

Won Kwang Sa



Temple Rules

Original Light Temple

Member of the Taego Order of Korean
Buddhism

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TEMPLE LIFE

Welcome to Won Kwang Sa International 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 see clearly 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.

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 Won Kwang Sa.

BASIC PRINCIPLES

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

The general atmosphere is 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.

Money and sex are like a spiteful snake. Put your concern with them far away.

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 by 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 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. 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 their own wake-up.

Spiritual and physical food is closely connected. In Korean temples, 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 keep 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 available for all the guests at week-end Zen retreats or 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, farewell and repentance ceremonies. If you have such a request, please contact the abbot or his deputy. Traditionially the temple is donated for offering such ceremonies.

DAILY SCHEDULE - NON RETREAT

04:40	Wake up
05:00	Morning chanting
05:50	50' Sitting meditation
07:15	Breakfast, discussion of daily assignments
07:50-10.50	Work period
11:00	Rice offering ceremony
11:50	Lunch preparation
12:00	Lunch, discussion of afternoon assignments
14:00-17:00	Afternoon work period
18:00	Dinner
19:00	Evening Chanting
19:30	50' Sitting meditation
20:20	Four Great Vows
22:00	Lights out

TEMPLE OFFICIALS

1. Abbot: Chong An Sunim
2. Vice Abbot: András Torma

3. Vice Abbess, Public Relations: Eszter Tóth
 4. Practice Leader: The ever-present Zen-master, dharma-master, or dharma-teacher
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1. The **abbot** has overall responsibility for the temple's spiritual and administrative matters. He assigns temple duties and subtasks (such as vice abbot, practice leader, housemaster, kitchen master and temporary assignments).
 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. Contact the house master if you have questions concerning how to get to the temple, accommodation or maintenance.
 4. 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 stick and the candles are lit and the Chanting books are distributed before the ceremonies. He hits the moktak before events. He is responsible for cleaning up the Dharma

room and altars (otherwise, please do not touch the altar). Contact the practice leader if you want to assist with such tasks or have any question concerning the practice.

All further positions listed and noticed below are posted on the notice board of the temple.

5. The duty of the **kitchen master** is shared in a rotational system manner. The kitchen master cooperates with the shopping master and garden master to get the ingredients, prepares and serves the meal and puts away all the left-overs. He/she organizes the complete kitchen, cleans up and posts the schedules in the kitchen. For all these tasks, he/she can ask for assistance. If you want to help in the kitchen, contact the kitchen master.
6. The **garden master** is responsible for taking care of the garden the right way and right time. He/she closely cooperates with the kitchen master in deciding on picking and harvesting fruits and vegetables. Please contact the garden master if you want to assist with any project in the garden.
7. The **shopping master**, the assistant of the house master, obtains all the groceries in accordance with what is available in the garden or in the cellar, fridge and other stock. In case you need any personal shopping, please contact the shopping master.
8. The **cleaning master** is responsible for cleaning all the temple buildings, public area, bathrooms by using the optimal amount of detergent. All such places should be left

tidy and clean for the next to arrive. If you have any question or request concerning the above, please contact the cleaning master.

9. **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.
10. 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 abbot if necessary.

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COOPERATION WITH THE TEMPLE

As the guest of the Original Light Zen Temple, you became 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:

1. 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 weekend and longer Zen retreats, it is very important to demonstrate good example in mindful speech, eating and keeping silence.
2. 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.
3. Do your assignments following the instructions of the house master and please give feedback.
4. Follow the decisions of the abbot or the vice abbot as for the above and all other aspects of community life. Apart from the temple officials in a specific work area, you can turn to the abbot, vice abbot or practice leader with questions or remarks.
5. Follow the guidance of the kitchen master when preparing and cleaning up after community meals.
6. 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 of how to benefit all beings , including yourself.*

All the activities of the teachers, the teaching and the students group are directed to words for this purpose. Please be mindful of this.

HELPING THE TEMPLE

By your generous donation-time, talent and 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 aspiration 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. For larger amounts of donations with a special objective or for further information please contact any of the vice abbots.

Transfers are made to the temple's banking account:

Name: Eredeti Fény Zen Közösség

Adress: 2500 Esztergom, Búbosbanka u. 61.

Tax-number: 19347772-1-11

1. Bank name: [K&H Bank Zrt.](#)

- HUF Bank account: 10403648-00033833-00000002
- IBAN: HU29 1040 3648 0003 3833 0000 0002
- EUR Bank account: 10403648-00033834-00000001
- IBAN: HU30 1040 3648 0003 3834 0000 0001

2. **Revolut:** <https://revolut.me/zentemple>

If you help, we can help more. We thank you in advance for your understanding, trust and help. We can provide you with more information by e-mail, by phone, on our [Templom-tér](#) community interface or in person.

Thank you for your help so that we can also help all beings!

PARTS OF THE TEMPLE AND THEIR FUNCTION

THE DHARMA ROOM

The Dharma room is the space where the Buddha, the Dharma and the Sangha meet. The Three Jewels are also present here. 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,
- make three prostrations in respect of 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 dress in bright colors or wear large logos including words and sentences on your clothing,*
- 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 at 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 completely silently in the Dharma room, during sitting behind other people's back, during chanting in front of your own line of mats.
- after the moktak sound (the signal for any practice session) do not practice any other activities (stretching, bowing, mantra etc)

INTERVIEW ROOM

Please find your bowl set for the formal meal in the interview room during retreats. Make sure you put it back to the place where your name is written, so that you always use your own bowl set.

TEA ROOM/LIBRARY

We use these facilities **primarily** outside of retreats. If you have any spare time to use them, then please take a seat in the tea room to read books. Do not take any books out of the library. If you have a conversation or use the internet, please do that quietly. If you drink tea, please do not use the small tea cups or the tea sets. For the public there are 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 moktak before the meal is hit. 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 to working in the kitchen. Keep also in mind that we share the kitchen: the way we leave the kitchen, reflects the quality of our practice.

MINDFULNESS IN MAKING MEALS

Primarily, we use what we grow in the garden. Before you sign up for kitchen work, please check what ingredients are available on stock. Before you open anything, make sure that there is no such food left anywhere else. If you are not sure, please ask the kitchen master.

We use the wooden spoons and chopsticks for eating the 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 - 10:50 am and 14:00-17:00. After breakfast and lunch we have a short meeting on the work period of assignments

RESIDENTIAL SPACE

Please communicate every issue concerning maintenance immediately to the house master.

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 in your room, please contact the house master.

BATHROOMS

Please leave the bathroom clean after yourself.

- Leave the shower curtain spread 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 yourself.
- Mop the floor if it gets wet after shower. Rinse the mop and empty the bucket outside in the garden.
- Always leave the bathroom door open when there is nobody inside.
Open the ceiling windows whenever the weather permits.

ROOMS AND PERSONAL SPACE

Seung Sahn Zen Master 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 10:00 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 on schedule. Please do not use any chemical cloth bleach in the temple.

PERSONAL SHOPPING

During retreats, please contact the shopping master or the house master 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, if you like. The nearest mall is about 10 kilometers from the temple.

COMPUTER, TELEPHONE AND INTERNET USE

There is wifi access at the temple, which you can use any time except retreats or work period. Do not use the internet in any public area in the main building: the Dharma room, the interview room, kitchen, corridor or bathrooms. During retreat 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 on using digital devices. If you are not sure that 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. They will be kept in a safe place for you until the end of retreat.

SENDING AND RECEIVING SNAIL MAIL AND POSTAL PACKAGE

In case you need to send/receive postal mail or package, please contact the house master and give all the information of its arrival.

The address of the temple:

EREDETI FÉNY ZEN TEMPLOM

- Búbosbanka u. 61. Esztergom, Hungary, H-2500
- 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 system. If you experience any issue, please contact any temple official immediately. Any unauthorized 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/health master. Medical care is only available outside the temple, at your own expense.

Valuables are safer in the office than in any other residential space. Please contact workers in the office 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.

