

WON KWANG SA



TEMPLE  
RULES



# ORIGINAL LIGHT TEMPLE

MEMBER OF THE JOGJE 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 PRICIPLES

- 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.

## **MORNING PRACTICE**

4:00	Wake-up
4:20	Morning Chanting
5:00	2×40 minutes sitting meditation Kong-an reading
7:00	Breakfast, discussion of work assignments
7:30 - 10:30	Work period

## **NOON AND AFTERNOON PRACTICE**

- |               |  |
|---------------|--|
| 11:00         | Rice offering ceremony                     |
| 11:50         | Lunch preparation                          |
| 12:00         | Lunch, discussion of afternoon assignments |
| 13:30 - 16:30 | Afternoon work period (optional)           |

## **EVENING PRACTICE**

- |       |                               |
|-------|-------------------------------|
| 18:30 | Evening Chanting              |
| 19:00 | 50 minutes sitting meditation |
| 19:50 | Four Great Vows               |

## **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.

## TEMPLE OFFICIALS

- 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, kitchenmaster and temporary assignments). The abbot is Chong An Sunim.
- The **vice abbot** is responsible for all the spiritual and administrative duties that the abbot assigns to him with mutual agreement. In his absence, he has full authority and responsibility of the abbot's duties. The vice abbot of our temple is Dok Hae Sunim.
- The **house master** 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. You can find the name of the house master on the information board together with other temple officials.
- The **practice leader** has full responsibility over the form and communal realization of the 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 Chant books are distributed before the ceremonies. Contact the practice leader if you want to assist with such tasks or have any question concerning the practice. You can find the name of the practice leader on the information board.
- The **health master** deals with 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, the abbot or the vice abbot if necessary. The name of the health master is on the information board.

- The duty of the **kitchen master** is shared every day in a rotating manner. One can sign up for making a meal on the chart posted on the fridge in the kitchen. The kitchen master cooperates with the shopping master(s) to get the ingredients, prepares and serves the meal and puts away all the left-overs. The kitchen master washes all the dishes used for cooking and cleans the kitchen right after the meal. For all these tasks he/she can ask for assistance. If you want to help in the kitchen, contact the kitchen master.
- 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, whose name is on the information board.
- The **cleaning master**, the assistant of the house master, is responsible for cleaning all the temple buildings, public area, bathrooms, the Dharma room and the altar by using 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 whose name is on the information board.
- The **laundry master**, the assistant of the house master, is responsible for washing, folding and ironing temple linen and clothes using optimal amount of detergent. If you need your personal laundry washed, please contact the laundry master.

- The **guest master**, the assistant of the house master, is responsible for corresponding with all the guests arriving to the temple and coordinating applications and transport to Zen retreats. If you have any question concerning arrival and departure, please contact the guest master, whose name is on the information board.
- 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 of picking and harvesting fruits and vegetables. Please contact the garden master if you want to assist with any project in the garden.

## COOPERATION WITH THE TEMPLE

As the guest of Won Kwang Sa Temple, you became part of a zen practice 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 please do the following:

- (1) Do your best in 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 note it to the practice leader in advance.
- (3) Do your assignments following the instructions of the house master and please give feedback.
- (4) Follow the guidance of the kitchen master when preparing and cleaning up after community meals.
- (5) Apply 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 and vice abbot with questions or remarks.
- (6) You have read a lot of rules so far. Let us note that it is not advisable, let alone possible, to control every part of life. We need

your clear perception, spontaneous, creative and cooperative assistance to keep the right atmosphere, the right practice and the right direction. Merely the basic guidelines can be set here, it is your task to shape and live your own life at the temple for the benefit of yourself and others.

## **HELPING THE TEMPLE**

An honest intention to help is very precious.

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 at the corridor. For larger amounts or donations with a special objective, please contact the abbot or his deputy.

Transfers are made to the temple's banking account:

MagNet Bank 16200106-11522463

(IBAN HU68 1620 0106 1152 2463 0000 0000)

Thank you for your help so that we can also help more.

## **CEREMONIES**

Special ceremonies are offered to help relatives who are sick or passed away. There are also marriage, child blessing, farewell and remembrance ceremonies. If you have such a request, please contact the abbot or his deputy. Traditionally the temple is donated for offering such ceremonies.



# **PARTS OF THE TEMPLE AND THEIR FUNCION**

## **THE DHARMA ROOM**

The Dharma room is the space where the Buddha, the Dharma and the Sangha meets. The Three Jewels are also present here. Its clarity and neatness reflect the quality of our practice.

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 you take your seat,
- wear socks, trousers and cover your shoulders at all times in the Dharma room,
- do no dress in flashy colors,
- do not wear strong deodorant, shower gel, cream or other cosmetics in the Dharma room, nor anywhere else indoors,
- do not make 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 with respect,
- keep your seat which is assigned by the practice leader,
- use the bolts to close the doors in the Dharma room and then lock them with the key,
- do not open the top window during Kong-An interviews.

## **CHANGING ROOM**

Please find your bowl set for the formal meal in the Changing room during weekend retreats or the kiolche. Make sure you put it back to where your name is written and that you always use your own set.

The Changing room can be used for sleeping after the evening practice until the morning wake-up time.

## **KITCHEN**

Please participate in keeping the temple and its surroundings clean, assist in cleaning up after meals and doing the washing up. If you are not working in the kitchen, please do not enter before the moktak signaling the meal coming up. The main principle about preparing and eating a meal is that we do not waste anything in the temple. Practicing Zen we are trying not to leave any trace behind us, same is true to working in the kitchen. Keep also in mind that we share the kitchen. The way we leave the kitchen after work, 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 shopping master.

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

## **SUMMER KITCHEN**

We process fruits and vegetables here, you can find all the tools necessary to wash, peel and preserve them for winter. Please pay special attention to keep this public space nice and clean, as projects come up one after the other.

## **WORKING TOGETHER**

Working together is part of our Zen practice. There is a work period every morning between 7:30 and 10:30. After breakfast and lunch we have a discussion at the end of which the house master assigns to each person what needs to be done.

Always act with others. Do not put yourself above others by acting differently. Stay focused on your own practice while you are doing the assigned job. Do not mind what others do.

## **HOUSES**

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

Keep all public areas nice and clean.

Turn off the light if you are the last to leave.

If it is too hot or too cold in a room, please contact the house master.

## **BATHROOMS**

Please leave the bathroom clean to respect the next person coming after you:

- Pull the shower curtain after use so as to dry.
- Make sure that the shower and the wash basin are clean.
- Hang out wet towels to dry and keep your personal belongings together.
- Look around and sweep the floor to collect hair after combing.
- Mop the floor if it gets wet after shower. Empty the bucket and rinse the mop, dispose unclean water into the toilet and flush it.
- Always leave the bathroom door open when there is nobody inside. Open the windows whenever the weather permits.

## **ROOMS AND PERSONAL SPACE**

Seung Sahn Zen master said that the condition of our physical space reflects our minds. 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.

## **PERSONAL SHOPPING**

Please contact the shopping master or the house master if you need to do any personal shopping. The nearest mall is about 5 kilometers from the temple. You can walk or take a bicycle to get there if you want. Please contact the house master if you need a bicycle or a map.

## **COMPUTER, TELEPHONE AND INTERNET USE**

There is WIFI access at the temple, which you can use without a password any time except during intensive retreats or work period without disturbing others in the office – and giving absolute priority to their work – or at your accommodation. Do not use the Internet in any public area in the main building (the Dharma room, the changing room, kitchen, corridor or bathrooms). No mobile phones in the main building (except for temple officials), please walk out of hearing distance. During intensive Zen practice (including teachings and ceremonies) nobody should use mobile phones.

## **SENDING AND RECEIVING 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:

**Won Kwang Sa**

H-2501 Esztergom, P. O. Box 138.

## **HEALTH AND SAFETY**

Please be aware that your stay at the temple is entirely your own responsibility. If you find yourself feeling unsafe, please let a temple official know immediately.

Do not touch any electric, water supply or heating system. If you experience any issue, please contact the house master immediately. Unauthorized attempt to fix the problem can risk the temple and its inhabitants.

If you have any health issue, please contact the practice leader, or the health master. Medical health care is only available outside the temple, on private expense.

Valuables are safer in the office, than in other houses. Please contact the house master for further assistance.

## **ACKNOWLEDGEMENTS**

Thank you for visiting our temple, participating in the meditation practice and in our life built on cooperation. We hope that you return

to your daily life with a positive experience, deeper self-awareness and  
quieter mind. We are looking forward to your return.

# APPENDIX

## TREATING FOOD

Practice mindfulness when dealing with food. The temple principle of not wasting anything also applies to how we take care of all our food. After each meal, please do the following:

- Put the leftover bread back into the bread box and close it tight.
- Put the condiments (salt, pepper, soy sauce and olive oil) back on the tray on the counter and put the butter, cheese and other perishable food into the refrigerator.
- Put **all** leftover food and drink into smaller dishes (or plastic boxes) and close them tight.  
When they are cold, put them into the fridge. Do not put warm food into the fridge.
- Put rice back into the rice cooker and set it on “Keep Warm”.

## CLEANING THE KITCHEN AFTER MEALS

Practice mindfulness while cleaning up in the kitchen after meals. In line with the general attitude of not wasting in the temple, pay attention to how much water, washing up liquid etc. we use in the kitchen. The whole Sangha benefits from clean water, the less black water we produce, the more we preserve nature. How we leave the kitchen after meals reflects our practice.

- Follow the instructions to “Treat Food After Meals” posted on the fridge.
- Put away all dry bowls, cups and other dishes in the drying cabinet above the sink before you start doing the washing up. If you are not sure where they belong, leave them on

the counter.

- Wash the dishes. We use lacquered wooden spoons and chopsticks for meals. Please wash them gently, as they can easily get damaged. Place them separately from metal cutlery into the white jars above the sink to dry.
- Clean all sinks: empty the drain filter, do not leave any food garbage or water in them.  
Wipe all surfaces including the table with a sponge.
- Hang the kitchen towels and cleaning rags up to dry.
- Remove the cooking frames from the stove and clean them. Clean the stove surface. Put them back onto the stove.
- The compost bucket needs to be emptied and washed clean after every meal.
- Sweep the kitchen floor and mop it if necessary.
- Turn off all the lights.

## **SUMMER KITCHEN**

- Put all cleaned produce into a clean dish and cover it until further use. Once it is ready for the kitchen, store it (in the fridge, or cellar).
- Clean all sinks, empty the drain filters, do not leave any garbage, nor water in them.
- Wash all used dishes clean, wipe them dry and put them back to their place.
- Clean all surfaces including the tables and counters.
- Collect all the garbage and take it to the compost, or the proper recycle bin. No trash should stay in the summer kitchen.
- Sweep the floor. Mop it if necessary.

## **CLEANING THE DHARMA ROOM**

The Dharma room is the space where the Buddha, the Dharma, and the Sangha meet. Thus the Three Jewels are present here. As clean and tidy this space is, so is our practice.

- After vacuuming the floor, mop it with the appropriate surface detergent. The laminated floor cannot stay wet, it needs to be mopped dry.
- Dust the altar and its objects.
- Put all mattresses and cushions back to their proper place.

## **CLEANING THE BATHROOM**

The quality of cleaning shows the quality of our practice.

Although we use bio-degradable detergents only, we use the necessary amount – no more. Use chemicals with a lot of mindfulness, and you can keep the bathroom nice and clean.

- Wipe the taps, hand-wash-basins, shower cabins, tiles, mirrors and lamps with the detergent containing vinegar, clean thoroughly.
- Toilet seats and bowls are disinfected with the detergent containing vinegar.
- Empty bins and replace trash bags with a new one.
- Fill toilet paper holders.
- Change towels at the basin, check shower curtains and mats (tell laundry master if necessary).
- Remove the cover of each drain hole (ask housemaster for a tool), clean and disinfect them. Before you put the cover back, fill its top area with fresh water.
- Vacuum the floor and mop with disinfectant detergent.
- Open the windows and the door to air it all out.

## LAUNDRY

If you need your personal laundry washed, put it into the assigned plastic basket in the bathroom. It is frequently checked. If you have any questions or special requests, contact the laundry master. Please do not do individual laundry without the consent of the laundry master, as temple laundry has to be coordinated with daily schedule.

To do community laundry, please follow these instructions below:

- Collect used towels from the bathrooms into the laundry baskets. Check all other public areas for used temple textile, kitchen towels and curtains if necessary
- Select all the laundry according to the following wash types:

- Clothes: white cotton	40 °
dark colored	30 °
light colored	30 °
- Towels	60 °
- Bed linen	60 °
- Mattress and cushion covers	40 °
- Curtains	40 °
- Kitchen towels	60 °
- Textile used at formal meals	60 °
- Select the proper program considering the above. One full load needs two cups of washing liquid and one cup of fabric softener. Start the machine always fully loaded, but do not overload it with heavy fabric.
- We use the drying machine only when it is not possible to hang wet clothes outside or dry otherwise.
- Before you hang wet clothes outside, shake them well so as to prevent wrinkles. Always use pegs outside.

- Collect and fold dry clothes with care, put them back separately to the basket where they belong. Put the ones that need ironing separately.
- Use the Changing room to iron during the work period. Put only distilled water into the iron. Before the formal practice begins, rearrange the Changing room as it was.



