

A Study on the Foods of Buddhistic Rites in the Young-nam Area of Korea

Sung-mee Kim

Dept. of Food & Nutrition,

College of Home Economics, Keimyung Univ.

영남지방 불교식 제사의 제물에 관한 연구

김 성 미

계명대학교 가정대학 식품영양학과

국문초록

본 연구에서는 영남지방에 소재하는 몇몇 사찰을 대상으로 불교식 제사에 차려지는 제물을 연구·고찰하였으며, 이들을 가정에서 행하여지고 있는 유교식 제사와 비교·검토하였다. 불교식 제사의 제물은 강한 시대성을 볼 수 있어 흥미로웠다. 동물성 식품재료를 배제한 유교식 제사의 제물이 그대로 이용되고 있었으며, 더불어 사탕, 과자, 초콜릿, 카스테라, 젤리 등과 그 밖의 마시는 음료 즉 사이다, 콜라 등이 진설되어 있었다. 그러나, 전통있는 사찰에서는 佛壇에 六法공양으로, 香·燈·茶·花·果·米(메와 떡) 등이 공양되었고, 靈壇에만 다섯가지 나물과 세가지 전, 메와 糞, 과일, 조과 등과 함께 위의 현대적 과자, 젤리, 사탕 등이 있었으나, 도시에 소재한 사찰에서는 佛壇과 靈壇의 구별없이 다섯가지 나물, 다섯가지 煎, 떡(시루떡과 송편), 과일, 여러가지 과자류와 카스테라 및 음료 등이 똑같이 진설되어 있음이 특징적이었다. 술은 淨化수로 대신되고 있었다. 유교가 불교로부터 받은 영향은 香과 茶의 이용을 들 수 있겠고 드물기는 하나 忌日에 최대의 경건함을 나타내기 위하여 肉食을 하지 않는 가정도 있어 이것은 유교에 미친 불교의 금육주의의 영향이라고 하겠다. 또한 불교가 유교로부터 받은 영향은 관음시식의 靈壇이라고 하겠다. 靈壇앞에는 사진이나 지방을 붙이고 있었으며, 유교식 제사의례인 지방을 불살르는 焚祝의 과정도 포함되어 있었다. 이와 같이 유교와 불교는 긴 세월을 지나오면서 서로 영향을 주고 받으면서 오늘의 유교식 제사와 불교식 제사음식이 형성된 것으로 보인다.

Key words: Food of Buddhistic Rites, Six offerings.

I. INTRODUCTION

Since ancient times Korean food life has had

two different structures of daily and ritual styles, which have changed and developed into the food life customs proper to the Koreans.

Among the life cycle rites of the Koreans,

memorial services for ancestors are very important rites, in which ancestor worship dwells. Many Koreans think positively of ancestral worship and regard it as a very important and fine custom. While most traditional ritual customs, at least, in appearance, tend to be simple or extinct, the events or rites related to ancestors don't. Big holidays connected with ancestral worship, funeral rites, and ancestral rites are felt to be on the way to prosperity¹⁾.

Though the objects and forms of ancestral rites are varied according to people and religions, the essence of these rites consists in praying for blessings and keeping off misfortunes.

Over a long period of five hundred years, Confucianism was entirely absorbed in and merged with Korean ideas.

After that, Buddhism was introduced into Ko-gu-ryo dynasty in 372, into Bakche dynasty in 384 and into Silla dynasty in 528. As in acceptance of Confucianism, they did not accept Buddhism blindly but on the base of their own ideas and religious cultures they absorbed Buddhism into their own. A mountain god worshiped in Buddhism(山神信仰) was not purely from Buddhism but from a traditional Korean mountain god(山神), which was accepted into Buddhism later. Therefore Korean Confucianism is not necessarily the same as Chinese Confucianism, nor is Korean Buddhism²⁾. In other words the Confucian and Buddhist cultures were foreign, so in order to settle in Korea they were forced to be merged with native shamanism of the Koreans, which is thought to be reflected in the ancestral rites of religious ceremonies. It is thought that Con-

fucian ancestral rites and Buddhist ones have had an influence upon each other. Accordingly these rites have had an inevitable effects on the foods essentially developed in performing rites. And these foods are thought to have changed with years.

In this study, it has surveyed and studied actually sacrificial foods offered in Buddhist rites performed in two temples located in the Young-nam area. And also it has surveyed mutual influences on the foods of Confucian rites and Buddhist rites.

II. THE FOODS OF BUDDHISTIC RITES

1. The Rite of Leading Souls to Heaven(靈輿薦度儀式)

This is the rite for delivering the soul of a man and is celebrated on the 49th day after he died. So it is called a forty-ninth day rite(49齋). They think that through the rite not only the soul of the deceased is delivered but also the living family of the deceased are blessed, so it is the most popular in Korea. According to the scale of the rite, there are three kinds : Sang-joo Kwon-gong-jae(常住勤供齋), Tae-rye-wang-gong-jae(大禮王供齋) and Young-san-jae(靈山齋). Its constitution is as follows. First they welcome the soul, dedicate foods and flowers on the altar, burning incense, have Buddha's blessings done to the soul and see it off.

The rite of Sang-joo Kwon-gong-jae is composed of seven steps : Shi-ryun(侍輿, turning around in the temple three times with the tablet of the soul in a cart), Tae-ryung(對靈, welcoming the soul), Kwan-yok(灌浴, Offering water

1) Choi, Gil-sung. Ancestral worship in Korea, Yae-jun Sa, p11. 1987.

2) Kim, Tae-gon. The acculturation of Shamanism and Buddhism, Korean Folklore 19. The Korean Folklore Association, p169. 1986.

for bath), Shin-joong Jak-bup(神衆作法, in order to guard Buddhism and the Buddhistic temple they invite various gods native to such lands as India, China and Korea), Sang-dan Kwon-gong(上壇勸供, offering foods to the Buddha altar), Shi-sik(施食; dedication of foods to the soul), Bong-song(奉送, seeing off the soul).

There are many kinds of Shi-sik, of which Kwan-um Shi-sik(觀音施食) is representative. Shi-sik is offering foods to the soul. Besides Kwan-um Shi-sik, there are Hwa-um Shi-sik(華嚴施食), Jeon Shi-sik(奠施食, offering foods to the souls which have not been served) and Ku-byung Shi-sik(救病施食, for curing diseases).

The constitution of Tae-rye Wang-gong is almost the same as that of Sang-joo Kwon-gong. Only Ship-wang Tan(十王壇, the altar of ten kings), and Jeon Shi-sik Tan(the altar for Jeon Shi-sik) are added, increasing the scale and the variety of the rite.

Young-san-jae is the most representative of all Buddhistic rites, and is composed of nine steps : Shi-ryun, Dae-ryung, Kwan-yok, Shin-joong Jak-rup, Kwe-bul Yi-woon(掛佛移運, transporting a picture of Buddha to the ceremony place), Sang-dan Kwon-gong(1), Sang-dan Kyung-gong(2), Shik-dang Jak-bup(食堂作法, Buddhistic eating manner) and Sang-yong Ryung-ban(常用靈飯, offering foods to the soul). Instead of Shi-sik in the rite of Sang-joo-kwon-gong, Shik-dang Jak-bup and Sang-yong Ryo-ung-ban are performed in the rite of Young-san-jae, which has more Buddhistic significance in the rite.

The procedures of Chun-do Ui-rye(薦度儀禮, the rite of leading the soul to Heaven), Shi-

ryun, Dae-yrung, Kwan-yok, Shin-joong Jak-bup, Sang-dan Kwon-gong, Joong-dan Kwon-gong, Shi-sik, Jeon Shi-sik and Bong-song, can be compared with the twelve procedures of Shamanism. When the procedures of the rite are viewed from the Buddhistic significance, the rite of Sang-dan Kwon-gong is enough. Hong, Yoon-sik³⁾ says folk beliefs have been combined with it, forming a new system of native beliefs.

In the rites of leading souls to Heaven, Sang-dan Kong-yang is the dedication of the mind while on the Joong-dan(the middle altar of ten kings) the fire of incense, candles, tea, flowers, fruits are dedicated and later rice is added. On Buddha' altar(the upper altar) of Young-san-jae, six offerings mentioned above are dedicated, which are called 「the dedication of six offerings(六法供養)」⁴⁾.

The time is not clearly known when the Buddhistic rite of leading the soul of the deceased to Heaven began, but there is the record that in the Silla dynasty there might be such a rite and that there was 'seventh-seventh rite(七七齋)' to lead the soul of the dead in the report of the funeral service of Princess No-kook in a series of history of the Ko-ryo dynasty. Even in the Chosun dynasty which supported the ideology of worshipping Confucianism and suppressing Buddhism, there were many reports related to such a rite. Thus it can be seen that the idea that has been rooted in the Silla dynasty cannot stay away from the folk⁵⁾.

2. The foods of Buddhistic Rites in the Youngnam Area

In order to survey the foods of the 49th-day rite now performed by the Buddhistic temples,

3) Hong, Yoon-sik. Native belief · religion. A comprehensive view of Korean folkways. 3. p532. 1982.

4) The bureau of managing cultural assets. The ceremony of Buddhim. p372. 1989.

5) *ibid*, p335. 1989.

the author visited the Bool-gook Temple and the Bo-hyun Temple. From which the followings were obtained.

1) The Bool-gook Temple

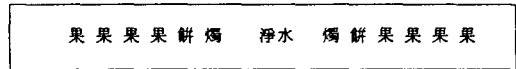
The foods which were offered in the 49th-day rite of a Buddhistic Priest Jung-young on the March 19, 1995 are as follows.

(1) The dedicated offerings of Buddha's altar(佛壇供養)

The fruits recently introduced from foreign countries, such as oranges, pineapples and bananas are offered. During the rite, green tea is offered twice.

(2) The dedicated offerings on the soul altar(靈壇供養)

On the soul altar the following foods are served : Tucks(Song-pyun and Shiroo-tuck), Jucks made by Japanese parsely, potatoes and bean-curd, boiled and seasoned vegetables(bean sprouts, spinach, radishes, fernbrakes, roots of broad bellflower), Mae(飯, boiled rice), Tang, chestnuts and jujubes, mool-kimchee, You-gwa, Da-sik(Korean cookies made of ground rice, pine pollen or powdered soybean kneaded with honey), western cookies and candies. In order to make cookies and candies look as high as other foods they pile up candy boxes and the box at the top is open and the contents are visible. As many fruits as they can get are offered, including foreign ones, which shows us the changes according to the times. The aspects of Buddhism which accepts the changes of the times and makes them its own are said to be the tolerance or harmonization of Buddhism. This characteristic enabled Buddhism to be acculturated with native beliefs of ancient Korea. And the rite on the soul altar can be regarded as



燭 淨水 香爐 盞 燭

Fig. 1. The arrangement of offerings on Buddha's altar

銘旌

紙榜

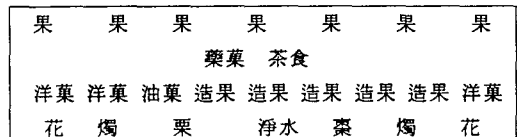
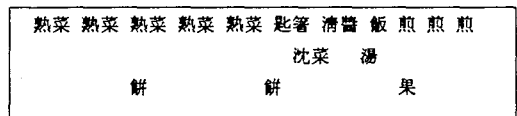


Fig. 2. The Arrangement of Offerings on the Soul Altar in the Bool-gook Temple

the acculturation with Confucianism which is thought to be the influence of the policy of worshipping Confucianism and suppressing Buddhism on the social atmosphere.

2) The Bohyun Temple in Daegu

The followings are offered : boiled and seasoned vegetables (bean sprouts, fernbrakes, roots of broad bellflowers, Japanese parsley and radishes), Tucks(Injeolmee and Song-pyun), Juck(bean-curd, potatoes, Japanese parsley, pumpkins and carrots seperately sauteed in salad oil on a frying pan), and fruits(chestnuts, jujubes, dried persimmons, melons, watermelons, tomatoes, apples and bananas). In former days Mae, Kook, Tang and mool-kimchee were offered, but lately they are not offered because of troublesomeness.

The Bohyun temple keeps pace with the times more than the Boolgook temple. Such western foods as candies, cookies, jellies, chocolate, sponge cakes and cider are offered. There seems to be no restrictions or conditions in offering sacrificial foods except animal ones. This is the very characteristic of Buddhism mentioned above. The offerings on Buddha's altar and those on the soul altar are the same. That is to say, the offerings on the Buddha's altar are carried onto the soul altar and then the Confucian rite is performed in the Bohyun temple.

On Buddha's altar, there should be six offerings : incense, candles, tea, flowers, fruits and rice. But accepting the Confucian rites and putting up the soul altar explain that the ways of Confucianism have flowed into Buddhism.

Buddhism prohibits the five following fragrant vegetables : spring green onions for kimchee, garlics alliums, wild rocamboles, squills, fine green onions, which are very stimulating and whose smells are very strong. Red peppers are also prohibited from the offerings dedicated to the soul, because of their showy color.

III. MUTUAL INFLUENCES ON THE FOODS OF CONFUCIAN RITES AND BUDDHISTIC RITES

The influences of Buddhism on Confucian rites are the using of incense and tea(though tea is replaced by Soong-nyung) in ancestral rites. In Confucian ancestral rites, only those who are qualified can dedicate three cups of rice wine whereas anyone could burn incense, if he would. This can be interpreted as the influence of Buddhistic rites. Because it's not the rules of its, it would be considered to be flexible in keeping the rules. In one family, to show the greatest reverence, they don't eat meat and fish

on the memorial day. It also seems to be the influence of Buddhism. Offering tea, burning incense and not eating meat and fish on the memorial day are the influences of Buddhism on Confucian rite.

At the 49th-day rite leading the soul to Heaven, offering foods in Buddhism like in general Confucian rites can be considered to be Confucian. As it is performed in the Buddhistic temple, animal foods are entirely excluded and other sacrificial foods are dedicated. In front of the soul altar, a paper tablet or a photograph or both of them are put, and there is the procedure of burning the paper tablet, which is purely Confucian. In particular, in temples located in the cities there are various kinds of offerings dedicated. It is peculiar that almost all of everyday foods except animal foods are offered on the table, which shows that Buddhistic rites have been influenced by Confucian rites and that they have met the demands of the times and changed with the times. Perhaps as Shi-sik on the altar of the soul is not originally Buddhistic, consistent regulations don't exist, so changes might easily be acceptable.

IV. CONCLUSION

This paper has investigated the foods now used for Buddhistic rites in the Young-Nam area of Korea and compared them with each other. The dedicated foods of Buddhistic rites are composed of ones proper to Buddhistic temples. Animal foods are excluded. More changes have been found to take place with the times in Buddhistic rites than in Confucian rites celebrated at homes. In temples located in cities, on Buddha's altar and on the soul altar alike, the same offerings are placed : five kinds of boiled and seasoned vegetables, five kinds of Jeon,

Tucks, fruits, various cookies, sponge cake, cola and cider. But in conservative and traditional temple, on Buddha's altar, six offerings of incense, candles, tea, flowers, fruits and rice(Mae and Tucks) are dedicated and only on the soul altar are the followings served : five kinds of boiled and seasoned vegetables, three kinds of Jeon, Mae and Kook, fruits, traditional Korean cookies, modern western cookies and jellies. As many fruits as they can get are served, including foreign ones lately introduced, which shows the changes with the times. The general Confucian rites in the course of Buddhistic rites seem to have resulted from the policy of the Chosun dynasty-suppressing Buddhism and worshiping Confucianism. And it might be the

influences of native beliefs. Offering tea, burning incense and not eating meat and fish on the memorial day are the influences of Buddhism on Confucian rites.

The soul altar in Kwan-um Shi-sik is the influence of Confucianism on Buddhism. In front of the soul altar, a photograph or a paper tablet of the deceased is placed. A procedure of burning the paper tablet(焚祝) is included.

As the function of the friendly relations of the family, the solidarity of relatives and the pride of the family becomes more and more important, the ancestral rites will be handed down from generation to generation as the traditional culture of Korea.