

## **I. Introducing Chontae Order of Korean Buddhism**

Cheontae's roots date back 1,400 years in history to the Cheontae Mountain near the city of Taizhou, Zhejiang, in eastern China.

## **II. Priest Zhiyi, the Founder of Cheontae Doctrines**

By 560 C.E. he was studying under Nanyue Huisi who was residing in the mountains near contemporary Guangzhou, China, focusing on The Saddharmapundarika Sutra and The Fourfold Path or 'The Principles of Happiness', as well as achieving lotus Samadhi; or attaining enlightenment from the realization of truth. By 595 C.E. he was back on Cheontae Mountain when he repaired the temple and built a Buddhist academy dedicated to Prince Jinwang. He died on the Mountain in 597 C.E. Prince Jinwang (later Emperor Yangdi) built the Guiqingsi Temple in 601 C.E. which became the base of the Cheontae Order.

## **III. The Flower of Goryeo Dynasty Buddhism**

During the reign of the Three Kingdoms, Cheontae was introduced to Korea. Priests Hyeongwong of the Baekje Dynasty and Yeongwang of the Silla Dynasty

both traveled to China to study Cheontae and returned to promote its teachings. In order to introduce the Cheontae teachings, Supreme Patriarch Jegwan wrote Cheontaesa-gyoui (Cheontae Doctrines) during the Goryeo Dynasty's reign of King Gwangjong. In the second year of King Sukjong's rule during the Goryeo Dynasty, Priest Uicheon (1055–1101) founded the order as an autonomous school with Gukcheongsa Temple in Gaeseong as its base. Cheontae did not initially exist in Korean history until this time. The conflict between Buddhism's Zen and non-Zen sects was reduced by Uicheon. By insisting that theory and practice must go hand in hand, he helped to popularize Buddhism. Cheontae sparked the resurgence of Buddhist culture by reforming Goryeo Dynasty Buddhism.

#### **IV. Reestablishing Cheontae**

Cheontae and other Buddhist sects were persecuted as a result of the Joseon Dynasty's policy to advance Confucianism and stifle Buddhism. Before being resurrected in modern times by Supreme Patriarch Sangwol Wongak, its past had been long lost and kept secret. The Guinsa Temple was constructed in 1945 by Sangwol Wongak, who designated it as Cheontae's new administrative

center. On August 30, 1966, he reestablished the Cheontae Order of Korean Buddhism there. On January 24th, 1967, it was later registered with the government. Cheontae continues to expand based on its three core values of patriotism, authenticity, and accessibility to the general population.

## **V. Fundamental Scriptures**

Cheontae Order's main text is The Saddharmapundarika Sutra or The Lotus Sutra of the Wonderful Dharma.

Saddharma is an 'orthodox dharma or teaching' in Sanskrit and refers to Buddha's heart or his awakening.

## **VI. Cheontae's main text, The Saddharmapundarika Sutra**

The Saddharmapundarika Sutra, also known as The Lotus Sutra of the Wonderful Dharma, is the primary text of the Cheontae Order. In Sanskrit, the term "orthodox dharma or teaching" is known as "saddharma," and it denotes the Buddha's heart or his enlightenment. Pundarika, also known as Myobeobyeonhwagyeong in Korean, is the Sanskrit word for "white lotus." The white lotus was regarded as the most beautiful flower in the world by the ancient

Indians. Although they thrive in murky water, lotuses are nonetheless attractive and fragrant. They are frequently compared to Buddha's life and teachings. It was first translated into Chinese in the third century and is known as the Lotus Sutra. Since then, the book has received a lot of readership in China, Korea, and Japan.

## **VII. Teachings of the Ilbulseung (eka-buddha-yāna)**

The Lotus Sutra is the Mahayana's Supreme-vehicle leading to the Dharma's entry, which proclaims that every sattva is a Buddha. After his awakening, Gautama Buddha started giving lessons. He goes on to discuss the fundamental value of people and the universe, going into detail on leading a life based on truth. The central idea of his sutras is that "everything that lives is the re-fection of Buddha." A lengthy list of mantras and charms are also included that bring guna, virtue, or admirable deeds. Regardless of sect or order, the twenty-eight chapter sutra is regarded as one of the most important Mahayana Sutras to this day. There is a common misconception about attaining enlightenment by reading the Lotus Sutra alone.

All Korean Buddhists are encouraged to recite the Lotus Sutra, and the Cheontae Order also provides a wide range of classes to aid in the study of the sacred texts. The Universal Gate of Bodhisattva Kanzeon, the 25th chapter, is chanted.

## **VIII.Practice**

### **1.The Bodhi-mandala to relieve mankind from suffering**

Dissemination, ascetic training, and the alleviation of human suffering are the three main focuses of a priest's life. Cheontae priests accept propagation as their life's work in order to complete their Self through ascetic practice. In their austere practice, Cheontae priests rely on both Self-power and Other-power. reciting passages from the Lotus Sutra to cultivate single-mindedness When the sutra is chanted in silence, the priests adopt either the full or half-lotus position; the breath is calmed while the mind is empty. As the name of Bodhisttava is chanted, the senses are drawn towards the Buddha. This procedure is regarded as a component of a Self-powered ascetic practice, but it also functions as an Other-powered practice because it empowers and fosters customer attentiveness. Chanting can be considered a comprehensive form of

## **2.The Buddhist way; work by day, practice Buddhism by night**

Cheontae priests view labour as a necessary component of asceticism. They meditate after work to continue their practice. They are assigned to take care of administrative matters, conduct Buddhist rituals, and occasionally plan Buddhist gatherings while working on farms, pastures, food centers, and other general duties of ce. No matter what tasks they have throughout the day, Samadha-vipassana chanting is only done at night. Both priests and devotees take part in the monthly-long meditation retreats that are held in the summer and winter. A priest meditation retreat overseen by a senior priest immediately follows the winter meditation retreat. It takes place over the course of about 55 days. The participating priests follow Cheontae's maxim, "work by day, practice Buddhism by night," carrying out their duties during the day and engaging in meditation throughout the night.

## Temple Origin

All faiths, including Buddhism, lead to personal and world perfection. It teaches and practices. The Pure Land faith, one of Buddhism's most widespread faiths, is likewise in this sense. The Pure Land is an ideal Buddhist utopia.

It alludes to Mita Pure Land belief. Scriptures established The Pure Lands. Western Pure Land based on Buddha Amitabha, the leader of Paradise, Dosol Heaven Pure Land of Maitreya Buddha, who will arrive as Buddha of the Old World in the future, and the Glass Luminous Palace of Yakushi Nyorai Sat, etc. Maitreya faith is likewise founded on the Regarding Maitreya mythology. Scriptures reveal many facts. As Shakyamuni's disciple.

Maitreya will become the world's major Buddha in the future. Buddha Maitreya's appearance and Ryunwa enlightenment are detailed. The Mahayana sutra 'Mireuk Sambugyeong' reorganizes Maitreya faith. Maitreya Buddha did the dragon flower thrice. Maitreya's confidence in the three-way Dharma ritual

to save sentient beings. Maitreya's confidence in Solcheon is the key theme. Buddhist chanting, the Three Demons, the Five Precepts, the Eight Precepts, etc., and the practice of the 10 Zen techniques are sometimes stressed. Maitreya religion worships Maitreya Buddha, the coming savior. It strives to avoid hardships. Sakyamuni Buddha exemplifies this.

In the Age of Dharma-Last Day, sentient beings with a weak basis, Maitreya, who had tremendous charity and ambitions, depend on Buddha to cohabit in the Maitreya Pure Land or be saved as a descendant of Maitreya Buddha. Maitreya is the future's hope. It represents faith. Buddhism introduced Maitreya to India in the 1st century A.D. It arrived in China at the same period and spread throughout the region. The framework of Maitreya faith to the ruling power, such as the monarch, was helpful as a dominating philosophy. As fire became associated with kingly authority, Maitreya faith grew. It spreads to Korea, affecting the monarch, royal family, and people. It's easy to envision.

Cheontae Order of Korean Buddhism



This is the meaning of Maitreya Buddha's enshrinement and preservation. India's Buddhism spread to Korea through China. Buddhism spread to Japan.

## How Buddhism Settled in China

A Buddhist temple featuring a Buddha statue and a tope reportedly exists. The pagoda or Buddhist hall was built in Chinese design, not Indian. The Buddha Hall was a classic Chinese timber structure. Wei, Qin, Southern, and Northern Dynasties further improved Chinese Buddhist architecture in the 4th century CE. Luoyang, Northern Wei's capital, was passed down in the 6th century 'Luoyanggaramgi' Garam reportedly has a 100m wooden pagoda and a Buddhist hall. Goguryeo, Baekje, and Silla adopted Chinese woodwork. In the capital, never-before-seen pagodas and Buddhist temples were erected. Buddhism was transferred to Japan, and the first Buddhist temple was built in Asuka. Buddhist architecture improved. Its complexity has led to a high art level. Buddhist architecture acquired a distinct style throughout the Goryeo Dynasty. Joseon Dynasty inherited this trait. Buddha Hall is one. Three-

story roof reflects the statue's growth. Third-floor Buddhist Hall is Korea-only.

China rarely sees this. China's three-story Buddha Hall was initially different from Korea's. Joseon Dynasty repressed Buddhism. The monks' hard work and the public's support kept the third-floor Buddhist shrine alive. One of Korea's three-story Buddhist halls is Daegwangsa Temple's Mireukbojeon Hall in Bundang. Bulgoksan encompasses Buddha's valley. Seongdeoksan Mountain, where the firm is located, is 345m high. Bundangjeongja-dong people have practiced a mountain god rite since ancient times. Oral legend from the Baekje period says the existing bone Bulgoksan Mountain earned its name because 'Maitreya Buddha sprang from the ground' In the 33m Maitreya Bojeon, Maitreya Buddha is 17m tall. Gwanggyosan Mountain is in Suwon. Gwangoksan was its original name. King Taejo Wang Geon of the Goryeo Dynasty renamed it Gwanggyosan Mountain. This mountain blazed after capturing Gyeon Hwon-gun of Later Baekje. He rose and cited Buddha to justify his conquest. Gwanggyosan mountain.

Compliance with the requirements for designation of traditional temples

1) Historiographically, it is the largest single wooden structure in Asia that reflects the characteristics of the era.

Construction of Leukbojeon and Enshrinement of Maitreya Buddha

2) Since the Maitreya-groundbreaking bojeon's ceremony 14 years since, Buddhists have been accumulating power. Shin Eung-soo created Maitreya, the largest single-timbered edifice in Asia. The exterior of the first level is three-layered, but the interior is single-layered. It's a 33m-tall multi-cell building. 2,200 tons of 400-900-year-old Hongsong were used. On the 2nd floor is Yonghwahoe, Maitreya Bojeon, and Dosolcheongung. The building's outer and inner walls are covered with Maitreya paintings and dancheong. Strict. Maitreya Buddha was enshrined in the Maitreya Bojeon. It's 2.7m high. The 17m seated Buddha statue is 14.3m tall.

3) The Daegwangsa Temple Maitreya Bojeon measures 31.52m in front and 21.82m on the side, with a 687 m<sup>2</sup> floor space. This is 206.96 pyeong. From base to ridge, the building is 33m. Geunjeongjeon at Gyeongbokgung Palace is 190 pyeong. The 630m<sup>2</sup> hall has 30m front and 21m sides. This isn't Gyeonghoeru. 288 pyeong (960m<sup>2</sup>). Joseon Dynasty architecture Gyeonghoeru survives. It's a big case. Gakwangjeon Hall of Hwaeomsa Temple is compared. It has a front of 26.3m and sides of 18.2m, covering 478m<sup>2</sup>. 143.6 pyeong. The Maitreya Bojeon Hall of Daegwangsa Temple is wider than Geunjeongjeon and is one of the Buddhist temple halls. This scale is rare. Exceptions are Palsangjeon of Beopjusa Temple and Mireukbo of Daegwangsa Temple. Unrecognizable buildings surpass the first. High-rise Gakwangjeon Hall is 19.28m tall in Hwaeomsa Temple in Ryeojin, while Geunjeongjeon Hall is 22.5m tall at Gyeongbokgung Palace. The Mireukjeon Hall of Geumsansa Temple is 19.7m high. Gakwangjeon-like. The Maitreya Bojeon of Daegwangsa Temple stands out in terms of floor space and height among Buddhist temples.

4) Maitreya Bojeon in Daegwangsa Temple has three storeys in 200 pyeong. It's a structural way to decorate within. So Joseon, inheriting the multilayered structure passed down through generations, has ascended one level. Goju-style construction and gwigoju have been adopted. Goju-style architecture matches the Joseon Dynasty's multistory construction. Insert a toebo into the goju body. Pyeongjus built on the west side have a two-story roof. Mireukjeon Hall at Geumsansa Temple and Palsangjeon Hall in Beopjusa Temple are both three-story structures. Gwigoju, a Joseon Dynasty building, uses the same method. Eargoju isn't seen in Chinese or Japanese timber building. It's in Seoul's early Joseon Dynasty Sungnyemun Gate. Ma emerged after Goryeo. It's more stable but has less interior space. High-quality materials might sometimes cause financial strain. It's rare in Western Buddhist temples, castles, and palaces. High-end construction uses it. Maitreya Bojeon in Daegwangsa Temple is traditional. Gwigoju gives it a palace-like formality. The Joseon Dynasty protected Maitreya Bojeon's architectural merit. The 21st-century continuation of the multi-story building tradition. The Maitreya Bojeon's 3-layered goju and gwigoju are traditional. Structures follow one another.

Maitreya Bojeon goes further. A space of more than 200 pyeong was erected, and a three-story Buddhist hall with a height of more than 30m was built with pure wood.