

Original Light Zen Temple



Temple Rules

Original Light Zen Temple

Member of the Jogye Order
of Korean Buddhism

wonkwangsa@gmail.com

www.zentemple.eu

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TEMPLE LIFE

Welcome to the Original Light Zen Temple.

Zen Master Seung Sahn encouraged his students to live together in temples and Zen centers where they can derive strength and support from each other's continuing practice. The regular schedule of practicing, eating, and working together allows us to see our karma appear and disappear. Like when we wash potatoes together in a pot of water. As the potatoes bump into one another, they clean each other more quickly than cleaned one at a time.

In the temple, we can clearly see how our opinions create problems by coming between us and the situations we find ourselves in. When we let go of these opinions, it is possible to live our everyday lives with clarity and harmony. As we learn to cooperate, to see clearly, and to accept people and situations as they are, our minds become strong and wide. Then it becomes possible to act for other people with no trace of ourselves in.

The practice forms are designed to help us see our opinions—and our minds that don't pay attention—in each situation that we find ourselves. If we keep a mind that wishes to leave no trace of our passage, these forms fall easily into place.

We hope that your training here will help your spiritual growth, and through that, help bring about a peaceful world.

HOUSE RULES

The following rules apply to everyone who comes to the Original Light Zen Temple.

BASIC PRINCIPLES

- No meat (including seafood and poultry).
- No alcohol or illegal medications, drugs.
- No firearms, weapons.
- No pets are permitted in the buildings.
- No smoking.

The general atmosphere is to remain calm and cooperative.

TEMPLE RULES

I. On Keeping the Bodhi-mind

You must first make a firm decision to attain enlightenment and help others. You already have the five or the ten precepts. Know when to keep them and when to break them, when they are open and when they are closed. Let go of your small self and become your true self.

In original nature there is no this and that. The great round mirror has no likes or dislikes.

II. On Mindfulness

Do not cling to your opinions. Do not discuss your private views with others. To cling to and defend your opinions is to destroy your practice. Put away all your opinions. This is true Buddhism.

Do not go where you have no business. Do not listen to talk which does not concern you.

Do not make the bad karma of desire, anger, or ignorance.

If in this lifetime you do not open your mind,

You cannot digest even one drop of water.

III. On Conduct

Always act with others. Do not put yourself above others by acting differently. Arrogance is not permitted in the Temple.

Financial ambition and sexual behavior are not allowed in the Temple. Put your concern with them far away during your sojourn.

In the Dharma Room always walk behind those seated in meditation. At talks and ceremonies, keep the proper posture and dress. Do not talk or laugh loudly in the Dharma Room.

If you have business outside the Temple which causes you to miss ceremonies or meals, notify one of the temple officials before you leave.

Respect those older than you. Love those younger than you. Keep your mind large and open.

If you meet sick people, love and help them.

Be hospitable to guests. Make them welcome and attend to their needs.

When respected people visit the temple, bow to them and speak considerately to them.

Be courteous. Always let others go before you.

Help other people.

Do not play games with other people.

Do not gossip.

Do not use other people's shoes and coats.

Do not cling to the scriptures.

Do not oversleep.

Do not be frivolous.

Let older and more respected people be seated before you.

Do not discuss petty temple matters with guests.

When visiting outside the Temple, speak well of the temple to others.

Drinking to produce heedlessness or acting out of lust will only make bad karma and destroy your practice. You must be strong and think correctly. Then these desires cannot tempt you.

Do not delude yourself into thinking you are a great and free person. This is not true Buddhism.

Attend only to yourself. Do not judge the actions of others.

Do not make the bad karma of killing, stealing, or lust.

Originally there is nothing. But the Buddha practiced unmoving under the Bodhi tree for six years, and for nine years Bodhidharma sat silently in Sorim. If you can break the wall of your self, you will become infinite in time and space.

IV. On Speech

Your evil tongue will lead you to ruin. You must keep the stopper in the bottle. Only open it when necessary.

Always speak well, in the manner of a bodhisattva. Do not use vulgar language in the temple.

If you come upon two people fighting, do not provoke them through angry speech. Rather, use good words to soothe their anger.

Do not make the bad karma of lying, exaggerating, making trouble between people, or cursing others.

Once a man spoke incorrectly and was reborn a fox for five hundred generations. After he heard the correct speech, he lost his fox's body.

What is correct and incorrect speech?

*If you open your mouth, I will hit you thirty times.
If you close your mouth, I will still hit you thirty
times.*

*You must grab the word-head (kong-an) and not let
go.*

*The dog is barking. Woof, woof, woof! The cat is
meowing. Meow, meow, meow.*

V. On Eating

An eminent teacher once said, “A day without work is a day without eating.”

There are two kinds of work: inside work and outside work. Inside work is keeping clear mind. Outside work is cutting off selfish desires and helping others.

First work, then eat.

Eat in silence. Do not make unnecessary noise.

While eating, attend only to yourself. Do not be concerned with the actions of others.

Accept what is served with gratitude. Do not cling to your likes and dislikes.

Do not seek satisfaction in eating. Eat only to support yourself in your practice.

Though you may eat good food all your life, your body will die.

The great way is not difficult. Simply cut off all thought of good and bad. Salt is salty. Sugar is sweet.

VI. On Formal Practice

During formal practice act with other people.

Do not be lazy.

During chanting, follow the moktak.

During sitting, follow the chugpi.

Perceive the true meaning of chanting and sitting, and act accordingly.

Understand that you have accumulated bad karma which is like a big mountain. Keep this in mind as you bow in repentance.

Our karma has no self-nature, but is created by our mind alone. If our mind is extinguished, our karma will be extinguished. When we see both as empty, this is true repentance. We bow to see true nature and help others.

Shouting into a valley. Big shout: big echo. Small shout: small echo.

VII. On the Dharma Talk

When you listen to the words of the Zen teacher, keep your mind clear. Do not be attached to the words. Cut off all thought and pierce the true meaning.

Do not think, "I already have great understanding; I have no use for this speech." This is delusion.

If you have a question, put it to the Zen teacher after the dharma talk.

If a snake drinks water, the water becomes venom. If a cow drinks water, the water becomes milk. If you cling to ignorance, you create life and death.

If you keep clear, you become a Buddha.

In the great work of life and death, time will not wait for you. If you die tomorrow, what kind of body will you get? Is not all of this of great importance? Hurry up! Hurry! Blue sky and green sea are the Buddha's original face. The sound of the waterfall and the bird's song are the great sutras. Where are you going? Watch your step. Water flows down to the sea. Clouds float up to the heavens.

FORMAL PRACTICE

Everyone is responsible for waking up on time.

Spiritual and physical food is closely connected. In the temples of our Order, traditionally, the condition of getting food is to participate in some way in the daily practice. In the West, it is not so strictly applied, but be aware of the cause and effect relationship of your stay, the intention with which you came and the result with which you leave.

If you are late for chanting, you can enter the Dharma Room at the end of the actual chant and take your seat after three bows.

Chanting together is a form of meditation: chant loud enough to hear your own voice and soft enough to hear all the others in the room. It is also important to stay in tune with others.

If you're late for sitting meditation, please do not enter the Dharma Room.

KONG-AN PRACTICE

Kong-an interviews are mandatory for all the participants on Zen retreats (except Zen Weekends). During non-retreat times kong-an interview is possible on individual request. Please contact the practice leader with such requests.

CEREMONIES

Special ceremonies are offered to help relatives who are sick or passed away. There are also marriage, child blessing, memorial, karma cleansing,

precepts and repentance ceremonies. If you have such a request, please contact the abbot or his deputy. Traditionally, the Temple receives a donation for such ceremonies..

DAILY SCHEDULE

You can read the daily schedule of the Temple for everyday life and retreats at the entrance of the Dharma Room, on the notice board on the corridor and on our home page.

TEMPLE OFFICIALS

1. **Abbot**: Chong An Sunim
2. **Vice Abbot, Housemaster**: Dok Hae Sunim
3. **Vice Abbess, PR Manager**: Man Jo Sunim

1. The **abbot** has overall responsibility for the Temple's spiritual and administrative matters. He assigns Temple duties (e.g. vice abbot, practice leader, housemaster, kitchen master and temporary assignments) and subtasks.
2. The **vice abbot/abbess** is responsible for all the spiritual and administrative duties that the abbot assigns to him/her with mutual agreement. In the abbot's absence, the vice abbot has full responsibility for the abbot's duties. In the case of multiple vice abbots, seniority establishes authority.
3. The **housemaster** is responsible for all the buildings, grounds and maintenance. He delegates tasks in the work period.
4. The **public relations manager** is responsible for coordinating the guests arrival at the temple. She responds to applications, arranges accommodation and transport to and from the Temple. She or a person designated by her will welcome guests and accompany them to their lodging. If you have any questions concerning arrival and departure, please contact her.

All other positions listed below are posted on the notice board of the Temple.

5. The **practice leader** has full responsibility over the form and implementation of meditation practice in the temple. He/she makes sure the water is fresh on the altar, the incense sticks and the candles are lit and the chanting books are distributed before the ceremonies. He/she hits the muktak before events and to call participants to the Dharma Room for practice. He/she is responsible for cleaning up the Dharma Room and altars (no other person should touch the altar). Contact the practice leader if you want to assist with such tasks or have any questions concerning practice.
6. The duty of the **kitchen master** is shared and responsibility is rotated between Sangha members. The kitchen master cooperates with the shopping master and garden master to procure the ingredients, prepare and serve the meal and put away all the left-over food after meal. He/she organises the kitchen, cleans up and makes/posts the schedule for kitchen duties. For all these tasks, he/she can ask for assistance. If you want to help in the kitchen, contact the kitchen master.
7. The **garden master** is responsible for taking care of the garden. He/she closely cooperates with the kitchen master in deciding when to harvest fruits and vegetables. Please contact the garden master if you want to assist with any project in the garden.
8. The **shopping master** obtains all the groceries with

consideration to what is available in the garden, cellar, fridge and other stocks. In case you have any personal shopping requests, please contact the shopping master.

9. The **cleaning master** is responsible for cleaning all the Temple buildings, public areas and bathrooms by using the optimal amount of cleaning solutions. It is the responsibility of all those staying at the Temple to leave such places tidy and clean for the next use. If you have any questions or requests concerning the above, please contact the cleaning master.
10. The **laundry master** is responsible for washing, folding and ironing Temple linen and clothes using the optimal amount of detergent. If you need your personal laundry washed, please contact the laundry master.
11. The **health master** is responsible for the Temple's First Aid and medicine kit. Anyone injured or experiencing symptoms of an illness should contact the health master. The place and type of treatment is decided together with the practice leader or the vice abbess if necessary.

COOPERATION WITH THE TEMPLE

As a guest of the Original Light Zen Temple, you have become part of a Zen community that helps you and all other beings at the same time. The aim of cooperation is to help each other reach enlightenment with a more clear, wise and compassionate mind. Hence, we kindly ask you to observe the following:

- Do your best by keeping the Temple rules. Please be aware that your practice and behavior represents the whole temple to our visitors and guests. You are an appreciated member of the temple community, please act accordingly. Especially during Zen weekends and longer Zen retreats, it is very important to demonstrate a good example of mindful speech, eating manners and keeping silence.
- Generally, keeping a correct relationship with the Sangha is the most important factor and condition of your stay here.
- Always do your practice in the Dharma Room following the instructions of the practice leader. If you need to skip any part of the practice, please notify the practice leader in advance.
- Do your assignments following the instructions of the housemaster and please give feedback.
- Follow the decisions of the abbot or the vice abbot for all the above and other aspects of community life. Apart from the Temple officials in a specific work area, you can turn to the abbot, vice abbot/abbess or practice leader with questions or remarks.
- Follow the guidance of the kitchen master when preparing and cleaning up after community meals.

You have read a lot of rules so far. Let us be clear that it is not advisable, let alone possible, to control every part of life. We need your clear perception and spontaneous, creative and cooperative assistance to keep the right atmosphere, the right practice and the right direction. Only the basic guidelines can be written down, your practice and life at the Temple should lead you to the clear recognition how to benefit all beings, including yourself.

All the efforts made by the teachers, all the manifestations of the teaching and all the activities by the student groups are directed towards this purpose.

HELPING THE TEMPLE

Through your generous donations (time, talent, mental and material resources) the Original Light Zen Temple can exist and share the Dharma with all those who seek it. We invite you to help our Temple to continue our aspirations of making the world a better place. This starts with the changes that we achieve within ourselves.

If you want to contribute to the temple's work, apart from donating for your stay and training, you can support the temple both financially and materially. In case of smaller donations, please use the donation box in the Dharma Room or in the office building. For larger donations with a specific purpose or for further information please contact any of the vice abbots. Transfers can be made to the Temple's bank account:

1. Bank name: [Duna Takarékszövetkezet Zrt.](#)

Bank address: Hungary, 9022 Győr, Árpád út 93.

Bank account: 58600575-11250450

IBAN: HU42 58600575 11250450 00000000

SWIFT/BIC: DTBAHUHBXXX2

2. **Paypal:** zentemple108@gmail.com

3. **Zelle:** zentemple108@gmail.com

4. **Patreon:** patreon.com/zentemplom

Thank you for your support so that we can help more sentient beings!

PARTS OF THE TEMPLE AND THEIR FUNCTIONS

THE DHARMA ROOM

The Dharma Room is where the Three Jewels, the Buddha, the Dharma and the Sangha meet. Its cleanliness and order reflect the quality of our practice and community culture.

We kindly ask you to please

- Make a bow to the Buddha when you enter or leave the Dharma Room (except meal ceremony and working period).
- Make three prostrations respecting the Buddha, the Dharma and the Sangha before chanting.
- Wear socks, trousers and cover your shoulders at all times in the Dharma Room.
- Do not wear 1) athletic shirts or other sleeveless shirt, 2) deep-cut shirts/blouses, 3) ponchos or other loosely hanging dresses, 4) trousers not reaching below the knees, 5) skirts, 6) tight trousers and shirts (stretch fabric), 7) large logos including words and sentences on your clothing and 8) overly bright colors.
- Do not wear strong deodorant, shower gel, cream or other cosmetics in the Dharma Room, nor anywhere else indoors.
- Do not make any noise, do not blow your nose, and do not sit or lie down with your feet pointing toward the Buddha as these acts are considered disrespectful.

- Act silently with courtesy and with respect toward everybody's practice.
- Keep your seat which is assigned by the practice leader.
- Do not open the doors and windows unless instructed by the practice leader.
- Walk silently in the Dharma Room (instead of your heel, your sole should touch the floor first), behind other people's back during sitting, in front of your own line of mats during chanting.
- Stop all activities when you hear the call of the moktak for events (the signal for meditation session, chanting, Dharma talks and meal), enter the Dharma Room, take your place in the correct way and wait quietly for the start of the activity.

INTERVIEW ROOM

The interview room is not a place for taking a rest, but for several other purposes: giving instructions, having brief discussions or staying overnight for assigned person.

We also keep the formal meal sets in the interview room, so please find your meal set in this room during retreats. Make sure you put it back in the place where your name is written, so that you always use your own bowls.

TEA ROOM/LIBRARY

We use these facilities primarily outside of retreats. If you have spare time you can use them, however do so quietly and respectfully. Do not take any books out of the library. If you have a conversation or use the internet, please do so quietly. If you drink tea, please do not use the small teacups or the tea sets. For the public there are tea/herbs in the kitchen and, you can find cups and glasses above the kitchen sink. The tea house/library is open for the public: 08:00 - 10:30, 13:00 -18:30.

KITCHEN

Please participate in keeping the Temple and its surroundings clean, assist in cleaning up after meals and doing the dishes. If you are not working in the kitchen, please do not enter until the mokatka has been hit before the meal. The main principle about preparing and eating a meal is that we do not waste anything in the Temple. We are trying not to leave any trace behind us, the same is true for working in the kitchen. Keep in mind that the kitchen is a shared space, the way we leave the kitchen, reflects the quality of our practice.

Mindfulness in making meals

We primarily use what we grow in the garden. Before you sign up for kitchen work, please check what ingredients are already available. Before you open anything, make sure that there is not the same item is already opened. If you are not sure, please ask the kitchen master.

We use the wooden spoons and chopsticks for eating meals. Please do not use them for cooking or serving.

WORKING TOGETHER

Working together is part of our Zen practice. There is a work period every morning between 7:50 - 10:50am and 14:00-17:00pm. After breakfast and lunch we have a short meeting on the work period assignments, so please follow the instructions of the housemaster, kitchen master, garden master.

RESIDENTIAL SPACE

Please communicate every issue concerning maintenance immediately to the housemaster.

Keep all public areas nice, orderly and clean.

Turn off the lights if you are the last one to leave.

If it is too hot or too cold, please contact the housemaster. Please do not adjust the thermostat unless the housemaster has asked you to.

BATHROOMS

Please leave the bathroom clean and orderly after you use them.

- Leave the shower curtain spread open to keep it dry
- Make sure that the showers and the wash basins are clean.
- Hang out the wet towels to dry and keep your personal belongings together.

- Look around and sweep the floor to collect any hair after combing/brushing your hair..
- Mop the floor if it gets wet after shower. Rinse the mop and empty the bucket outside in the field on the south side of the temple building.
- Always leave the bathroom door open when there is nobody inside. Open the ceiling windows whenever the weather permits.

ROOMS AND PERSONAL SPACE

Zen Master Seung Sahn said that the condition of our physical space reflects our mind. Each resident is responsible for keeping their personal space tidy and clean.

To maintain a space that suits meditation, please respect each other's need for silence. Do not disturb sleep with any activity after 22:00 pm.

COMMUNITY LAUNDRY

If you need to do your personal laundry, please put it into the basket for this purpose in the bathroom. We continuously do laundry. If you have any request or question, please turn to the laundry master. Please do not start doing any personal laundry without the consent of the laundry master as it needs to be coordinated with Temple laundry schedule. Since a bio-degradable agent is used in our septic system, we ask that you do not use any private laundry detergent or bleach in the Temple.

PERSONAL SHOPPING

During retreats, please contact the shopping master or the housemaster if you need to do any personal shopping. When there is no retreat, you can walk or take a bicycle to get to the nearest shopping mall. The nearest mall is about 10 km or 6 miles from the temple.

COMPUTER, TELEPHONE AND INTERNET USE

There is wifi access at the Temple, which you can use any time except retreats and work periods. Do not use the internet in any public area in the main building: the Dharma Room, the interview room, kitchen, corridor or bathrooms. During retreats, ceremonies and Dharma talks the use of electronic devices are prohibited. Except for temple officials, please walk out of hearing distance when you make a phone call. Please observe very carefully the rules and restrictions on using digital devices for the quality of your practice and others practice. If you are not sure whether you can keep them, please deposit your digital devices at the temple office before the beginning of your retreat.

Please understand that any violation of the rules above will make us ask you to deposit your mobile devices immediately at the temple office. They will be kept in a safe place for you until the end of the retreat.

Please follow these rules that we have put in place for the quality of your practice and that of others. Your effort will benefit yourself and all of the Sangha around you.

SENDING AND RECEIVING POSTAL MAIL AND PACKAGES

In case you need to send/receive postal mail or package, please contact the person responsible for public relation and provide them with all of the information concerning its arrival.

The address of the temple is:

EREDETI FÉNY ZEN TEMPLOM

Hungary, H-2500, Búbosbanka u. 61. Esztergom

Postal address: Hungary, H-2501 Esztergom, P.O.Box: 138

Phone: +36 20 257 3856

HEALTH AND SAFETY

Please be aware that your physical safety while staying at the temple is your own responsibility. If you find yourself feeling unsafe, please let any Temple official know immediately.

Do not touch any electric, water supply or heating systems. If you experience any issue, please contact any Temple official immediately. Any unauthorized/inexperienced attempt to fix the problem can put the Temple and its inhabitants at risk.

If you have any health issues, please contact the practice leader or the assigned health master. Medical care is only available outside the Temple, at your own expense.

Valuables are safest in the office than in any other residential space. Please contact workers in the office or the PR manager if you need to deposit your valuables in the office for safety.

ACKNOWLEDGEMENTS

Thank you for visiting our Temple, participating in meditation practice and our life built on harmonious cooperation. We hope that you return to your daily life with a positive experience, deeper self-awareness and clearer mind. We look forward to your feedback and return to the temple.

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