

**Identification**

<i>Nomination</i>	Haeinsa Temple Changgyong P'ango, the depositories for the Tripitaka Koreana Woodblocks
<i>Location</i>	South Kyongsang Province
<i>State Party</i>	Republic of Korea
<i>Date</i>	21 October 1994

**Justification by State Party**

This is a distinctive cultural heritage testifying to the development of important cultural assets, society, art, science, and industry.

The Haeinsa woodblock depositories were built in the 15th century and are the only buildings in the world built for the sole purpose of storing the Tripitaka ("Three Baskets") woodblocks. They are also one of the largest wooden storage structures in the world. The depositories were built in the traditional wooden architectural style of the early Choson period and are unparalleled not only for their beauty but also for their scientific layout, size, and faithfulness to function, ie the preservation of the woodblocks. They were specially designed to provide natural ventilation and to modulate temperature and humidity, adapted to climatic conditions and thus preserving the precious woodblocks for some five hundred years undamaged by rodent or insect infestation.

The Haeinsa Tripitaka woodblocks were carved in an appeal to the authority of the Buddha in the defence of Korea against the Mongol invasions. They are recognized by Buddhist scholars around the world for their outstanding accuracy and superior quality. The Tripitaka Koreana is by far the most complete collection of Buddhist scriptures, laws, and treaties extant today, a fact clearly evident in the Japanese use of them as the basis for their compilation of the Taisho Shinsu Daizokyo. Chinese Buddhist scholars have also used the Tripitaka Koreana as a reference in their compilations. Taiwan's Fuguang Tripitaka, which has been under compilation since 1983, is also based on the Tripitaka Koreana. China is also compiling its own Tripitaka based on the Tripitaka Koreana.

The woodblocks are also valuable for the delicate carving of the Chinese characters, so regular as to suggest that they are the work of a single hand. **Criterion iv**

The property is also an invaluable cultural heritage because of its outstanding historical significance and associations with ideology, religion, historical events, and the experiences of individuals.

Among Korea's historic Buddhist temples, three are recognized as the Three Jewels of Korean Buddhism. Haeinsa, the largest temple in Korea, is known as the Dharma Jewel Temple because it houses the Tripitaka Koreana woodblocks. Originally the term "Dharma Jewel" (*poppo*) referred to Buddhist doctrine or the compilation of the Buddha's teachings, which form the basis of Buddhist laws. As the Haeinsa woodblock depositories house the most complete and accurate version of the Tripitaka in the world, they are a famous destination for pilgrimages, not only among Korean Buddhists but also Buddhists and scholars from all over the world. There are some five hundred monks living at Haeinsa today, studying the Buddha's teachings and guarding the Tripitaka Koreana.

The depositories at Haeinsa are extremely rare in that they were built for the express purpose of housing the Tripitaka Koreana woodblocks; 18th and 19th century buildings for the same purpose in China and Japan are inferior in design and construction. They are also among the largest wooden structures in the world. **Criterion vi**

## Category of property

In terms of the categories of property set out in Article 1 of the 1972 World Heritage Convention, this nominated property constitutes a *group of buildings*.

## History and Description

### History

Haeinsa Temple is situated on Mount Kaya (1430 m), one of Korea's most beautiful mountains which, because of its rugged terrain, has been immune from the ravages of war that have plagued Korea throughout its history.

The temple was first built in 802 during the United Shilla Kingdom, and has been restored and enlarged on a number of occasions. The Changgyong P'ango are the four depositories used to store the 80,000 woodblocks used to print the Tripitaka Koreana. Their original form is uncertain: it is known, however, that the queen ordered their restoration in 1481 during the reign of the Choson King Sejo, the work being completed in 1488. Sudarajang, one of the main depositories, was restored in 1622 and the other main depository, Poppojon, in 1624 (as shown by a dedication found during restoration work in 1964). They remain intact and in use for their original purpose today.

The Haeinsa Changgyong P'ango depositories house the world's most complete and accurate version of the Tripitaka, the complete Buddhist canons. They were carved to replace the first Tripitaka Koreana woodblocks, carved during the reign of King Hyonjong (reigned 1010-31) in the hopes of protecting the Koryo kingdom from invasion by the Khitan people of Mongolia. The first set of woodblocks were carved during the Mongol invasion of 1232. The seat of the Koryo court was moved to Kanghwa Island in that year, at the beginning of a long episode of resistance. The project began in 1237 with the woodblocks for two volumes, comprising a total of 113 books, and was completed twelve years later with the woodblocks for the three-book index, making a total of 1496 volumes (6568 books) of Buddhist teachings, sutras, and rules.

The Haeinsa Tripitaka Koreana is considered to be the most accurate of all extant Tripitaka texts using Chinese characters because at the time of carving the National Preceptor Sugi, the Buddhist monk in charge of the carving, thoroughly compared them with the contents of texts extant at that time, including the Northern Sung Chinese version, the Khitan version, and the first version of the Tripitaka Koreana, to correct errors and replace missing characters. His revisions are recorded in the thirty-volume *Record of the Revisions of the Tripitaka*. The Haeinsa Tripitaka Koreana is the only Tripitaka to include material found in the Northern Sung and Khitan versions, which are almost non-existent today. In addition, the Haeinsa Tripitaka Koreana includes the *Popwon Churim*, *Ilch'ae Kyongumui*, and *Naejon Suhamumso*, three texts that would otherwise have remained unknown.

They were carved in Namhae (South Kyongsang Province), and after their completion were stored in the Taejanggyong P'andang, outside the west gate of the Kanghwa Fortress. A ceremony was held to celebrate their completion in 1251; they were moved first to Sonwonsa Temple on Kanghwa Island in 1318 and to the present depositories in 1398, because of frequent foreign invasions towards the end of the Koryo period. Records indicate that the king went to the Yongsan River (now the Han River) to supervise personally the transportation of the woodblocks.

### Description

The woodblock depositories are the most important buildings in the Haeinsa Temple complex. They are located at a higher level than the main hall (Taejokkwangjon), which houses the main Buddha of the temple, and the other thirty buildings of the complex. They consist of four buildings, arranged in a rectangle on the slope of Mount Kaya. The two largest buildings, each measuring 15 *kan* long and 2 *kan* wide (the *kan* is a traditional unit of measurement of the space between two pillars, equivalent to c 1.8 m), are Sudarajang to the south-west and Poppojon to the north-east. There are two smaller buildings (Sagango) at the east and west ends of the depository, 2 *kan* long by 1 *kan* wide, used to house woodblocks carved at the Haeinsa Temple.

The depositories stand on granite padstones set on relatively low foundations. These support pillars topped by simple eaves brackets to support the hipped roofs, which are formed by common rafters and tiles on

heavy beams. They are characteristic of early Choson (15th century) wooden architecture and reflect a beautiful harmony in layout, size, balance, and rhythm.

The most outstanding feature of the depositories is their scientific design, which ensures maximum ventilation, reduces humidity, and keeps the temperature at an optimum level in order to preserve the woodblocks, while at the same time allowing easy access and storage. To achieve proper ventilation, rows of slatted windows are pierced at regular intervals along the walls. To enable air to penetrate and circulate throughout the buildings, the size of the windows along the upper and lower walls and on the front and back walls is varied. This ingenious solution suggests that the architect had an understanding of hydrodynamics and air flow. The optimum natural ventilation so afforded prevents moisture arising from the ground behind the building by the installation of the smaller lower windows on this side, the larger upper windows allowing fresh air to enter and circulate round the interior before escaping through the windows on the opposite wall.

The depositories have earthen floors, with a layer of porous charcoal below, to regulate humidity and temperature. The clay and tile roofs are steeply pitched, with exposed rafters, which gives further opportunities for the free circulation of air; they also provide excellent insulation, preventing abrupt changes in temperature caused by direct sunlight.

The woodblocks themselves are arranged on five-layer shelves. Each woodblock measures 24 cm high by 70 cm long by 3 cm wide. Approximately 320 Chinese characters are carved at evenly spaced intervals (23 lines, each with 14 characters) on both sides of the blocks. Each is labelled with a title or subtitle, a book and a page number, and the number of the chest of the *One Thousand Chinese Characters* to which it belongs. The date of carving is noted on the last page of each sutra or entry. To allow for adequate ventilation and to prevent damage, each woodblock is lacquered, with metallic strips on the corners to prevent warping.

## **Management and Protection**

### *Legal status*

The property is owned by the Korean Buddhist Chogye Order.

Under the provisions of Article 4 of the Cultural Property Preservation Law, the Tripitaka Koreana woodblocks are designated National Treasure No 32 and the Haeinsa Changgyong P'ango (depositories) as National Treasure No 52. Article 6 of this Law, supported by Article 3 of the statutory regulations pertaining to it, designate the 1858 ha area around the temple complex, including Mount Kaya, as an Historical Site Scenic Area. These designations impose strict constraints on any change to their current status.

Haeinsa Temple is also registered as a "Buddhist temple with historical significance" under the terms of Article 3 of the Traditional Buddhist Temple Preservation Law. The surrounding area is designated as Mount Kaya National Park under Article 14 of the National Park Law, a Cultural Property Preservation Zone under Article 18 of the Urban Planning Law, and a Natural Environment Preservation Zone under Article 13 of the Law of National Land Use Management.

### *Management*

The responsible national agency is the Office of Cultural Properties of the Ministry of Culture and Sports. Collaborating institutions are the Ministry of Construction (Taegu Regional Construction and Management Office), the Ministry of Home Affairs (Korea National Parks Authority), and the Ministry of Environment (Taegu Regional Office of Environment).

There is no specific management plan for this site, which is covered by management policies of the collaborating institutions under the terms of the various statutory designations.

## **Conservation and Authenticity**

### *Conservation history*

The following conservation projects have been carried out in the past thirty years:

- 1963-64: Restoration of the East and West Sagango and the Poppojon.
- 1965: Restoration of the Sudarajang.
- 1970: Restoration of shelves and depositories.
- 1976: Application of insecticide and preservative agents in the depositories.
- 1980: Compilation of an inventory of the Tripitaka woodblocks and application of preservative agents.
- 1992: Application of insecticides and preservative agents in the depositories.

The general condition of the structures is good, though repairs are needed to some of the shelves on which the woodblocks are stored.

### *Authenticity*

The level of authenticity in the temple complex, the individual structures, and the woodblocks themselves is high.

## **Evaluation**

### *Action by ICOMOS*

An ICOMOS expert mission visited the site in February 1995.

### *Qualities*

The importance of the nominated site in terms of Buddhist doctrine and belief is unquestionable. The depositories are remarkable for the technical solutions that they embody to ensure that the conditions for storage of the woodblocks are optimal.

### *Comparative analysis*

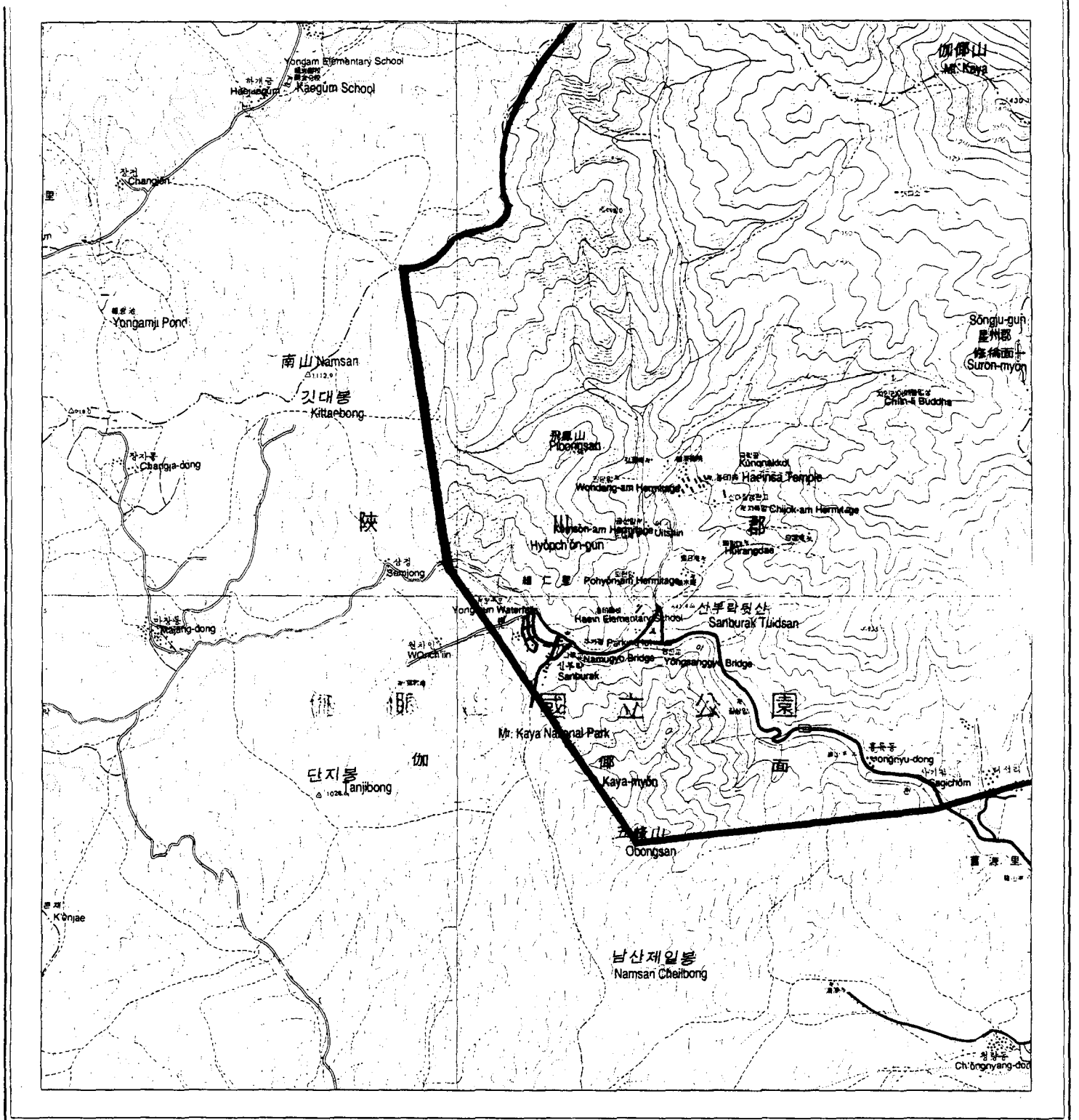
Depositories for Tripitaka exist in other Buddhist countries. None is, however, of the antiquity and technical excellence of the Haeinsa installations.

## **Recommendation**

That this property be inscribed on the World Heritage List on the basis of **criteria iv and vi**:

The Korean version of the Buddhist scriptures (Tripitaka Koreana) at the Haeinsa Temple is one of the most important and most complete corpus of Buddhist doctrinal texts in the world, and is also outstanding for the high aesthetic quality of its workmanship. The buildings in which the scriptures are housed are unique both in terms of their antiquity so far as this specialized type of structure is concerned and also for the remarkably effective solutions developed in the 15th century to the problems posed by the need to preserve woodblocks against deterioration.

ICOMOS, September 1995



• Map: Scale 1:25000

S=1:25000



	Small Vehicular Road		Elevated Road		Cable Car		Post Office
	Small Road		Overpass		Railroad Under Construction		School
	Road Under Construction		Expressway		Platform And station Overpass		Church
	Road With Sidewalk		National Road		Railroad Tunnel		Temple
	Divided Road		Local Road		Boundary of Provma		Fire Station
	Vehicular Tunnel		Railroad		Buildings		Bank
	Bridge		Railroad Crossing		Concentration of Buildings		Factory/Warehouse
	Footbridge		Railroad bridge		Structures Without Walls		Historic Sites and Scenic Area (No.5)

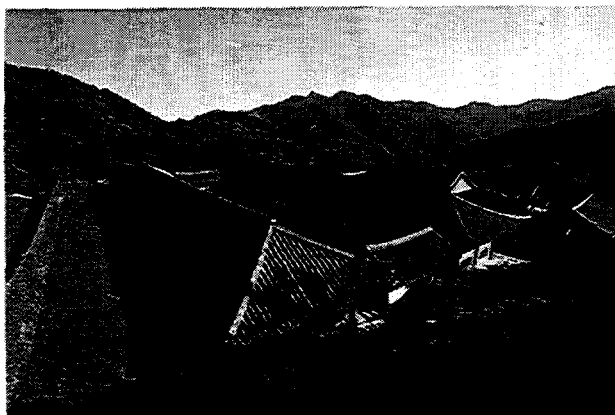
Haiensa : carte indiquant la localisation du monument dans la Zone des sites historiques et paysages /

Map showing the location of the monument within the designated Historic Sites and Scenic Area



Haiensa : le temple d'Haiensa  
depuis le sud-ouest /

The Haiensa Temple  
from the south-west

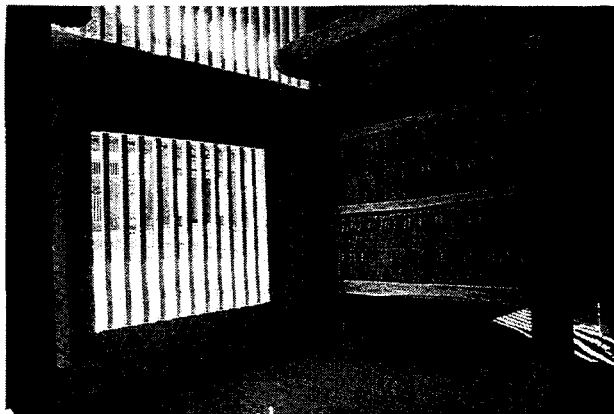


Haiensa : Popojon et Sudarajang,  
les dépôts du Tripitaka /

Popojon and Sudarajang,  
the depositories for the  
Tripitaka



Haiensa : angle sud-ouest de Sudarajang /  
The south-west corner of Sudarajang



Haiensa : étagères pour les tablettes  
de bois et fenêtres de  
ventilation à lamelles /  
Woodblocks shelves and  
the slatted ventilation  
windows