaven first tests him. Even when regular people hire a laborer for a day or a year, they first check his qualifications and trustworthiness; so how much more should this be the case when entrusting someone with the great enterprise of all under heaven? Therefore, those who wish to accomplish this great task must obviously be careful first to face this test.”

32. The Founding Master said, “In establishing a great order, it is of course crucial to find people with plenty of talent, knowledge, and wealth. Nevertheless, such people can only play the role of a protective fence. It is more important to find real people with utmost devotion, even if they be obtuse or naïve. Such a person will become a truly meticulous owner and will achieve great success in all matters.”

33. At a regular dharma meeting, the Founding Master addressed the congregation, “Today, I will distinguish for you what makes someone either a creator or a destroyer of this order. Listen carefully! A creator of this order is one who makes efforts personally in the three aspects of spirit, physical body, and

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material wealth and makes contributions on behalf of the order. At the same time, he misses no regular dharma meetings, is zealous in fixed-term training, and, assiduously studying the scriptures at home, thoroughly understands our doctrines and institutions. He then utilizes well this dharma in his everyday life, so that in every aspect he becomes an exemplar for others. Hence, without even being aware of it, he contributes to the development of this order. A destroyer is a person who, through the three aspects of spirit, physical body, and material wealth, exerts harmful influences directly on this order. At the same time, he shows no eagerness about attending regular dharma meetings and has no interest in fixed-term training. Hence, he is unable to correct any of his old habits and recklessly breaks the precepts. By behaving as he pleases in whatever situation he faces, he does nothing that benefits either himself or others but only commits harmful deeds. Hence, he damages the reputation of this order and inhibits its development. You must understand this point well and must never become a destroyer of this order, but should continuously exert yourself to accumulate the merits of an eminent, perpetual creator.”

34. The Founding Master said, “Though there are many roads by which to help found this order, there are eleven categories that are absolutely essential. These will all serve in the future as standards for assessing the contributions to this foundation. First is devoting one’s spirit and body completely to the order by becoming an ordained devotee. Second is donating substantial material goods. Third is consistency from start to finish after entering the order. Fourth is doing a lot of annotating and commenting on the scriptures and recording the dharma talks. Fifth is keeping the regulations and the precepts well. Sixth is making the minds of colleagues joyous by all means possible so that they will progress in their practice and their undertakings. Seventh is focusing solely on the establishment of this order by all means possible. Eighth is advocating a public spirit. Ninth is being free of thought in one’s applications. Tenth is rectifying oneself after entering our order as a person notorious for evil deeds, thus becoming a paragon for all people and naturally admonishing and encouraging others. Eleventh is for a person famous in whatever way to enter our order, thus encouraging all others and displaying the true status of this order.”

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35. Hwang Chöngsinhaeng asked the Founding Master, “The Buddha of the past taught that one should make offerings in no-thought, while Jesus said that one should not let the left hand know what the right hand gives. But you, Great Master, have laid down a law to rank all members’ public service and have us record their grades. Might this not prompt those involved in enterprises to have a calculating mind?” The Founding Master said, “Those doing the work must act in no-thought if they are to accumulate merit that is free from the outflows. But shouldn’t those of us whose role it is to honor and commend these merits maintain clear standards?”

36. The Founding Master said, “You must all become masters of public-spiritedness! For private households or businesses, whether large or small, it has been customary to bequeath their assets to their children. However, public households or enterprises are only to be bequeathed to those who are impartial, engaged in impartial activities in an impartial spirit. Once you understand this principle and become a great impartial person, all of our facilities, institutions, and reputations will become your own possessions as well as your own concerns. This order is a public entity available to the whole world, which will be managed by those who have superior morality and are full of public spirit. Thus, you must exert yourselves together in becoming masters of public-spiritedness.”

37. The Founding Master admonished the ordinary ministers, “During this turbulent time, you must always give thanks with true sincerity for the great indebtedness to the Fourfold Grace and assist the lay adherents to gain a deeper understanding of this indebtedness, encouraging them always to be grateful and guiding their spirits in a sound and steady direction. Also, religious organizations in this nation have lately been collecting large amounts of assets from their members, prompting them to neglect their own households and exerting a bad influence on general society; and amidst much denunciation, there have even been cases where those religious groups could not continue. We, however, encourage our ordinary adherents to be diligent in their own professions,

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so that we edify and admonish everybody to have an even slightly better life than before as a result of our practice and never a worse one. It is also the case that, social conditions having gradually changed, it has been quite a while since the strict barrier between men and women has fallen and there is no point in us rebuilding it. However, by being prudent in your interactions, make sure that you don't damage even slightly the reputation of our order. Since our rise and fall will be determined by how well we keep these three conditions, I hope you do not treat my words casually."

38. The Founding Master admonished the ordinary ministers, "Those who work at the forefront of edification must be honest and straightforward in giving and receiving material things and must settle public funds accurately and promptly. They must not be enticed by groundless rumors or indulge in talking rashly about the political matters of the time, nor slander other religions or their objects of worship. They must be discreet about our adherents' faults and, avoiding conceit, must harmonize with all the members of our order, while shunning also excessive humility that goes against decorum. Be especially cautious about male-female relationships. Publicize others' merits often, but do not exaggerate your own. Do not let the members' faith focus on yourself, nor allow their eagerness for work to be limited to their particular district. Also, bearing in mind that a minister is a representative of the prime dharma master in the given district, you will, I hope, fulfill your mission without detriment to that status."

39. At the end of the fiscal year the Founding Master used to call Cho Kapchong and others and order them accurately to settle the accounts for the current year and project the budget for the coming year. The Master closely audited the figures and said, "If the income and expenditures of a household, organization, or nation do not match, then the household, organization, or nation cannot flourish. Past religions presumed that a person who talked about money matters was not a sage, but the religious orders in this new world must nurture spirit and body equally. Thus, in our order, we prepare the accounting records for both headquarter and branch temples, and, by comparing income

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and expenditures, we make sure that there are no shortcomings in either of these two areas of spirit and body. Hence, in organizing our order, we have stipulated practice and work to be of equal status.”

40. The Founding Master addressed the ministers, “When you speak or write for the sake of sentient beings, do not expound empty theories that are irrelevant to everyday life in order to curry favor; do not exaggerate the facts, use specious, odd, or difficult words, or state views leading to warped practice. Those words are of no benefit to the world and will not produce persons of the Way.”

41. The Founding Master said, “Those who guide the masses must always examine carefully in which direction people’s spirits are flowing. If there is even the slightest sign of decay in public morals, then you must seek a means to rectify it, correcting words with words and the body with the body, and working hard by whatever means necessary to transform them. If people generally show a tendency to dislike physical labor, then transform their inclinations by yourself performing physical labor; for those who have excessive self-conceit, or desires for fame and fortune, let them feel ashamed on their own by physically demonstrating modesty and humility. By taking the lead like this in all matters, you should prevent mistakes beforehand or rectify them afterwards. This is the method by which bodhisattvas guide others and is an expedient means of edifying sentient beings.”

42. The Founding Master said, “To establish a new religious order in any age, it is beyond question that its doctrines and institutions should be fundamentally superior to those of the past. However, if one lacks colleagues who will widely utilize its doctrines and institutions, it will also be difficult to succeed. Therefore, in the Ancient Buddha’s dispensation, he had ten chief disciples among his twelve hundred followers who, along with becoming exemplars for the people according to their respective capacities, were the first gladly to receive and put into practice whatever the Buddha taught, thus encouraging others and demonstrating exemplary behavior in every respect. Hence,

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thanks to the spirit of those ten disciples, people gradually were influenced by their edifying power and were led ultimately to form the great congregation on Vulture Peak.

“Now, let me give some examples of how those ten disciples edified others. Suppose there was someone in the congregation who committed a wrongful deed but reprimanding the person directly would only produce a counter-effect; then two or three of those ten disciples would discuss the matter quietly among themselves. One of them would purposely commit the same offense and another witnessing the event would severely reprimand the offender. The offender would then meekly confess his mistake, gratefully promise to repent, and subsequently correct his mistake. The real offender would then implicitly repent and rectify his mistake silently. Such were the actions of the ten disciples and the expedient means they used for edification. Furthermore, in order to guide people, in some cases they would pretend not to know what they really knew, or to have done wrong when they actually had done right. They might appear greedy when they really weren't, then gradually shift to a state free from greed. They might pretend to be lustful, then shift toward freedom from lust. Thus, like parents raising their children or hens brooding over their eggs, they demonstrated all kinds of acts of loving-kindness and compassion, so that both the Buddha's work of deliverance became much easier, and the masses of people were more easily edified by the right dharma. How honorable, then, were their loving-kindness and compassion and how grand their merit? Therefore, in pursuing a life within the congregation, you must always model yourselves on the conduct of the ten chief disciples and become guides and key figures in establishing this order.”