

Chanting

with English translations
and Temple Rules



Forward by Zen Master Seung Sahn

The Kwan Um  School of Zen

Chanting

with English translations

and

Temple Rules

Forward by
Zen Master Seung Sahn

99 Pound Road, Cumberland RI 02864
401/658-1476 • Fax 401/658-1188
kusz@kwanumzen.org • www.kwanumzen.org

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 Yvonne Chen

© 1983, 1989 Kwan Um School of Zen
Revised June 2016

Table of Contents

Foreword	v
----------------	---

Daily Chanting

Morning Bell Chant	1
Evening Bell Chant	5
Homage to the Three Jewels	6
Heart Sutra (Korean)	8
Heart Sutra (English)	10
Great Dharani	12

Special Chanting

Thousand Eyes and Hands Sutra	15
Kwan Seum Bosal Chanting	26

Ceremony Chanting

Sogamuni Bul Chanting	28
Jijang Bosal Chanting	30
Namu Amita Bul Chanting	32

English Translations

Morning Bell Chant	35
Evening Bell Chant	38
Homage to the Three Jewels	39
Thousand Eyes and Hands Sutra	41

Additional Material

Temple Rules	49
Five Precepts	56
Four Great Vows (Sino-Korean)	inside back cover
Four Great Vows (English)	back cover



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

Note to this edition:

Chanting practice as perceiving sound — *kwon um* — can be deepened by learning the meaning of the chants word by word. In this edition the literal meaning of each Sino-Korean word is given as an aid to understanding the meaning and experiencing the chant directly. Fluent translations can be found in the back of this book. The numerous Sanskrit mantras (including the Great Dharani) are efficacious sounds that have no lexical meaning and are therefore not translated. Grateful acknowledgement to everyone who helped with this project, especially Hyae Weol Choi, So Young Kim, Mary Ellen Cimillo, Ed Augustine, Kavita Augustine, and Justin Smith.

Zen Master Hae Kwang (Stanley Lombardo)

Morning Bell Chant

won cha jong song byon bop kye
vow this bell sound fills dharma world

chor wi yu-am shil gae myong
iron wall dark fully all bright

sam do i go pa do san
three ways ease pain shatter sword mountain

il-che jung saeng song jong gak
all many beings attain correct enlightenment

na-mu bi-ro gyo ju hwa jang ja jon
homage Vairocana teaching master flower womb loving lord

yon bo gye ji gum mun
expound treasure poem of golden text

po nang ham ji ok chuk
open carnelian case of jade scroll

jin jin hon ip
dust dust mix enter

chal chal wol lyung
moment moment completely fuse

ship-jo ku-man-o-chon sa-ship-pal cha
10,000,000 95,000 48 words

il sung won gyo
one vehicle complete teaching

na-mu dae bang gwang bul hwa om gyong
homage great wide direction Buddha flower adorn sutra

na-mu dae bang gwang bul hwa om gyong

na-mu dae bang gwang bul hwa om gyong

je-il gye
first poem

yag in yong nyo ji
if one wants fully understand

sam se il-che bul
three worlds all Buddhas

ung gwan bop kye song
should view dharma world nature

il-che yu shim jo
all only mind make

pa ji ok jin-on
shatter earth prison mantra
 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
vow I exhaust life no other thought
 a-mi-ta bul dok sang su
Amita Buddha uniquely marked follow
 shim shim sang gye ok ho gwang
mind mind always joins jade curl light
 yom-nyom bul li gum saek sang
thought-moments not leave golden form marked
 a jip yom ju bop kye gwan
I hold thought beads dharma world perceive
 ho gong wi sung mu bul gwan
empty space is string nothing not strung
 pyong dung sa-na mu ha cho
equal rank Vairocana has no fixed place
 gwan gu so bang a-mi-ta
perceive pray west region Amita
 na-mu so bang dae gyo ju
homage west region great teaching master
 mu ryang su yo rae bul
no limit long life thus come Buddha
 na-mu a-mi-ta bul
homage Amita Buddha
 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
blue mountain ridge ridge Amita home
 chang he mang-mang jong myol gung
blue-green ocean vast vast still extinction palace
 mul-mul yom nae mu ga ae
beings beings take come no hindrance obstacle
 ki gan song jong hak tu hong
few see pine tree crane head red
 na-mu a-mi-ta bul
homage Amita Buddha

san dan jong ya jwa mu on
mountain hall quiet night sit no words
 jok-chong nyo-yo bon ja yon
quiet quiet still still original nature surely
 ha sa so pung dong nim ya
what business west wind shake forest wilderness
 il song han ang nyu jang chon
one sound cold geese cry long sky
 na-mu a-mi-ta bul
homage Amita Buddha

won gong bop kye jae jung saeng
vow together dharma world all many beings
 dong im mi-ta dae won hae
together enter Amita great vow ocean
 jin mi rae je do jung saeng
exhaust future come occasion save many beings
 ja ta il shi song bul do
self other one time attain Buddha way (Tao)
 na-mu a-mi-ta bul
homage Amita Buddha

na-mu so-bang jong to gung nak se-gye
homage western pure land extreme joy world
 sam-shim-nyung-man-ok il-shib-il-man-gu-chon o-baek
 36,000,000,000 119,000 500
 dong myong dong ho
same name same meaning
 dae ja dae bi a-mi-ta bul
great love great compassion Amita Buddha
 na-mu so bang jong to gung nak se-gye
homage western direction pure land extreme joy world
 bul shin jang gwang
Buddha body long wide

sang ho mu byon gum saek kwang myong
face good no limit gold color shine bright

byon jo bop kye
everywhere illumine dharma world

sa-ship par won do tal jung saeng
forty eight vows free save many beings

bul ga sol bul ga sol chon
not can say not can say opposite

bul ga sol hang ha sa bul chal mi jin su
not can say eternal river sand Buddha fields fine dust number

do mak chug wi mu han guk su
rice hemp bamboo reeds no limit extreme number

sam-baeng-nyuk-shim-man-ok il-shib-il-man-gu-chon o-baek
360,000,000,000 119,000 500

dong myong dong ho
same name same meaning

dae ja dae bi
great love great compassion

a-dung do sa
our guide teacher

kum saek yo rae
gold form thus come

na-mu a-mi-ta bul
homage Amita Buddha

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
original mind sublime mystic mantra

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

mun jong song
hear bell sound

bon nae dan
anger vexation cut

ji hae jang
insight wisdom appear

bo-ri saeng
enlightenment grows

i ji ok
leave earth prison

chul sam gye
transcend three worlds

won song bul
vow attain Buddha

do jung saeng
save many beings

pa ji ok jin-on
shatter earth prison mantra

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
precepts fragrance meditation fragrance wisdom fragrance

hae-tal hyang hae-tal ji-gyon hyang
liberation fragrance liberation knowledge fragrance

gwang myong un dae ju-byon bop kye
light bright cloud terrace everywhere Dharma world

gong yang shi bang mu ryang bul bop sung
provide support ten directions no limit Buddha Dharma Sangha

hon hyang jin-on
offer incense mantra

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
complete mind return life reverence

sam gye do sa sa saeng ja bu
three worlds guide teacher four lives loving father

shi a bon sa sok-ka-mo-ni bul
be my original teacher Shakyamuni Buddha

ji shim gwi myong nye
complete mind return life reverence

shi bang sam se je mang char hae
ten directions three worlds god net shine ocean

sang ju il-che bul-ta ya jung
constantly dwell all together Buddhas noble all

ji shim gwi myong nye
complete mind return life reverence

shi bang sam se je mang char hae
ten directions three worlds god net shine ocean

sang ju il-che dal-ma ya jung
constantly dwell all together Dharma noble all

ji shim gwi myong nye
complete mind return life reverence

dae ji mun-su-sa-ri bo-sal
great wisdom Manjushri Bodhisattva

dae haeng bo hyon bo-sal
great action universally good Bodhisattva

dae bi kwan se um bo-sal
great compassion perceive world sound Bodhisattva

dae won bon jon ji jang bo-sal ma-ha sal
great vow original revered earth womb Bodhisattva great beings

ji shim gwi myong nye
complete mind return life reverence
yong san dang shi su bul bu chok
divine mountain presence opportunity receive Buddha transmit meaning
ship tae je-ja shim nyuk song
ten great disciples sixteen holy saints
o baek song dok su song nae ji
five hundred saints solitary cultivated saints also greatest
chon i baek je dae a-ra-han
one thousand two hundred all great Arhats
mu ryang song jung
without limit saints all

ji shim gwi myong nye
complete mind return life reverence
so gon dong jin gub a hae dong
west through east advance up to our ocean eastern
yok tae jon dung je dae jo sa
successive generations transmit lamp all great ancestral teachers
chon ha jong sa
sky under original teachers
il-che mi jin su je dae son ji shik
together fine dust always all great virtuous know remember

ji shim gwi myong nye
complete mind return life reverence
shi bang sam se je mang char hae
ten directions three worlds god net shine ocean
sang ju il-che sung-ga ya jung
constantly dwell all together Sangha noble all

yu won mu-jin sam bo dae ja dae bi
answer soon vow limitless three jewels great love great compassion
su a jong nye myong hun ga-pi ryok
persistent our sincere devotion profound spiritual be granted strength
won gong bop kye je jung saeng
vow all dharma world all many beings
ja ta il shi song bul to
self other same time attain Buddha way



The Heart Sutra

(Korean)

ma-ha ban-ya ba-ra-mil-ta shim gyong
great prajna paramita heart sutra
kwan-ja-jae bo-sal haeng shim ban-ya
Avalokitesvara bodhisattva practice deep prajna
ba-ra-mil-ta shi jo-gyon o on gae gong
paramita when perceive 5 skandas all empty
do il-che go aek
surpass all suffering distress

sa-ri-ja saek pur i gong
Shariputra form not differ emptiness
gong bur i sack sack chuk shi gong
emptiness not differ form form is this emptiness
gong juk shi saek
emptiness is this form
su sang haeng shik yok-pu yo shi
feelings perceptions impulses consciousness also like this

sa-ri-ja shi je bop kong sang
Shariputra this all dharmas emptiness marked
bul saeng bul myol bul gu bu jong
no birth no extinction no taint not pure
bu jung bul gam shi-go gong-jung mu saek
no increase no decrease therefore emptiness-in no form
mu su sang haeng shik
no feelings perceptions impulses consciousness
mu an i bi sol shin ui
no eyes ears nose tongue body mind
mu saek song hyang mi chok pop
no color sound smell taste touch thought
mu an gye nae ji mu ui shik kye
no eye world until reach no mind consciousness world

mu mu-myong yong mu mu-myong jin
no non-bright also no non-bright extinction
nae ji mu no sa yong mu no sa jin
until reach no old age death also no old age death extinction
mu go jim myol to mu ji yong mu dug
no cause suffering stopping path no insight also no attainment

i mu so duk ko bo-ri-sal-ta ui
since no thing attain can bodhisattva depends on
 ban-ya ba-ra-mil-ta go shim mu ga-ae
prajna paramita since mind no hindrance
 mu ga-ae-go mu yu gong-po
no hindrance not exist fear
 wol li jon-do mong-sang gu-gyong yol-ban
far leave inverted views finally Nirvana

sam se je bur ui ban-ya
three worlds all Buddhas depend on prajna
 ba-ra-mil-ta go dug a-nyok-ta-ra
paramita so attain unexcelled
 sam-myak sam-bo-ri
perfect complete enlightenment

go ji ban-ya ba-ra-mil-ta shi dae shin ju
so know prajna paramita the great transcendent mantra
 shi dae myong ju shi mu sang ju
the great bright mantra the no higher mantra
 shi mu dung-dung ju nung je il-che go
the no equal mantra able relieve all suffering
 jin shil bur ho go sol ban-ya ba-ra-mil-ta
true real not false so proclaim prajna paramita
 ju juk sol chu wal
mantra now proclaim mantra say

a-je a-je ba-ra a-je ba-ra sung a-je mo-ji sa-ba-ha
gone gone beyond gone beyond completely gone awake rejoice
 a-je a-je ba-ra a-je ba-ra sung a-je mo-ji sa-ba-ha
gone gone beyond gone beyond completely gone awake rejoice
 a-je a-je ba-ra a-je ba-ra sung a-je mo-ji sa-ba-ha
gone gone beyond gone beyond completely gone awake rejoice

ma-ha ban-ya ba-ra-mil-ta shim gyong
great prajna paramita heart sutra



The Heart Sutra

(English)

The Maha

great

Prajna Paramita Hrdaya Sutra

wisdom perfection heart 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 perverted view one dwells in Nirvana.

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

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
<i>gone</i>	<i>gone</i>	<i>gone beyond</i>	<i>completely gone beyond</i>	<i>awake</i>	<i>rejoice</i>
gate,	gate,	paragate,	parasamgate,	bodhi	svaha
<i>gone</i>	<i>gone</i>	<i>gone beyond</i>	<i>completely gone beyond</i>	<i>awake</i>	<i>rejoice</i>
gate,	gate,	paragate,	parasamgate,	bodhi	svaha.
<i>gone</i>	<i>gone</i>	<i>gone beyond</i>	<i>completely gone beyond</i>	<i>awake</i>	<i>rejoice</i>



The 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





The Thousand Eyes and Hands Sutra

a gum il shim jung
I today concentrated mind within
juk-kyon mu jin shin
appear without limit body
byon-je gwan-um dae song jon
all Avalokitesvara great holy assembly
ir il mu-su rye
each day innumerable bow
om ba-a-ra-mil
om ba-a-ra-mil
om ba-a-ra-mil

jong gu op jin-on
purify mouth karma mantra
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
five direction inside outside comfort console various gods mantra
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
begin sutra chant
mu-sang shim-shim mi-myo bop
unsurpassed profound sublime dharma
baek-chon-man gop nan jo-u
1,000,000 kalpa difficult encounter
a gum mun gyon duk su ji
I now hear see obtain receive hold
won hae yo-rae jin shir-e
vow understand Buddha true meaning
gae bop chang jin-on
open dharma treasure mantra
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
thousand hand thousand eyes Avalokitesvara Bodhisattva

gwang-dae won man mu ae dae bi shim
vast round complete no barrier great compassion mind

dae da-ra-ni

Great Dharani

gye chong

enlightenment request

gye su gwan-um dae bi-ju

I bow Avalokitesvara great Bodhisattva

wol-lyok-hong-shim sang-ho-shim

mighty strength peaceful appearance

chon bi jang-om bo-ho ji

thousand arms majesty protect support

chon an gwang-myong byon gwan-jo

thousand eyes brightness everywhere shine

jin-shir o jung son mir o

truthful word within proclaim secret word

mu-wi shim nae gi bi shim

uncompounded mind centered arise compassionate mind

song nyong man-jok je hi-gu

quickly cause satisfaction various wishes

yong sa myol-che je je-op

eternal cause wipe out various bad karma

chol lyong jung song dong ja ho

heaven dragon people holy together love protect

baek-chon sam-mae don hun-su

100,000 samadhis suddenly perfected

su ji shin shi gwang-myong dang

receive hold body this brightness flag

su ji shin shi shin-tong jang

receive hold body this spiritual powers treasure trove

se-chok jil lo won je hae

clean dust passion vow cross sea

cho-jung bo-ri bang-pyon mun

excel Bodhi expediences gate

a gum ching song so gwi-e

I now declare recite pledge devotion

so-won jong shim shir won-man

vows follow mind comprehend fulfill

na-mu dae bi kwan se um

homage great compassion Kwan Se Um

won a sok chi il-che bop

vow I soon attain all Dharma

na-mu dae bi kwan se um
homage great compassion Kwan Se Um
 won a jo duk ji-hye an
vow I soon attain wisdom eye
 na-mu dae bi kwan se um
homage great compassion Kwan Se Um
 won a sok to il-che jung
vow I soon ferry across all people
 na-mu dae bi kwan se um
homage great compassion Kwan Se Um
 won a jo duk son bang-pyon
vow I soon attain skillful expediency
 na-mu dae bi kwan se um
homage great compassion Kwan Se Um
 won a sok sung ban-ya son
vow I soon board wisdom ship
 na-mu dae bi kwan se um
homage great compassion Kwan Se Um
 won a jo duk wol go hae
vow I soon attain cross suffering sea
 na-mu dae bi kwan se um
homage great compassion Kwan Se Um
 won a sok tuk gye jok to
vow I soon attain precepts perfected path
 na-mu dae bi kwan se um
homage great compassion Kwan Se Um
 won a jo dung won jok san
vow I soon climb perfect peace mountain
 na-mu dae bi kwan se um
homage great compassion Kwan Se Um
 won a sok he mu-wi sa
vow I soon discover emptiness house
 na-mu dae bi kwan se um
homage great compassion Kwan Se Um
 won a jo dong bop song shin
vow I soon become dharma nature body (Buddha)

a yak hyang do san
I if face sword mountain
 do san ja che jol
sword mountain spontaneously urge break
 a yak hyang hwa-tang
I if go to boiling fire hell

hwa-tang ja so-myol
boiling fire hell spontaneously extinguished

a yak hyang ji ok
I if go to earth prison

ji ok ja go-gal
earth prison spontaneously vanish

a yak hyang a-gwi
I if go to hungry ghosts

a-gwi ja po-man
hungry ghosts spontaneously satisfied

a yak hyang su-ra
I if go to Asuras

ak shim ja jo-bok
angry mind spontaneously pacified

a yak hyang chuk-saeng
I if go to animals

ja duk tae ji-hye
spontaneously attain great wisdom

na-mu kwan se um bo-sal ma-ha-sal
homage perceive world sound bodhisattva great being

na-mu dae se ji bo-sal ma-ha-sal
homage great power wisdom bodhisattva great being

na-mu chon su bo-sal ma-ha-sal
homage thousand hands bodhisattva great being

na-mu yo ui ryun bo-sal ma-ha-sal
homage like wish wheel bodhisattva great being

na-mu dae ryun bo-sal ma-ha-sal
homage great wheel bodhisattva great being

na-mu gwan ja jae bo-sal ma-ha-sal
homage perceive self nature exist bodhisattva great being

na-mu jong chwi bo-sal ma-ha-sal
homage true hasten bodhisattva great being

na-mu man wol bo-sal ma-ha-sal
homage full moon bodhisattva great being

na-mu su wol bo-sal ma-ha-sal
homage water moon bodhisattva great being

na-mu gun-da-ri bo-sal ma-ha-sal
homage Gundali bodhisattva great being

na-mu shib-il myon bo-sal ma-ha-sal
homage eleven face bodhisattva great being

na-mu je dae bo-sal ma-ha-sal
homage every great bodhisattva great being

na-mu bon sa a-mi-ta bul
homage original teacher Amita Buddha
 na-mu bon sa a-mi-ta bul
homage original teacher Amita Buddha
 na-mu bon sa a-mi-ta bul
homage original teacher Amita Buddha

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
first cleanse eastern direction purify place of enlightenment
i sae nam bang duk chon-ryang
second cleanse southern direction obtain coolness
sam sae so bang gu jong-to
third cleanse western direction complete pure land
sa sae buk bang yong an-gan
fourth cleanse northern direction eternally healthy
do-ryang chong-jong mu ha ye
place of enlightenment purified no flaw maculation
sam bo chol lyong gang cha ji
three jewels heaven dragon descend this earth
a gum ji song myo jin-on
I now keep recite wonderful mantra
won sa ja-bi mil ga-ho
vow bestow compassion secretly protect

a sok so jo je ag-op
I formerly what created various evil actions
 gae yu mu shi tam jin chi
all from no beginning greed hatred delusion
 jong shin gu i ji-so-saeng
from body speech mind arise
 il-che a gum gae cham-he
all I now totally repent

na-mu cham je op chang
become one repent remove karma obstacles
 bo sung jang bul
jewels superior storehouse Buddha
 bo gwang wang hwa yom jo bul
jewel light king fire flame radiance Buddha
 il-che hyang hwa ja jae ryong wang bul
all incense fire self possess power king Buddha
 baeg-ok hang-ha sa gyol-chong bul
10,000,000,000 the Ganges sand decision Buddha
 jin wi dok bul gum-gang gyon-gang
earthquake awesome merit Buddha adamant firmness
 so bok ke san bul
disperse suppress destroy scatter Buddha
 bo gwang wol chon myo um jon wang bul
universal light moon hall sublime voice venerable king Buddha
 hwan-hi jang ma-ni bo jok bul
bliss storehouse wish-fulfilling jewel collect Buddha
 mu jin hyang sung wang bul
no limit fragrance utmost king Buddha
 sa-ja wol bul
lion moon Buddha
 hwan-hi jang-om ju wang bul
bliss majestic pearl king Buddha
 je bo dang ma-ni sung gwang bul
emperor jewel pennant wish-fulfilling surpassing light Buddha
 sal saeng jung-je gum-il cham-he
killing living beings grave sins today repent
 tu-do jung-je gum-il cham-he
stealing grave sins today repent
 sa-um jung-je gum-il cham-he
sexual misconduct grave sins today repent
 mang-o jung-je gum-il cham-he
false speech grave sins today repent

gi-o jung-je gum-il cham-he

flattering speech grave sins today repent

yang-sol jung-je gum-il cham-he

back biting grave sins today repent

ak-ku jung-je gum-il cham-he

harsh speech grave sins today repent

tam-ae jung-je gum-il cham-he

desire and lust grave sins today repent

jin-hye jung-je gum-il cham-he

wrathful anger grave sins today repent

chi-am jung-je gum-il cham-he

deluded ignorance grave sins today repent

baek-kop chok-chip che

hundreds of eons accumulate sin

il lyom don tang-jin

one thought instantly destroy

yo hwa bun go-cho

just as fire burn dried grass

myol chin mu yu-yo

destroy completely without remainder

je mu ja-song jong shim gi

sins no self-nature from thoughts arise

shim yang myol shi je yong mang

thoughts if extinguish instantly sins also dead

je mang shim myol yang gu-gong

sins dead thoughts extinguished both void

shi jung myong-wi jin cham-he

this then called true repentance

cham-he jin-on

repentance mantra

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

Candi Bodhisattva merits collect

jok-chong shim sang song

tranquil mind constantly recite

il-che je dae nan

all various great difficulties

mu-nung chim shi in

cannot invade this person

chon-sang gup in-gan

heaven also humans

su bog yo bul-tung

receive merits like Buddhas

u cha yo-i-ju

encounter this wish fulfilling jewel

jong heng mu-dung-dung

certain attain incomparable

na-mu chil-gu-ji bul mo dae jun-je bo-sal

become one 70 billion Buddha mother Great Candi Bodhisattva

na-mu chil-gu-ji bul mo dae jun-je bo-sal

become one 70 billion Buddha mother Great Candi Bodhisattva

na-mu chil-gu-ji bul mo dae jun-je bo-sal

become one 70 billion Buddha mother Great Candi Bodhisattva

jong bop kye jin-on

purify Dharma realm mantra

om nam

om nam

om nam

ho shin jin-on

protect body mantra

om chi-rim

om chi-rim

om chi-rim

kwan-se-um bo-sal

Avalokitesvara Bodhisattva

bon shim mi-myo yuk-cha dae myong wang jin-on

original mind subtle six syllable great knowledge king mantra

om ma-ni ban-me hum

om ma-ni ban-me hum

om ma-ni ban-me hum

jun-je jin-on

Candi Bodhisattva mantra

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

I now receive recite great Candi Bodhisattva

juk pal bo-ri gwang-dae won
now manifest enlightenment great vow
 won a jong hye sog won myong
vow I concentration wisdom quickly complete brightness
 won a gong-dok kae song-chwi
vow I merits all achieved
 won a sung bok byon jang-om
vow I supreme merits everywhere majesty
 won gong jung saeng song bul to
vow together many beings attain Buddha path
 yo-rae ship tae bar-won mun
Tathagatas 10 great vows text
 won a yong ni sam ak to
vow I forever leave behind three evil destinies
 won a sok tan tam jin chi
vow I quickly eradicate greed hatred delusion
 won a sang mun bul bop sung
vow I always listen Buddha Dharma Sangha
 won a gun su gye jong hye
vow I diligently cultivate morality concentration wisdom
 won a hang su je bur hak
vow I constantly follow many Buddhas training
 won a bul te bo-ri shim
vow I never abandon enlightenment mind
 won a gyol-chong saeng an-yang
vow I be certain birth favorable circumstances
 won a sok kyon a-mi-ta
vow I quickly see Amita Buddha
 won a bun shin byon jin-chal
vow I perceive body everywhere dust mote
 won a gwang-do je jung saeng
vow I ferry across all many beings

 bal sa hong so-won
make four great vows
 jung saeng mu byon so-won do
many beings no count vow save
 bon nae mu jin so-won dan
anger vexation no end vow cut
 bom mun mu ryang so-won hak
Dharma gates no limit vow learn
 bul do mu sang so-won song
Buddha way no above vow attain

ja song jung saeng so-won do
 own nature many beings vow save
 ja song bon nae so-won dan
 own nature anger vexation vow cut
 ja song bom-mun so-won hak
 own nature Dharma gates vow learn
 ja song bul do so-won song
 own nature Buddha way vow attain
 won i bar won i
 vow already making vows already
 gwi-myong-nye sam bo
 take refuge in three jewels

na-mu sang ju shi bang bul
 homage eternally abiding 10 directions Buddha
 na-mu sang ju shi bang bop
 homage eternally abiding 10 directions Dharma
 na-mu sang ju shi bang sung
 homage eternally abiding 10 directions Sangha
 na-mu sang ju shi bang bul
 homage eternally abiding 10 directions Buddha
 na-mu sang ju shi bang bop
 homage eternally abiding 10 directions Dharma
 na-mu sang ju shi bang sung
 homage eternally abiding 10 directions Sangha
 na-mu sang ju shi bang bul
 homage eternally abiding 10 directions Buddha
 na-mu sang ju shi bang bop
 homage eternally abiding 10 directions Dharma
 na-mu sang ju shi bang sung
 homage eternally abiding 10 directions Sangha



Kwan Seum Bosal Chanting

na-mu bul-ta bu-jung gwang nim bop he
homage Buddha congregation light show dharma assembly
na-mu dal-ma bu-jung gwang nim bop he
homage Dharma congregation light show dharma assembly
na-mu sung-ga bu-jung gwang nim bop he
homage Sangha congregation light show dharma assembly

na-mu bo mun shi-hyon wol lyok hong shim
homage treasure gate reveal vow strong wide deep
dae ja dae bi
great love great compassion

kwan se um bo-sal
perceive world sound bodhisattva
kwan se um bo-sal . . . (*repeat*)

kwan se um bo-sal
perceive world sound bodhisattva
myor op-chang jin-on
rid karma mantra
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
vow fulfill mantra
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
Buddha words clean ash good fortune dharani
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
provide needs mantra

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
merit return mantra

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
fine dust mind thought can count know
dae he jung su ka um jin
great ocean middle water can drink drops
ho gong ga ryang pung ga gye
space empty can measure wind can bind
mu nung jin sol bul gong dok
not possible at all describe Buddha's great virtue



Sogamuni Bul Chanting

na-mu bul-ta bu-jung gwang nim bop he
homage Buddha congregation light show dharma assembly
na-mu dal-ma bu-jung gwang nim bop he
homage Dharma congregation light show dharma assembly
na-mu sung-ga bu-jung gwang nim bop he
homage Sangha congregation light show dharma assembly

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

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

so-ga-mu-ni bul
Shakyamuni Buddha
chong-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
rid karma mantra
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
vow fulfill mantra
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
Buddha words clean ash good fortune dharani
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
provide needs mantra
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
merit return mantra
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
fine dust mind thought can count know
dae he jung su ka um jin
great ocean middle water can drink drops
ho gong ga ryang pung ga gye
space empty can measure wind can bind
mu nung jin sol bul gong dok
not possible at all describe Buddha's great virtue



Ji Jang Bo Sal Chanting

na-mu nam bang hwa ju ji jang bo-sal
homage south direction transforming lord earth womb bodhisattva

na-mu yu myong gyo ju ji jang bo-sal
homage dark unseen saving lord earth womb bodhisattva

na-mu dae won bon jon ji jang bo-sal
homage great vow primal revered earth womb bodhisattva

na-mu nam bang hwa ju yu myong gyo ju
homage south direction transforming lord dark unseen saving lord
dae won bon jon
great vow primal revered

ji jang bo-sal
earth womb bodhisattva
ji jang bo-sal . . . (*repeat*)

ji jang bo-sal
earth womb bodhisattva
myor op-chang da-ra-ni
rid karma dharani
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
vow fulfill mantra
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
Buddha words clean ash good fortune dharani
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
provide needs mantra

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
merit return mantra

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
fine dust mind thought can count know
dae he jung su ka um jin
great ocean middle water can drink drops
ho gong ga ryang pung ga gye
space empty can measure wind can bind
mu nung jin sol bul gong dok
not possible at all describe Buddha's great virtue



Namu Amita Bul Chanting

na-mu bul-ta bu-jung gwang nim bop he
homage Buddha congregation light show dharma assembly
na-mu dal-ma bu-jung gwang nim bop he
homage Dharma congregation light show dharma assembly
na-mu sung-ga bu-jung gwang nim bop he
homage Sangha congregation light show dharma assembly

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
rid karma mantra
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
vow fulfill mantra
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
Buddha words clean ash good fortune dharani
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

provide needs mantra

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

merit return mantra

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

fine dust mind thought can count know

dae he jung su ka um jin

great ocean middle water can drink drops

ho gong ga ryang pung ga gye

space empty can measure wind can bind

mu nung jin sol bul gong dok

not possible at all describe Buddha's great virtue



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

(Sino-Korean)

衆 生 無 邊 誓 願 度

jung saeng mu byon so-won do
many beings no count vow save

煩 惱 無 盡 誓 願 斷

bon nae mu jin so-won dan
anger vexation no end vow cut

法 門 無 量 誓 願 學

bom mun mu ryang so-won hak
Dharma gates no limit vow learn

佛 道 無 上 誓 願 成

bul do mu sang so-won song
Buddha way no above vow attain

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.