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Impressum

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Origin of Buddhism

Buddha

The historical person Buddha (proper Siddhartha Gautama) lived about 2,600 years ago in today's Northern India. He was raised in opulence but realised that wealth alone does not bring happiness. So began his life long journey towards greater understanding of the meaning of happiness through the study of different religions and world views. After years of asceticism, Siddhartha finally realised that pursuing extremes such as great wealth nor renunciation can lead to a happy life and only by following the middle-way can a person reach Nirvana. After his awakening he became the Buddha and taught his students about the eightfold path of virtue, meditation and wisdom for another 45 years until his death.

Buddhas students wrote downs his teachings (called „Dharma“) and continued to spread his message. This community of students were named as the first „Sangha“, now „Sangha“ is a title used for all Buddhist communities and everyone who is following Buddhas teachings. The aim of any „Sangha“ is to spread the „Dharma“ and help people towards enlightenment and eventual Buddhahood.

History of Korean Buddhism and the Jogye Order

Buddhism was adopted as the official state religion in the Goguryeo, Silla and Baekje kingdoms during the Three Kingdoms Period (57 B.C.E. – 668 C.E.). The Unified Silla kingdom (668-935) succeeded in implementation of Buddhism as the psychological force for the unification of the peninsula. During the Unified Silla Period, the teachings of Chan (known as Zen in Japanese and Seon in Korean) were brought from China and led to the development of a Seon order, thereby adding another dimension to philosophical advance and eventually providing a psychological foundation for the post-Silla period, the Goryeo Dynasty (918-1392).

Goryeo, too, adopted Buddhism which continued to be a unifying factor and grounds for greater flourishing of the nation and culture. In particular, Goryeo followed the teachings of Unified Silla National Monk Doseon (827-898) and had temples built on famous mountains around the nation, adding further impetus to the dissemination of the Dharma.

During Goryeo, the number of Buddhist orders diversified and grew. However, the increasing economic and political influence of the monks led to condemnation by the common people, and, ignored by the aristocracy, Buddhism entered a period of political repression during the ensuing Joseon Dynasty (1392-1910).

During Joseon, Neo-Confucianism rapidly gained favor, and although royalty continued to practice Buddhism privately, Confucianism ruled administration and society. Under a continuing policy of repression, Buddhism was banished to the mountains and monks were in general treated harshly.
However, this banishment proved to be quite valuable to Buddhism in two respects: the temples became centers for the communal flourishing of Seon practice, and Buddhism established strong bonds with the common people. During the first half of the 20th century, Korean Buddhism necessarily fell under the influence of Japanese Buddhism during the Japanese Occupation (1910-1945). It was only after liberation in 1945 that traditional Korean Buddhism could once again be established in the form of Korean Seon and that the Jogye Order to once more come to the fore.

History of Korean Seon

The founder of the first Jogye Order, National Master Doui, received transmission from the Chinese monk Xitang Zhizhang in the lineage of the Sixth Patriarch of Zen, Huineng around 820 AD. "Jogye" is the Korean pronunciation of Mt. Ts’aochi where Huineng resided showing the great veneration that the Sixth Patriarch is held in by the Jogye Order. In the Goryeo Dynasty, National Master Pojo Chinul established Suseonsa Temple – the forerunner of today's Songgwangsa Temple – in which meditative and doctrinal schools were integrated into one system. There he introduced hwadu meditation practice which was later promoted by National Master Taego Pou as the main Korean form of meditation.

Despite the Joseon Dynasty's severe repression of Buddhism, such Zen masters as Cheongheo Hyujeong and Buhyu Seonsu continued the transmission of the hwadu tradition.

In the early 20th century, the tradition was continued by Masters Gyeongheo Seongwoo and Yongseong Jinjong who played vital roles in bringing new life to the meditation tradition. With the virtual end of organized Zen meditation in China during the latter half of the 20th century, Korea has become widely recognized as the country which continues to preserve the this Zen tradition. Particularly, the practice of seeking enlightenment through the use of a koan (Korean „hwadu“); short anecdotes or problems given by Seon Masters to their student. Typically illogical in nature a koan calls for the student to suspend their logical minds in order to unlock the deeper wisdom contained within, using methods other than the logical analysis of the working conscious thought. Often they are structured as question and answer like "Who am I? Where am I going? Seon presents an approach to address these questions. It helps to show that the path of living as a Buddha is a journey towards greater understanding and truth. As a result, people from different countries have taken ordination in the Jogye Order, and Korea has become justifiably proud of its growing worldwide reputation.

What is Buddhism? – Questions and Answers

What is Buddhism?
Q . What is Buddhism?
A . Buddhism is the way of transforming suffering into happiness.

Q . How can I enter the way of happiness?
A . First of all, you have to know yourself.

Q . Then, how can I transform suffering into happiness?
A . You can start with changing your mind because to be happy or unhappy depend on the way you think. Happiness does not come from outside. It comes from within you.

Q . What is the fundamental and core teaching of Buddhism?
A . It is the teaching of knowing who you really are.
Q. How is Buddhism different from other religion?
A. Buddhism emphasizes the subject of belief not the object of belief. In other word, Buddhism puts more importance on teaching who we are rather than who Buddha is.

Q. What exactly is the object of belief in Buddhism?
A. It is the teachings of Buddha. That is, what Buddhists believe is the teachings of Buddha not Buddha Himself.

Q. Do you mean Buddhists don’t believe in Buddha?
A. I mean Buddha is a historical and existential figure no matter wheter you believe in Buddha or not. In other word, Buddhism does not need to emphasize the existence of Buddha as Christianity does of God.

What is the benefit of learning about Buddhism?

Q : What is the benefit of learning Buddhism?
A : You can get uncountable benefits through practicing Buddhism. These benefits are especially divided into two aspects: many merits and wisdom.

Q : Could you explain a bit more about it in details?
A : There are two parts of learning Buddhism. One is related to you and the other is related to others. In relation to you, you will gain wisdom because your own practice helps self-awareness indicating who you really are. On the other hand, in relation to others, you will gain merits because the practice of others helps you to have compassion.

Q : What exactly is the meaning of compassion?
A : Compassion means love and sympathy in Chinese character. That is, compassion is to love and to be sympathetic towards others. The feeling of love comes from non-discrimination between self and others. The feeling of sympathy towards others comes from understanding others as well as understanding non-discrimination between self and others.

Q : Could you tell me about practice for wisdom?
A : I like to suggest one simple training method for wisdom. It is called the Four Correct Efforts: eliminating unwholesome state already generated; preventing further arising of unwholesome state not yet generated; increasing virtuous quality already generated; and producing virtuous quality not yet generated.

Q : What do you think of a person with high level of wisdom and low level of compassion or vice versa?
A : When wisdom and compassion are not in the same level then it will result in an unhealthy state. It may be not real wisdom or compassion. Right wisdom and right compassion are supposed to be balanced and harmonious with each other.

How should beginners start their study of Buddhism?

Q : How should beginners start the study of Buddhism the first time?
A : I think you better understand what study of Buddhism exactly means first: Study of Buddhism is study of yourself.

Q: You said studying Buddhism is study of myself. Then, should I ask how I can study about myself instead of Buddhism?
A: I think asking how to study about oneself is more practical and effective in studying Buddhism.

Q: How can I begin studying about myself through Buddhism?
A: I like to recommend two ways. One is to focus on the suffering or unhappiness. The other is to focus on pleasure or happiness. That is, you can learn about your own suffering or unhappiness through Buddha’s teaching. You can also learn about your own pleasure or happiness through Buddha’s teaching.

Q: What kinds of Buddha’s teachings are there to teach me about my own suffering and unhappiness?
A: There are Four Noble Truths and Eightfold Paths. The Four Noble Truths teaches you what you are suffering or what makes you unhappy, why you are suffering or why you are unhappy, and how you can root out suffering and unhappiness. The Eightfold Paths teaches you the detailed methods to eradicate suffering and unhappiness.

What do I exactly enlighten if I am enlightened?

Q: What do I exactly enlighten if I am enlightened?
A: According to sutras, what you enlighten is reality as it really is. That is, you will know all phenomena as they are. You will also know yourself as you are.

Q: Could you describe what kind of ‘me’ is when you say ‘yourself as you are’?
A: The true nature of you is impermanent and no-self. There is nothing for you to insist upon or attach to yourself, because you are changing moment by moment. You will also know what you think and feel are not the real you. Nothing really can represent you, not even your body.

Q: Is no-self related with emptiness too?
A: Yes. Emptiness means all things do not exist by themselves. All things are interrelated to each other. One changes, the other changes. Therefore, all things are called emptiness, no-self, impermanence.

Q: How can I realize impermanence, no-self, and emptiness?
A: For realization of impermanence, I would like to introduce ‘Four Awakenings of Mindfulness’ in the ‘Discourse on the Foundations of Mindfulness’. These four foundations of mindfulness are body, feelings, mind (thoughts), and mind-objects (phenomena), and you can contemplate through the examination of them.

Q: How am I supposed to be aware and examine them?
A: Through body, you can examine its breathing rhythms, postures, and susceptibility. Through feelings, you can examine the pleasant, unpleasant, or neutral feelings. Through mind, you can examine the states of mind, such as lust, hatred, envy, doubt, etc. Through mind-objects, you can examine the physical and mental objects or contents at the given moment.

Q: How can I practice no-self?
A: You can meditate on Five Aggregates: material form, feeling, perception (conception), karmic predisposition or volition, and discriminating consciousness.

Q: What kind of benefits can I gain from practicing no-self?
A: You can be free from attachment to yourself, because you will realize through meditation that nothing is really you. You will also see there is no self that is independent, unchanging, and innate in you.
History of Sunmudo

Sun (禪), also spelled seon or son, refers to meditation. It is the Korean pronunciation of the Chinese word “chan;” it is perhaps best known as “zen”, its Japanese pronunciation. These words are derived from the sanskrit “dhyana”, which literally means ‘meditation’, or ‘meditative state’. The essence of this state is profound stillness.

Mu (武) means martial art (pronounced “wu” in Mandarin Chinese, as in “Wushu”). Do (道) means discipline, or the way of doing something; the method.

Sunmudo, then, literally means “the way of doing meditative martial arts”. It is both meditation and a martial art. It is unique in that it contains a variety of different elements that complement each other. It envelopes the dynamic and powerful movements of a martial art into the peaceful practices of meditation, yoga, and chi qong exercises.

Sunmudo is a training method taught at Golgul-temple designed to extinguish worldly pain and attain enlightenment. The goal of this training is the harmonization of the mind, body and breath.

Sunmudo has been secretly handed down through the centuries by Buddhist families. Those who practice Sunmudo say one can attain a higher state of mind through both movement of body and spiritual calm. Sunmudo is a way to attain enlightenment through harmonizing the body, mind and breath. By purifying and harmonizing the three parts of the karma (body, speech and thought) this training enables one to accomplish and enter into perfect spiritual concentration (samadhi) and ultimately nirvana. Sunmudo training is composed of: „calm training“, which includes „chwason“, or sitting meditation, yoga-like exercises and Gi-gong/Qigong, as well as „dynamic training“, which includes gymnastics and martial arts. Typically students practice „calm training“ in the morning and „dynamic training“ in the evening.

Sunmudo has its origins in the Shilla Dynasty (57 B.C.E. – 935 A.D.). Throughout the course of Korean history, monks were called upon to both lead people spiritually and protect them temporally. Monks were often soldiers, and during both the Goryeo Dynasty (918 – 1392) and the Joseon Dynasty (1392-1897), monks fought against invasion by foreign powers.

During the 20th century, these ancient martial arts were revived and refocused in Beomeosa temple in Busan. In the 1980s, Grandmaster Jeog Un Sunim took these martial arts and introduced them to the general public for the first time. In the early 1990s, the Grandmaster established Golgulsa as the World Sunmudo Association Headquarters. Since then, Golgulsa welcomed some 28,000 visitors and templestay guests through its temple gates each year. All visitors are encouraged to experience the traditions of Korean Seon (Zen) Buddhism including Sunmudo as part of their templestay experience.
History of Golgulsa

Recent Timeline
1985: Foundation of the modern form of Sunmudo Daekumkangmun
1990: Headquarters of Sunmudo opened at Golgul Temple
2001: Sunmudo College was established
2009: Martial arts and culture festival on the 25th anniversary of Sunmudo
2010: Sunmudo Daekumkangmun Foundation was established
2011: The Sunmudo Hwarang Alternative School for Youth and the Devas Guardians Performance Group where established

Golgul-Temple

Golgulsa, located 20km east of Gyeongju, treasures the oldest historical Buddhist ruins on Mt. Hamwol and is the only cave temple in Korea. In the limestone cliffs of Mt. Hamwol, there resides a stone buddha which is over 1500 years old. This carving depicts a Tathagata Amitabha Buddha seated in meditation posture and twelve rock caves. They have been the site of buddhist worship since the 6th century A.D. when it was built by Saint Kwang Yoo and his companions. These Buddhist monks from India helped to establish it as a locally prayer sanctuary and birth place of spiritual culture. „Gol“ means Skull, „Gul“ cave and „Sa“ means temple, because of the caves in the rock, the site can be seen as a skull with eye-sockets. Some sources say that „Golgulsa“ means „stone carved Buddha“, but this is wrong even though there is one at the top of the rock.

During the 18th century a fire ravaged the forests in this region. Afterwards the temple lay in ruins, largely forgotten about, until the reopening of the temple in 1990, after Grand Master Jeog Un Seol restored the site and began building the temple in its current form. Jeog Un Seoul joined the Sangha at Beomeosa in Busan in 1975. He trained in Gum Gang Young Gwan (Sunmudo) under Yangik Sunim’s teachings and received the seal of Buddha-truth in 1980. After he practiced meditation in many zen centers, he started teaching Sunmudo to the public from December 1984 with the support from Yangik Sunim. While he was serving as Grandmaster for Girimsa and Golgulsa, he organized the Sunmudo Hwarang Training Program as an alternative educational program for youth and made efforts to develop their capabilities to benefit their personalities through this special education.

Since the restoration of this site, Golgul Temple has welcomed thousands of people through its gates. When you visit this temple, and when you face the Tathagata Amitabha Buddha, you are facing yourself.

Golgulsa consists nowadays of several buildings. The shrine, sleeping halls, a pond, dining halls, a meditation building, a gym, several presentation platforms, an art center, horse stables and Sunmudo headquarter offices as well as the „Clean Mind People Campaign“ and an alternative highschool.
A day/A year at the temple

Templestay

The Golgulsan templestay program is open year-round to anyone who wants to participate. You can come alone or in a group. You can stay for one night or one year. We want to provide the opportunity to feel truly at home with yourself and your surroundings. Through our templestay program, you will experience various aspects of Buddhist culture. You can have tea with a monk or a sunmudo master. You can reflect upon your true nature while meditating. You can cleanse your mind while doing sunmudo. We hope you’ll come join us!

Daily Schedule

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>4:00am</td>
<td>Wake up</td>
</tr>
<tr>
<td>4:30am</td>
<td><strong>Morning chanting</strong></td>
</tr>
<tr>
<td>5:00am</td>
<td>Sitting meditation, walking meditation</td>
</tr>
<tr>
<td>6:30am</td>
<td>Breakfast</td>
</tr>
<tr>
<td>8:30am</td>
<td>Sunmudo training (90 mins)</td>
</tr>
<tr>
<td>10:10am</td>
<td><strong>108 bows</strong> or mountain walking and <strong>teatime</strong></td>
</tr>
<tr>
<td>11:00am</td>
<td><strong>Sunmudo demonstration</strong></td>
</tr>
<tr>
<td>11:50am</td>
<td>Lunch</td>
</tr>
<tr>
<td>2:00pm</td>
<td>Sitting meditation (Mon/Wed/Fri) or <strong>archery</strong> (Tue/Thur/Sat)</td>
</tr>
<tr>
<td>3:00pm</td>
<td>Community work</td>
</tr>
<tr>
<td>5:30pm</td>
<td>Dinner</td>
</tr>
<tr>
<td>6:10pm</td>
<td>Orientation about Buddhism, chanting, meditation (Saturdays: Sunmudo video)</td>
</tr>
<tr>
<td>6:30pm</td>
<td><strong>Evening chanting</strong></td>
</tr>
<tr>
<td>7:00pm</td>
<td>Sunmudo training (90 mins)</td>
</tr>
<tr>
<td>10:00pm</td>
<td>Lights out</td>
</tr>
</tbody>
</table>

Sunday schedule:

<table>
<thead>
<tr>
<th>Time</th>
<th>Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>4:00am</td>
<td>Wake up</td>
</tr>
<tr>
<td>4:30am</td>
<td>Morning chanting</td>
</tr>
<tr>
<td>5:00am</td>
<td>Sitting meditation</td>
</tr>
<tr>
<td>5:50am</td>
<td><strong>BaruGongYang</strong> (a special Buddhist Dharma Meal practice)</td>
</tr>
<tr>
<td>8:00am</td>
<td>Tea time with a monk or a sunmudo master</td>
</tr>
<tr>
<td>9:00am</td>
<td>Optional tour to nearby Buddhist sites (10,000won extra)</td>
</tr>
<tr>
<td>11:00am</td>
<td>Sunmudo demonstration</td>
</tr>
<tr>
<td>11:50am</td>
<td>Lunch</td>
</tr>
<tr>
<td>3:30pm</td>
<td>Sunmudo demonstration</td>
</tr>
<tr>
<td>5:30pm</td>
<td>Dinner</td>
</tr>
</tbody>
</table>
Chanting – Yae-bul-mun

»There are three clouds: emotion, intellect and will and there are three treasures: Buddha, Dharma and Sangha. Time, space and cause-effect make this world. They are created by our mind. Mind makes also emotion, intellect and will. To be released from this, we take refuge in Buddha, Dharma and Sangha – the three jewels.«

Gye hyang jong hyang hye hyang hae tal hyang hae tal jigyon hyang
Gwang myong un dae ju byon bop kye gong yang shi bang mu ryang bul bop sung
Heon-hyang jin-on : om ba-a-ra to-bi-ya hum om ba-a-ra to-bi-ya hum
Ji shim gwi myong lye sam gye do sa sa saeng ja bu shi a bon sa sok ga mo ni bul
Ji shim gwi myong lye shi bang sam sae jae jang dalgul hae sang ju il chae bul ta ya jung

Chanting – Yae-bul-mun (Homage to the Three Jewels - English translation)

May the sweet scent of our keeping the precepts, of our meditation, of our wisdom, of our liberation, and of the knowledge of our liberation -- all this form a bright-shining, cloud-like pavilion, and may it pervade the whole universe, and thus do homage to the countless Buddhas, Dharma, and Sanghas, in all of the ten directions. Mantra of the incense offering: om ba a ra to bi ya hum

We most devoutly pay homage to the guiding-master of the triple world, the loving father of all creatures, our original teacher, Sakayamuni Buddha.
We most devoutly pay homage to the eternally existent assembly of all the buddhas in all the ten directions, throughout the past, present and future, as countless as the lands and seas in Lord Indra’s net.

We most devoutly pay homage to all the eternally existent dharmas in all the ten directions, throughout the past, present and future, as countless as the lands and seas in Lord Indra’s net.

We most devoutly pay homage to all the venerable bodhisattva-mahasattvas; and especially do we pay homage to the bodhisattva of great wisdom, Manjusri; the bodhisattva of great practices, Samantabhadra; the bodhisattva of great compassion, Avalokitesvara; and the bodhisattva of great vows, Lord Ksitigarbha.

We most devoutly pay homage to the countless assemblies of compassionate saints; and especially do we pay homage to those who received the Buddha’s injunction at Vulture Peak: the ten major disciples, the sixteen [arhat] saints, the five-hundred saints, the saints who practiced alone, and all the 1,200 great arhats.

We most devoutly pay homage to the teachers who came from the west to the east to our Korean shores, to all the great patriarchs who transmitted the lamp of dharma from generation to generation, to all the masters throughout the world, and to all the great spiritual mentors as numberless as dust motes.

We most devoutly pay homage to the eternally existent congregation of all the sanghas, in all the ten directions, throughout the past, present and future, as countless as the lands and seas in Lord Indra’s net.

We most earnestly desire that these inexhaustible three Jewels will most lovingly and compassionately receive our devotions, and that they will empower us spiritually; furthermore, we vow that, together with all sentient beings throughout the dharma-realms, we will all attain the path of buddhahood at the same time.

Barugongyang (Monastic Meal Offering)

Taking food is another form of spiritual practice in temples. This affords participants a chance to learn and practice the spirit of the monastic meal offering. Austerity is encouraged, so not a single grain of food is wasted. Equality is also emphasized – everyone shares food equally. And silence is kept to allow for self-reflection.

108 Bows

Why 108 bows? The 108 prostrations represent our basic mental sufferings. These sufferings arise through the meeting of the six sense organs. The eyes, ears, nose, tongue, body and mind and the six sense objects; namely color, sound, smell, taste, touch and concept.

It is the combination of these organs and sense objects that result in reactions of likes, dislikes or
neutral feelings which in turn lead to joy, sorrow or indifference. Take these 6 combinations of 
sense organs and sense objects and multiply by the three reactions (likes, dislikes, neutral feeling, 
which turn to joy, sorrow or indifference) to equal 36; then multiply this by three for the past, 
present and future, giving us 108. 
Doing 108 bows helps to sublimate and purify. By completely concentrating body and mind in 
unison, we rid ourselves of the scattering of energy that sensations and reactions cause us. Our basic 
nature is pure, infinite and capable of anything, but we keep losing our basic nature through our 
reactions to these sensory processes. We become incapacitated rather than infinitely capable, and we 
continue on the cycle of birth and death. But we can break the cycle of 108 sufferings by constantly 
repeating 108 prostrations, because it is then that the body and mind are pure and integrated as one. 
Such determination to return to our basic nature will eventually lead us to attain enlightenment.

Tea Ceremony

This is another opportunity for self-reflection. Even with a simple cup of tea, everything is 
carefully observed and considered: the type of the leaf, the water temperature, the flavor, the teapot, 
and the company. Each of these elements is considered important when brewing a perfect cup 
of tea. „The and Seon are of the same flavor.“

Demonstration

Sunmudo, the ancient Buddhist martial arts training, joins the traditional arts in a striking 
expression of Korean culture. Watch as our demonstration team, the Devas Guardians, fuse 
Sunmudo with traditional Korean Seon dance and drumming styles.

• Watch the Devas Guardians as they defy gravity and express ancient facets of Korean 
culture.
• Experience the art of Sunmudo for yourself, as the instructors show you basic moves.
• Nourish yourself with healthy temple cuisine, and drink in the benefits of tea.
• Meditate, and increase your mind-body awareness.
• Take in the temple surroundings. Walk amongst the trees, and breathe in the clean air. Feel 
the depth and beauty of nature.

Archery

Breathe slowly and relaxed, empty your mind, aim precisely and then let the arrow find his 
target. Some may see archery just as sport, but at Golguls a you can learn the meditative root of 
this activity.

Master Borim teaching archery
Events throughout the year

January: New year's eve templestay
         Lunar New Year's Day templestay

February: First full moon of year's templestay

April: Sunmudo screening (belt test)

May: Buddha's birthday ceremony

September: Chuseok

October: Sunmudo screening, Temple festival

December: Meju making, Kimchi making

The shrine and the stone carved Buddha during a full moon night over Golgulsa
Sunmudo training

»With Sunmudo you don´t kick enemies but you can kick your sorrows.«

Cultivating a deep sunmudo practice is a way to awaken one’s true nature. Sunmudo envelopes the dynamic movements of a martial art into the peaceful practices of meditation, yoga, and chi gong exercises. Just as the Buddha said we all have a buddha within, so too can Sunmudo speak to all individuals, regardless of age, gender, nationality, or physical ability.

Benefits of doing Sunmudo

- Nourishes both the body and mind through the opening and flowing of internal energy, or Ki.
- Increases concentration, memory and body control.
- Reduces constitutional weaknesses and fosters an overall increase in energy and physical stamina.
- Open joints, corrects spinal problems and remedies lumbago, improves indigestion, and treats depression.
- Effectively prevents and treats such chronic health problems as obesity and constipation.
- Smoothes out physical imbalance and increases flexibility.
- Facilitates healing from the strains of stress and fatigue.
- Amends the physical and mental strains of childbirth. Aleviates anxiety, and promotes mental and emotional clarity during the rigors of daily life.

Structure of Sunmudo

Sunmudo consists of:

- Jwason (sitting meditation)
- Seon Yoga
- Qigong
- Seon Martial Art

The different first three styles were combined with Korean martial art forming Gum Gang Young Gwan (the original name of Sunmudo) during the Silla dynasty (57 B.C.E. – 935 A.D.). Because of the public attention on Korea during the Olympic Games 1988 Gum Gang Young Gwan was changed to Sunmudo to simplify the name.

It takes many years of practice to become a Sunmudo master:
After 1 year of training: 1st Dan
After 2 years of training: 2nd Dan (Junior Instructor)
After 4 years of training: 3rd Dan (Instructor)
After 7-8 years of training: 4th Dan (Master)
After 11-12 years of training: 5th Dan (Master)

Schematic display of Sunmudo:

1: Meditation, 2: Calm, 3: Dynamic, 4: Sitting, 5: Standing, 6: Moving, 7: Watching
Selected Bibliography


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Overseas training centers

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<tr>
<th>Country (City)</th>
<th>Name</th>
<th>Phone</th>
<th>Email</th>
</tr>
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<tbody>
<tr>
<td>USA (Los Angeles)</td>
<td>Byong-Ho Yoon</td>
<td>213-503-0321</td>
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<td>France (Alsace-Strasbourg)</td>
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<td>Pritchard</td>
<td>077-3027-3713</td>
<td><a href="mailto:kayte.pritchard@facebook.com">kayte.pritchard@facebook.com</a></td>
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<tr>
<td>Germany (Garmisch-Partenkirchen)</td>
<td>Axel Zeman</td>
<td>0171-702-1042</td>
<td><a href="http://www.sunmudo-gap.de">www.sunmudo-gap.de</a></td>
</tr>
<tr>
<td>Austria (Vienna)</td>
<td>Gudrun Graf</td>
<td>0676-922-73-80</td>
<td><a href="http://www.tao-of-acceptance.com">www.tao-of-acceptance.com</a></td>
</tr>
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<td>Spain (Madrid)</td>
<td>Lyudmila Litvinova</td>
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<tr>
<td>Italy (Rome)</td>
<td>Simone Mariani</td>
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