


# Memorial Ceremony

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The Kwan Um  School of Zen

I. Lighting of candles and incense

XVI. The Four Great Vows (*all together*)

II. Opening bell

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

III. Opening talk (*officiate*)

Delusions are endless;

IV. Ji Jang Bosal chanting (*all together*)

We vow to cut through them all.

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

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

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

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

ji-jang bo-sal

XVII. (*family member or friend*)

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

Thank you for coming and chanting for [*deceased*].

ji-jang bo-sal

XVIII.

Extinguishing of candles (*officiate*)

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

XIII. Short talks from family and/or friends

XIV. *(all together, with officiate ringing hand bell)*

Namu dae seung In Ro Wang Bosal  
Namu dae seung In Ro Wang Bosal  
Namu dae seung In Ro Wang Bosal

*(officiate)*

Today at this outer gate, we send off [deceased]. As is traditional, we have read sutras and chanted with sincere hearts. By virtue of this, we have become free of undesirable influences.

*(all chant together while officiate goes to altar and burns name plate)*

Om biro giye sabaha  
Om biro giye sabaha  
Om biro giye sabaha *(repeat)*

XV. Mantra for Favorable Rebirth *(all together)*

Om mani dani hum hum ba tak sabaha  
Om mani dani hum hum ba tak sabaha  
Om mani dani hum hum ba tak sabaha

*Please stand*

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

V. Incense offering by family and friends

*(Each person offering incense comes forward, offers incense before the image of the Buddha, and returns to his or her place. After the incense offering, everyone bows together and then remains standing.)*

VI. Calling on Buddhas and bodhisatvas

*(officiate, ringing hand bell)*

Namu Amita Bul  
Namu Kwan Seum Bosal  
Namu Tae Sae Ji Bosal  
Namu In Ro Wang Bosal

*(all together)*

Homage to Amita Bul, the Buddha of Infinite Time  
and Infinite Space

Homage to Kwan Seum Bosal and Tae Sae Ji Bosal,  
the great attendant bodhisatvas

Homage to In Ro Wang Bosal who guides the deceased

*(officiate)*

In this world of impermanence, we offer this ceremony to *[deceased]*. Further, we make dharma offerings to all spirits, those above and below, those who have found rest and those who are still wandering. Also, for all tormented spirits and all beings in the hell realms.

*Please be seated*

*(officiate)*

The four elements disperse as in a dream. The six dusts, six roots and consciousness are originally emptiness. To understand that, the Buddha and the eminent teachers return to the place of light: The sun is setting over the western mountains, the moon is rising in the east.

Homage to the Western Pure Land, a world of utmost bliss. The Buddha's body is long and wide. Its auspicious marks are without boundary and its golden color shines brightly, pervading the whole universe.

Great love and great sadness are our original teacher. Homage to Amita Bul, the Buddha of Infinite Time and Infinite Space.

*(all)*

Namu amita bul  
Namu amita bul  
Namu amita bul  
Namu amita bul  
Namu amita bul  
Namu amita bul  
Namu amita bul  
Namu amita bul  
Namu amita bul  
Namu amita bul

*(all)*

May all the merit accumulated through this ceremony  
be conveyed to all beings.  
May we in this life, find nirvana,  
Realize infinite life and together all become Buddha.

XII.

*(officiate)*

With a pure heart, I offer an invitation and prayer for  
*[deceased]*. I also offer an invitation and prayer for all our  
ancestors from numberless past lives, our teachers, all  
spirits above and below, and all deceased beings. May  
they be guided by the Buddha's great noble light.

A refreshing tea grows on a high mountain. In a stone  
pot, Zen Master Jo Ju boiled this tea in the water of  
Mind's River and offered it to thousands of people.  
Please come and drink this tea.

If you suffer in the painful realms, listen so that the fire  
of karma may be extinguished and that you may be free  
from suffering. May all beings attain enlightenment.

*(all together)*

All forms are empty  
If one sees all form as non-form,  
Just like this is Buddha.

All things that have tangible characteristics are delusion.  
If you see that all aspects are not tangible aspects,  
Then you will see your true self.

All phenomena, from their very origin, always have  
the aspect of stillness and extinction.

When disciples of the Buddha walk this path,  
They will become Buddhas in future lives.

All formations are impermanent.

This is the law of appearing and disappearing.

When appearing and disappearing disappear,  
Then this emptiness is bliss.

VII.

Dharma speech to the deceased *(officiate)*

The nature of the original mind is still and clear. Original  
mind has no past or present. Round and bright, it  
has no birth or death. In Magadha, Shakyamuni closed  
the door and sat inside. Bodhidharma sat facing the wall  
in Sorim. At Niryun River, Buddha struck his two feet  
through the coffin during his funeral ceremony.  
Bodhidharma was seen carrying one shoe over  
Chongyong Hill three years after his death.

All of you gathered here today: do you know the one  
pure and clear thing? Looking above and below, it is  
always still. Seeing and hearing, it is clear and plain. One  
who attains this can put an end to futile craving. If you  
are not able to attain this, please come to this ceremony  
through the power of the Buddha. Accept these dharma  
offerings and gain the insight that there is no life or  
death. Where the light of compassion shines, the lotus  
flower blooms. Seeing with the eye of wisdom, hell  
disappears. Practicing the Great Mystic Compassion  
Mantra, all beings become Buddha in an instant.

If you wish to thoroughly understand all the Buddhas of  
past, present and future, then you should view the  
nature of the universe as being created by mind alone.

VIII. *(all together)*

The Mantra for Shattering Hell

Om gara jiya sabaha  
Om gara jiya sabaha  
Om gara jiya sabaha

The Mantra for Dispelling Hare

Om sandara gadayak sabaha  
Om sandara gadayak sabaha  
Om sandara gadayak sabaha

*Please stand*

IX. Vast Summoning Mantra *(officiate, ringing hand bell)*

Namu bo bo jeo li kali dali tara a daya  
Namu bo bo jeo li kali dali tara a daya  
Namu bo bo jeo li kali dali tara a daya

X. The Three Refugees of the Ten Directions *(all together)*

I now receive the Buddha,  
who is present in all the ten directions.  
I now receive the dharna,  
which is present in all the ten directions.  
I now receive the sangha,  
which is present in all the ten directions.  
Homage to Kwan Seum Bosal  
of great compassion and sympathy,  
who saves all from distress.  
Homage to the Great Wide Buddha  
of the Avatamsaka Sutra.

*Please be seated*

*(officiate)*

With deep sincerity we offer an invitation to all beings:  
Please come and listen!

True nature is before thinking.  
Dharma body has no form.

Conditions and relationships appear and disappear like  
reflections in a mirror.

The effects of karma arise and decline like a water  
bucket rising and falling in a well..

We cannot understand this miraculously changing  
mind.

When this illusion occurs, what can you do?

We now sincerely invite *[deceased]* to come before this  
altar, guided by the great Buddha's noble light to receive  
these dharna offerings.

XI. The Human Route *(all together)*

Coming empty-handed, going empty-handed—  
that is human.

When you are born, where do you come from?  
When you die, where do you go?

Life is like a floating cloud which appears.  
Death is like a floating cloud which disappears.

The floating cloud itself originally does not exist.  
Life and death, coming and going are also like that.

But there is one thing which always remains clear.  
It is pure and clear, not depending on life and death.

Then, what is the one pure and clear thing?