

Chanting

with English translations

and Temple Rules



Foreword by Zen Master Seung Sahn

The Kwan Um  School of Zen

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A Chanting Instructional CD, which includes recordings of the Daily Chanting and Kido Chanting, is available for \$15 postpaid (\$20 postpaid outside North America).

Front cover art by Grazyna Perl JDPSN

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Revised September 1996

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All transliterated chants are from Korean pronunciation.



Foreword

Chanting meditation means keeping a not-moving mind and perceiving the sound of your own voice. Perceiving your voice means perceiving your true self or true nature. Then you and the sound are never separate, which means that you and the whole universe are never separate. Thus, to perceive our true nature is to perceive universal substance. With regular chanting, our sense of being centered gets stronger and stronger. When we are strongly centered, we can control our feelings, and thus our condition and situation.

In our Zen centers, people live together and practice together. At first, people come with strong opinions, strong likes and dislikes. For many people, chanting meditation is not easy: much confused thinking, many likes, many dislikes and so on. However, when we do chanting meditation correctly, perceiving the sound of our own voice and the voices all around us, our minds become clear. In clear mind, there is no like or dislike, only the sound of the voice. Ultimately, we learn that chanting meditation is not for our personal pleasure, to give us good feeling, but to make our direction clear. Our direction is to become clear and get enlightened, in order to save all beings from suffering.

So when you are chanting, you must perceive the sound of your voice: you and the universe have already become one, suffering disappears, true happiness appears. This is called nirvana. If you keep nirvana, your mind is clear like space. Clear like space means clear like a mirror. Red comes, red. White comes, white. Someone is happy; I am happy. Someone is sad; I am sad. Someone is hungry; give them food. The name for this is great love, great compassion, the great bodhisattva way. That also means great wisdom. This is chanting meditation, chanting Zen.

Perceiving sound means everything is universal sound: birds singing, thunder, dogs barking—all this is universal sound. If you have no mind, everything will be perceived just as it is. Therefore, when you are chanting with no mind it is also universal sound. If you have “I” then it is “my” sound. But with a mind clear like space, sometimes even the sound of a dog barking or a car horn honking will bring enlightenment, because at that moment you and the sound become one. When you and the sound become one, you don't hear the sound, you are the sound.

One famous Zen master only heard the sound of a rooster crowing and was enlightened. Another Zen master was just sweeping the yard when his broom threw a rock against a piece of bamboo with a loud knock and he was enlightened. He and the sound had become one. So this matter of sound in Zen practice is really very simple. Any sound will do. What's important is to perceive the sound and become one with it, without separation, without making “I” and “sound.” At the moment of true perceiving, there is no thought, no separation, only perceiving sound. This is the crucial point. So during chanting time, perceive your own voice and the voice of others, just perceive this bell or drum sound, and cut off all thinking. Then your wisdom-mind will grow, you will get enlightenment and thus save all beings.

Zen Master Seung Sahn

Daily Chanting

Morning Bell Chant

won cha jong-song byon bop-kye
chor-wi yu-am shil gae myong
sam-do i-go pa do-san

il-che jung-saeng song jong-gak
na-mu bi-ro gyo-ju
hwa-jang ja-jon
yon bo-gye ji gum-mun po nang-ham ji ok-chuk
jin-jin hon ip
chal-chal wol-lyung

ship-cho ku-man o-chon sa-ship-pal-cha
il-sung won-gyo
na-mu dae-bang-gwang bul hwa-om gyong
na-mu dae-bang-gwang bul hwa-om gyong
na-mu dae-bang-gwang bul hwa-om gyong
je-il gye
yag-in yong-nyo-ji
sam-se il-che bul
ung gwan bop-kye song
il-che yu shim jo

pa ji-ok jin-on
na-mu a-tta shi-ji-nam sam-myak
sam-mot-ta gu-chi-nam
om a-ja-na ba-ba ji-ri ji-ri hum
na-mu a-tta shi-ji-nam sam-myak
sam-mot-ta gu-chi-nam
om a-ja-na ba-ba ji-ri ji-ri hum
na-mu a-tta shi-ji-nam sam-myak
sam-mot-ta gu-chi-nam
om a-ja-na ba-ba ji-ri ji-ri hum

won a jin-saeng mu byol-lyom
a-mi-ta bul dok sang su
shim-shim sang gye ok-ho gwang
yom-nyom bul-li gum-saek sang
a jip yom-ju bop-kye gwan
ho-gong wi-sung mu bul gwan

pyong-dung sa-na mu ha cho
gwan-gu so-bang a-mi-ta
na-mu so-bang dae-gyo-ju
mu-ryang su yo-rae bul
na-mu a-mi-ta bul
na-mu a-mi-ta bul
na-mu a-mi-ta bul
na-mu a-mi-ta bul
na-mu a-mi-ta bul
na-mu a-mi-ta bul
na-mu a-mi-ta bul

chong-san chop-chop mi-ta-gul
chang-he mang-mang jong-myol gung
mul-mul yom-nae mu gae-ae
ki-gan song-jong hak-tu hong
na-mu a-mi-ta bul

san-dan jong-ya jwa mu-on
jok-chong nyo-yo bon ja-yon
ha-sa so-pung dong-nim ya
il-song han-ang-nyu jang-chon
na-mu a-mi-ta bul

won gong bop-kye jae jung-saeng
dong-im-mi-ta dae won-hae
jin mi-rae je-do jung saeng

ja-ta il-shi song bul-do
na-mu a-mi-ta bul

na-mu so-bang jong-to gung-nak se-gye
sam-shim-nyung-man-ok il-shib-il-man
gu-chon-o-baek dong-myong dong-ho
dae-ja dae-bi a-mi-ta bul
na-mu so-bang jong-to gung-nak se-gye
bul-shin jang-gwang

sang-ho mu-byon gum-saek-kwang-myong
byon-jo bop-kye
sa-ship par-won do-tal jung-saeng
bul-ga-sol bul-ga-sol-chon
bul-ga-sol hang-ha-sa bul-chal mi-jin-su
do mak-chug-wi mu-han guk-su
sam-baeng-nyuk-shim-man-ok

il-shib-il-man gu-chon-o-baek
dong myong dong-ho dae-ja dae-bi
a-dung do-sa kum-saek yo-rae
na-mu a-mi-ta bul
na-mu a-mi-ta bul
na-mu a-mi-ta bul
na-mu a-mi-ta bul
na-mu a-mi-ta bul

bon-shim mi-myo jin-on da-nya-ta
om a-ri da-ra sa-ba-ha
om a-ri da-ra sa-ba-ha
om a-ri da-ra sa-ba-ha



Evening Bell Chant

(Chanted solo in the evening. During ceremonies, the assembly chants it in unison.)

mun jong-song
bon-ne dan
ji-hye jang
bo-ri saeng
ni-ji ok

chul sam-gye
won song-bul
do jung-saeng
pa ji-ok jin-on

om ga-ra ji-ya sa-ba-ha
om ga-ra ji-ya sa-ba-ha
om ga-ra ji-ya sa-ba-ha



Homage to the Three Jewels

gye-hyang jong-hyang hye-hyang
hae-tal-hyang hae-tal-ji-gyon-hyang
gwang-myong un-dae ju-byon bop-kye
gong-yang shi-bang mu-ryang bul bop sung
hon-hyang jin-on
om ba-a-ra to-bi-ya hum
om ba-a-ra to-bi-ya hum
om ba-a-ra to-bi-ya hum

ji-shim gwi-myong-nye
sam-gye do-sa sa-saeng ja-bu
shi-a bon-sa sok-ka-mo-ni-bul

ji-shim gwi-myong-nye
shi-bang sam-se je-mang char-hae
sang-ju il-che
bul-ta-ya jung

ji-shim gwi-myong-nye
shi-bang sam-se je-mang char-hae
sang-ju il-che
dal-ma-ya jung

ji-shim gwi-myong-nye
dae-ji mun-su-sa-ri bo-sal
dae-haeng bo-hyon bo-sal
dae-bi kwan-se-um bo-sal
dae-won bon-jon ji-jang bo-sal
ma-ha-sal

ji-shim gwi-myong-nye
yong-san dang-shi su-bul-bu- chok
ship-tae je-ja shim-nyuk song
o-baek song dok-su song nae-ji
chon-i-baek je dae a-ra-han
mu-ryang song jung

ji-shim gwi-myong nye
so gon dong-jin gub-a hae-dong
yok-tae jon-dung je-dae-jo-sa
chon-ha jong-sa
il-che mi-jin-su je-dae
son-ji-shik

ji-shim gwi-myong nye
shi-bang sam-se je-mang char-hae
sang-ju il-che
sung-ga-ya jung

yu won mu-jin sam-bo dae-ja dae-bi
su a jong-nye myong hun-ga pi-ryok
won-gong bop-kye je jung-saeng
ja-ta il-shi song bul-to



Ten Great Vows

(Chanted solo by the Zen master if present in the morning. The assembly joins in after “ma-ha ba-nya pa-ra-mil.”)

na-mu so-ga-mu-ni bul

na-mu so-ga-mu-ni bul

na-mu shi-a bon-sa so-ga-mu-ni bul



Heart Sutra

(Korean)

ma-ha ban-ya ba-ra-mil-ta shim gyong
kwan-ja-jae bo-sal haeng shim ban-ya
ba-ra-mil-ta shi jo-gyon o-on gae gong
do il-che go-aek

sa-ri-ja saek-pur-i-gong
gong-bur-i-saek saek-chuk-shi-gong
gong-juk-shi-saek
su-sang-haeng-shik yok-pu-yo-shi

sa-ri-ja shi-je-bop-kong-sang
bul-saeng-bul-myol bul-gu-bu-jong
bu-jung-bul-gam shi-go gong-jung-mu-saek
mu su-sang-haeng-shik mu an-i-bi-sol-shin-ui
mu saek-song-hyang-mi-chok-pop
mu-an-gye nae-ji mu-ui-shik-kye

mu-mu-myong yong mu-mu-myong-jin
nae-ji mu-no-sa yong-mu-no-sa-jin
mu go-jim-myol-to mu-ji yong-mu-dug-i
mu-so duk-ko bo-ri-sal-ta ui
ban-ya ba-ra-mil-ta go-shim-mu gae-ae

mu-gae-ae-go mu-yu-gong-po
wol-li jon-do mong-sang gu-gyong yol-ban
sam-se je-bur-ui ban-ya
ba-ra-mil-ta go-dug-a-nyok-ta-ra
sam-myak sam-bo-ri go-ji ban-ya
ba-ra-mil-ta shi dae-shin ju

she dae-myong-ju shi mu-sang-ju
shi mu-dung-dung ju nung je il-che go
jin-shil bur-ho go-sol ban-ya ba-ra-mil-ta
ju juk-sol-chu-wal

a-je a-je ba-ra-a-je ba-ra-sung-a-je mo-ji sa-ba-ha
a-je a-je ba-ra-a-je ba-ra-sung-a-je mo-ji sa-ba-ha
a-je a-je ba-ra-a-je ba-ra-sung-a-je mo-ji sa-ba-ha

ma-ha ban-ya ba-ra-mil-ta shim gyong



The Heart Sutra

(English)

The Maha
Prajna Paramita Hrdaya Sutra

Avalokitesvara Bodhisattva
when practicing deeply the Prajna Paramita
perceives that all five skandhas are empty
and is saved from all suffering and distress.

Shariputra,
form does not differ from emptiness,
emptiness does not differ from form.
That which is form is emptiness,
that which is emptiness form.

The same is true of feelings,
perceptions, impulses, consciousness.

Shariputra,
all dharmas are marked with emptiness;
they do not appear or disappear,
are not tainted or pure,
do not increase or decrease.

Therefore, in emptiness no form, no feelings,
perceptions, impulses, consciousness.

No eyes, no ears, no nose, no tongue, no body, no mind;
no color, no sound, no smell, no taste, no touch,
no object of mind;
no realm of eyes
and so forth until no realm of mind consciousness.

No ignorance and also no extinction of it,
and so forth until no old age and death
and also no extinction of them.
No suffering, no origination,
no stopping, no path, no cognition,
also no attainment with nothing to attain.

The Bodhisattva depends on Prajna Paramita
and the mind is no hindrance;
without any hindrance no fears exist.
Far apart from every **deluded** view one dwells in Nirvana.

In the three worlds
all Buddhas depend on Prajna Paramita
and attain Anuttara Samyak Sambodhi.

Therefore, know that Prajna Paramita
is the great transcendent mantra
is the great bright mantra,
is the utmost mantra,
is the supreme mantra,
which is able to relieve all suffering
and is true, not false.
So proclaim the Prajna Paramita mantra,
proclaim the mantra which says:

gate, gate, paragate, parasamgate, bodhi svaha
gate, gate, paragate, parasamgate, bodhi svaha
gate, gate, paragate, parasamgate, bodhi svaha.



Great Dharani

shin-myo jang-gu dae-da-ra-ni
na-mo-ra da-na da-ra ya-ya
na-mak ar-ya ba-ro-gi-je sae-ba-ra-ya
mo-ji sa-da-ba-ya
ma-ha sa-da-ba-ya
ma-ha ga-ro-ni-ga-ya

om sal-ba-ba-ye su da-ra-na
ga-ra-ya da-sa-myong
na-mak-ka-ri-da-ba
i-mam ar-ya ba-ro-gi-je
sae-ba-ra da-ba i-ra-gan-ta
na-mak ha-ri-na-ya ma-bal-ta
i-sa-mi sal-bal-ta sa-da-nam
su-ban a-ye-yom sal-ba bo-da-nam
ba-ba-mar-a mi-su-da-gam da-nya-ta

om a-ro-gye a-ro-ga
ma-ji-ro-ga ji-ga-ran-je
hye-hye-ha-rye ma-ha mo-ji sa-da-ba
sa-ma-ra sa-ma-ra ha-ri-na-ya
gu-ro-gu-ro gal-ma sa-da-ya sa-da-ya

do-ro-do-ro mi-yon-je
ma-ha mi-yon-je da-ra da-ra
da-rin na-rye sae-ba-ra ja-ra-ja-ra
ma-ra-mi-ma-ra a-ma-ra
mol-che-ye hye-hye ro-gye sae-ba-ra
ra-a mi-sa-mi na-sa-ya
na-bye sa-mi sa-mi na-sa-ya

mo-ha ja-ra mi-sa-mi
na-sa-ya ho-ro-ho-ro ma-ra-ho-ro
ha-rye ba na-ma-na-ba
sa-ra sa-ra shi-ri shi-ri
so-ro so-ro mot-cha mot-cha
mo-da-ya mo-da-ya
mae-da-ri-ya ni-ra-gan-ta
ga-ma-sa nal-sa-nam
ba-ra-ha-ra-na-ya

ma-nak-sa-ba-ha
shit-ta-ya sa-ba-ha
ma-ha-shit-ta-ya sa-ba-ha
shit-ta-yu-ye sae-ba-ra-ya sa-ba-ha
ni-ra-gan-ta-ya sa-ba-ha
ba-ra-ha mok-ka shing-ha
mok-ka-ya sa-ba-ha

ba-na-ma ha-ta-ya sa-ba-ha
ja-ga-ra yok-ta-ya sa-ba-ha
sang-ka som-na-nye mo-da-na-ya sa-ba-ha
ma-ha-ra gu-ta da-ra-ya sa-ba-ha
ba-ma-sa gan-ta i-sa-shi che-da
ga-rin-na i-na-ya sa-ba-ha

mya-ga-ra jal-ma ni-ba
sa-na-ya sa-ba-ha na-mo-ra
da-na-da-ra ya-ya na-mak ar-ya
ba-ro gi-je sae-ba-ra-ya
sa-ba-ha



Kido Chanting

Thousand Eyes and Hands Sutra

a-gum il-shim-jung
juk-kyon mu-jin-shin
byon-je gwan-um dae-song-jon
ir-il mu-su-rye
om ba-a-ra mil
om ba-a-ra mil
om ba-a-ra mil

jong gu-op jin-on
su-ri su-ri ma-ha-su-ri su-su-ri sa-ba-ha
su-ri su-ri ma-ha-su-ri su-su-ri sa-ba-ha
su-ri su-ri ma-ha-su-ri su-su-ri sa-ba-ha
o-bang-nae-woe an-wi-je-shin-jin-on
na-mu sa-man-da mot-ta-nam om do-ro do-ro ji-mi sa-ba-ha
na-mu sa-man-da mot-ta-nam om do-ro do-ro ji-mi sa-ba-ha
na-mu sa-man-da mot-ta-nam om do-ro do-ro ji-mi sa-ba-ha

gae-gyong-gye
mu-sang shim-shim mi-myo-bop
baek-chon man-gop nan-jo-u
a-gum mun-gyon duk-su-ji
won-hae yo-rae jin-shir-e
gae bop-chang jin-on
om a-ra-nam a-ra-da
om a-ra-nam a-ra-da
om a-ra-nam a-ra-da

chon-su chon-an gwan-ja-jae bo-sal
gwang dae-won man mu-ae dae-bi-shim
dae da-ra-ni
gye-chong
gye-su gwan-um dae-bi-ju
wol-lyok hong-shim sang-ho-shin
chon-bi jang-om bo-ho-ji
chon-an gwang-myong byon-gwan-jo
jin-shir-o-jung son-mir-o

mu-wi shim-nae gi-bi-shim
song-nyong man-jok je-hi gu
yong-sa myol-che je-je-op
chol-lyong jung-song dong-ja-ho
baek-chon sam-mae don-hun-su
su-ji shin-shi gwang-myong-dang
su-ji shim-shi shin-tong-jang
se-chok jil-lo won-je-hae
cho-jung bo-ri bang-pyon-mun
a-gum ching-song so-gwi-e
so-won jong-shim shir-won-man

na-mu dae-bi kwan-se-um	won-a sok-chi il-che-bop
na-mu dae-bi kwan-se-um	won-a jo-duk ji-hye-an
na-mu dae-bi kwan-se-um	won-a sok-to il-che-jung
na-mu dae-bi kwan-se-um	won-a jo-duk son-bang-pyon
na-mu dae-bi kwan-se-um	won-a sok-sung ban-ya-son
na-mu dae-bi kwan-se-um	won-a jo-duk wol-go-hae
na-mu dae-bi kwan-se-um	won-a sok-tuk gye jok-to
na-mu dae-bi kwan-se-um	won-a jo-dung won-jok-san
na-mu dae-bi kwan-se-um	won-a sok-he mu-wi-sa
na-mu dae-bi kwan-se-um	won-a jo-dong bop-song-shin

a-yak hyang-do-san
do-san ja-che-jol
a-yak hyang-hwa-tang
hwa-tang ja-so myol
a-yak hyang-ji-ok
ji-ok ja-go-gal
a-yak hyang-a-gwi
a-gwi ja-po-man
a-yak hyang-su-ra
ak-shim ja-jo-bok
a-yak hyang-chuk-saeng
ja-duk-tae-ji-hye

na-mu kwan-se-um bo-sal ma-ha-sal
na-mu dae-se-ji bo-sal ma-ha-sal
na-mu chon-su bo-sal ma-ha-sal
na-mu yo-ui-ryun bo-sal ma-ha-sal
na-mu dae-ryun bo-sal ma-ha-sal
na-mu gwan ja-jae bo-sal ma-ha-sal
na-mu jong-chwi bo-sal ma-ha-sal
na-mu man-wol bo-sal ma-ha-sal
na-mu su-wol bo-sal ma-ha-sal
na-mu gun-da-ri bo-sal ma-ha-sal
na-mu shib-il myon bo-sal ma-ha-sal
na-mu je dae bo-sal ma-ha-sal
na-mu bon-sa a-mi-ta bul
na-mu bon-sa a-mi-ta bul
na-mu bon-sa a-mi-ta bul

shin-myo jang-gu dae-da-ra-ni
na-mo-ra da-na da-ra ya-ya
na-mak ar-ya ba-ro-gi-je sae-ba-ra-ya
mo-ji sa-da-ba-ya
ma-ha sa-da-ba-ya
ma-ha ga-ro-ni-ga-ya

om sal-ba-ba-ye su da-ra-na
ga-ra-ya da-sa-myong
na-mak-ka-ri-da-ba
i-mam ar-ya ba-ro-gi-je
sae-ba-ra da-ba i-ra-gan-ta
na-mak ha-ri-na-ya ma-bal-ta
i-sa-mi sal-bal-ta sa-da-nam
su-ban a-ye-yom sal-ba bo-da-nam
ba-ba-mar-a mi-su-da-gam da-nya-ta

om a-ro-gye a-ro-ga
ma-ji-ro-ga ji-ga-ran-je
hye-hye-ha-rye ma-ha mo-ji sa-da-ba
sa-ma-ra sa-ma-ra ha-ri-na-ya
gu-ro-gu-ro gal-ma sa-da-ya sa-da-ya

do-ro-do-ro mi-yon-je
ma-ha mi-yon-je da-ra da-ra
da-rin na-rye sae-ba-ra ja-ra-ja-ra
ma-ra-mi-ma-ra a-ma-ra
mol-che-ye hye-hye ro-gye sae-ba-ra
ra-a mi-sa-mi na-sa-ya
na-bye sa-mi sa-mi na-sa-ya

mo-ha ja-ra mi-sa-mi
na-sa-ya ho-ro-ho-ro ma-ra-ho-ro
ha-rye ba na-ma-na-ba
sa-ra sa-ra shi-ri shi-ri
so-ro so-ro mot-cha mot-cha
mo-da-ya mo-da-ya
mae-da-ri-ya ni-ra-gan-ta
ga-ma-sa nal-sa-nam
ba-ra-ha-ra-na-ya

ma-nak-sa-ba-ha
shit-ta-ya sa-ba-ha
ma-ha-shit-ta-ya sa-ba-ha
shit-ta-yu-ye sae-ba-ra-ya sa-ba-ha
ni-ra-gan-ta-ya sa-ba-ha
ba-ra-ha mok-ka shing-ha
mok-ka-ya sa-ba-ha

ba-na-ma ha-ta-ya sa-ba-ha
ja-ga-ra yok-ta-ya sa-ba-ha
sang-ka som-na-nye mo-da-na-ya sa-ba-ha
ma-ha-ra gu-ta da-ra-ya sa-ba-ha
ba-ma-sa gan-ta i-sa-shi che-da
ga-rin-na i-na-ya sa-ba-ha

mya-ga-ra jal-ma ni-ba
sa-na-ya sa-ba-ha na-mo-ra
da-na-da-ra ya-ya na-mak ar-ya
ba-ro gi-je sae-ba-ra-ya
sa-ba-ha

il-sae dong-bang gyol-to-ryang
i-sae nam-bang duk-chong-ryang
sam-sae so-bang gu-jong-to
sa-sae buk-pang yong-an-gang
do-ryang chong-jong mu-ha-ye
sam-bo chol-lyong gang-cha-ji
a-gum ji-song myo-jin-on
won-sa ja-bi mil-ga-ho
a-sok so-jo je-ag-op
gae-yu mu-shi tam-jin-chi
jong-shin gu-i ji-so-saeng
il-che-a-gum gae-cham-he

na-mu cham-je op-chang
bo-sung jang-bul
bo-gwang-wang
hwa-yom jo-bul
il-che hyang hwa ja-jae ryong-wang-bul
baeg-ok hang-ha-sa
gyol-chong-bul
jin-wi dok-pul gum-gang gyon-gang
so-bok-ke-san-bul
bo-gwang-wol-chon myo-um jon-wang-bul
hwan-hi-jang
ma-ni bo-jok-pul
mu-jin-hyang sung-wang-bul
sa-ja wol-bul
hwan-hi jang-om ju-wang-bul
je-bo-dang ma-ni sung-gwang-bul

sal-saeng jung-je gum-il cham-he
tu-do jung-je gum-il cham-he
sa-um jung-je gum-il cham-he
mang-o jung-je gum-il cham-he
gi-o jung-je gum-il cham-he
yang-sol jung-je gum-il cham-he
ak-ku jung-je gum-il cham-he
tam-ae jung-je gum-il cham-he
jin-hye jung-je gum-il cham-he
chi-am jung-je gum-il cham-he

baek-kop-chok-chip-che
il-lyom don-tang-jin
yo-hwa bun-go-cho
myol-chin mu-yu-yo
je-mu ja-song jong-shim-gi
shim-yang myol-shi je-yong-mang
je-mang shim-myol yang-gu-gong
shi-jung myong wi jin cham-he
cham-he jin-on
om sal-ba mot-cha mo-ji sa-da-ya sa-ba-ha
om sal-ba mot-cha mo-ji sa-da-ya sa-ba-ha
om sal-ba mot-cha mo-ji sa-da-ya sa-ba-ha

jun-je gong-dok-chwi
jok-chong shim-sang-song
il-che je-dae-nan
mu-nung chim-shi-in
chon-sang gup-in-gan
su-bog-yo bul-tung
u-cha yo-i-ju
jong-heng mu-dung-dung
na-mu chil-gu-ji bul-mo-dae jun-je bo-sal
na-mu chil-gu-ji bul-mo-dae jun-je bo-sal
na-mu chil-gu-ji bul-mo-dae jun-je bo-sal

jong bop-kye jin-on
om nam
om nam
om nam
ho shin jin-on
om chi-rim
om chi-rim
om chi-rim
kwan-se-um bo-sal
bon-shim mi-myo yuk-cha dae-myong-wang jin-on
om ma-ni ban-me hum
om ma-ni ban-me hum
om ma-ni ban-me hum

jun-je jin-on
na-mu sa-da-nam sam-myak sam-mot-ta
gu-chi-nam da-nya-ta
om ja-rye ju-rye jun-je sa-ba-ha bu-rim
om ja-rye ju-rye jun-je sa-ba-ha bu-rim
om ja-rye ju-rye jun-je sa-ba-ha bu-rim

a-gum ji-song dae-jun-je
juk-pal bo-ri gwang-dae-won
won-a jong-hye sog-won-myong
won-a gong-dok kae-song-chwi
won-a sung-bok byon-jang-om
won-gong jung-saeng song-bul-to
yo-rae ship-tae bar-won-mun
won-a yong-ni sam-ak-to
won-a sok-tan tam-jin-chi
won-a sang-mun bul-bop-sung
won-a gun-su gye jong-hye
won-a hang-su je-bur-hak
won-a bul-te bo-ri-shim
won-a gyol-chong saeng-an-yang

won-a sok-kyon a-mi-ta
won-a bun-shin byon-jin-chal
won-a gwang-do je-jung-saeng

bal sa-hong so-won
jung-saeng mu-byon so-won-do
bon-ne mu-jin so-won-dan
bom-mun mu-ryang so-won-hak
bul-to mu-sang so-won-song
ja-song jung-saeng so-won-do
ja-song bon-ne so-won-dan
ja-song bom-mun so-won-hak
ja-song bul-to so-won-song
won-i bar-won-i
gwi-myong-nye sam-bo

na-mu sang-ju shi-bang-bul
na-mu sang-ju shi-bang-bop
na-mu sang-ju shi-bang-sung
na-mu sang-ju shi-bang-bul
na-mu sang-ju shi-bang-bop
na-mu sang-ju shi-bang-sung
na-mu sang-ju shi-bang-bul
na-mu sang-ju shi-bang-bop
na-mu sang-ju shi-bang-sung



Kwan Seum Bosal Chanting

na-mu bul-ta bu-jung gwang-nim bop-he
na-mu dal-ma bu-jung gwang-nim bop-he
na-mu sung-ga bu-jung gwang-nim bop-he

na-mu bo-mun shi-hyon wol-lyok hong-shim
dae-ja dae-bi

kwan-se-um bo-sal
kwan-se-um bo-sal . . . (*repeat*)

kwan-se-um bo-sal
myor-op-chang jin-on
om ma-ro-ru-gye sa-ba-ha
om ma-ro-ru-gye sa-ba-ha
om ma-ro-ru-gye sa-ba-ha

won song-chwi jin-on
om a-mot-ka sal-ba-da-ra sa-da-ya shi-bye-hum
om a-mot-ka sal-ba-da-ra sa-da-ya shi-bye-hum
om a-mot-ka sal-ba-da-ra sa-da-ya shi-bye-hum

bul-sol so-jae gil-sang da-ra-ni
na-mu sa-man-da mot-ta-nam a-ba-ra-ji
ha-da-sa sa-na-nam da-nya-ta
om ka-ka ka-hye ka-hye hum-hum a-ba-ra
a-ba-ra ba-ra-a-ba-ra ba-ra-a-ba-ra
ji-tta ji-tta ji-ri ji-ri ppa-da ppa-da
son-ji-ga shi-ri-e sa-ba-ha

na-mu sa-man-da mot-ta-nam a-ba-ra-ji
ha-da-sa sa-na-nam da-nya-ta
om ka-ka ka-hye ka-hye hum-hum a-ba-ra
a-ba-ra ba-ra-a-ba-ra ba-ra-a-ba-ra
ji-tta ji-tta ji-ri ji-ri ppa-da ppa-da
son-ji-ga shi-ri-e sa-ba-ha

na-mu sa-man-da mot-ta-nam a-ba-ra-ji
ha-da-sa sa-na-nam da-nya-ta
om ka-ka ka-hye ka-hye hum-hum a-ba-ra
a-ba-ra ba-ra-a-ba-ra ba-ra-a-ba-ra
ji-tta ji-tta ji-ri ji-ri ppa-da ppa-da
son-ji-ga shi-ri-e sa-ba-ha

bo gwol jin-on
om ho-ro ho-ro sa-ya mot-kye sa-ba-ha
om ho-ro ho-ro sa-ya mot-kye sa-ba-ha
om ho-ro ho-ro sa-ya mot-kye sa-ba-ha

bo-ho-hyang jin-on
om sam-ma-ra sam-ma-ra mi-ma-ra
ja-ra-ma ja-go-ra ba-ra-hum
om sam-ma-ra sam-ma-ra mi-ma-ra
ja-ra-ma ja-go-ra ba-ra-hum
om sam-ma-ra sam-ma-ra mi-ma-ra
ja-ra-ma ja-go-ra ba-ra-hum

chal-chin shim-nyom ga-su-ji
dae-he jung-su ka-um jin
ho-gong ga-ryang pung ga gye
mu-nung jin-sol
bul gong-dok



Ceremony Chanting

Sogamuni Bul Chanting

na-mu bul-ta bu-jung gwang-nim bop-he
na-mu dal-ma bu-jung gwang-nim bop-he
na-mu sung-ga bu-jung gwang-nim bop-he

na-mu sam-gye dae-sa sa-saeng ja-bu
shi-a bon-sa

so-ga-mu-ni bul
so-ga-mu-ni bul . . . (*repeat*)

so-ga-mu-ni bul
chon-sang chon-ha mu-yo-bul
ship-pang se-gye yong-mu-bi
se-gan so-yu a-jin-gyon
il-che my-yu yo-bul-cha
go-a il-shim gwi-myong jong-nye

myor-op-chang jin-on
om ma-ro-ru-gye sa-ba-ha
om ma-ro-ru-gye sa-ba-ha
om ma-ro-ru-gye sa-ba-ha

won song-chwi jin-on
om a-mot-ka sal-ba-da-ra sa-da-ya shi-bye-hum
om a-mot-ka sal-ba-da-ra sa-da-ya shi-bye-hum
om a-mot-ka sal-ba-da-ra sa-da-ya shi-bye-hum

bul-sol so-jae gil-sang da-ra-ni
na-mu sa-man-da mot-ta-nam a-ba-ra-ji
ha-da-sa sa-na-nam da-nya-ta
om ka-ka ka-hye ka-hye hum-hum a-ba-ra
a-ba-ra ba-ra-a-ba-ra ba-ra-a-ba-ra
ji-tta ji-tta ji-ri ji-ri ppa-da ppa-da
son-ji-ga shi-ri-e sa-ba-ha

na-mu sa-man-da mot-ta-nam a-ba-ra-ji
ha-da-sa sa-na-nam da-nya-ta
om ka-ka ka-hye ka-hye hum-hum a-ba-ra
a-ba-ra ba-ra-a-ba-ra ba-ra-a-ba-ra
ji-tta ji-tta ji-ri ji-ri ppa-da ppa-da
son-ji-ga shi-ri-e sa-ba-ha

na-mu sa-man-da mot-ta-nam a-ba-ra-ji
ha-da-sa sa-na-nam da-nya-ta
om ka-ka ka-hye ka-hye hum-hum a-ba-ra
a-ba-ra ba-ra-a-ba-ra ba-ra-a-ba-ra
ji-tta ji-tta ji-ri ji-ri ppa-da ppa-da
son-ji-ga shi-ri-e sa-ba-ha

bo-gwol jin-on
om ho-ro ho-ro sa-ya mot-kye sa-ba-ha
om ho-ro ho-ro sa-ya mot-kye sa-ba-ha
om ho-ro ho-ro sa-ya mot-kye sa-ba-ha

bo ho-hyang jin-on
om sam-ma-ra sam-ma-ra mi-ma-ra
ja-ra-ma ja-go-ra ba-ra-hum
om sam-ma-ra sam-ma-ra mi-ma-ra
ja-ra-ma ja-go-ra ba-ra-hum
om sam-ma-ra sam-ma-ra mi-ma-ra
ja-ra-ma ja-go-ra ba-ra-hum

chal-chin shim-nyom ga-su-ji
dae-he jung-su ka-um jin
ho-gong ga-ryang pung ga gye
mu-nung jin-sol
bul gong-dok



Jijang Bosal Chanting

na-mu nam-bang hwa-ju ji-jang bo-sal
na-mu yu-myong gyo-ju ji-jang bo-sal
na-mu dae-won bon-jon ji-jang bo-sal

na-mu nam-bang hwa-ju yu-myong gyo-ju
dae-won bon-jon

ji-jang bo-sal
ji-jang bo-sal . . . (*repeat*)

ji-jang bo-sal
myor op-chang da-ra-ni
om ba-ra ma-ni da-ni sa-ba-ha
om ba-ra ma-ni da-ni sa-ba-ha
om ba-ra ma-ni da-ni sa-ba-ha

won song-chwi jin-on
om a-mot-ka sal-ba-da-ra sa-da-ya shi-bye-hum
om a-mot-ka sal-ba-da-ra sa-da-ya shi-bye-hum
om a-mot-ka sal-ba-da-ra sa-da-ya shi-bye-hum

bul-sol so-jae gil-sang da-ra-ni
na-mu sa-man-da mot-ta-nam a-ba-ra-ji
ha-da-sa sa-na-nam da-nya-ta
om ka-ka ka-hye ka-hye hum-hum a-ba-ra
a-ba-ra ba-ra-a-ba-ra ba-ra-a-ba-ra
ji-tta ji-tta ji-ri ji-ri ppa-da ppa-da
son-ji-ga shi-ri-e sa-ba-ha

na-mu sa-man-da mot-ta-nam a-ba-ra-ji
ha-da-sa sa-na-nam da-nya-ta
om ka-ka ka-hye ka-hye hum-hum a-ba-ra
a-ba-ra ba-ra-a-ba-ra ba-ra-a-ba-ra
ji-tta ji-tta ji-ri ji-ri ppa-da ppa-da
son-ji-ga shi-ri-e sa-ba-ha

na-mu sa-man-da mot-ta-nam a-ba-ra-ji
ha-da-sa sa-na-nam da-nya-ta
om ka-ka ka-hye ka-hye hum-hum a-ba-ra
a-ba-ra ba-ra-a-ba-ra ba-ra-a-ba-ra
ji-tta ji-tta ji-ri ji-ri ppa-da ppa-da
son-ji-ga shi-ri-e sa-ba-ha

bo-gwol jin-on
om ho-ro ho-ro sa-ya mot-kye sa-ba-ha
om ho-ro ho-ro sa-ya mot-kye sa-ba-ha
om ho-ro ho-ro sa-ya mot-kye sa-ba-ha

bo ho-hyang jin-on
om sam-ma-ra sam-ma-ra mi-ma-ra
ja-ra-ma ja-go-ra ba-ra-hum
om sam-ma-ra sam-ma-ra mi-ma-ra
ja-ra-ma ja-go-ra ba-ra-hum
om sam-ma-ra sam-ma-ra mi-ma-ra
ja-ra-ma ja-go-ra ba-ra-hum

chal-chin shim-nyom ga-su-ji
dae-he-jung-su ka-um jin
ho-gong ga-ryang pung ga gye
mu-nung jin-sol
bul gong-dok



Namu Amita Bul Chanting

na-mu bul-ta bu-jung gwang-nim bop-he
na-mu dal-ma bu-jung gwang-nim bop-he
na-mu sung-ga bu-jung gwang-nim bop-he

na-mu so-bang dae-gyo-ju
mu-ryang su yo-rae bul

na-mu a-mi-ta bul
na-mu a-mi-ta bul . . . (*repeat*)

na-mu a-mi-ta bul
myor-op-chang jin-on
om ma-ro-ru-gye sa-ba ha
om ma-ro-ru-gye sa-ba ha
om ma-ro-ru-gye sa-ba ha

won song-chwi jin-on
om-a-mot-ka sal-ba-da-ra sa-da-ya shi-bye-hum
om-a-mot-ka sal-ba-da-ra sa-da-ya shi-bye-hum
om-a-mot-ka sal-ba-da-ra sa-da-ya shi-bye-hum

bul-sol so-jae gil-sang da-ra-ni
na-mu sa-man-da mot-ta-nam a-ba-ra-ji
ha-da-sa sa-na-nam da-nya-ta
om ka-ka ka-hye ka-hye hum-hum a-ba-ra
a-ba-ra ba-ra-a-ba-ra ba-ra-a-ba-ra
ji-tta ji-tta ji-ri ji-ri ppa-da ppa-da
son-ji-ga shi-ri-e sa-ba-ha

na-mu sa-man-da mot-ta-nam a-ba-ra-ji
ha-da-sa sa-na-nam da-nya-ta
om ka-ka ka-hye ka-hye hum-hum a-ba-ra

a-ba-ra ba-ra-a-ba-ra ba-ra-a-ba-ra
ji-tta ji-tta ji-ri ji-ri ppa-da ppa-da
son-ji-ga shi-ri-e sa-ba-ha

na-mu sa-man-da mot-ta-nam a-ba-ra-ji
ha-da-sa sa-na-nam da-nya-ta
om ka-ka ka-hye ka-hye hum-hum a-ba-ra
a-ba-ra ba-ra-a-ba-ra ba-ra-a-ba-ra
ji-tta ji-tta ji-ri ji-ri ppa-da ppa-da
son-ji-ga shi-ri-e sa-ba-ha

bo-gwol jin-on
om ho-ro ho-ro sa-ya mot-kye sa-ba-ha
om ho-ro ho-ro sa-ya mot-kye sa-ba-ha
om ho-ro ho-ro sa-ya mot-kye sa-ba-ha

bo ho-hyang jin-on
om sam-ma-ra sam-ma-ra mi-ma-ra
ja-ra-ma ja-go-ra ba-ra-hum
om sam-ma-ra sam-ma-ra mi-ma-ra
ja-ra-ma ja-go-ra ba-ra-hum
om sam-ma-ra sam-ma-ra mi-ma-ra
ja-ra-ma ja-go-ra ba-ra-hum

chal-chin shim-nyom ga-su-ji
dae-he jung-su ka-um jin
ho-gong ga-ryang pung ga gye
mu-nung jin-sol
bul gong-dok



English Translations

Morning Bell Chant

Our vow:

may the sound of this bell
spread throughout the universe,
make all the hell of dark metal bright,
relieve the three realms of suffering,
shatter the hell of swords,
and bring all beings to enlightenment.

Homage to the shining, loving, holy one,
the great master Vairocana, Buddha of Light.

Now we recite the treasured verse from the golden book
and display the jewelled box with the jade axle.
Each particle of dust interpenetrates every other one.
Moment by moment, each is perfectly complete.
One hundred million, ninety-five thousand, forty-eight words
are the complete teaching of the one vehicle.

Homage to the great, wide Buddha: the Hwa Yen Sutra.

The first verse:

If you wish to understand thoroughly
All Buddhas past, present, and future,
You should view the nature of the universe
As created by mind alone.

The mantra of shattering hell:

Na-mu a-ta shi-ji nam sam-yak sam-mo-ta gu-chi-nam om a-ja-
na ba-ba ji-ri ji-ri hum (*three times*)

We vow for our entire life to keep our minds,
without distraction, on Amita Buddha,
the Buddha of infinite time and space.

All minds are forever connected to this jade brightness.
No thought ever departs from this golden form.
Holding beads, perceiving the universe;
with emptiness as the string,
there is nothing unconnected.

Perceive and attain the western Amita Buddha.
Become one with the great western master,
the “just like this” Buddha of infinite life.
Become one: infinite time, infinite space Buddha.

The blue mountain of many ridges is the Buddha’s home.
The vast ocean of many waves is the palace of stillness.
Be with all things without hindrance.
Few can see the crane’s red head atop the pine tree.
Become one: infinite time, infinite space Buddha.

Sitting quietly in a mountain temple in the quiet night,
Extreme quiet and stillness is original nature.
Why then does the western wind shake the forest?
A single cry of winter geese fills the sky.
Become one: infinite time, infinite space Buddha.

Vowing openly with all world beings,
Entering together Amita’s ocean of great vows,
Continuing forever to save sentient beings,
You and I simultaneously attain the way of Buddha.
Become one: infinite time, infinite space Buddha.

Become one with the western pure land,
a world of utmost bliss.
The thirty-six billion, one hundred nineteen thousand,
five hundred names of the Buddha are all the same name.

Great love, great compassion, Amita Buddha.

Become one with the western pure land,
a world of utmost bliss.

This Buddha's body is long and wide.
This auspicious face is without boundary
and this golden color shines everywhere,
pervading the entire universe.

Forty-eight vows to save all sentient beings.

No one can say, nor say its opposite.
No one can say, because Buddha is like
the Ganges's innumerable grains of sand,
or the infinite moments in all time,
or innumerable dust particles,
or countless blades of grass,
numberless number.

The three hundred sixty billion,
one hundred nineteen thousand,
five hundred names of the Buddha are all the same name.

Great love, great compassion, our original teacher.

Homage to the golden Tathagata Amita Buddha.
Become one: infinite time, infinite space Buddha.

The mantra of original mind's sublimity:
Om a-ri da-ra sa-ba-ha (*three times*)



Evening Bell Chant

Hearing the sound of the bell, all thinking is cut off;
Wisdom grows; enlightenment appears; hell is left behind.

The three worlds are transcended.
Vowing to become Buddha and save all people.
The mantra of shattering hell:

Om Ga Ra Ji Ja Sa Ba Ha . . .



Homage to the Three Jewels

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—
may all this form a bright-shining, cloudlike 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 pay homage to the teacher
of the three worlds, the loving father of all creatures,
to him who is our original teacher, Shakyamuni Buddha.

We pay homage to the eternally existent
assembly of all the Buddhas, in all the ten directions
of the past, of the present, and of the future,
as countless as the lands and seas of Lord Indra's net.

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

We pay homage to:
Manjushri, bodhisattva of great wisdom;
Samantabhadra, bodhisattva of great action;
the greatly compassionate Avalokitesvara bodhisattva,
and the Lord of many vows, Ksitigarbha bodhisattva.

We pay homage to the countless
compassionate and love-filled holy sanghas, and most
especially do we commemorate those who have received
personally the Lord Buddha's injunction on
Mount Gridhakuta—the ten major disciples, the sixteen
holy ones, the five hundred holy ones, and all of the
one thousand two hundred great arhats.

We pay homage to those great patriarchs
and teachers who have come from the west to the east,
and those who have come to the Korean shores,
and who have transmitted the lamp of the dharma
throughout the generations; so too do we pay homage
to our tradition's masters, recognized
throughout the ages, and to the various numberless
spiritual teachers and friends.

We pay homage to all the
congregations of the sangha, eternally existent,
in all the ten directions,
of the past, of the present, and of the future,
as countless as the lands and seas in Lord Indra's net.

We but earnestly desire that the inexhaustible three
precious ones will most lovingly and compassionately
receive our devotions, and that they shall empower us
spiritually; we further most earnestly desire that,
together with all creatures in the universe,
we attain to the Buddha way.



Thousand Eyes and Hands Sutra

This is the beginning of the Thousand
Eyes and Hands Sutra.

Mantra that cleans away all bad karmas created by mouth:

Suri Suri Mahasuri Susuri Sabaha

Mantra that consoles the gods of the five directions:

Namu Samanda Mot Danam Om Doro Doro Jimi Sabaha

Opening chant of the sutra:

The supreme, profound, and marvelous Buddha's dharma
could not be encountered in a million kalpas.
But now that I fortunately have seen it, heard it,
and obtained it, I vow to attain the true meaning.

Opening mantra:

Om A Ra Nam A Ra Da

I request Avalokitesvara bodhisattva, who saves this
world with its thousand eyes and hands, to grant its
all-embracing, perfect, and compassionate dharani.¹

I bow before Avalokitesvara bodhisattva,
who possesses mighty strength and graceful appearance,
who uses every one of its thousand arms
to protect this world,
and whose thousand eyes' brightness
overlooks every part of this world.

Avalokitesvara's unimpeachable speech
teaches secret meanings.
It unceasingly shows us the empty compassionate mind.
Avalokitesvara fulfills our wishes fast and completely
wipes out all bad karmas.

While the heaven, the dragon, and the holy beings
protect us with compassion, samyak sambodhi will be
attained. The newly attained body will be
the bright flag; the newly attained mind
will be the wonder. With new body and mind,
we will get rid of all worldly dust and cross
the Sea of Suffering to attain the expediency
which will lead us to the gate of the Bodhi.²

Since I now receive the bodhisattva by memorizing
the chant, all my wishes will be fulfilled.

I faithfully depend on Kwan Se Um Bosal to guide me
to attain all true dharmas as soon as possible.
I faithfully depend on Kwan Se Um Bosal to guide me
to attain the eye of wisdom quickly.
I faithfully depend on Kwan Se Um Bosal to guide me
to save this world as soon as possible.
I faithfully depend on Kwan Se Um Bosal to guide me
to promptly attain the expediency.
I faithfully depend on Kwan Se Um Bosal to guide me
aboard the ship of wisdom.³
I faithfully depend on Kwan Se Um Bosal to guide me
across the sea of suffering as soon as possible.
I faithfully depend on Kwan Se Um Bosal to guide me
to attain the path of precepts as soon as possible.
I faithfully depend on Kwan Se Um Bosal to guide me
to reach nirvana promptly.

I faithfully depend on Kwan Se Um Bosal to guide me
to reach the house of emptiness promptly.
I faithfully depend on Kwan Se Um Bosal to guide me
to become Buddha as soon as possible.

If I go to the hell filled with swords,
swords will break into pieces by themselves.
If I go to the hell filled with boiling metal,
boiling metal will dry up by itself.
If I go to the hell of endless suffering,
the hell will be destroyed of itself.
If I go to the world of starving demons,
demons' appetite will be satiated.
If I go to the world of warlike demons,
demons will surrender themselves.
If I go to the animal world,
animals will attain great prajna by themselves.

I hereby receive Kwan Se Um Bosal Mahasal.
I hereby receive Dae Se Ji Bosal Mahasal.⁴
I hereby receive Chon Su Bosal Mahasal.⁵
I hereby receive Yo Ui Ryun Bosal Mahasal.⁶
I hereby receive Dae Ryun Bosal Mahasal.⁷
I hereby receive Kwan Ja Jae Bosal Mahasal.⁸
I hereby receive Jong Chwi Bosal Mahasal.⁹
I hereby receive Man Wol Bosal Mahasal.¹⁰
I hereby receive Su Wol Bosal Mahasal.¹¹
I hereby receive Gun Da Ri Bosal Mahasal.¹²
I hereby receive Ship Il Muon Bosal Mahasal.¹³
I hereby receive Je Dae Bosal Mahasal.¹⁴
I hereby receive Bonsa Amitabul.¹⁵

Shin myo jang gu dae dharani—*mantra; not translated*

Chant lauding the four directions:

First, a Bodhi-mandala has been established by
wiping away delusions in the east.

Second, coolness has been attained by
wiping away distress in the south.

Third, an elysium has been attained by
wiping away desires in the west.

Fourth, everlasting tranquility has been attained by
wiping away lewdness in the north.

Chant praising the Bodhi-mandala:

Now that every part of the Bodhi-mandala is free
of dust, the three treasures and the dragon
of the sky come down to it.

Since I now possess and constantly repeat the marvelous
mantra, I will be protected by great compassion.

Repentance:

I now repent, from the bottom of my heart, of the sins,
whether large or small, which I have committed since
time immemorial, and which were created by the desires
and committed by the body, mouth, and will.

Twelve lines of repentance chant and
names of twelve bodhisattvas:

Namu cham je op chang bo sung jang bul
bo kwong wang hwa yom jo bul . . .

Today, I repent for killing sentient beings.
Today, I repent for stealing.
Today, I repent for committing adultery.
Today, I repent for lying.
Today, I repent for my alienating remarks.
Today, I repent for my evil tongue (utterances).
Today, I repent for craving sex.
Today, I repent for getting angry.
Today, I repent for my foolish behaviors.
Our karma which we have accumulated for millions of
kalpas is banished by one thought, as the dry bush that
is set on fire and burned away without leaving any trace.

Our karma has no self-nature; it arises
only out of mind. If the mind disappears,
our karma will also disappear.

The only way to attain repentance is to let the mind
and karma disappear and attain emptiness.

Repentance Mantra:

Om Sal Ba Mot Cha Mo Ji Sadaya Sabaha (*three times*)

If you repeat the pious acts of Junje bodhisattva with a
clear mind, no difficulty will arise, and whether you
will be reborn as Buddha in heaven or as a human being,
Buddha's fortune will always be with you.

I receive the great Junje Bosal,¹⁶
who is the mother of seven billion Buddhas.

Mantra that cleans the realm of dharma:

Om Nam (*three times*)

Mantra for self-protection:

Om Chi Rim (*three times*)

Six-lettered mantra which illustrates the mysterious original mind of Kwan Se Um Bosal:

Om Ma Ni Ban Me Hum (*three times*)

The mantra of Junje bodhisattva:

Namu Sadanam Samyak Samotda Guchinam Danyata
Om Ja Rye Ju Rye Junje Sabaha Burim (*three times*)

Now that I vow to recite the great Junje Mantra
faithfully and to retain great Bodhi-mind,
I am confident that I shall be directed to practice
through samadhi and wisdom and see the brightness,
to do charitable and pious acts,
to attain victorious fortunes,
and to attain Buddhahood with the people of this world.

The ten great vows:

I will always stay far from the three evil ways.
I will quickly cut off desire, anger, and ignorance.
I will always listen to Buddha, dharma, and sangha.
I will diligently cultivate precepts, meditation, and
cognition.
I will constantly cultivate Buddha's teaching.
I will never abandon the enlightenment-mind.
I will always be reborn under favorable conditions.
I will quickly see Buddha-nature.
I will project myself throughout the universe.
I will freely save all beings.

The four vows:

Sentient beings are numberless; I vow to save them all.

Passions are endless; I vow to extinguish them all.

The teachings are infinite; I vow to learn them all.

The Buddha way is inconceivable; I vow to attain it.

Receiving of the three treasures:

I now receive the Buddha,

who is present in all the ten directions.

I now receive the dharma,

which is present in all the ten directions.

I now receive the sangha,

which is present in all the ten directions.

Notes on the Thousand Eyes and Hands Sutra:

- ¹ Literally, dharani means having everything or cutting off from everything; here it means possessing every good dharma.
- ²Expediency: the way to attain the Buddhahood.
- ³Prajna
- ⁴Teacher of bodhisattva action, one of Kwan Se Um Bosal incarnations.
- ⁵Bodhisattva with one thousand hands, one of Kwan Se Um Bosal incarnations.
- ⁶Bodhisattva possessing the wheel of treasure (symbolic of the Buddhadharma), one of Kwan Se Um Bosal incarnations.
- ⁷Bodhisattva possessing the cosmic wheel, one of Kwan Se Um Bosal incarnations.
- ⁸Giver of freedom bodhisattva, another name of Kwan Se Um Bosal.
- ⁹Bodhisattva symbolizing purity and quietness, one of Kwan Se Um Bosal incarnations.
- ¹⁰Bodhisattva with a face like the full moon, one of Kwan Se Um Bosal incarnations.
- ¹¹Bodhisattva with a face like moon reflected on the water, one of Kwan Se Um Bosal incarnations.
- ¹²The power-giving bodhisattva, one of Kwan Se Um Bosal incarnations.
- ¹³Eleven-headed Kwan Se Um Bosal.
- ¹⁴Numerous great bodhisattvas.
- ¹⁵Bonsa means original teacher. Amitabha Buddha, the original Buddha.
- ¹⁶Bodhisattva possessing magical powers.



Temple Rules

by Zen Master Seung Sahn

1. On keeping the Bodhi mind

You must first make a firm decision to attain enlightenment and help others. You already have the five or the ten precepts. Know when to keep them and when to break them, when they are open and when they are closed. Let go of your small self and become your true self.

In original nature
There is no this and that.

The great round mirror
Has no likes or dislikes.

2. On mindfulness

Do not cling to your opinions. Do not discuss your private views with others. To cling to and defend your opinions is to destroy your practice. Put away all your opinions. This is true Buddhism.

Do not go where you have no business. Do not listen to talk which does not concern you.

Do not make the bad karma of desire, anger, or ignorance.

If in this lifetime
You do not open your mind,

You cannot digest
Even one drop of water.

3. On conduct

Always act with others. Do not put yourself above others by acting differently. Arrogance is not permitted in the temple.

Money and sex are like a spiteful snake. Put your concern with them far away.

In the dharma room always walk behind those seated in meditation. At talks and ceremonies, keep the proper posture and dress. Do not talk or laugh loudly in the dharma room.

If you have business outside the temple which causes you to miss ceremonies or meals, notify one of the temple officials before you leave.

Respect those older than you. Love those younger than you. Keep your mind large and open.

If you meet sick people, love and help them.

Be hospitable to guests. Make them welcome and attend to their needs.

When respected people visit the temple, bow to them and speak considerately to them.

Be courteous. Always let others go before you.

Help other people.

Do not play games with other people.

Do not gossip.

Do not use other people's shoes and coats.

Do not cling to the scriptures.

Do not oversleep.

Do not be frivolous.

Let older and more respected people be seated before you.

Do not discuss petty temple matters with guests.

When visiting outside the temple, speak well of the temple to others.

Drinking to produce heedlessness or acting out of lust will only make bad karma and destroy your practice. You must be strong and think correctly. Then these desires cannot tempt you.

Do not delude yourself into thinking you are a great and free person. This is not true Buddhism.

Attend only to yourself. Do not judge the actions of others.

Do not make the bad karma of killing, stealing, or lust.

Originally there is nothing.

But Buddha practiced unmoving under the
Bodhi tree for six years,
And for nine years Bodhidharma sat
silently in Sorim.

If you can break the wall of your self,
You will become infinite in time and space.

4. On speech

Your evil tongue will lead you to ruin. You must keep the stopper in the bottle. Only open it when necessary.

Always speak well, in the manner of a bodhisattva. Do not use vulgar language in the temple.

If you come upon two people fighting, do not provoke them with angry speech. Rather use good words to soothe their anger.

Do not make the bad karma of lying, exaggerating, making trouble between people, or cursing others.

Once a man spoke incorrectly and was reborn
a fox for five hundred generations. After he
heard the correct speech, he lost his fox's
body.

What is correct and incorrect speech?

If you open your mouth, I will hit you thirty times.
If you close your mouth, I will still hit you thirty
times.

You must grab the word-head (kong-an) and not
let go.

The dog is barking. Woof, woof, woof!

The cat is meowing. Meow, meow, meow.

5. On eating

An eminent teacher said, “A day without work is a day without eating.”

There are two kinds of work: inside work and outside work. Inside work is keeping clear mind. Outside work is cutting off selfish desires and helping others.

First work, then eat.

Eat in silence. Do not make unnecessary noise.

While eating, attend only to yourself. Do not be concerned with the actions of others.

Accept what is served with gratitude. Do not cling to your likes and dislikes.

Do not seek satisfaction in eating. Eat only to support yourself in your practice.

Though you may eat good food all your life, your body will die.

The great way is not difficult.

Simply cut off all thought of good and bad.

Salt is salty.

Sugar is sweet.

6. On formal practice

During formal practice act with other people.

Do not be lazy.

During chanting, follow the moktak.

During sitting, follow the chugpi.

Perceive the true meaning of chanting and sitting, and act accordingly.

Understand that you have accumulated bad karma which is like a big mountain. Keep this in mind as you bow in repentance.

Our karma has no self-nature, but is created by our mind. If our mind is extinguished, our karma will be extinguished. When we see both as empty, this is true repentance. We bow to see true nature and help others.

Shouting into a valley.

Big shout: big echo.

Small shout: small echo.

7. On the dharma talk

When you listen to the words of the Zen teacher, keep your mind clear. Do not be attached to the words. Cut off all thought and pierce the true meaning.

Do not think, "I already have great understanding; I have no use for this speech." This is delusion.

If you have a question, put it to the Zen teacher after the dharma talk.

If a snake drinks water, the water becomes venom. If a cow drinks water, the water becomes milk. If you cling to ignorance, you create life and death. If you keep clear, you become Buddha.

In the great work of life and death, time will
not wait for you.
If you die tomorrow, what kind of body will you
get?
Is not all of this of great importance?

Hurry up! Hurry!

Blue sky and green sea
Are the Buddha's original face.

The sound of the waterfall and the bird's song
Are the great sutras.

Where are you going?
Watch your step.

Water flows down to the sea.
Clouds float up to the heavens.

The Five Precepts

The First Precept: I vow to abstain from taking life.

Killing roots out our seeds of love and mercy. To kill another is to feast on one's friends and relatives. Some day we shall be in one of the three painful realms in payment for our killing, for it is by bestowing life that we receive human life in return.

The Second Precept: I vow to abstain from taking things not given.

The taking of things not given cuts off the roots of virtue and wisdom; attaining ease, we shall lose this ease. By but desiring anything of another, we are brought in the future face to face with animal rebirth.

The Third Precept: I vow to abstain from misconduct done in lust.

Unchastity cuts off the seed of purity. Impurity is ultimately of the pure dharmakaya. Look rather at the cauldron, for therein are all those who in future years break this precept.

The Fourth Precept: I vow to abstain from lying.

Lying cuts off the seed of the truth; heaven does not allow the cheating of the saints, nor lying against the holy ones. Should liars avoid the hell where their tongues are ripped out, then they will be reborn as birds, in recompense for their evil.

The Fifth Precept: I vow to abstain from intoxicants, taken to induce heedlessness.

Liquor cuts off the roots of wisdom; generation after generation we remain in a stupor, as one drunk. The Buddha teaches that one who does not keep these five precepts shall in a future life lose their human stature.

The Four Great Vows

Sentient beings are numberless; we vow to save them all.

Delusions are endless; we vow to cut through them all.

The teachings are infinite; we vow to learn them all.

The Buddha way is inconceivable; we vow to attain it.

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