

Field Trip to South Chōlla Province

Daily Schedule

Wednesday June 20 2012

- 8:30 a.m. Meet at the Hoam-gwan Guest House at Seoul National University; travel to South Chōlla via rental van
- 12:00 p.m. Arrive Kwangju. Lunch.
- 2:00 p.m. afternoon excursion
Hwasun dolmen site
- 6:00 p.m. Arrive Mihwangsa Temple in Haenam for a temple stay.
- 6:00 p.m. dinner
- 7:00 p.m. evening Buddhist ritual
- 7:30 p.m. evening tea and conversation with Monk Kūmgang
- 9:00 p.m. ready for the night
- 11:00 p.m. lights out

Thursday June 21, 2012

- 4:00 a.m. wake-up
- 4:20 a.m. early morning ritual
- 5:00 a.m. slow walk to the stupa field and sōn meditation
- 7:00 a.m. breakfast
- 7:30 a.m. labor, weeding

- 8:30 a.m. free time
- 9:30 a.m. making ink rubbings of stupa carvings
- 12:00 a.m. lunch at the temple
- 1:00 p.m. afternoon excursion
- Kangjin Koryŏ celadon production site and museum
Haenam Nogudang Haenam Yun-ssi home; study the traditional hanok structure,
view family documents and paintings, etc.
- 6:00 p.m. dinner in Haenam
- 8:00 p.m. check in Paengnyŏn-chae in Haenam for hanok stay

Friday June 22, 2012

- 8:00 a.m. breakfast at the hanok stay
- 9:00 a.m. morning excursion
- Kangjin Muwisa Temple: Nirvana Hall (National Treasure 13) and several
Buddhist mural paintings from the early to mid Chosŏn period
Yŏngam Kurim Village for the Pine preservation site and documents
- 12:00 p.m. lunch
- 1:00 p.m. afternoon excursion
- Posŏng, 2-Ri, Pine preservation site
Songgwangsa Temple in Sunch'ŏn
- 6:00 p.m. dinner in Tamyang
- 8:00 p.m. arrive home of Prof. Koh Young-jin for hanok stay

Saturday June 23, 2012

- 8:00 a.m. breakfast
- 9:00 a.m. morning excursion
- Soswaewŏn and Sigyŏngjŏng gardens
P'och'ungsa (shrine for Ko Kyŏng-myŏng) in Tamyang
- 12:00 p.m. lunch in Naju
- Naju Local School (*hyanggyo*)
P'iram Private Academy in Changsŏng
- 4:00 p.m. leave for Seoul
- 7:30 p.m. dinner at Paengnyŏnok, Sŏch'o, Seoul

Field Trip Study Materials

Hwasun Domens (Chelsea Carlson, Senior, Harvard College)

The Hwasun Dolmens are particularly good examples of megalithic burials, a funerary practice common to Neolithic and Bronze Age societies in Asia.¹ While dolmen burials can be found in western China, in the Yellow Sea basin, and in Manchuria, nowhere are they as numerous or diverse in construction as they are in the Korean peninsula.² The Hwasun Dolmens, along with the Kanghwa (Ganghwa) Island and Koch'ang (Gochang) dolmen sites, have been classified as UNESCO World Heritage sites for their concentration and diversity of dolmen burials.³

The Hwasun Dolmens, dating to the 5th and 6th centuries BCE, conform to the “Southern” construction type: a shallow, in-ground cist burial chamber, typically lined with stone, and a large capstone, the largest of which can weigh 250–300 tons.⁴ For comparison, the “Northern type” dolmen is characterized by a large, above ground, rectangular box-shaped burial chamber constructed with large, upright stone slabs and closed by a long, flat capstone.⁵ The northern type is also often called the “table type” construction, referring to the dolmens’ overall appearance.

Hwasun dolmens indicate emerging social complexity in Bronze Age societies on the Korean peninsula. Dolmens are particularly strong indicators of vertical social differentiation, or “rank differences among functionally diverse parts” of a community.⁶ Dolmen construction required the involvement of a community extending beyond the family, indicating a society’s awareness of social differentiation as well as the formation of early polities. The construction process also required resources and manpower that would have only been available to early aristocrats. Particularly tombs constructed later in the Bronze Age—like the Hwasun Dolmens—that were larger and more complex in their construction, show evidence of specialized involvement of stonemasons and other early craftsmen.⁷ Over time, the dolmens’ appearance became closely tied to social status: while early tombs were quite small, requiring only the manpower and resources of the occupant’s immediate family, later tombs were larger because there were more people and resources available for their construction.⁸ In other words: the larger the capstone, the more powerful the tomb’s occupant.⁹

The Hwasun Dolmen site is unusual because of the sheer number of dolmens: estimates place the number of dolmens at 596.¹⁰ You can expect to see a mix of “Northern” and

¹ “Gochang, Hwasun, and Ganghwa Dolmen Sites,” UNESCO, accessed June 5, 2012, <http://whc.unesco.org/en/list/977>.

² Ibid.

³ Ibid.

⁴ Rhee Song-Nai and Choi Mong-Lyong, “Emergence of Complex Society in Prehistoric Korea,” *Journal of World Prehistory* 6.1 (2002): 71.

⁵ Ibid. 70.

⁶ Ibid. 74.

⁷ Ibid.

⁸ Ibid. 72.

⁹ Ibid. 74.

¹⁰ “Hwasun Dolmen Site [UNESCO World Heritage],” Korea Tourism Organization, accessed June 5, 2012, http://english.visitkorea.or.kr/enu/SI/SI_EN_3_1_1_1.jsp?cid=585856.

“Southern“ construction types, including what the Korean Tourism Organization claims is Korea’s largest “Northern” type tomb.¹¹ One special feature of this site is the number of large dolmens, some with capstones weighing more than 100 tons. The largest is “Pingmaebawi,” whose capstone weighs 280 tons.¹² The “Pingmaebawi” capstone also features an inscription tying it to the Min clan of Yeohung.¹³

Naju Academy 羅州鄉校 (Javier Cha, PhC, Korean History, Harvard University)

Tangible Cultural Property No. 128
Hall of Consummate Achievement 大成殿
Treasure No. 394

Naju Academy is one of the oldest official schools in Korea. In medieval and early modern times, the dynastic courts of Koryo and Chosŏn installed state-operated National Academy in the capital and local academies in key districts in the provinces. Naju Academy was one of those local academies.

The origin of Naju Academy is unclear due to the paucity of sources. On the web, we find official reports and amateur bloggers inconsistently citing 987, 1127, 1398, and 1407 as the year of establishment. That is because we have no textual records for verifying the exact founding date of Naju Academy. It is plausible that Naju had the first official school built during the Koryŏ dynasty. Whether this original site corresponds to the current location is uncertain, however. In 987 aggressively following up on his predecessors' policy of educational expansion, King Sŏngjong installed state-operated schools in twelve superior districts (*mok* 牧) including Naju. Thereafter in 1127, King Injong “ordered the installation of official schools in every district in an effort to expand the scale of instructional education” (詔諸州立學, 以廣教導) and presumably at a district of Naju’s importance there must have been an effort to install a new or revamp an existing official school there. In the Chosŏn dynasty, King T’aejong dispatched able instructors and granted stipends and bonded servants. As of 1398, there were 90 resident students and the reputation of Naju Academy as one of the leading institutions in Honam steadily grew. By the late sixteenth century, Naju Academy effectively took charge of state-sanctioned educational activities in southwest Korea.

In the main yard we find a row of steles. The most famous stele among them commemorates Kim Aenam, the head of Naju Academy’s bonded servants who in 1597 safeguarded the spirit tablets of sages, worthies, and cultural heroes enshrined there. The court rewarded him with promotion to commoner status and erection of this stele, called 忠僕祠遺墟碑.

The centerpiece of Naju Academy is Hall of Consummate Achievement (Taesŏngjŏn 大成殿) named after Confucius’s perfection of sagehood. This structure covered in half-hipped roof enshrines twenty-eight sages and worthies including Confucius. This Hall’s weighty

¹¹ Ibid.

¹² “Hwasun Dolmen Site,” last modified December 12, 2011, Expo 2012 Yeosu, <http://2012expo.wordpress.com/2011/12/12/hwasun-dolmen-site/>.

¹³ Ibid.

presence in Naju Academy demonstrates the dual function of state-operated schools as a site of education as well as veneration of great men embodying the spirit of civilization defined in the Confucian sense. A line from *The Annals of the Chosŏn Court* aptly captures this intention: “In every county in the provinces we installed Shrines of Civilization, which are called ‘local academies’ (各道州府郡縣，皆置文廟，謂之鄉校。).”

Kangjin Celadon Production Site and Museum (Javier Cha, PhC, Korean History, Harvard University)

Located in the southern coast of the Korean peninsula, Kangjin was a major hub of celadon production in the Koryŏ dynasty. Celadon production was most active between the eleventh and fourteenth centuries. Of approximately 400 documented celadon production sites, about 200 of them were located in Kangjin. The celadon producers in medieval Kangjin operated in a cluster of 183 kilns, demonstrating the importance of Kangjin as a site of celadon production in large quantities. About 80% of Koryŏ celadons designated Treasure or National Treasure were produced here.

The Kangjin Celadon Museum preserves about 30,000 celadon items; many of those items were produced in Kangjin. It was established in 1997 for the purpose of supporting research into the production of Koryŏ celadons in Kangjin and providing education to visitors through seminars, guided tours, and thematically-organized exhibitions.

Muwi Monastery 無為寺 (Javier Cha, PhC, Korean History, Harvard University)

Pure Land Hall 極樂殿 (National Treasure No 13)

Wall Portrait of Amitabha Buddha with the Three Honored Ones 阿彌陀如來三尊壁畫 (National Treasure No 313)

According to a gazetteer of Korean Buddhist temples, Muwi Monastery in Kangjin dates back to year 617 with the famous Monk Wŏnhyo cited as the putative founder. The monastery underwent expansion under court sanction in 946, 1407, 1430, 1476, and 1555. At its height, Muwi Monastery was an impressive complex consisting of 58 worship and residence halls. Only a handful of those structures are standing still, as many of them were destroyed over the years.

Muwi Monastery is associated strongly with Ch’ŏnt’ae Buddhism and was recognized as a major site for carrying out “water and land ritual” (水陸齋). Water and land ritual consoled stray ghosts and offered them an opportunity for reincarnation by the power of the Buddha.

The official gazetteer of Muwi Monastery claims National Preceptor Tosŏn 道誥國師 (827-898) and National Preceptor Sŏn’gak 先覺國師 (864-917), both famous monks in the ninth and tenth centuries, as its early founders. In the monastery’s patio, we find an austere three-story stone pagoda built in the tenth century during the transition from Silla to Koryŏ as well as a large stone tablet with an inscription commemorating the deeds of National Preceptor Sŏn’gak.

The main attractions of Muwi Monastery are the structures and art works from the fifteenth century, when it repeatedly received the royal patronage of the nascent Chosŏn dynasty. Pure Land Hall standing at the central location of the site is designated as a national treasure in South Korea, and the same goes to a wall portrait housed therein. Muwi Monastery is famous

for 29 Buddhist wall paintings from the early Chosŏn era, though all but two of them remain in Pure Land Hall. The other 27 paintings were relocated to a preservation facility.

The Haenam Yun Green Rain Compound (*Nogudang*) (John Lee, PhC, Korean History, Harvard University)

The Haenam Yun Green Rain Compound is a set of buildings that once housed Yun Sŏndo (1587-1671, penname Kosan), a famous Chosŏn official who achieved prominence in both government and scholarship during the tumultuous year of the mid-seventeenth century. The compound became the central locus of his descendant lineage, the Haenam Yun. Through intellectual, political, and particularly economic success, the lineage became one of the most prominent descent groups in the south Chŏlla region. Their fortunes survived the Chosŏn dynasty, and Haenam Yun members continued to prosper during the Japanese colonial period and in modern South Korea.

When Yun Sŏndo was 42 years old, he became head tutor of Crown Prince Pongrim (later be King Hyojong). Once Hyojong ascended the throne in 1649, he had a house built for his old teacher in the city of Suwŏn just south of Seoul. In 1668, a part of that house was removed and made into the current Haenam Yun compound's male residence. Originally, the name *nokudang* was only used that edifice, but the term now refers to the entire compound. Its nomenclature originates in the thickly forested hills that overlook the buildings. Whenever the wind shakes the trees, green leaves fall like rain: hence the name "Green Rain Compound."

Of the traditional personal residences of southern Chŏlla, the Green Rain Compound is remarkable for both its age and size. The compound's structure is as follows: the main gate faces south, and the central house faces westward. Inside the central house, there is a main hall with three rooms, and the northern extremity of the main hall has two floored rooms facing westward. To the west of the floored rooms are two smaller rooms containing the traditional *ondol* heating system and attached at the far end is a large kitchen. The traditional men's residence, which lies detached from the main edifice, faces westward and has a main hall with two regular large rooms, two *ondol* rooms, and another smaller *ondol* room that protrudes to the west. Behind the central house is a large bamboo grove where, in the southeast corner, one can find a shrine containing an ancestral tablet. Two more shrines, the Kosan shrine dedicated to Yun Sŏndo and the Ŏchoŭn shrine dedicated to Yun Hyojŏng, can be found outside the compound.

The Kosan shrine has three entrances. The façade is supported by three columns, the sides by two. The Ŏchoŭn shrine is enclosed by a fence, and it is a simpler structure with two columns supporting a single entrance and one side.

The compound houses over 4,000 historical documents covering six centuries from the fall of the Koryŏ dynasty in fourteenth century to the last days of the Chosŏn era at the beginning of the twentieth. Foremost are the Haenam clan's detailed genealogies, invaluable resources for any historian of Korea. One can also find extensive inventories of *ŭnsa*, gifts received by clan members from Chosŏn royalty. These well-preserved inventories, notable for their scale and detail, assist scholars ranging from those seeking to analyze the relationship between the monarchy and local elites to economic historians trying to catalog the exchange of workaday goods.

For interested social, economic and legal historians, the compound also houses contracts, registers, and other legal documents related to the management of the clan's extensive land and

slave holdings. Altogether, there are 661 documents related to agricultural management and 55 documents related to the management of slaves, with most of these sources coming from the seventeenth and eighteenth centuries. 26 inheritance records, which often augur larger social changes such as shifting family organization and gender roles, can also be found within.

Finally, the compound holds over 659 personal letters. Providing glimpses into daily life and examples of beautiful prose and poetry, these letters satisfy wide-ranging scholarly tastes. 40 of these letters are between fathers based in Seoul and their sons down in the countryside. Advice on managing household affairs, human relationship, and scholarship are abound. Letters exchanged between Haenam Yun male and female clan members also provide evidence that the clan was particularly assiduous in producing educated women.

P'iram Private Academy (John Lee, PhC, Korean History, Harvard University)

Location in town of Changsŏng in southern Chŏlla province, P'iram Private Academy was established by Kim Inhu during the sixteenth century as a center for students and scholars from the southern Chŏlla region. It also served as a safe place of exile for officials from the area trying to escape the vicious court politics of the late Chosŏn era. In addition to priceless artifacts such as the original woodblock prints of Kim Inhu's works, the academy houses 587 documents dating back to sixteenth century, including educational textbooks, philosophical treatises, and workaday household and financial records. The textbooks, in particular, provide valuable information about the content and process of Confucian education during the Chosŏn era. For social historians, the academy holds information about the over 600 slaves who worked on the premises during the Chosŏn era.

Kim Inhu (1510-1560, penname Hasŏ) was a Chosŏn-era scholar-official from Changsŏng district in southern Chŏlla province. He studied under the scholar Kim An'guk (1478-1543) and was later accepted into the Sŏnggyun'gan Royal Academy, where he rubbed shoulders with the likes of the famous Neo-Confucian scholar Yi Hwang. Hosŏ then passed the civil examinations at the age of thirty-one during the reign of King Chungjong (r. 1506-1544) and then at age thirty-four, he was promoted to the position of Head Tutor of the Crown Prince. However, during the Literati Purges of 1545, he took leave back to his hometown under the pretense of illness, and there, Kim Inhu dedicated himself to Neo-Confucian studies. A dedicated scholar with wide-ranging interests, he debated with Yi Hwang over nature of principle and psycho-physical force in Neo-Confucian metaphysics while also writing on subjects as diverse as astronomy, geography, medicine, mathematics, and cosmology. His works are collected under the title "The Works of Hasŏ."

Chogye-san Songgwang-sa¹⁴ 曹溪山 松廣寺 (Philip Gant, Doctoral student, Korean History, Harvard University)

Overview

Songgwang-sa (松廣寺, lit. “Piney Expanse Monastery¹⁵”), located on Chogye Mountain (曹溪山) in Sunchŏn (順天市), South Chŏlla Province (全羅南道), has been a dominant fixture in Korean Buddhist life since the late Koryŏ period. One of Korea’s ‘Three Jewel Temples (三寶宗刹)¹⁶,’ Songgwang-sa is most famous for its role in incorporating both meditative (禪宗) and doctrinal (教宗) school teachings in the of development of Korean Zen, and for its subsequent production of 16 National Preceptors (國師)¹⁷ during the Koryŏ period.¹⁸ For this reason, Songgwang-sa is known as the ‘Jewel of the Monastic Community (僧寶宗刹),¹⁹ and has remained a major training monastery and a center of study and propagation throughout the Chosŏn period and into contemporary times.²⁰ Damaged and rebuilt several times over its history, Songgwang-sa is today a mixture of contemporary and Chosŏn period structures. The temple further comprises a number of unique architectural and geomantic (風水地理的) features, a

¹⁴ Names of monasteries in Korea frequently include the mountain on which the temple is located (i.e. Odae-san Wŏljŏngsa [五臺山 月精寺]). Also known as Sunchŏn Songgwang-sa (順天 松廣寺).

¹⁵ Robert Buswell, *The Zen Monastic Experience: Buddhist Practice in Contemporary Korea* (Princeton: Princeton UP, 1992): 57. (See Buswell for a detailed account of life at Songgwang-sa in the late 1970s, and of monastic life in Korea in general.)

Alternatively translated as “Spreading Pine Temple.”

“Buddhist pilgrimage sites: Korea [Caption: ‘Yukkamjong and Uhwagak, Songgwangsa’],”

Victoria & Albert Museum, accessed June 10, 2012,

<http://www.vam.ac.uk/content/articles/b/buddhist-pilgrimage-sites-korea/>

¹⁶ Also: “三寶寺刹.”

¹⁷ Kŏn-gi Kang, Sŏng-woo Kim and Hŭi-kyŏng Kwŏn, *Songgwang-sa* (Seoul: Taewŏnsa, 2004): 24-27. (See Kang et. al. for a discussion and chronology of the temple’s tradition of producing National Preceptors).

¹⁸ Buswell, *The Zen Monastic Experience*, 59-60.

Wan-su Ch’oe, *Myŏngch’al sullye 1* (Seoul: Taewŏnsa, 1994): 13. (See Ch’oe’s chapter on Songgwang-sa for a history of the relationship between Songgwang-sa thought and the Ch’oe military regime, as well as a field visit record of the temple from an art historian’s perspective.)

¹⁹ Alternatively: “僧寶寺刹” or ‘samgha-jewel temple.’

Ch’oe, *Myŏngch’al sullye 1*, 10.

Buswell, *The Zen Monastic Experience*, 51, 57.

²⁰ Ch’oe, *Myŏngch’al sullye 1*, 15.

Buswell, *The Zen Monastic Experience*, xii, 19-20, 57, 64. (Here, Buswell also discusses Kusan sŭnim’s efforts to internationalize the study and practice of Korean Buddhism while at Songgwang-sa).

Kang et. al., *Songgwang-sa*, 28.

‘forest’ of steles and stupas of famous monks (浮屠林)²¹, and a collection of artistic and documentary treasures spanning the Unified Silla, Koryŏ, and Chosŏn periods.

Location

Songgwang-sa is nestled in the mountains of southwestern Korea, about a 90-minute bus ride southeast from Kwangju.²² Located in Songgwang-myŏn (松光面), Sunchŏn-shi (順天市), Chŏllanam-do (全羅南道), the temple is some 28 kilometers (18 mi) from the sea, while the highest peak of its host Chogye Mountain rises some 887 meters (2900 ft) above sea level.²³ Situated on the western slope of Chogye Mountain and ringed in by its peaks, Songgwang-sa faces west while stretching out to the south.²⁴ A mountain stream, Sinpyŏng-ch’ŏn (新平川), hugs the temples on its way from a valley in the south to Chuam Lake (住岩湖) in the north.²⁵

Korea’s Three Jewel Temples

As Ch’oe Wan-su explains: “No matter what the faith, if it possesses the three requisites of divinity (神格), scripture (經典), and clergy (聖職者), then it constitutes a religion. In the Buddhist religion, these are called the ‘three treasures (三寶)’ of Buddha (佛), Dharma (法), and monastic community (僧)...In Buddhism, it is in the temple that the ‘three treasures’ requisites are fulfilled.”²⁶

Usually, these three elements are balanced within the design and function of the temple, but from time to time a temple will skew further toward one treasure. And instead of acting to reweight the three treasures, some temples further accentuate this imbalance, developing it into a tradition. This, Ch’oe points out, gave rise to Korea’s Three Jewel Temples (三寶宗刹).²⁷

Korea’s Three Jewel Temples comprise the Buddha-treasure temple (佛寶宗刹) Yangsan T’ongdo-sa (梁山 通度寺) in South Kyŏngsang Province, which preserves the relics (頂骨舍利) of the Sakyamuni Buddha; the Dharma-treasure temple (法寶宗刹) Hapch’ŏn Haein-sa (陝川 海印寺) in South Kyŏngsang Province, which preserves the *Tripitaka Koreana* (八萬大藏經); and the monastic-treasure temple (僧寶宗刹) Sunchŏn Songgwang-sa, which pioneered the development of Korean Sŏn and produced scores of noted monks throughout Korean history.²⁸

²¹ Ch’oe, *Myŏngch’al sullye 1*, 24-25.

T’ae-hyŏn Sin, *Chogye-san Songgwang-sa* [Han’guk ūi myŏngch’al sirijŭ 4] (Seoul: Taehan Pulgyo Chinhŭngwŏn [Korean Buddhism Promotion Foundation], 2010): 192-193. (Also called a ‘부도밭 (field of stupas)’ here).

²² “Songgwangsa Temple,” Korea Tourism Organization, accessed June 10, 2012, http://english.visitkorea.or.kr/enu/SI/SI_EN_3_1_1_1_1.jsp?cid=264304

²³ Buswell, *The Zen Monastic Experience*, 57.

Kang et. al., *Songgwang-sa*, 35.

²⁴ Kang et. al., *Songgwang-sa*, 35. (See Kang for a discussion of this unique configuration.)

²⁵ Ibid.

²⁶ Ch’oe, *Myŏngch’al sullye 1*, 10.

²⁷ Ibid.

²⁸ Ch’oe, *Myŏngch’al sullye 1*, 10.

History

Late-Silla/ Early Koryŏ

Songgwang-sa was not built from scratch in the wilderness, but rather, on the site of the late-Silla temple Kilsang-sa (吉祥寺). Kilsang-sa, founded by the monk Hyerin (慧璘), was a small temple of about 100 *k'an* (approx. 600 ft²) and 30-40 monks. The monk Sŏkcho (釋照) had planned to expand the temple in the early 12th century but had passed away before succeeding, and at the time of Songgwang-sa's founding in the late 12th century, Kilsang-sa had fallen into disrepair.²⁹

Late Koryŏ

In the late 12th century, National Preceptor Puril Pojo (佛日普照國師, 1158-1210) – also known as Chinul (知訥) – synthesized meditative (禪宗) and doctrinal (教宗) school teachings, as well as Southern (南宗禪) and Northern (南宗禪) school practices, into a comprehensive system of Korean Zen practice.³⁰ Puril Pojo asserted that beings were “inherently enlightened” and developed a “sudden awakening/gradual cultivation (頓悟漸修)” or “dual cultivation of concentration and wisdom (定慧雙修)” approach. In order to maintain one's state of enlightenment, continuous cultivation was necessary.³¹

This approach proved revolutionary in Koryŏ's Balkanized Buddhist community of the time, and quickly garnered followers for Puril Pojo.³² Most prominent among them were the members of the Ch'oe clan's military regime (崔氏政權), who found in Puril Pojo's philosophy a foundational ideology for their rule and supported Songgwang-sa and its leaders through the mid-13th century.³³ Under this aegis, in 1197 – the year of Ch'oe Ch'ung-hŏn's coup – Puril Pojo's disciple Su-u (守愚) began reconstructing Kilsang-sa under Pojo's orders.³⁴ After Pojo arrived in 1200, the Crown Prince Hŭijong (熙宗, r. 1204-1211) made him his teacher and changed the name of Pojo's Songgwang-san Kilsang-sa (松廣山 吉祥寺) to Chogye-san Susŏn-

Kang et. al., *Songgwang-sa*, 10-11, 26-28. (See Kang 26-28 for a concise list and chronology of the great monks of Songgwang-sa).

²⁹ Kang et. al., *Songgwang-sa*, 31.

Buswell, *The Zen Monastic Experience*, 58-59.

³⁰ Ch'oe, *Myŏngch'al sullye 1*, 13.

Buswell, *The Zen Monastic Experience*, 59.

³¹ Ibid.

³² Ch'oe, *Myŏngch'al sullye 1*, 13.

Buswell, *The Zen Monastic Experience*, 60. (See Buswell for a short discussion of the growth of Chinul's community at this time.)

³³ Ch'oe, *Myŏngch'al sullye 1*, 13-14. (See Ch'oe for an expanded discussion of the links between the Ch'oe military regime and Puril Pojo's philosophy, and the Ch'oe regime's influence on the foundation and growth of Songgwang-sa.)

³⁴ For a summary of the legends surrounding the selection of the temple site and the meaning of the temple's name, see: Kang et. al., *Songgwang-sa*, 29-30.

sa (曹溪山 修禪社).³⁵ The name changed once more, to Songgwang-sa, at the end of Koryŏ. The temple, completed in 1207, grew to comprise hundreds of monks in Pojo's time, and into a complex of thousands of monks and various associated hermitages by the end of the Koryŏ period.³⁶ A center of both meditative and doctrinal Zen study and development, the temple attracted monks from across Korea's Buddhist traditions and produced a line of 16 National Preceptors by the end of the Koryŏ period.³⁷

Chosŏn

Songgwang-sa fell slowly into disrepair amidst the turmoil of late Koryŏ³⁸, but interestingly, the early Chosŏn dynasty's policy of suppressing Buddhism (抑佛政策) only served to strengthen Songgwang-sa's position as Korea's monastic-jewel temple.³⁹ First, under state pressure to consolidate, the Nine Mountains School (九山禪門) melded with the Chogye Zen Order (曹溪禪宗), thereby affirming Songgwang-sa's position at the forefront of Korean Buddhist thought and practice. Second, Royal Preceptor Muhak (無學王師, 1327-1405) – who had aided Yi Sŏng-gye (太祖 李成桂, r. 1392-1398) in establishing Chosŏn – and his disciple Kobong (高峯, 1350-1428) used their proximity to the throne to apply state power in unifying Korean Buddhism under the Chogye Order (曹溪一宗), with Songgwang-sa at its head.⁴⁰

Songgwang-sa sustained heavy damage during the Hideyoshi invasions (1592-1598). But at the same time, it produced in Puhyu (浮休, 1543-1615) – the disciple of warrior-monk Great Master Sŏsan (西山大師, 1520-1604) – a leader who went on to transcend the meditational-doctrinal divide and give rise to a line of prominent late Chosŏn monks (高僧大德).⁴¹ The temple underwent three rounds of construction in the early, mid, and late Chosŏn period.⁴²

20th Century

Songgwang-sa underwent its sixth round of major construction in the 1920s under monks Sŏlwŏl (雪月) and Yul'am (栗庵), but was severely damaged during the 1948 Yŏsu-Sunchŏn Rebellion and the Korean War. Monks Ch'wibong (翠峰) and Kŭmdang (錦堂) led a seventh major reconstruction in the late 1950s. The temple then saw the struggle for power and legitimacy between married and celibate monks that marked the Chogye Order of Korean Buddhism's rise in the 1960s, and a final round of renovations in the 1980s.⁴³

³⁵ Ch'oe, *Myŏngch'al sullye 1*, 13-14.

³⁶ For a summary of Songgwang-sa's construction during this period, see: Kang et. al., *Songgwang-sa*, 31-32.

³⁷ Buswell, *The Zen Monastic Experience*, 61.

³⁸ Ibid.

³⁹ Ch'oe, *Myŏngch'al sullye 1*, 15.

⁴⁰ Ibid.

⁴¹ Ibid. (See Ch'oe for a list of Puhyu's descendents [法孫].)

⁴² For a summary of Songgwang-sa's construction during this period, see: Kang et. al., *Songgwang-sa*, 32.

⁴³ Kang et. al., *Songgwang-sa*, 32-33.

Songgwang-sa continued to host or produce a line of eminent monks in the 20th century, notably the Zen master Hyobong (曉峰, 1888-1966) and Kusan sūnim (九山, 1909-1983), who established organizations that expanded the temple's reach within the order, Korean society, and around the world.⁴⁴

A Walk through Songgwang-sa [adapted from Ch'oe Wan-su's *Myōngch'al sullye*]

Starting out from the small market below the temple, one ascends a mountain valley until reaching Ch'ōngnyang Pavilion (清涼閣), atop a stone bridge arching over a stream. This serves as Songgwang-sa's mountain gate (山門). From there, one climbs about 1 km to reach Ilchu Gate (一柱門) and enter the temple. Here, one sees the temple's famous ancient juniper (古香樹) and the purification stations Ch'ōkju Pavilion (滌珠閣) and Sewōl Pavilion (洗月閣), at which even the spirits are to cleanse themselves before entering the compound.

One then reaches Songgwang-sa's best-known portion. Here, Uhwa Pavilion (羽化閣) – named after Su Dongpo (蘇東坡)'s description of an immortal spreading his wings and flying up the mountain (羽化而登山) – stretches over an arched stone bridge and continues into Ch'ōnwang Gate (天王門). Alongside this, Imgyōng Hall (臨鏡堂) – from which hangs a sign reading Six Senses Pagoda (六感亭) – juts out over the stream. One then enters a courtyard to find the two-story Sōngbo Pavilion (聖寶閣) and the Chonggo Tower (鍾鼓樓) before passing into the inner courtyard containing the cross-shaped (十字) Taeung Hall (大雄殿), flanked by the Sūngbo Hall (僧寶殿) and Chijang Hall (地藏殿).

Songgwang-sa's 1980s renovations enlisted a number of experts in traditional wooden construction and Buddhist art with the goal of making one of the finest contributions to Buddhism of the time. As a result, some 20 new buildings were constructed, including the new Taeung Hall. The former Taeung Hall was relocated and converted into the temple's Sūngbo Hall.⁴⁵

Songgwang-sa's training monastery is located on the hill behind Taeung Hall and comprises residences, lecture and meditation halls, and support compounds.⁴⁶ The compound, walled off from the temple's public areas, also contains the Chosŏn period structures Sangsa Hall (上舍堂), Hasa Hall (下舍堂), Ŭngjin Hall (應眞殿), Kuksa Hall (國師殿) – which enshrines

Ch'oe, *Myōngch'al sullye 1*, 20.

Buswell, *The Zen Monastic Experience*, 62.

⁴⁴ Kang et. al., *Songgwang-sa*, 28. (Kusan sūnim established the meditation center at Songgwang-sa [曹溪叢林], the Purilhoe [佛日會] lay organization, and the Puril International Mediation Center [佛日國際禪院].) See also:

Buswell, *The Zen Monastic Experience*, 19-20, 63-38. (Summary of Kusan's life and contributions.)

⁴⁵ Ch'oe, *Myōngch'al sullye 1*, 16-26. (Selected and paraphrased from the original.)

⁴⁶ Ch'oe, *Myōngch'al sullye 1*, 24, 26-28.

Buswell, *The Zen Monastic Experience*, 52.

the portraits of Songgwang-sa's 16 National Preceptors, and Jinyöng Hall (眞影堂), as well as the temple's Sölböp Hall (說法殿) and Susön Hall (修禪社).⁴⁷

Notable Cultural Treasures and Artifacts

Appendix 1: Designated National and Local Cultural Heritage Artifacts of Songgwang-sa⁴⁸

No.	名稱	Description	Period	Classification
1	曹溪山 松廣寺 · 仙岩寺 一圓	Mt. Chogye and Songgwang-sa, Sönam-sa		Scenic Sites No. 65
2	順天 松廣寺 木彫三尊佛龕	Wooden triptych Buddhist statue of Songgwang-sa	Unified Silla	National Treasure No. 42
3	順天 松廣寺 國師殿	Kuksajön Hall of Songgwang-sa	Chosön	National Treasure No. 56
4	順天 松廣寺 華嚴經變相圖	Hwaömt'aeng painting in Hwaömjön Hall of Songgwang-sa	Chosön	National Treasure No. 314
5	順天 松廣寺 經帙	Two cases for Buddhist sutras	Koryö	Treasure No. 134
6	順天 松廣寺 經牌	43 sutra identification tags in Songgwang-sa	Koryö	Treasure No. 175
7	順天 松廣寺 金銅搖鈴	Gilt-bronze hand bell in Songgwang-sa	Koryö	Treasure No. 176
8	順天 松廣寺 下舍堂	Hasadang Hall of Songgwang-sa	Chosön	Treasure No. 263

⁴⁷ Ch'oe, *Myöngch'al sullye 1*, 26-28.

Sin, *Chogye-san Songgwang-sa*, 78-90.

⁴⁸ Source: Cultural Heritage Administration, "Munhwajae kömsaek [database],"

http://www.cha.go.kr/korea/heritage/search/search01.jsp?mc=NS_04_03_01

Cultural Heritage Administration, "Heritage Information: General Search [database],"

http://jikimi.cha.go.kr/english/search_plaza_new/ESearch_Detail.jsp?mc=EN_03_02

9	順天 松廣寺 藥師殿	Yaksajŏn Hall of Songgwang-sa	Chosŏn	Treasure No. 302
10	順天 松廣寺 靈山殿	Yŏngsanjŏn Hall of Songgwang-sa	Chosŏn	Treasure No. 303
11	順天 松廣寺 高麗古 文書	Koryŏ documents of Songgwang-sa	Koryŏ	Treasure No. 572
12	順天 松廣寺 高麗古 文書-修禪社形止記	Detailed record of foundation history, building arrangement, number of monks, list of properties of Susŏn-sa	Koryŏ	Treasure No. 572-1
13	順天 松廣寺 高麗古 文書-奴婢帖	Roster of slaves of Songgwangsa	Koryŏ	Treasure No. 572-2
14	順天 松廣寺 十六祖 師眞影	Portraits of 16 Chosa (priests) of Songgwang-sa	Unknown (thought to be mid-Chosŏn)	Treasure No. 1043
15	松廣寺 應眞堂 釋迦 牟尼後佛幀·十六羅 漢幀	Buddhist painting (Sakyamuni and attendants, 16 arhats) in Ŭngjindang Hall of Songgwang-sa	Chosŏn	Treasure No. 1367
16	松廣寺 靈山殿 後佛 幀·八相幀	Buddhist painting (Sakyamuni preaching on Vulture Peak, eight scenes) in Yŏngsanjŏn Hall of Songgwang-sa	Chosŏn	Treasure No. 1368
17	順天 松廣寺 藏文法 旨	Statute book of Tibetan literature at Songgwang-sa	Koryŏ	Treasure No. 1376
18	順天 松廣寺 塑造四	Statues of four guardian	Chosŏn	Treasure No. 1467

	天王像	deities at Songgwang-sa		
19	順天 松廣寺 塑造 四天王像 腹藏遺物	Buddhist books and treasures enclosed in the statues of four guardian deities at Songgwang-sa	Koryŏ	Treasure No. 1468
20	順天 松廣寺 木造釋迦如來三尊像 吳 塑造十六羅漢像 一括	Wooden Sakyamuni Triad and 16 Terracotta Arhats at Songgwang-sa	Chosŏn	Treasure No. 1549
21	順天 松廣寺 木造觀音菩薩坐像 吳 腹藏遺物	Wooden statue of seated Guanyin bodhisattva and enclosed treasures	Chosŏn	Treasure No. 1660
22	順天 松廣寺 木造觀音菩薩坐像腹藏典籍	Written records enclosed in wooden statue of seated Guanyin bodhisattva	Chosŏn	Treasure No. 1661
23	順天 松廣寺	Sunchŏn Songgwang-sa		Historical Sites No. 506
24	順天 松廣寺 天子庵 雙香樹 (곱향나무)	Pair of Chinese juniper trees at Songgwang-sa		Natural Monuments No. 88
25	松廣寺 金剛杵	Vajra of Songgwang-sa		South Chŏlla Province Tangible Cultural Property No. 22
26	松廣寺 三清橋 吳 羽化閣	Samchŏng bridge and Uhwa pavilion at Songgwang-sa		South Chŏlla Province Tangible Cultural Property No. 59
27	松廣寺 普照國師碑	Stele of National Preceptor Pojo of Songgwang-sa		South Chŏlla Province Tangible Cultural Property No. 91
28	松廣寺 眞影堂	Jinyŏngdang Hall at Songgwang-sa		South Chŏlla Province Tangible

				Cultural Property No. 97
29	順天 松廣寺 應眞堂	Ŭngjindang Hall of Songgwang-sa	Chosŏn	South Chŏlla Province Tangible Cultural Property No. 254
30	順天 松廣寺 普照國師 甘露塔	Kamno (Nectar) Pagoda of National Preceptor Pojo of Songgwang-sa	Koryŏ	South Chŏlla Province Tangible Cultural Property No. 256
31	松廣寺 黑土器瓦·埴陶窯址	Songgwang-sa kiln site		South Chŏlla Province Monument No. 31

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