

# **Zen Liturgy**

## Korean Sŏn Practice Forms



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Paul Dōch'ōng Lynch, JDPSN

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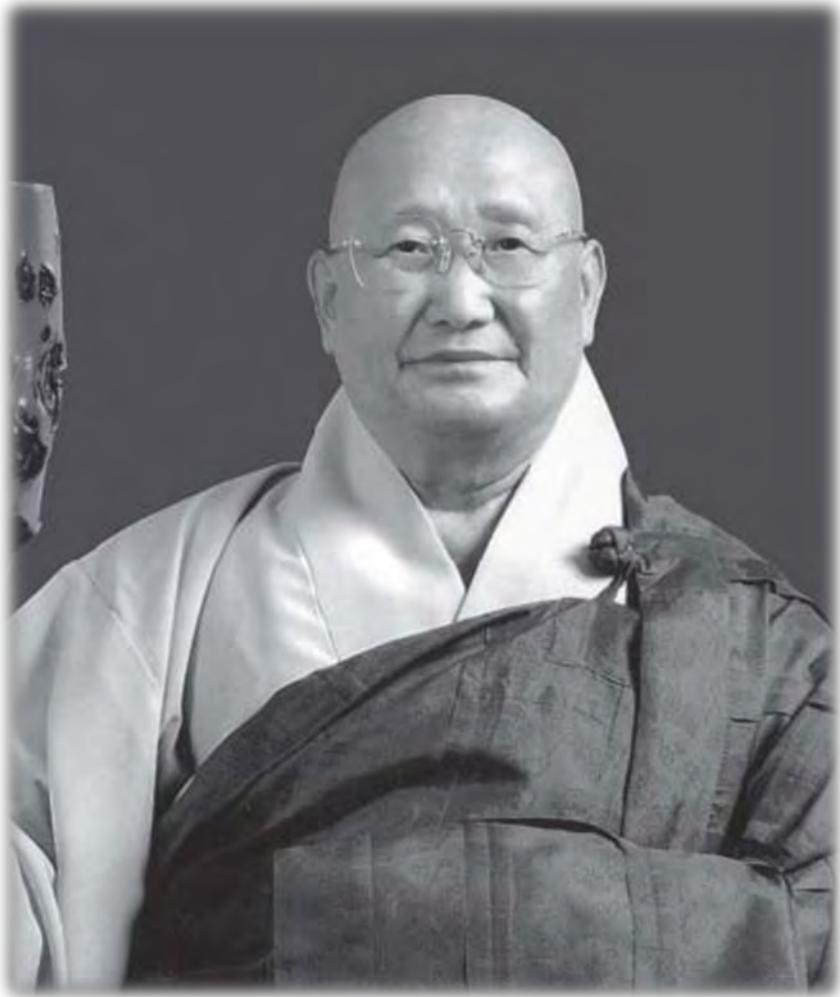
PAUL DÖCHÖNG LYNCH, JDPSN

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## **Dedication**

This book is dedicated to all those adventurous teachers, poets, writers, seekers and students who found it important enough to bring the Dharma West.



**Zen Master Süngsan (Seung Sahn)  
78<sup>th</sup> Ancestor**

## Contents

Dedication .....	5
Contents .....	7
Foreword .....	11
Introduction .....	15
Mind Inscription —Hsi Ming’ .....	17
Great Vows—establishing our direction .....	29
Four Great Vows.....	31
The Ten Great Vows.....	32
Basics of Buddhism .....	33
The Four Noble Truths .....	34
The Eight-Fold Path.....	34
Karma and Rebirth.....	36
Sangha Guidelines .....	38
On Keeping the Bodhi Mind.....	38
On Mindfulness .....	38
On Speech.....	40
On Eating.....	41
On Formal Practice .....	41
Sayings of Zen Master Kyōnghō Sōng’u (1849–1912).....	43
Chanting—connecting our hearts to wider compassion .....	45
Chanting.....	47
Chanting Practice.....	49
Daily Chanting Practice.....	51
Morning Bell Chant .....	53
Evening Bell Chant.....	56
Homage to the Three Jewels.....	57
Heart Sutra (Korean).....	59
Heart Sutra (English) .....	61
Great Dharani.....	63
Special Chanting.....	65
The Thousand Hands and Eyes Sutra .....	67
Kwanseum Bosal Chanting.....	76
Ceremony Chanting.....	79
Sogamoni Bul Chanting.....	81
Jijang Bosal Chanting.....	83
Amita Bul Chanting.....	85
Chanting Translations.....	87
Morning Bell Chant .....	89
Evening Bell Chant.....	93
Homage to the Three Jewels.....	94

Opening of the Dharma Talk .....	96
Verse to Begin the Dharma Talk .....	96
Verse to Conclude the Dharma Talk.....	97
Thousand Eyes and Hands Sūtra (Ch'ōnsu-kyōng).....	98
Repenting from the Ten Evil Actions .....	101
The Vast, Consummate, Great Dhāraṇī of the Thousand-Handed, Thousand- Eyed Avalokiteśvara Bodhisattva Invocation .....	103
[The Great Dharani of Spiritually Sublime Phrases] .....	105
Praising the Four Directions .....	107
Praising the Bodhimaṇḍa .....	107
Repentance Verses.....	107
Homage to the Twelve Venerable Buddhas through Whose Intercession Karmic Obstacles Are Recanted and Removed .....	108
Repenting from the Ten Evil Actions .....	108
The Symbol of Repentance.....	110
Mantra for Purifying the Dharma-Realm.....	110
Mantra for Protecting the Body .....	110
Avalokiteśvara Bodhisattva's King of Great Knowledge Mantra Consisting of Six Syllables That Reveal the Original Mind .....	111
Avalokiteśvara Bodhisattva's Mantra .....	111
Making the Four Expansive Vows.....	113
Mantra Practice.....	115
Ceremonies—bringing the Sangha together.....	121
Buddhist Ceremonies.....	123
Precepts Ceremony .....	125
Abbot Installation Ceremony.....	139
Guiding Teacher Installation Ceremony .....	143
Zen Center Opening Ceremony .....	147
Repentance Ritual .....	151
Personal Ceremonies .....	153
Wedding Ceremony .....	155
Memorial Ceremony.....	164
100 Day Ceremony.....	172
Buddhist Festivals .....	177
Buddha's Birthday Ceremony .....	179
Vesak: Buddha's Enlightenment Ceremony.....	183
Guiding Teacher's Birthday Ceremony .....	187
Giving Ceremony.....	192
Teaching Lineage Ceremonies .....	195
Inga Ceremony.....	197
Transmission Ceremony .....	201
Buddhist Ceremonies Footnotes.....	205
Precepts Ceremony Footnotes .....	207

Abbot Installation Footnotes .....	209
Guiding Teacher Installation Footnotes .....	210
Zen Center Opening Footnotes .....	211
Repentance Ritual Footnotes .....	212
<b>Personal Ceremonies Footnotes .....</b>	<b>213</b>
Wedding Ceremony Footnotes .....	215
Memorial Ceremony Footnotes .....	217
100 Day Ceremony Footnotes .....	222
<b>Buddhist Festivals Footnotes.....</b>	<b>223</b>
Buddha’s Birthday Footnotes .....	225
Vesak: Buddha’s Enlightenment Day Footnotes .....	227
Guiding Teacher’s Birthday Footnotes .....	229
Giving Ceremony Footnotes .....	230
<b>Buddhist Festivals Footnotes.....</b>	<b>232</b>
Inga Certification Footnotes .....	234
Transmission Certification Footnotes .....	236
<b>About the Author.....</b>	<b>239</b>
Paul Lynch, JDPSN .....	239
<b>Appendix —: Dharma Lineage .....</b>	<b>240</b>



## Foreword

There is considerable underlying confusion for Western Zen students who begin to study the tremendous wealth of Asian knowledge that has been translated into English from China, Korea, Vietnam and Japan over the last seventy years. In most large bookstores, there is a section reserved for books on Buddhism, or if the store is smaller it might be Eastern Philosophy, and on those shelves, there will be found literally hundreds of titles from various sources and authors. A Zen aspirant browsing through the brightly bound covers may find an interesting book such as **The Recorded Sayings of Zen Master Joshu**<sup>i</sup> on the shelf; however, if that Zen aspirant starts to leaf through the contents, he or she will discover that the author actually refers to the book's subject, Zen Master Joshu, as Zen Master Chao-chou within the contents of his book. The aspirant may then start leafing through another book, say **The Compass of Zen**<sup>ii</sup>, only to discover that Zen Master Joshu in the last book is referred to as Zen Master Joju in this book. The next text might be the **Book of Serenity—One Hundred Zen Dialogues**<sup>iii</sup> in which the aspirant will find more stories about the same teacher, only this time his name is Romanized as Zhàozhōu.

We now have only leafed through the contents of three books and are left with four Romanization's for one single Zen Master's name, which are Joshu, Chao-chou, Joju and Zhàozhōu. If the aspirant then begins to read, more books that refer to the hundreds of other Asian teachers the complexity of keeping all of this straight going from book to book can be at times overwhelming. The Japanese Teachers who came to the west were literally using the Japanese way of pronouncing Chinese logographs for a particular person, place or thing. Furthermore, the Korean Teachers who came to the West were using their Korean way of pronunciation. Although originally not a problem because there were so few books on the subject when they arrived, the cultures that were created by the founding Asian teachers have yet to find a common English voice.

Joshu is the Japanese Romanization of the characters 趙州從諗. Joju is the Korean Romanization that was invented by the Kwan Um School of Zen<sup>iv</sup> and Zen Master Sūngsan<sup>v</sup> (Seung Sahn); however, the student may also encounter different romanizations from other Korean sources. Chao-chou is the older Wade-Giles<sup>vi</sup> method for romanization of the Chinese

logographs, while Zhàozhōu is the newer Pinyin method of romanization for the same logographs.

Prior to China opening its borders to the west in 1979 the principal form of Chinese Romanization was the Wade–Giles method, although the curious Zen aspirant will eventually come across even older works that might employ the Yale system in lieu of the other two aforementioned methods. The Pinyin<sup>vii</sup> Romanization method appeared when the People’s Republic of China adopted its own system in 1979 and all official Chinese uses of Romanization now employ the Pinyin method; furthermore, this standard is becoming more popular as China’s influence in the world increases.

Prior to 1979, the capital of China was popularly known as Peking; today the entire world refers to the capitol of China as Beijing. Another problem with the Wade–Giles versus Pinyin debate shows up when one visits a Chinese Restaurant. I have yet to find a Restaurant in the West that serves Beijing Duck; this unique dish is still referred to as Peking Duck at most Chinese restaurants. On the many trips, that I have made to China each place that I visited utilized the Pinyin method for maps, signs, menus, newspapers, etc.

Yet, another determining factor for choosing a methodology of Romanization is the advent of new computer software programs. Microsoft Word 2003/2007 now has numerous language functions that will transliterate Romanized Pinyin into Unicode Chinese logographs as well as almost every other language/alphabet in the world. Babelfish and Google have internet sites that will also make rough attempts at translating other web sites, paragraphs and words from one language to another. Following the advent of uni-code, along with its two-byte segments, and the subsequent upgrade of the world’s databases, the rendering of Chinese, Korean and Japanese logographs has become easier than ever.

The Korean government has tried to take the cue put forth by the Chinese by adopting an official Romanization methodology for Korean; however, major changes, additions and deletions have taken place over the last twenty-five years. Furthermore, each of the officially sanctioned systems themselves has been replaced several times in that same existing period. There is conscientious debate about the proper use of western characters in the pronunciation of Hangul and many scholars still disagree with all of the methods put forth to date. We consulted several of the most renowned Western Scholars of Korean Buddhism and have chosen, as they have, to employ the McCune-Reishauer<sup>viii</sup> system to romanize Korean

names. This does not follow the methods used by the Kwan Um School of Zen, of which we share the same root teacher; but their methodology doesn't conform to any system used by any other group in the world. Their Romanization system appears to have been invented and has evolved over time internally by members with no formal language training within the organization. It might also be noted that the Jogye Order of Buddhism, which is the largest single Buddhist Order in Korea has recently adopted the current Korean Government's method of transliteration. The problem is that the method utilizes stringing multiple vowels together in an effort to emulate certain sounds that totally do not exist in the Western Latin languages.

Based upon all of this information, where does this leave us in this discussion? I have decided to utilize the Romanization of a person or place based upon the country of origin. Additionally, as Pinyin has begun to circumvent the use of the Wade–Giles and Yale methods we have decided to use Pinyin for Chinese Romanization. We hope that other authors and information databases will eventually follow this method making it easier on the beginning Students of Zen. A final note of the romanizations utilized within this book. Because of the ease of use of our new uni-code databases and fonts, we have chosen to employ the use of diacritical marks, and we have chosen to render common Sanskrit names, terms and places utilizing their technical forms. The reason is that the proper pronunciation of these words is not intuitively obvious to the unseasoned reader, so additionally we have included a pronunciation chart in the index section of this book. Lastly, I want to state that any mistakes or omissions made within this text are purely my own.

Editor

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## Introduction

Niutou Shan is about five or ten miles south of the city of Nanjing and is surrounded on all sides by farmland. Niutou Shan literally means Ox Head Mountain. The first temple was built near the summit of this hill during the Liang dynasty, shortly after Buddhism was first introduced to China. This temple, like many others constructed during this era had several niche caves with Buddhist images in them. Some of these caves survive a few hundred yards away from the surviving pagoda. In either 766 or 774, during the Tang dynasty, a large temple complex was built here by the Monk Farong at the order of the Tang emperor, Daizong. This temple is historically important as Farong established his own sect of Buddhism here, called the Niutou or Ox Head School. This temple was called Hongjuesi and it included a seven-story pagoda. The temple is long gone, but the pagoda, which was built primarily of brick, still survives and was renovated in the 1990's.

The Chuan Tenglu records a fascinating encounter between Daoxin and the sage Farong, who lived in a lonely temple on Mount Niutou, and was so holy that the birds used to bring him offerings of flowers. As the two men were talking, a wild animal roared close by, and Daoxin jumped. “+see it is still with you,”—referring, of course to the instinctive *passion (klesa)* of fright. Shortly afterwards, while he was unobserved for a moment, Daoxin inscribed the Chinese character for the Buddha on the rock Niutou was accustomed to sit. When the sage returned to sit down, he saw the sacred Name and hesitated to sit. “+see,” said Daoxin, —its still with you!”

At this above remark, the monk was fully awakened . . . and the birds never brought any more flowers. The above kōan is one of the first Zen stories I read in **The Way of Zen** by Alan Watts. Here, two individuals, one a fully Enlightened Patriarch of Zen, the other a deeply spiritual person sitting on the cusp of Awakening, and both,

not unlike nearly all of us, lay person and quest seeker alike, having  
*—# is still with you!”*

Niutou Farong was a Chán Master who lived in the early part of the seventh century (594-657). Having passed through considerable study of Confucianism and Chinese History, he embraced Buddhism. Soon after, he went to live a hermit's existence in a cave on Niutou Shan. Here he spent his days in the conventional patterns of Buddhism and developed such a condition of piety and holiness that it was said birds would come by and drop flowers and other things into his lap as he sat praying or meditating. Upon hearing Daoxin's remark, “—see it is still with you!” Farong was fully awakened. He might have died and rotted away in all of his sanctity and holiness, unknown in history and Zen lore, if the Fourth Patriarch had not happen to chance by and visit him.

## Mind Inscription “Hsin Ming”

### 心銘

by the Founder of the Ox-Head School

Venerable Niutou Farong

version by Paul Dōch'ōng Lynch

心性不生何須知見

the nature of the mind is before-thought,  
yet why dwell upon this point?

本無一法誰論薰鍊

fundamentally, all phenomena do not exist;  
why choose between right and wrong?

住返無端追尋不見

with no end to appearing and disappearing,  
no matter the effort, there is no attainment!

一切莫作明寂自現

only, when all formations have ceased,  
illuminated stillness is manifest.

前際如空知處迷宗

appearing amidst the transparency,  
cut off all confusing doctrines.

分明照境隨照冥蒙

distinguish clearly your correct  
situation, condition and relationship  
the distant and the hidden are understood.

一心有滯諸法不通

if this One Mind has obstructions,  
all Dharma's will have no penetrating effect.

去來自爾胡假推窮

spontaneously we are always coming and going,  
what use is it exhausting yourself?

生無生相生照一同

as life has the mark of before-thought,  
it naturally illuminates this oneness.

欲得心淨無心用功

if you wish to obtain purity of mind,  
you must diligently cultivate not-thinking.

縱橫無照最爲微妙

have no mental reflections high or low,  
this more than anything else is the path!

知法無知無知知要

attain the *Dharma* through not-knowing,  
this not-knowing already understands everything.

將心守靜猶未離病

by grasping at the mind and maintaining stillness,  
how will you leave behind attachments?

生死忘懷即是本性

in life and death forget your attachments,  
there and then fundamental nature is manifest.

至理無詮非解非纏

the highest principle is beyond explanation,  
rid yourself of all manifestations without restraint.

靈通應物常在自前

spiritual penetration and responding to affairs  
will constantly take place in this very moment,

目前無物無物宛然

before you there will not be a single thing,  
and “not a single thing” will be a matter of life.

不勞智鑒體自虛玄

not conceptualizing the Mirror of Wisdom,  
its essence is wondrously transparent.

念起念滅前後無別

thinking arises and thinking dissolves,  
before and after there is no discrimination.

後念不生前念自絕

the second thought is not manifest  
as the thought is cut off by itself.

三世無物無心無佛

in the three worlds there is not a single thing:  
it is neither mind nor Buddha.

衆生無心依無心出

all living beings are essentially before-thought,  
and depend upon not-thinking for their existence.

分別凡聖煩惱轉盛

discriminating between worldly and holy  
causes all problems in abundance.

計校乖常求真背正

constantly calculating and making plans  
results in searching for the truth while turning your back on reality.

雙泯對治湛然明淨

put an end to these two extremes,  
you will be both illuminated and clear.

不須功巧守嬰兒行

it is not necessary to attach  
to your practices diligently.

惺惺了知見網轉彌

through awareness is knowledge,  
when spinning the wheel of samsara you will turn around and stop.

寂寂無見暗室不移

through samadhi nothing can be seen,  
just as in a dark room there appears to be no movement.

惺惺無妄寂寂明亮  
in awareness there is only truth,  
in samadhi only clear brightness.  
萬象常真森羅一相  
the myriad shapes are truth,  
having only one majestic characteristic  
去來坐立一切莫執  
going and coming, sitting and standing  
are fundamentally ungraspable.  
決定無方誰爲出入  
with no fixed place,  
what is it that comes and goes?  
無合無散不遲不疾  
no union and no separation,  
neither slowly nor quickly.  
明寂自然不可言及  
the illuminated stillness is your true self  
yet words can only speak about it!  
心無異心不斷貪淫  
if in the mind there is nothing discriminated,  
you will never have to stop desire.  
性空自離任運浮沈  
as mind's nature is empty,  
it will disappear if it is allowed to drift on.  
非清非濁非淺非深  
neither pure nor defiled,  
neither shallow nor deep.  
本來非古見在非今  
originally the past does not exist,  
and just now, the present is not a thought!

見在無住見在本心

just now there is non-abiding  
and this is your true self.

本來不存本來即今

do not cling to the origin,  
then the origin will be present by itself.

菩提本有不須用守

*Bodhi* originally exists,  
this is why it is not necessary to maintain it.

煩惱本無不須用除

vexations are fundamentally non-existent,  
therefore it is not necessary to do away with them!

靈知自照萬法歸如

spiritual wisdom shines forth of itself,  
and the myriad phenomena return to the one.

無歸無受絕觀忘守

nothing to revert to and nothing to receive,  
cut off opinions and abandon the precepts!

四德不生三身本有

the Four Virtues are without thought,  
and the Three Bodies fundamentally exist right now.

六根對境分別非識

the Six Roots just face circumstances  
perception is not within consciousness.

一心無妄萬緣調直

the mind will have no confusion,  
and the ten thousand causes instantly harmonize.

心性本齊同居不攜

the mind and feelings are basically of the same source,  
they coexist without interfering with each other.

無生順物隨處幽棲

not knowing is in accordance with phenomena,  
together they dwell and rest in the stillness.

覺由不覺即覺無覺

enlightenment comes from that which is not enlightened,  
therefore enlightenment cannot be attained!

得失兩邊誰論好惡

gain and loss are like the two sides of the same coin,  
who then can speak of good and bad?

一切有爲本無造作

all that is caused,  
is originally the product of before-thinking.

知心不心無病無藥

the knowing mind is not the Mind,  
true Mind is that which neither disease nor medicine can affect.

迷時捨事悟罷非異

in times of confusion just let things go their way,  
when awakening is accomplished  
it will not be different from your self.

本無可取今何用棄

fundamentally nothing can be grasped;  
so what will you discard?

謂有魔興言空象備

speaking of existence is to give in to demons,  
for with words empty images arise!

莫滅凡情唯教息意

do not wipe out worldly feelings,  
the only teaching is how to do away with ideas!

意無心滅心無行絕

ideas are annihilated by no-mind,  
and mental states are cut off by non-action.

不用證空自然明徹

do not try to verify emptiness,  
spontaneously it shines forth of itself!

滅盡生死冥心入理

extinguishing both life and death,  
the profound Mind enters the ultimate principle.

開目見相心隨境起

just open your eyes and behold this very moment,  
simply observing the arising circumstances.

心處無境境處無心

if the mind abides in no-circumstances,  
then the circumstances abide in no-mind.

將心滅境彼此由侵

when the mind is about to annihilate circumstances,  
they will go along with the annihilation.

心寂境如不遣不拘

the mind will be quiet, and circumstances the same,  
neither having to let go or to hold on.

境隨心滅心隨境無

when circumstances go along with the mind  
they will be extinguished,  
and the mind which follows circumstances is transparent.

兩處不生寂靜虛明

both abide in before-thinking,  
still purity and transparent brightness!

菩提影現心水常清

awakening is manifest like a shadow  
in the mind's purity which is constantly clear.

德性如愚不立親疎

the nature of enlightenment is like stupidity,  
not creating separation between this and that.

寵辱不變不擇所居  
not moved by praise or dishonor,  
not choosing a fixed place to dwell.  
諸緣頓息一切不憶  
if all causes are put to rest,  
you will cease to worry about them!  
永日如夜永夜如永  
if you do not discriminate,  
then an eternal day can be like a night,  
and an eternal night can be like a day.  
外似頑 內心虛真  
when seen from the outside  
it seems as if you are wayward and stupid;  
however—within,  
the mind is vacant and in communion with reality.  
對境不動有力大人  
adverse conditions will not affect you,  
and you will have the power of an accomplished being.  
無人無見無見常現  
there will be neither seer nor the seen,  
then that non-seeing will be perpetually manifested.  
通達一切未嘗不  
penetrating everything,  
constantly being everywhere.  
思惟轉昏汨亂精魂  
thinking will cause confusion,  
and confusion will give rise to all kinds of emotions.  
將心止動轉止轉奔  
if by grasping the mind you try to stop agitation,  
then with this movement the mind will be even more active.

萬法無所唯有一門

the myriad phenomena have no base,  
there is only the One Door.

不入不出非靜非喧

this is the door of neither entering nor leaving,  
of neither stillness nor disturbance.

聲聞緣覺智不能論

the wisdom of *Sravakas* and *Pratyeka-buddhas*  
cannot fathom this.

實無一物妙智獨存

in reality not one thing exists,  
the wonderful wisdom alone remains.  
circumstances are fundamentally empty.

本際虛沖非心所窮

it is not something which the mind can exhaust.

正覺無覺真空不空

true enlightenment is non-enlightenment,  
and real emptiness is not empty!

三世諸佛皆乘此宗

all the Buddhas of the Three Kalpas  
teach this doctrine.

此宗毫末沙界含容

this teaching is like a particle of dust,  
worlds as numerous as sand grains in the *Ganges*  
are contained therein!

一切莫顧安心無處

if you do not occupy yourself with everything,  
then the peaceful mind will have nowhere to abide.

無處安心虛明自露

the peaceful mind will be non-abiding,  
and the transparent illumination is manifest of itself!

寂靜不生放曠縱橫

the quiet stillness is un-born,  
and you will be free to roam in all directions.

所作無滯去住皆平

whatever you do, there will be nothing to obstruct you.  
in motion and in rest, all will be equal.

慧日寂寂定光明明

the sun of *prajñā* is still,  
the illumination of *samadhi* is bright;

照無相苑朗涅槃城

they are the bright park of no mark *lakṣaṇa*  
and the clear city of *nirvāna*.

諸緣忘畢詮神定質

in all causes you should not seek for a goal;  
this can be likened to the quality of the spiritual *samadhi*.

不起法座安眠虛室

do not set up platforms for teaching;  
but take a peaceful nap in an empty house.

樂道恬然優遊真實

you will find happiness in the Dao,  
with plenty of space to roam about in True Reality.

無爲無得依無自出

nothing to do, nothing to obtain,  
and depending upon nothing,  
your true self is already manifest.

四等六度同一乘路

the Four Virtues and the Six *Paramitas*  
all belong to the path of the One Vehicle.

心若不生法無差互

when the mind in this way is not engaged,  
then all the phenomena are already the truth.

知生無生現前常住

knowing that life is un-born,  
before you it will constantly remain thus.

智者方知非言詮悟

those with wisdom have attained this,  
yet no amount of words can explain this kind of awakening!



## Great Vows—establishing our direction





## ***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.

## ***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.

World after world, life after life, I will follow the Bodhisattva path  
and finally gain liberation.

Ma-ha ban-ya ba-ra mil.

Na-mu So-ga-mon-i Bul. Na-mu So-ga-mon-i Bul.

Na-mu shi a pon sa So-ga-mon-i Bul.

## ***Basics of Buddhism***



Prior to attaining enlightenment, Buddha described his condition as being like a person who was asleep and not conscious to the nature of reality and the human condition. Those like Śākyamuni who attain enlightenment and become Buddhas are known as the *Awakened Ones*. Buddha's enlightenment—seeing into the true nature of reality—resulted in his formulating the four noble truths and the eight-fold path. Both the four noble truths and the eight-fold path are the core of Buddhist teachings. Buddhism is unique in that it is a religion without either a single god or secondary deities.

References are frequently made to gods, devas, bodhisattvas, ghosts and demons, but these are not entities to be worshipped, they are archetypes for the human condition. In Chinese and Korean Buddhism, for instance, the fearsome demons that are depicted in paintings are recognized as the evil, which exist within all human beings, and must ultimately be dealt with by humanity itself. Those who choose to follow the teachings of Buddha thus aspire to attain enlightenment through meditation and the practice of Buddhist principles, and by doing so, must bring everyday behavior and consciousness into harmony with the forces of the universe.

After his great insight, Buddha went to Varanasi, which was a place long held sacred by the Hindus. In a forest grove called Deer Park in Sarnath, Buddha proclaimed the four noble truths and the eightfold path to the first five of his followers. For many years following the death of Siddhartha Buddha the essential doctrines and practices were recorded and expounded upon and are followed today by followers of all of the various schools of Buddhism.

## The Four Noble Truths

1. all existence is dukkha (*dis-ease*) sometimes translated as suffering or perhaps more closely, un-satisfactoriness.
2. dukkha arises out of tanha (*desire*) and attempting to gain what is not possible.
3. dukkha can cease, and the end of suffering is Nirvana
4. the end of dukkha can occur by following the Eight Fold Path.

Buddha identified the categories of dukkha in the eight sufferings. These include the suffering of birth; the suffering of old age; the suffering of illness; the suffering of death; the suffering of separation from loved ones, the suffering of having to be with those we dislike; the suffering from not getting what we desire; and the suffering that comes from the five skandhas.

## The Eight-Fold Path

The way out of the cycle of birth, suffering and death is possible through what Buddha called the noble eight-fold path. The eight-fold path is:

1. Right Understanding  
See things as they are without delusions or distortions because life is constantly changing. Develop wisdom by knowing how things work, knowing oneself and others.
2. Right Thought or Right Mindedness  
Resolve to overcome the disturbance of self-centered craving through the development of loving kindness, empathy and compassion.
3. Right Speech  
Abstain from lies, deceptions, slander, and abusive speech. Cultivate honesty and truthfulness; practice

speech that is kind and benevolent. Reflect your aspiration to help, and not harm other living creatures.

4. Right Action

Practice selflessness that reflects the life you aspire to live. Express conduct that is peaceful, honest and pure showing compassion for all beings.

5. Right Livelihood or Right Living

Avoid work that causes suffering for others or that prevents a decent and virtuous life. Do not engage in any occupation that opposes or distracts you from the path of self-liberation. Love and serve the world through your work.

6. Right Effort

Seek to make a balance between the exertion of following the spiritual path and a moderate life that is not over-zealous. Work to develop more wholesome mind states, while practicing to go deeper and live more fully.

7. Right Mindfulness or Right Attentiveness

Through constant vigilance in thought, speech and action seek to rid the mind of self-centered thoughts that separate and replace them with those that bind all beings together. Be aware of your thoughts, emotions, body and world, as they exist in the present moment. Your ability to be present creates your reality.

8. Right concentration.

Through the application of meditation and mental discipline, seek to extinguish the last vestiges of grasping consciousness and develop an openness that has room to embrace and love all things.

Buddhism also teaches that there are six virtues known as the paramitas through which practitioners acquire merit and progress toward nirvana. These are:

- (*dana*) engage in charitable giving
- (*sila*) conduct yourself ethically, with integrity

- (*ksanti*) practice patience
- (*virya*) express your devotion with energy and vigor
- (*dhyana*) practice meditation
- (*prajna*) cultivate wisdom.

The emphasis on conduct is set forth in the first five precepts where Buddha reminded his followers to abstain from:

- the taking of life.
- the taking of things not given.
- lustful misconduct.
- lying.
- intoxicants taken to induce heedlessness.

## Karma and Rebirth

Karma is the law of cause and effect and becomes a determining factor in the cycle of birth, suffering, death and rebirth. Buddhism teaches that after death, the desires of the human spirit continue to search for a new existence. Karma is the result of how we have lived our lives and therefore determines what form we will re-enter the cycle of birth, suffering and death.

According to Buddhist theology, there are six realms into which a spirit may be reborn: the realm of gods; the realm of demigods; the realm of human beings; the realm of animals; the realm of hungry ghosts and the realm of hell creatures. The realm of the gods, demi-gods and humans are considered relatively propitious realms into which a spirit may be born. Animals and hungry ghosts on the other hand are condemned to misery and suffering, while those reborn into hell may be assured of every manner of pain and discomfort.

These are, of course, metaphors for the differing levels of existence that we, as human beings, experience in this life we are living right now. It is also important to realize that until we finally

wake up to the nature of reality that we will move from one realm of existence to another throughout our lives.

Karmic retribution thus ensures that whatever realm a sentient being is existing in right now depends on the ethical conduct, acts of kindness, and avoidance of harmful behavior that is practiced this very moment. Ultimately, the attainment of nirvana itself is closely linked not only with your conduct and actions, but also to the nature and tendencies of our human condition. These conditions will prevent the attainment of nirvana if you do not exercise vigilance.

Many of the Buddhist tenets such as nirvana, karma and moksha (*the ultimate release of the ego*) may be traced to the teachings of Hinduism and Jainism. Sikhism which emerged later also incorporated some of these principles. Buddha, however, made many changes that distinguish Buddhism from Hinduism and Jainism. Unlike Hinduism with its caste system and Brahmin priesthood, Buddhism recognizes the fundamental equality of all sentient beings. All humans, regardless of gender, race or caste, are capable of attaining enlightenment. Throughout Buddhist history, women have played important roles as leaders and teachers.

Buddhism is also different from Hinduism and Jainism in that Buddha introduced the notion of the Middle Way. Having spent many years himself living the rigorous life of an ascetic, Buddha came to the conclusion that enlightenment does not come from extreme practices or self-denial, but through moderation in all things.

## **Sangha Guidelines**



as set forth by Zen Master Sūngsan

### **On Keeping the Bodhi Mind**

You must first make a firm decision to attain Enlightenment and help others. You may be a beginner or may have already taken Buddhist precepts. Over time, you will intuitively know when to observe your precepts and when to deviate from them, by realizing when they are open and when they are closed. However, until you attain this through and through, and you and your teacher both agree on this point, you should follow your precepts and these guidelines very carefully and meticulously. You must let go of your small self to discover your true self.

*in original nature  
there is no this and that.  
the great round mirror  
has no likes or dislikes.*

### **On Mindfulness**

Do not cling to your opinions or discuss your private views with others. To attach to and defend your opinions is to destroy your practice. Relinquish all your opinions because this act is the manifestation of true Buddhism. Do not go where you have no business and do not listen to conversations, which do not concern you. Do not create the negative karma of desire, anger, or ignorance.

*if in this lifetime  
you do not open your mind,*

*you cannot digest  
even one drop of water.*

## On Conduct

Always act in harmony with others and do not put yourself above them by acting differently. Arrogance is not tolerated within the Sangha. In addition, money and sex are like a spiteful snake; so put your concern with them far away. In the dharma room you always walk behind those seated in meditation and while attending talks and ceremonies, be mindful of your proper posture and dress. Do not speak loudly or laugh inappropriately in the dharma room. When you have business, which may cause you to miss important ceremonies or practice, be mindful and notify one of the Sangha officials before you leave on your trip.

Respect those older than yourself, while loving those that are younger; and keep a mind that is always spacious and open to this very moment. If you should encounter people who are sick, you should always try to love and help them. You must always be hospitable to guests and make them feel welcomed while attending to their needs. When respected visitors come to the Center, bow to them, speak considerately with them, and practice considerate behavior by allowing others to always go before you. Help all people you might meet and do not play games with them. Do not gossip among the Sangha members or use their shoes or coats that they may have left at the Zen Center. When reading spiritual books do not attach to the words or try to come up with your own system of enlightenment. If you have questions about what you may have read, put it to a Teacher and they will help clarify the teachings for you. In your private life, do not oversleep or indulge in frivolous actions. When attending public events always let the older and more respected people be seated before you, and do not discuss petty Sangha matters with guests. If you have occasion to visit other organizations outside the Zen Center, always speak well of the Sangha to others. Drinking to produce heedlessness, or acting out of lust will only create negative karma and destroy your practice;

therefore, you must aspire to be strong and think correctly. If you can accomplish these things then any desires will not tempt you.

Do not delude yourself into thinking that you are a great and free person for this is not true Buddhism. Attend only to yourself and do not judge the actions of others. Do not make the bad karma of killing, stealing, or of lust.

*originally there is nothing.  
but Buddha practiced unmoving under the  
Bodhi tree for six years.  
and for nine years Bodhidharma sat silently in Shaolin.  
if you can break the wall of your self,  
you will become infinite in time and space.*

## On Speech

Your evil tongue will lead you to ruin. You must keep the stopper in the bottle. Only open your mouth when it is completely necessary. Always speak well, in the manner of a Bodhisattva and do not use vulgar language in the dharma room. If you come upon two people who are arguing, do not provoke them by angry speech; rather use good words to soothe their anger. Do not make the bad karma of lying, exaggerating, causing trouble between people, or cursing others.

*once a there was a man who spoke incorrectly  
and was reborn a fox for five hundred generations.  
eventually he encountered the correct speech,  
and he shed 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 (hwadou) and not let go.  
the dog is barking. woof, woof, woof!  
the cat is meowing. meow, meow, meow.*

## On Eating

An eminent teacher said, “A day without work is a day without eating.” There are two types of work: inside work and outside work. Inside work is keeping clear mind. Outside work is cutting off your selfish desires and helping others.

First work, and then eat. When you eat, eat in silence and try not to make unnecessary noise. While eating, attend only to yourself and 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.*

## On Formal Practice

During formal practice act in harmony with the Sangha and do not be lazy. During chanting, follow the moktak leader and during sitting, follow the practice leader and the chukpi. Perceive the true meaning of chanting and sitting and act accordingly.

Understand that you have accumulated bad karma, which is like a big mountain, so keep this in mind as you bow in repentance. Our karma has no self-nature, yet it has been created by our mind. If our mind is extinguished, our karma will also be extinguished, when we see both as transparent, this is true repentance. We bow to see our own true nature and then to help others.

shouting into a valley.  
big shout: big echo.  
small shout: small echo.

## On the Dharma Talk

When listening to the words of a Teacher, keep your mind clear. Do not be attached to the teacher's words and cut off all thought and pierce the true meaning of the talk. Do not think, "I already have great understanding; I have no use for this speech," this is your delusion. If you have a question, ask the Teacher once they are finished speaking. 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.*

## **Sayings of Zen Master Kyōnghō Sōng'u (1849–1912)**



Do not wish for perfect health. In perfect health, there is greed and wanting. Therefore, an ancient said, —Make good medicine from the suffering of sickness.”

Do not hope for a life without problems. An easy life results in a judgmental and lazy mind. Therefore, an ancient once said, —Accept the anxieties and difficulties of this life.”

Do not expect your practice to be always clear of obstacles. Without hindrances, the mind that seeks enlightenment may be burnt out. Therefore, an ancient once said, —Attain deliverance in disturbances.”

Do not expect to practice hard and not experience the weird. Hard practice that evades the unknown makes for a weak commitment. Therefore, an ancient once said, —Help hard practice by befriending every demon.”

Do not expect to finish doing something easily. If you happen to acquire something easily, the will is made weaker. Therefore, an ancient once said, —Try again and again to complete what you are doing.”

Make friends but do not expect any benefit for yourself. Friendship only for oneself harms trust. Therefore, an ancient once said, —Have an enduring friendship with purity in heart.”

Do not expect others to follow your direction. When it happens that others go along with you, it results in pride. Therefore, an ancient once said, —Use your will to bring peace between people.”

Expect no reward for an act of charity. Expecting something in return leads to a scheming mind. Therefore, an ancient once said, —Throw false spirituality away like a pair of old shoes.”

Do not seek profit over and above what your work is worth. Acquiring false profit makes a fool (of oneself). Therefore, an ancient once said, –Be rich in honesty.”

Do not try to make clarity of mind with severe practice. Every mind comes to hate severity, and where is clarity in mortification? Therefore, an ancient once said, –Clear a passageway through severe practice.”

Be equal to every hindrance. Buddha attained Supreme Enlightenment without hindrance. Seekers after truth are educated in adversity; yet confronted by hindrances, they cannot be over–come. Then, cutting free, their treasure is great.<sup>ix</sup>

**Chanting—connecting our hearts  
to wider compassion.**





## Chanting



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 your true nature is to perceive universal substance. With regular chanting, your center gets stronger and stronger. When your center is stronger, you can control your feeling, 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 so easy: much confused thinking, many likes and dislikes. But when we do chanting meditation correctly, perceive 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 enlightenment, 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 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 got enlightenment. 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 got enlightenment. He and the sound became 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 pure perceiving, there is no thought, no separation, only perceiving sound. So during chanting, 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 save all beings.

Zen Master Sūngsan

## **Chanting Practice**



Chanting is a very important aspect of daily Zen practice. At first you may not understand. But after you chant regularly, you will understand. ‘Ah, chanting—very good feeling!’ It is the same with bowing 108 times. At first people don’t like this. Why do we bow? We are not bowing to Buddha, we are bowing to ourselves. Small I is bowing to Big I. Then Small I disappears and becomes Big I This is true bowing.

Chanting meditation means keeping a not-moving mind, perceiving your true self. 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. This is chanting meditation, chanting Zen.

### **Morning Chanting:**

Morning Bell Chant  
Homage to the Three Jewels  
Korean Heart Sutra  
English Heart Sutra  
Great Dharani

### **Special Chanting:**

The Thousand Eyes and Hands Sutra  
Kwanseum Bosal

**Evening Chanting:**

Evening Bell Chant  
Homage to the Jewels  
Korean Heart Sutra  
English Heart Sutra  
Great Dharani

**Ceremony Chanting:**

Kwanseum Bosal  
Sogamoni Bul  
Jijang Bosal

# Daily Chanting Practice

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## **Morning Bell Chant**

won cha jong-song byon bop-gye  
chul-wi yu-am shil gye 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 won-lyung

ship-jo ku-man o-chon sa-ship-  
pal-ja il-sung won-gyo  
na-mu dae-bang-gwang bul hwa-om gyung  
na-mu dae-bang-gwang bul hwa-om gyung  
na-mu dae-bang-gwang bul hwa-om gyung  
je-il gye  
yak-in yok-yo-ji  
sam-se il-che bul  
ung gwan bop-gye song  
il-che yu shim jo

pa ji-ok jin-on  
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  
sam-mo-ta gu-chi-nam  
om a-ja-na ba-ba ji-ri ji-ri hum  
sam-mo-ta gu-chi-nam  
om a-ja-na ba-ba ji-ri ji-ri hum

won a-jin-saeng mu byol-yom  
a-mi-ta bul dok sang su

shim-shim sang gye ok-ho gwang  
yom-yom bul-ri gum-saek sang  
a jip yom-ju bop-gye 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

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

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

won gong bop-gye 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 guk nak se-gye

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

sang-ho mu-byon gum-saek-  
gwang-myong byon-jo bop-gye  
sa-ship pal-won do-tal jung-saeng  
bul-ga-sol bul-ga-sol-jon  
bul-ga sol hang-ha-sa  
bul-chal mi-jin-su  
do mak-juk-wi  
mu-han guk-su  
sam-baek-ryuk-ship-man-ok

il-ship-il-man gu-chon-  
o-baek dong-myong dong-ho  
dae-ja dae-bi  
gum-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-myoo jin-on dan-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 in unison.)*

mun jong-song  
bo-ne dan  
ji-hye jang  
bo-li-saeng li-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-gye  
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 chal-hae  
sang-ju il-che  
bul-ta-ya jung

ji-shim gwi-myong-nye  
shi-bang sam-se je-mang chal-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-dae 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-dae jong-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 chal-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-do

## **Heart Sutra (Korean)**

ma-ha ban-ya bar-ra-mil-ta shim gyong  
kwan-ja-je 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-bul-i-gong  
gong-bul-i-saek saek-juk-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-gae nae-ji mu-ui-shik-kye

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

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

shi-dae-myong-ju shi-mu-sang-ju  
shi-mu-dung-dung-ju nung-je-il-che-go

jin-shil bul-ho go-sol ban-ya ba-ra-mil-ta ju  
juk-sol-ju-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

## ***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 perverted 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-myō jang-gu dae-da-ra-ni  
na-mo-ra da-na da-ra ya-ya  
na-mak al-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 sa-ba-ba-ye su da-ra-na  
ga-ra-ya da-sa-myong  
na-mak-ka-ri-da-ba  
i-mam al-ya ba-ro-gi-je  
sae-ba-ra da-ba ni-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-mal-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-je-ye hye-hye ro-gye sae-ba-ra  
ra-a mi-sa-mi na-sa-ya  
na-be 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-da-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 al-ya  
ba-ro gi-je sae-ba-ra-ya  
sa- ba- ha

## Special Chanting

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## ***The Thousand Hands and Eyes Sutra***

a-gum il-shim-jung  
juk-kyon mu-jin-shin  
byon-je gwan-um dae-song-jon  
il-il mu-su-re  
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-we 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-ye  
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-shil-wi

gae bop-jang 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 gwan-myong byon-gwan-jo  
jin-shil-o-jung son-mil-o

mu-wi shim-nae gi-bi-shim  
song-nyong man-jok je-hwi-gu  
yong-sa myol-je 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 shil-won-man

na-mu dae-bi kwan-se-um	won-a sok-ji 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-do 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-duk gye-jong-do
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-dae-ji-hye

na-mu kwan-se-um bo-sal ma-ha-sal  
na-mu dae-se-ji bo-sal ma-ha-sal  
na-mu chan-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 kwan ja-jae bo-sal ma-ha-sal  
na-mu jong-chi 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 ship-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-myō jang-gu dae-da-ra-ni**

na-mo-ra da-na da-ra ya-ya  
na-mak al-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 sa-ba-ba-ye su da-ra-na  
ga-ra-ya da-sa-myong  
na-mak-ka-ra-da-ba  
i-mam al-ya ba-ro-gi-je

sae-ba-ra da-ba ni-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-mal-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-je-ye hye-hye ro-gye sae-ba-ra  
ra-a mi-sa-mi na-sa-ya  
na-be 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  
mae-da-ri-ya nal-sa-nam  
ba-ra-ha-ra-na-ya

ma-nak-sa-ba-ha  
shi-ta-ya sa-ba-ha  
ma-ha-shi-ta-ya sa-ba-ha  
shi-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-da-ya sa-ba-ha  
ja-ga-ra-yok-ta-ya sa-ba-ha  
song-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 al-ya  
ba-ro ji-je sae-ba-ra-ya

sa-ba-ha

il-sae-dong-bang gyol-do-ryang  
i-sae nam-bang duk-chong-ryang

sam-sae so-bang gu-jong-to  
sa-sae-buk-bang 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-ryom jo-bul  
il-che hyang hwa ja-jae ryong-wang bul

baek-ok hang-ha-sa  
gyo-jong-bul  
jin-wi dok-bul gum-gang gyon-gang  
so-bok-ke-san-bul  
bo-gwang-wol-jon myo-um jon-wang-bul  
hwan-hi-jang  
man-ni-bo-jok-bul  
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-je  
il-lyom don-tang-jin  
yo-hwa bun-go-cho  
myol-jin 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-chi  
jok-jong shim-sang-song  
il-che je-dae-nan  
mu-nung chim-shi-in  
chon-sang gum-in-gan  
su-bok-yo bul-dung  
u-cha yo-i-ju  
jong-hwik-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-gye jin-on  
om nam  
om nam  
om nam

ho shin jin-on  
om chi lim  
om chi lim  
om chi lim

kwan-se-um bo-sal  
bon-shim mi-myo yuk-ja 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 som-mot-ta  
gu-chi-nam dan-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-bal bo-ri-gwang-dae-won  
won-a jong-hye sok-won-myong  
won-a gong-dok kae-song-chi  
won-a sung-bok byon-jang-om  
wong-gong jung-saeng song-bul-do

yo-rae ship-dae bal-won-mun  
won-a yong-ni sam-ak-do  
won-a sok-dan tam-jin-chi  
won-a sang-mun bul-bop-sung  
won-a gun-su gye jong-hye  
won-a hang-su je-bul-hak  
won-a bul-te bo-ri-shim  
won-a gyol-jong saeng-an-yang  
won-a sok-kyon a-mi-ta  
won-a bun-shin byo-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-do 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-do 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

## **Kwanseum 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  
myol-op -jang jin-on  
om a-ro-ruk-gye sa-ba-ha  
om a-ro-ruk-gye sa-ba-ha  
om a-ro-ruk-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

bu-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 mo-ke sa-ba-ha  
om ho-ro ho-ro sa-ya mo-ke sa-ba-ha  
om ho-ro ho-ro sa-ya mo-ke sa-ba-ha

bo-ho-hyang jin-on  
om sam-ma-ra sam-ma-ra mi-ma-na  
sa-ra-ma ja-ga-ra ba-ra-hum  
om sam-ma-ra sam-ma-ra mi-ma-na  
sa-ra-ma ja-ga-ra ba-ra-hum  
om sam-ma-ra sam-ma-ra mi-ma-na  
sa-ra-ma ja-ga-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

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## **Sogamoni 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-mon-ni bul  
so-ga-mon-ni bul.....(Repeat)

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

myol-op -jang jin-on  
om a-ro-ruk-gye sa-ba-ha  
om a-ro-ruk-gye sa-ba-ha  
om a-ro-ruk-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

bu-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 mo-ke sa-ba-ha  
om ho-ro ho-ro sa-ya mo-ke sa-ba-ha  
om ho-ro ho-ro sa-ya mo-ke sa-ba-ha

bo-ho-hyang jin-on  
om sam-ma-ra sam-ma-ra mi-ma-na  
sa-ra-ma ja-ga-ra ba-ra-hum  
om sam-ma-ra sam-ma-ra mi-ma-na  
sa-ra-ma ja-ga-ra ba-ra-hum  
om sam-ma-ra sam-ma-ra mi-ma-na  
sa-ra-ma ja-ga-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 bosal  
na-mu yu-myong gyo-ju ji-jang bosal  
na-mu dae-won bon-jon ji-jang bosal

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  
myol op -jang jin-on  
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

bu-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 mo-ke sa-ba-ha  
om ho-ro ho-ro sa-ya mo-ke sa-ba-ha  
om ho-ro ho-ro sa-ya mo-ke sa-ba-ha

bo-ho-hyang jin-on  
om sam-ma-ra sam-ma-ra mi-ma-na  
sa-ra-ma ja-ga-ra ba-ra-hum  
om sam-ma-ra sam-ma-ra mi-ma-na  
sa-ra-ma ja-ga-ra ba-ra-hum  
om sam-ma-ra sam-ma-ra mi-ma-na  
sa-ra-ma ja-ga-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

## **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  
myol op -jang jin-on  
om a-ro-ruk-gye sa-ba-ha  
om a-ro-ruk-gye sa-ba-ha  
om a-ro-ruk-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

bu-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 mo-ke sa-ba-ha  
om ho-ro ho-ro sa-ya mo-ke sa-ba-ha  
om ho-ro ho-ro sa-ya mo-ke sa-ba-ha

bo-ho-hyang jin-on  
om sam-ma-ra sam-ma-ra mi-ma-na  
sa-ra-ma ja-ga-ra ba-ra-hum  
om sam-ma-ra sam-ma-ra mi-ma-na  
sa-ra-ma ja-ga-ra ba-ra-hum  
om sam-ma-ra sam-ma-ra mi-ma-na  
sa-ra-ma ja-ga-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

## **Chanting Translations**



## ***Morning Bell Chant***

vowing that the sound of this bell  
pervades the universal dharma–realm,  
bringing luminous white light  
to the gloomy darkness  
at the black iron perimeter of hell.  
removing in an instant the suffering  
caused by the three evil ways;  
a mountain of swords is destroyed,  
and all sentient beings  
enter enlightenment together.

homage to the Master Teacher  
—Vairocana Buddha,  
compassionate lord  
of the lotus–born universe,  
expounding the treasured verses  
of the sacred golden texts  
contained within precious cases  
written on jade scrolls.  
each dust mote interpenetrates  
and the universe becomes one,  
every realm is united with all other worlds.  
the truth is contained in  
ten trillion–ninety five thousand  
and forty eight words  
of the utmost vehicle’s  
consummate teaching.

homage to the Avatamsaka Sutra  
expounded by the Buddha.  
to understand the Buddhas of endless time,  
just penetrate the phrase:  
that everything is 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  
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  
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

vowing now for the rest of my life,  
not to give rise to extraneous thoughts,  
following only Amitabha Buddha.  
thought after thought  
will constantly merge  
with the rays of his jade-like brilliance,  
each instant never leaving the  
qualities of his golden form.

holding a mala and bearing witness  
to the universal dharma-realm,  
empty space is but a thread  
leaving nothing unconnected.  
there is nowhere that Vairocana Buddha  
is not present equally.  
through contemplation,  
seek Amitabha of the western shore,  
homage to the great teaching-master  
lord of the western shore,  
the Buddha, the Tathagata, of Infinite Life.

Homage to Amitabha Buddha,  
(repeated a hundred or a thousand times, as time allows)  
The Land of Ultimate Bliss  
has ten kinds of adornments,  
Homage to Amitabha Buddha:  
It is adorned with Dharmakara's vow,

his cultivation-cause,  
Homage to Amitabha Buddha,  
(repeated henceforth after each line)  
adorned with the power  
of forty-eight vows,  
adorned with Amitabha's name  
and the brilliance of his life force,  
adorned with the be jeweled images  
observed by the three mahasattvas,  
adorned with the peaceful bliss  
of Amitabha's western world,  
adorned with jeweled rivers,  
running with pure and meritorious waters,  
adorned with be jeweled basilicas  
with halls of wish-fulfilling jewels,  
adorned with lengthy days and nights,  
adorned with the Pure Land's  
twenty-four kinds of pleasures,  
adorned with the thirty kinds  
of beneficial merit.  
That Buddha, who is unparalleled  
in heaven or on earth,  
He is also unmatched  
throughout the worlds of the ten directions,  
He has seen the annihilation  
of self in everything in the world.  
There is no one who is like that Buddha,  
He can keep track of thoughts  
as numerous as all the dust motes in the universe,  
He can quaff all the water in the oceans,  
He can control the wind that fills space.  
No one can completely  
describe that buddha's merits,  
Amitabha Buddha is omnipresent,  
Keep your thoughts on him and never forget,  
As thoughts probe that place of no-thought,

The six sense-gates will constantly  
emanate light of purple and gold.  
His face, like the full moon,  
is at the front of the Hall of Ultimate Bliss,  
His jade excrescence and his gold  
form radiate through space.  
If a person calls his name for only a moment,  
He will instantly consummate immeasurable merit.  
Along with all sentient beings of the dharma-realm, I vow,  
Together to enter the sea of Amitabha's great vows,  
And to ferry across sentient beings until the end of time,  
So that I and others may simultaneously complete the path to  
Buddhahood.  
The Sublime Mantra of the Original Mind of Amitabha Buddha  
tanyat'a om aritara sabaha  
tanyat'a om aritara sabaha  
tanyat'a om aritara sabaha

## ***Evening Bell Chant***

Hearing the sound of this bell,  
all defilements are eradicated,  
Wisdom grows, truth arises.  
Leaving hell far behind,  
and abandoning the three worlds,  
I vow to attain buddhahood,  
and ferry across all sentient beings.

## **Shattering Hell 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***

May the fragrance of our precepts, our meditations, our wisdom, our liberation, and the knowledge of our liberation form a bright–shining, cloud–like pavilion, and may it pervade the whole universe, and so do homage to the countless Buddhas, their Dharmas, and their Sanghas, in all of the ten directions.

The mantra of the incense offering:

om ba–a–ra to–bi–ya hum  
om ba–a–ra to–bi–ya hum  
om ba–a–ra to–bi–ya hum

We most earnestly send forth our homage to the teacher of the three worlds, the loving father of all creatures, to him who is our original teacher, Śākyamuni Buddha.

We most earnestly send forth our homage to the assembly of all the Buddhas, eternally existent, in all the ten directions, of the past, present, and future, as countless as the lands and the seas in Lord Indra’s net.

We most earnestly send forth our homage to all the Dharmas, eternally existent, in all the ten directions, of the past, present, and future, as countless as the lands and the seas in Lord Indra’s net.

We most earnestly send forth our homage to all the Great Bodhisattvas, especially Manjushri, Bodhisattva of Great Wisdom, Samantabhadra, Bodhisattva of Great Action, Avolikiteshvara, Bodhisattva of Great Compassion, and Ksitigarbha, Bodhisattva of Great Vows.

We most earnestly send forth our homage to those who have personally received the Lord Buddha’s teachings on Mt.

Gridhakuta—the ten great disciples, the sixteen saints, the five hundred holy ones, pratyeka Buddhas, the twelve hundred great Arhats, and the innumerable Sanghas.

We most earnestly send forth our homage to those great patriarchs and teachers who came from the West to the East, and those who came to the Korean shores, and who transmitted the Lamp of the Dharma for generations; also, to our tradition's masters, recognized throughout the ages, and to the various numberless spiritual teaches and friends.

We most earnestly send forth our homage to all the congregations of the Sangha, eternally existent, in all the ten directions, of the past, present, and future, as countless as the land and the seas in Lord Indra's net.

We earnestly desire that these innumerable Three Precious Ones most lovingly and compassionately receive our devotions, and that they empower us spiritually; so that, at one and the same time, together with all creatures in the universe, we may attain Buddhahood.

## ***Opening of the Dharma Talk***

We single-mindedly prostrate ourselves before all the Buddhas throughout the ten directions and three time eons.

We single-mindedly prostrate ourselves before all the venerable dharmas throughout the ten directions and three time eons.

We single-mindedly prostrate ourselves before all the sanctified Sanghas throughout the ten directions and three time eons.

We disciples and our teacher of the Tripiṭaka,  
wish only that the three jewels will serve as our witness.

We vow that this cloud of sublime fragrance,  
will pervade all the worlds of the ten realms of existence.  
Each and every one of the Buddha lands,  
will be imbued with this immeasurable fragrance,  
consummating the Bodhisattva path,  
and perfecting the fragrance of the Tathāgatas.

Homage to all the Bodhisattva-mahāsattvas enveloped in this  
fragrant cloud.

Homage to our original teacher Śākyamuni Buddha.

## ***Verse to Begin the Dharma Talk***

The unsurpassed, profound, and sublime dharma,  
is difficult to meet even in a billion eons.

Today we will hear, will see, will receive, and will retain,  
vowing to attain the true meaning of the Tathāgatas.

### ***Verse to Conclude the Dharma Talk***

The merit accruing from speaking  
the dharma is an extremely rare act,  
we dedicate this boundless,  
superior merit to all sentient beings,  
we vow that all beings, immersed in samsāra,  
will quickly reach the realm of  
the Infinite Light and Infinite Time Buddha.

All Buddhas of the ten directions  
and the three eons,  
all the venerable Bodhisattva- mahāsattvas,  
Mahā Prajñā Pāramitā.

## ***Thousand Eyes and Hands Sūtra (Ch'önsu-kyōng)***

### **Invocation**

Today in my concentrated mind,  
Appear infinite bodies,  
All of which are those of the great, holy Avalokiteśvara.  
Each day I bow innumerable times.

Om bar-a-mil  
Om bar-a-mil  
Om bar-a-mil

### **Mantra That Purifies Speech**

suri suri mahasuri susuri sabaha  
suri suri mahasuri susuri sabaha  
suri suri mahasuri susuri sabaha

### **Mantra That Consoles all the Buddhist and Non-Buddhist Spirits of the Five Directions**

namu samanda mottanam om toro toro chimi sabaha  
namu samanda mottanam om toro toro chimi sabaha  
namu samanda mottanam om toro toro chimi sabaha

### **Verse for Beginning the Sūtra**

The unsurpassed, profound, and sublime dharma,  
Is difficult to meet even in a billion eons.  
Today we hear, see, receive, and keep it;  
Vowing to understand the true meaning of the Tathāgatas.

### **Mantra for Opening the Treasure-store of the Dharma**

om aranam arada  
om aranam arada

om aranam arada

**The Vast, Consummate, Unimpeded, Great Compassion, Great Dhāraṇī of the Thousand-Handed, Thousand-Eyed Avalokiteśvara Bodhisattva Invocation**

I bow my head before the great compassion Dhāraṇī;  
of Avalokiteśvara.

The power of his vows is extensive and mighty,  
his body is adorned with all the major and minor marks of sanctity.  
His thousand-armed visage protects everything.

The brightness of his thousand eyes shines everywhere.

In his unimpeachable speech,  
the esoteric teaching is communicated.

In his un compounded thought,  
the thought of compassion arises.

He quickly satisfies all our hopes.

He forever extinguishes all our unskillful actions.

The gods, dragons, and all the saints together compassionately  
protect us.

The hundred-thousand famishes are instantly perfected.

The body that receives and keeps  
this Dhāraṇī is a pennant of light,

The mind that receives and keeps  
this Dhāraṇī is a treasure trove of spiritual powers.

Cleansing myself of the adventitious passions,

I vow to cross the sea of sufferings,

And leap up to bodhi's gate of expedients.

I now recite this Dhāraṇī and sincerely take refuge in it,

In the hopes that all my vows

will be satisfied in this very thought.

Homage to the greatly compassionate Avalokiteśvara,

I vow that I will quickly come to know all dharmas.

Homage to the greatly compassionate Avalokiteśvara,

I vow that I will soon gain the eye of wisdom.

Homage to the greatly compassionate Avalokiteśvara,  
I vow that I will quickly ferry across all sentient beings.  
Homage to the greatly compassionate Avalokiteśvara,  
I vow that I will soon gain skillful expedients.  
Homage to the greatly compassionate Avalokiteśvara,  
I vow quickly to board the ship of graffiti.  
Homage to the greatly compassionate Avalokiteśvara,  
I vow soon to cross beyond the sea of suffering.  
Homage to the greatly compassionate Avalokiteśvara,  
I vow quickly to attain the path where precepts are perfected.  
Homage to the greatly compassionate Avalokiteśvara,  
I vow to climb the mountain of consummate tranquility.  
Homage to the greatly compassionate Avalokiteśvara,  
I vow quickly to discover the uncompounded dwelling place.  
Homage to the greatly compassionate Avalokiteśvara,  
I vow soon to achieve the body of the dharma-nature.

## ***Repenting from the Ten Evil Actions***

This moment I repent from the serious transgressions of:

Taking any living life;  
Taking things not given;  
Misconduct done in lust;  
False speech;  
Taking intoxicants to  
produce heedlessness.  
Discussing the faults of others;  
praising my own works;  
holding and stinginess;  
wrathful anger;  
slandering the three jewels.

May all offenses  
accumulated during hundreds of eons  
now be totally consumed in an instant,  
as fire burns dry grass  
extinguishing all things  
until nothing remains.

Our offenses have no self-nature,  
but arise only from our minds.  
If our minds are extinguished,  
then our offenses too will be destroyed.  
When both our minds  
and our offenses are extinguished,  
and both are seen as empty,  
this is termed the true repentance.

## **The Symbol of Repentance**

Om salba motcha moji sadaya sabaha  
Om salba motcha moji sadaya sabaha  
Om salba motcha moji sadaya sabaha

The collection of merits of Avalokiteśvara Bodhisattva,  
I constantly recollect in my tranquil mind.  
All kinds of great difficulties,  
cannot invade this person.  
whether I am in heaven or living among humans,  
I will receive merit like the Buddhas of the past.  
Coming upon this wish fulfilling jewels,  
I am certain to receive unexcelled complete awakening.

***The Vast, Consummate, Great Dhāraṇī of the Thousand-  
Handed, Thousand-Eyed Avalokiteśvara Bodhisattva  
Invocation***

I bow my head before the great compassion Dhāraṇī;  
of Avalokiteśvara.  
The power of his vows is extensive and mighty,  
his body is adorned with all the major  
and minor marks of sanctity.  
His thousand-armed visage protects everything.  
The brightness of his thousand eyes shines everywhere.  
In his unimpeachable speech,  
the esoteric teaching is communicated.  
In his uncompounded thought,  
the thought of compassion arises.  
He quickly satisfies all our hopes.  
He forever extinguishes all our unskillful actions.  
The gods, dragons, and all the saints together compassionately  
protect us.  
The hundred-thousand famishes are instantly perfected.  
The body that receives and keeps  
this Dhāraṇī is a pennant of light,  
The mind that receives and keeps this Dhāraṇī is a treasure trove of  
spiritual powers.  
Cleansing myself of the adventitious passions,  
I vow to cross the sea of sufferings,  
And leap up to bodhi's gate of expedients.  
I now recite this Dhāraṇī and sincerely take refuge in it,  
In the hopes that all my vows  
will be satisfied in this very thought.

Homage to the greatly compassionate Avalokiteśvara,  
I vow that I will quickly come to know all dharmas.  
Homage to the greatly compassionate Avalokiteśvara,

I vow that I will soon gain the eye of wisdom.  
Homage to the greatly compassionate Avalokiteśvara,  
I vow that I will quickly ferry across all sentient beings.  
Homage to the greatly compassionate Avalokiteśvara,  
I vow that I will soon gain skillful expedients.  
Homage to the greatly compassionate Avalokiteśvara,  
I vow quickly to board the ship of graffiti.  
Homage to the greatly compassionate Avalokiteśvara,  
I vow soon to cross beyond the sea of suffering.  
Homage to the greatly compassionate Avalokiteśvara,  
I vow quickly to attain the path  
where precepts are perfected.  
Homage to the greatly compassionate Avalokiteśvara,  
I vow to climb the mountain of consummate tranquility.  
Homage to the greatly compassionate Avalokiteśvara,  
I vow quickly to discover the uncompounded dwelling place.  
Homage to the greatly compassionate Avalokiteśvara,  
I vow soon to achieve the body of the dharma-nature.

If I should go to the Mountain of Swords Hell,  
That mountain of swords would  
spontaneously fall into rubble.  
If I should go to the Boiling Fire Hell,  
That boiling fire would spontaneously be extinguished.  
If I should go to any other hell,  
That hell would spontaneously vanish.  
If I should go to the realm of the hungry ghosts,  
Those ghosts would spontaneously become satiated.  
If I should go to the realm of the Aśuras,  
Their angry thoughts would be spontaneously pacified.  
If I should go to the realm of the animals,  
They would spontaneously attain great wisdom.

Homage to Avalokiteśvara Bodhisattva-mahāsatva.  
Homage to Mahasthāma Bodhisattva-mahāsatva.  
Homage to Sahaśrahasta Bodhisattva-mahāsatva.

Homage to Cintāmaṇicakra Bodhisattva-mahāsatva.  
Homage to Mahācakra Bodhisattva-mahāsatva.  
Homage to Avalokiteśvara Bodhisattva-mahāsatva.  
Homage to Tranquil Bodhisattva-mahāsatva.  
Homage to Full-Moon Bodhisattva-mahāsatva.  
Homage to Moon in the Water Bodhisattva-mahāsatva.  
Homage to Kuṇḍali Bodhisattva-mahāsatva.  
Homage to Ekadaśamukha Bodhisattva-mahāsatva.  
Homage to all the great Bodhisattva-mahāsattvas.  
Homage to the Original Teacher Amitābha Buddha.

***[The Great Dharani of Spiritually Sublime Phrases]***

shin-myo jang-gu dae-da-ra-ni]  
na-mo-ra da-na da-ra ya-ya  
na-mak al-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 sa-ba-ba-ye su da-ra-na  
ga-ra-ya da-sa-myong  
na-mak-ka-ra-da-ba  
i-mam al-ya ba-ro-gi-je  
sae-ba-ra da-ba ni-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-mal-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-je-ye hye-hye ro-gye sae-ba-ra  
ra-a mi-sa-mi na-sa-ya  
na-be 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  
mae-da-ri-ya nal-sa-nam  
ba-ra-ha-ra-na-ya

ma-nak-sa-ba-ha  
shi-ta-ya sa-ba-ha  
ma-ha-shi-ta-ya sa-ba-ha  
shi-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-da-ya sa-ba-ha  
ja-ga-ra-yok-ta-ya sa-ba-ha  
song-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 al-ya

ba-ro gi-je sae-ba-ra-ya  
sa-ba-ha

### ***Praising the Four Directions***

First, I cleanse the eastern direction,  
purifying it into a place of bodhimaṇḍa.  
Second, I cleanse the southern direction  
and obtain coolness.  
Third, I cleanse the western direction  
and complete the Pure Land.  
Fourth, I cleanse the northern direction  
and become eternally healthy.

### ***Praising the Bodhimaṇḍa.***

As the bodhimaṇḍa is purified,  
without flaw or maculation,  
The three jewels and the gods  
and dragons will now descend to this place.  
I now keep and recite this sublime mantra,  
Vowing to bestow love and compassion  
and secretly watch over everyone.

### ***Repentance Verses***

The evil actions done previously by me,  
Have all resulted from beginningless greed,  
hatred, and delusion.  
All of those evil actions that have  
arisen from my body, speech, and mind,  
From them, I now totally repent.

## ***Homage to the Twelve Venerable Buddhas through Whose Intercession Karmic Obstacles Are Recanted and Removed***

The Buddha Superior Storehouse of Jewels;  
The Buddha Jeweled-Light King  
Whose Radiance Shines Like the Glow of Fire;  
The Buddha King of Autonomous Power  
Who Possesses All Kinds of Perfumes and Blossoms;  
The Buddha Ten Billion Sands of the Ganges Decision;  
The Buddha Merit Awesome Like an Earthquake;  
The Buddha Adamantine Firmness  
That Extinguishes All Distraction;  
The Buddha Universal Light Like the Moon Hall,  
the Venerable King with the Sublime Voice;  
The Buddha Storehouse of Bliss  
That Collects Wish-Fulfilling Jewels;  
The Buddha King of Superior Fragrances;  
The Buddha Lion Moon;  
The Buddha King of Happiness Adorning Pearls;  
The Buddha Surpassing Light of  
Wish-Fulfilling Jewels as in Indra's Jeweled Pennant.

## ***Repenting from the Ten Evil Actions***

This moment I repent from the serious transgressions of:

Taking any living life;  
Taking things not given;  
Misconduct done in lust;  
False speech;  
Taking intoxicants to  
produce heedlessness.  
Discussing the faults of others;

praising my own works;  
holding and stinginess;  
wrathful anger;  
slandering the three jewels.

May all offenses  
accumulated during hundreds of eons  
now be totally consumed in an instant,  
as fire burns dry grass  
extinguishing all things  
until nothing remains.

Our offenses have no self-nature,  
but arise only from our minds.  
If our minds are extinguished,  
then our offenses too will be destroyed.  
When both our minds  
and our offenses are extinguished,  
and both are seen as empty,  
this is termed the true repentance.

## ***The Symbol of Repentance***

Om salba motcha moji sadaya sabaha  
Om salba motcha moji sadaya sabaha  
Om salba motcha moji sadaya sabaha

The collection of merits of Avalokiteśvara Bodhisattva,  
I constantly recollect in my tranquil mind.  
All kinds of great difficulties,  
Cannot invade this person.  
Whether I am reborn in heaven or among humans,  
I will receive merit like the buddies.  
Coming upon this wish-fulfilling jewel,  
I am certain to receive the incomparable perfect enlightenment.

Homage to the Mother of Seven Koṭi's of Buddhas, Great  
Avalokiteśvara Bodhisattva  
Homage to the Mother of Seven Koṭi's of Buddhas, Great  
Avalokiteśvara Bodhisattva  
Homage to the Mother of Seven Koṭi's of Buddhas, Great  
Avalokiteśvara Bodhisattva

## ***Mantra for Purifying the Dharma-Realm***

Om nam  
Om nam  
Om nam

## ***Mantra for Protecting the Body***

Om chi lim  
Om chi lim  
Om chi lim

***Avalokiteśvara Bodhisattva's King of Great Knowledge  
Mantra Consisting of Six Syllables That Reveal the  
Original Mind***

Om mani padme hum  
Om mani padme hum  
Om mani padme hum

***Avalokiteśvara Bodhisattva's Mantra***

namu samanda motta nam om doro doro jimi sabaha  
namu samanda motta nam om doro doro jimi sabaha  
namu samanda motta nam om doro doro jimi sabaha

I now receive and recite this great Avalokiteśvara Bodhisattva  
mantra,

And make the great vow to attain bodhi.

I vow that my concentration and wisdom will quickly be brought to  
full intensity.

I vow that my spiritual merits will all become perfected.

I vow that my supreme merits will adorn everything.

I vow that I will attain the way to Buddhahood, together with all  
sentient beings.

Text of the Ten Great Vows Made by the Tathāgatas

I vow that I will forever leave behind the three evil destinies.

I vow that I will quickly eradicate greed, hatred, and delusion.

I vow that I will always listen to the Buddha, dharma, and sangha.

I vow that I will diligently cultivate morality, concentration, and  
wisdom.

I vow that I will constantly follow the Buddhas training.

I vow that I will never abandon the thought of enlightenment.

I vow that I will be certain of rebirth in favorable circumstances.

I vow that I will quickly see Amitābha Buddha.

I vow that I will project transformation bodies throughout worlds as

numerous as dust motes.

I vow that I will ferry across all sentient beings.

### ***Making the Four Expansive 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.

Sentient beings of my own self nature;  
I vow to save them all.  
Delusions of my own self nature;  
I vow to cut through them all.  
The teachings in my own self nature;  
I vow to learn them all.  
The Buddha way of my own self nature;  
I vow to attain it.

Homage to the Buddhas who abide  
eternally in the ten directions.  
Homage to the Dharmas that abide  
eternally in the ten directions.  
Homage to the Sanghas that abide  
eternally in the ten directions.



## **Mantra Practice**



A Mantra is a formula or a word with spiritual significance. Stripped off any Sanskrit background they can be just a meaningless word or syllable, which can help us cut through our thoughts and to relax very deeply. Mantra meditation is a very easy to learn and effective letting go of our thinking technique. Just repeating a mantra helps to focus our attention on a single point and eventually reach a state of very deep rest. The regular practice of meditation can reduce our irritability and thus the feeling of being stressed. More importantly perhaps is that continued mantra practice can also reduce the time of recovery after distressing situations.

Mantra practice in conjunction with bowing practice can help cut through our karma very quickly. Mantra practice should be done with a firm commitment by the student; however, it should not be looked upon as some sort of compulsion, this practice should be entered into lightly with a strong commitment. During the first weeks of practicing mantra meditation some students tend to become more sensitive. This is one reason why after beginning this type of practice it is important to consult a teacher to ensure the correct practice and effect.

This practice should be undertaken during all quiet periods during the day when cognitive attention is not required. Examples would be; while driving a car, eating lunch, waiting for a bus, any time that doesn't require us to use our conceptual thought should be filled with our mantra. Over time thoughts will emerge spontaneously and we will be tempted to follow them (this is our normal habitual behavior) and when we realize that we have strayed from our practice we must gently return to it over and over and over again. Try not to become judgemental about your practice. Thoughts and perceptions are simply allowed to come and go like single,

detached events. During practice you just come back to repeating the mantra again without forcing yourself.

Following are listed some of the common mantras used in our Zen practice. The explanation of their meanings and use are listed below the mantras.

Clear mind, clear mind, clear mind... Don't Know

*This is the mantra given to beginning students to relieve the mind of a lot of thinking. The mantra is used in conjunction with a breathing exercise used to focus both the mind and the body on something solid and tangible and therefore diminish the habitual patterns of thinking. On the in breath repeat repeat clear mind, clear mind, clear mind to a count of three, then on the exhalation stretching out the don't know to a count of seven.*

gaté, gaté, paragaté, parasamgaté, bodhi svaha

*Literally this mantra means: "gone, gone, gone beyond; opposites disappear, absolute appears, glory to the Truth"*

Jijang Bosal

*Jijang Bosal is the Korean transliteration of Kshitigarbha Bodhisattva which is his sanskrit name and literally means earth store Bodhisattva. One of the four Great Bodhisattvas in Asian Buddhism. He is venerated in folk belief as a savior from the torments of hell and helper of the deceased. Sometimes he is also regarded as a protector of travelers. He is the only bodhisattva portrayed as a monk, however also with an urna (one of the thirty-two marks of perfection) on the forehead. His attributes are the wish-fulfilling gem and a monk's staff with six rings, which signifies that Jijang Bosal stands by all beings in the six realms of existence. Chanting his name is the Great Vow: "I vow to save all beings"; and helps the dead and the suffering.*

Kwanseum Bosal

*The Great Love and Great Compassion mantra which when invoked removes all kinds of suffering.*

Namu Amita Bul

*The Pure Land Mantra used to invoke the Western Paradise of Amitabha Buddha.*

Namu-ata-shiji-nam-sammota-guchi-nam

Om-ajana-baba-jiri-jiri-hum

*This mantra is used to save all sentient beings stuck in Hell. If you try this, then Hell's gates will be broken and all beings can come out.*

Namu-bo-bo-jeoli-kali-dali-tata-adaya

*This mantra is used to invite all the Buddhas of the ten directions.*

Namu-chilguji-bul-modae-junje-bosal

*This mantra invokes the Great Love and Great compassion of a mother's mind and anytime there is a problem, if you try this, the problem will disappear.*

Namu-de-bang-kwang-bul-hwa-um-gyung

*Buddha taught that this world is complete, but it is our minds that are not complete. So this mantra helps our minds become complete and strong.*

Namu-samanda-motdanam-abarji-hadasa-sananam-danyata

Om-kaka-kahe-kahe-hum-hum-abara-abara-bara-abara-bara-

abara- Jita-jiri-jir-jir-badu-badu-sanjika-shiri-e-sabaha

*For those with heavy karma this mantra will take away all good and bad, and all opposites, then cutting through this karma will become easy.*

Namu-samanda-motdanam-om-doro-doro-jimi-sabaha

*The Gods of the five directions (North, South, East, West and Center) are said to like the sound of this mantra, so when we do*

*it, every god will hear our voice, and these gods will keep a clear mind and help us with our problems.*

Namu Sogamuni Bul

*This mantra for Śākyamuni Buddha is done to save all beings from suffering.*

Om

*This is the universal mantra of truth. Chanting this mantra takes away everything.*

Om–aranam–arada

*This is the mantra of opening the Buddha's true Dharma; it helps us to perceive the truth of this very moment.*

Om–aridara–sabaha

*This literally means; correct eyes, correct ears, and correct mouth. So if we have a problem seeing clearly, hearing clearly or speaking clearly, this mantra will help us.*

Om–ba–ara–mil

*A Pure Land Mantra that can assist in you in being reborn in the Western Paradise.*

Om–ba–ara–minaya–sabaha

*This mantra is used to clean the entire cosmos, so when your life seems cloudy and dark, this will clean all the darkness and bring forth brilliant illumination.*

Om–ba–ara–tobiya–hum

*When the mind is chasing thoughts constantly this mantra opens the mind and results in a wide and spacious mind.*

Om–biro–gije–sabaha

*This mantra takes away all of your karma and allows you to see the truth and act appropriately.*

Om-chi-lim

*This will protect the body so no bad energy can enter it, used when there is a sickness or to gain energy.*

Om-gara-jiya-sabaha

*This mantra shatters the gates of Hell and opens the gate to nirvana.*

Om-horo-horo-saya-moke-sabaha

*This is an extra mantra (like an extra button on a shirt) it is used as a preventive measure even if things are going well.*

Om-ja-rye-ju-rye-junje-sabaha-burim

*This mantra is used for universal mystical energy, it can help you see through to your aspirations.*

Om-maha-ka-babada-shiche-a-sabaha

*This is a mantra to begin ceremonies.*

Om-mani-padme-hum

*This is for when your mind is dark or small, when you cannot perform the correct actions. When cannot see and cannot hear correctly, this mantra will make your mind wide.*

Om-maroruke-sabaha

*This is another mantra to clear away your karma and thereby help you to make changes in your life.*

Om-nam

*This mantra is for purification, when you need to purify the energy of a place that seems to have bad karma.*

Om-salba-motcha-moji-sadaya-sabaha

*This is the universal mantra of repentance and is used to help correct an incorrect situation.*

Om–samara–samara–mimara–jarama–jagura–bara–hum

*This is the last mantra in a ceremony – it is the ceremony is completed mantra.*

Suri–suri–maha–suri–su–suri–sabaha

*This mantra will clean your mouth like your mom did when you were younger – it can rid you of bad speech and uncontrollable desires.*

## **Ceremonies—bringing the Sangha together.**





## ***Buddhist Ceremonies***

Buddhist Ceremonies are special occasions that bring the sangha as well as the public together to celebrate significant events or holidays. When either a visitor or a sangha members attends a ceremony, there is a sharing of focus which allows the minds of the attendees to become united in a common direction. Ceremonies sometimes include a Dharma Speech where a teacher will discuss the basic tennents of Zen Buddhism; consequently, there is a strong cognitive aspect to these events. Ceremonies help bring people together to practice strong cognition and strong meditation. These public gatherings also result in a strong bond and a sharing of joyous energy.

Ceremonies are also performed for the significant milestones which occur in all of our lives; like the birth of a child, or the passing of a loved one, or the union of two souls in matrimony. It is an ancient Asian custom for the person requesting a special ceremony to bring flowers and fruit for the altar. There should be several kinds of fruit—always an odd number of types arranged in odd numbers of pieces. The larger fruits may be stuck together with toothpicks. The fruit and flowers should be arranged on the altar balanced for a balanced effect. Following the ceremony, it is the tradition to consume all the altar fruit used that day.



## **Precepts Ceremony**

I. Lighting of candles and incense

II. Opening Bell

*Please stand*

III. Homage to the Three Precious Ones

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

Homage to all the Buddhas,  
who are present in their glory at this assembly.  
Homage to the dharma,  
which is present in its glory at this assembly.  
Homage to all the sangha,  
who are present in their glory at this assembly.

IV. The Mantra Summoning the Three Precious Ones  
*(the precepts teacher chants solo)*

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

*(Paying homage to the Three Treasures, all together)*

We most earnestly send forth our homage to the precious one,  
the most profound dharma; the one, the true, the eternally  
quiescent, which for all creatures appeared in twelve divisions,  
which is the universe in its purity, transcending speech,

flowing equally into the five teachings and the three vehicles.

We most earnestly send forth our homage to the precious ones, the most pure sangha; those creatures enlightened rapidly or slowly, whose love increases with their wisdom, whose devotion benefits both themselves and others, who have attained to the three illuminations, who are of the ten stages of holiness and the three levels of wisdom.

We earnestly wish that these precious ones may all respond to us according to our need, that they may be for us a witness, and that they may all together receive our offerings.

May their glory fill all space, as the moon reflected in a thousand rivers is yet one, and may all the holy ones, the bodhisattvas possessing to perfection the four wisdoms, be present at this assembly, to the welfare of all creatures. So do we bow down most reverently before them.

On the seat of bodhi most distinguished and adorned, all Buddhas have sat and attained supreme awakening.

In reverence do we now offer these seats, that we and others may all together attain the way of Buddhas.

V. The Mantra of Offering Seats to the Sangha (*all together*)

Om ba a ra mi na ya sa ba ha

Om ba a ra mi na ya sa ba ha

Om ba a ra mi na ya sa ba ha

VI. The Mantra of the Universe in its Purity (*all together*)

Om nam

Om nam  
Om nam

VII. The Offering of Incense (*all together*)

We make offerings to all Buddhas of the ten directions, of the past, the present, and the future; to all the dharmas, even those still hidden from our view; and to the sangha of shravakas, pratyeka-buddhas, and bodhisattvas. May all these precious ones look down upon us with love and mercy, and receive our offering.

*Please be seated.*

*(Precepts teacher and officiate sit at the table. Each preceptee, or one representing each group, offers incense before the image of the Buddha, and returns to his or her place. Together all preceptees bow three times to the beat of the moktak and sit down.)*

VIII. (*The officiate says:*)

We go for guidance to the Holy One, the Buddha, who saves all creatures from the three painful states;

We desire that all creatures may together enter into the bliss of the uncreated.

We who still suffer rebirth in the three realms, and who are not yet freed from our obligations and involvements, may we cast off these obligations and enter into the uncreated, and by so doing fulfill our greatest obligation.

*(Each preceptee comes forward, one by one, receives his or her Buddhist name and kasa, and returns to his or her seat.)*

*(The officiate says:)*

Great are you who understand the impermanence of this world.  
You have cast aside the conventional and are entering into  
nirvana, an event hard to conceive of, and rare in this world.

How good it is, the robe of liberation, a robe of highest merit.  
We do now receive it, and may we receive it perpetually, in life  
after life hereafter.

*(All together:)*

Om ma ha ka ba ba da shichea sa ba ha  
Om ma ha ka ba ba da shichea sa ba ha  
Om ma ha ka ba ba da shichea sa ba ha

IX. *(Requesting the Buddhas and the bodhisattvas and all the  
deities to serve as our teachers. All together:)*

May the Buddha Śākyamuni be present and serve as our  
original teacher;  
May the bodhisattva Manjushri be present and serve as our  
precepts teacher;  
May the future Buddha Maitreya be present and serve as our  
instructor;  
May all the Buddhas of the ten directions be present and serve  
to witness and confirm our precepts;  
May all the bodhisattvas of the ten directions be present and  
serve as companions in our study; and  
May Shakra, Indra, and all the celestial beings be present and  
serve to protect and adorn our practice.

X. *(Precepts teacher reads each precept:)*

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 following exchange is repeated three times:)*

*Officiate:* Can these precepts, each one of them, be kept by you, or can they not?

*All those becoming lay practitioners:* They can be so kept.

*(if there are students becoming dharma practitioners:)*

We have already taken the five precepts, and we now vow to uphold the following precepts:

The Sixth Precept: I vow not to talk about the faults of others.

The Seventh Precept: I vow not to praise myself and put down others.

The Eighth Precept: I vow not to be covetous and to be generous.

The Ninth Precept: I vow not to give way to anger and to be harmonious.

The Tenth Precept: I vow not to slander the three jewels (Buddha, dharma, sangha).

*(The following exchange is repeated three times:)*

*Officiate:* Can these precepts, each one of them, be kept by you, or can they not?

*All those becoming dharma practitioners:* They can be so kept.

*(If there are students becoming dharma priests:)*

We have already taken the ten precepts, and we now vow to uphold the following precepts:

The Eleventh Precept: I vow homage to the Buddha.

The Twelfth Precept: I vow homage to the dharma.

The Thirteenth Precept: I vow homage to the sangha.

The Fourteenth Precept: I vow generosity to people.

The Fifteenth Precept: I vow compassionate speech and compassionate action toward people.

The Sixteenth Precept: I vow together action with people and to become one and to attain the Buddha Way.

*(The following exchange is repeated three times:)*

*Officiate:* Can these precepts, each one of them, be kept by you, or can they not?

*All those becoming priests:* They can be so kept.

*(If there are students becoming bodhisattva priests :)*

We have already taken the sixteen precepts, and we now vow to uphold the following precepts:

1. I vow to respect my teachers and friends in the Dharma
2. I vow to abstain from consuming intoxicating substances
3. I vow to abstain from eating meat
4. I vow to abstain from consuming the five pungent herbs
5. I vow to urge other followers who have transgressed to truly repent their transgressions
6. I vow to always request the Dharma and make offerings to visiting sangha members
7. I vow to always make an effort to attend Dharma lectures
8. I vow not to divide the Dharma into separate doctrines
9. I vow to always give care to the sick and the needy
10. I vow to abstain from the storing of weapons used to destroy life
11. I vow to abstain from serving as an emissary of the military
12. I vow to abstain from businesses which limits the freedom of others
13. I vow to abstain from slanderous and libelous speech
14. I vow to abstain from acts, such as clear burning, that may injure or kill living creatures
15. I vow to only teach doctrines that lead to developing the bodhi–mind
16. I vow to, first fully understand, and then to clearly teach the Dharma
17. I vow to abstain from personal gain when teaching the Dharma
18. I vow to always serve as an adequate master
19. I vow to abstain from double–tongued speech
20. I vow to liberate all sentient beings
21. I vow to abstain from violence and vengefulness
22. I vow to abstain from arrogance and will always follow the Dharma

23. I vow to teach the Dharma with generosity and an open heart
24. I vow to practice the teachings of the Buddha-Dharma
25. I vow to be a skilled leader of the assembly
26. I vow to share all offerings made to the dharma or the sangha
27. I vow not to accept discriminatory invitations which are unfair or biased
28. I vow not to issue discriminatory invitations
29. I vow not to engage in improper livelihoods
30. I vow to remain neutral in the affairs of the sangha
31. I vow to rescue clerics along with sacred objects of the dharma
32. I vow equanimity and to not harm any sentient being
33. I vow not to participate in activities which are intended to induce lustful behavior
34. I vow to always keep the Bodhi Mind
35. I vow to make great vows
36. I vow to make firm resolutions
37. I vow to avoid traveling in dangerous places
38. I vow to respect the hierarchical order of the sangha
39. I vow to cultivate merits and wisdom
40. I vow not to discriminate in conferring the precepts
41. I vow never to teach for the sake of profit
42. I vow not to give the precepts to evil persons
43. I vow not to think of violating the precepts
44. I vow to honor the sutras and moral codes
45. I vow to teach all sentient beings
46. I vow to never preach in an inappropriate manner
47. I vow constant support of the Dharma
48. I vow to never destroy the Buddha–Dharma

*(The following exchange is repeated three times :)*

*Officiate:* Can these precepts, each one of them, be kept by you, or can they not?

*All those becoming bodhisattva priests:* They can be so kept.

(All together, these intentions are repeated:)

From this present life until we attain to Buddhahood, we shall resolutely uphold these precepts, and not break them. We desire that the Buddhas serve as a witness, for we shall never depart from these precepts, preferring rather first to give up our lives.

XI. The Repentance Ritual *(all together:)*

I do most earnestly repent  
of my transgressions  
committed since beginning-less time,  
through my greed, my anger, and my ignorance,  
in thought, word, and deed.

I do now repent  
the grave offense  
of taking any life.

I do now repent  
the grave offense  
of taking things not given.

I do now repent,  
the grave offense  
of wrong actions done in lust.

I do now repent

the grave offense  
of boasting of my non-existent spiritual attainments.

I do now repent  
the grave offense  
of vain speech.  
I do now repent  
the grave offense  
of abusive speech.

I do now repent  
the grave offense  
of hypocritical speech.

I do now repent  
the grave offense  
of endless craving.

I do now repent  
the grave offense  
of my ignorance.

May all offenses  
accumulated during hundreds of kalpas  
now be totally consumed  
in an instant,  
as fire burns dry grass  
extinguishing all things  
until nothing remains.

Our offenses have no self-nature, but arise only from our minds. If our minds are extinguished, then our offenses too will be destroyed. When both our minds and our offenses are extinguished, and both are seen as empty, this is termed the true repentance.

## The Symbol of Repentance

*(all together, the Mantra of Repentance is chanted until the last of the fire has been put out:)*

Om salba motcha moji sadaya sabaha

*(All together:)*

We now prostrate ourselves in repentance for all karma hindrances accumulated for many kalpas.

We desire that our transgressions be totally removed and that life after life we may always walk the path to enlightenment.

*(The preceptees bow three times to the beat of the muktak before the precepts teacher and officiate, and take their seats.)*

## XII. *(The officiate says:)*

Most noble is the Buddha; what person does not take joy in the Buddha!

Calling to mind this assembly, we now obtain the benefits of this dharma.

*(Each preceptee, or one representing each group, offers incense to the Buddha; then all bow together three times and sit down.)*

*(The officiate says:)*

May the merits received by undertaking the precepts be given to others;

May our merits be perfect, and may they benefit all sentient creatures.

For should we fill three thousand worlds with stupas of purest

gold, to encourage one person to seek the homeless life outweighs all of this merit!

### III. Dharma Holders (Söndok pöpsa)

*(All new dharma holders come forward bringing their mats with them. They bow together three times to the sangha, and return to their seats. Then, each in turn receives their certificates and bowls.)*

### XIII. Dharma Talks

*please stand*

### XIV. The Four Great Vows *(all together.)*

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.

### XV. Extinguishing of candles

### XVI. Closing announcements

### XVII. Group photo

## **Abbot Installation Ceremony**

- I. Lighting of candles and incense
- II. Opening bell
- III. Opening Speech (*about five minutes*)

*Please stand*

- IV. The Threefold Refuge  
(*all together*)

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

Homage to all the Buddhas,  
who are present in their glory at this assembly.  
Homage to the Dharma,  
which is present in its glory at this Assembly.  
Homage to all the Sangha,  
who are present in their glory at this Assembly.

- V. Kwan Seum Bosal chanting (about 5 minutes)

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  
myol-op -jang jin-on  
om a-ro-ruk-gye sa-ba-ha  
om a-ro-ruk-gye sa-ba-ha  
om a-ro-ruk-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

bu-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 mo-ke sa-ba-ha

om ho-ro ho-ro sa-ya mo-ke sa-ba-ha  
om ho-ro ho-ro sa-ya mo-ke sa-ba-ha

bo-ho-hyang jin-on  
om sam-ma-ra sam-ma-ra mi-ma-na  
sa-ra-ma ja-ga-ra ba-ra-hum  
om sam-ma-ra sam-ma-ra mi-ma-na  
sa-ra-ma ja-ga-ra ba-ra-hum  
om sam-ma-ra sam-ma-ra mi-ma-na  
sa-ra-ma ja-ga-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

VI. Meditation for 5 minutes

VII. Dharma Talk by the Guiding Teacher

*Bow to Sangha*

*Bow to Zen Master*

*Bow to Buddha*

VIII. New Abbot and Sangha bow to each other (*three prostrations*)

IX. Formal Dharma Speech by new Abbot (*15 min. max*)

*Please stand*

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

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.

- XI. Extinguishing of candles
- XII. Closing announcements
- XIII. Group Photo

## ***Guiding Teacher Installation Ceremony***

- I. Lighting of candles and incense
- II. Opening bell
- III. Opening Speech (*about five minutes*)

*Please stand*

- IV. The Threefold Refuge  
(*all together*)

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

Homage to all the Buddhas,  
who are present in their glory at this assembly.  
Homage to the Dharma,  
which is present in its glory at this Assembly.  
Homage to all the Sangha,  
who are present in their glory at this Assembly.

- V. Kwan Seum Bosal chanting (about 5 minutes)

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  
myol-op -jang jin-on  
om a-ro-ruk-gye sa-ba-ha  
om a-ro-ruk-gye sa-ba-ha  
om a-ro-ruk-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

bu-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 mo-ke sa-ba-ha  
om ho-ro ho-ro sa-ya mo-ke sa-ba-ha

om ho-ro ho-ro sa-ya mo-ke sa-ba-ha

bo-ho-hyang jin-on  
om sam-ma-ra sam-ma-ra mi-ma-na  
sa-ra-ma ja-ga-ra ba-ra-hum  
om sam-ma-ra sam-ma-ra mi-ma-na  
sa-ra-ma ja-ga-ra ba-ra-hum  
om sam-ma-ra sam-ma-ra mi-ma-na  
sa-ra-ma ja-ga-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

- VI. Meditation for 5 minutes
- VII. Congratulatory Talks by selected guests  
*Bow to Sangha*  
*Bow to Zen Master*  
*Bow to Buddha*
- VIII. Congratulatory Talks by outgoing Guiding Teacher  
*Bow to Sangha*  
*Bow to Zen Master*  
*Bow to Buddha*
- IX. Outgoing Guiding Teacher and Sangha bow to each other  
*(three prostrations)*
- X. Formal Dharma Speech by new Guiding Teacher  
*(15 min. max)*
- XI. New Guiding Teacher and Sangha bow to each other *(three prostrations)*

*Please stand*

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

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.

XIII. Extinguishing of candles

XIV. Closing announcements

XV. Group Photo

## **Zen Center Opening Ceremony**

- I. Lighting of candles and incense
- II. Opening bell
- III. Opening Speech (*about ten minutes*)

*Please stand*

- IV. The Threefold Refuge  
(*all together*)

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

Homage to all the Buddhas,  
who are present in their glory at this assembly.  
Homage to the Dharma,  
which is present in its glory at this Assembly.  
Homage to all the Sangha,  
who are present in their glory at this Assembly.

- V. Heart Sutra in Korean

ma-ha ban-ya bar-ra-mil-ta shim gyong  
kwan-ja-je 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-bul-i-gong  
gong-bul-i-saek saek-juk-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-gae nae-ji mu-ui-shik-kye

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

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

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

VI. Meditation for 5 minutes

VII. Three dedication addresses  
*Format for each talk is:*

*Bow to Buddha*  
*Bow to Zen Master*  
*Bow to Sangha*

VIII. Formal Dharma Speech by Guiding Teacher or JDPSN  
(15 min. max)

*Please stand*

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

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.

X. Extinguishing of candles

XI. Closing announcements

XII. Group Photo



## ***Repentance Ritual***

- I. After chanting a mat is moved to the center of the sitting square near the end of the room where the Moktak Master and Head Priest are sitting.
- II. The member giving repentance comes forward and performs 3 prostrations to the Buddha.
- III. At the end of the prostrations, the member giving repentance steps on the opposite side of the bowing mat and sits facing the Sangha. The member then delivers a short talk that covers what action occurred to bring on the ceremony and that they are sorry for it and apologize to the community.
- IV. The Guiding Teacher may choose to give a small talk on the subject of repentance.
- V. The member giving repentance then rises and performs three prostrations to the Guiding Teacher, three prostrations to the right side of the room and three prostrations to the left side of the room and finishes with three prostrations to the Buddha. During this time the Sangha sits with hands in hapchang and returns the prostrations by performing a sitting bow each time.
- VI. The mat is returned to its original position and the ceremony is complete.



## **Personal Ceremonies**



## **Wedding Ceremony**

- I. Lighting of candles and incense
- II. Opening Bell
- III. Opening Speech

*(Speech should include information on what marriage is and the spirit of the ceremony. About ten minutes)*

*Please stand*

- IV. Homage to the Three Precious Ones

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

Homage to all the Buddhas,  
who are present in their glory at this assembly.  
Homage to the dharma,  
which is present in its glory at this assembly.  
Homage to all the sangha,  
who are present in their glory at this assembly.

- V. Kwan Seum Bosal chanting

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  
myol-op -jang jin-on

om a-ro-ruk-gye sa-ba-ha  
om a-ro-ruk-gye sa-ba-ha  
om a-ro-ruk-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

bu-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 mo-ke sa-ba-ha  
om ho-ro ho-ro sa-ya mo-ke sa-ba-ha  
om ho-ro ho-ro sa-ya mo-ke sa-ba-ha

bo-ho-hyang jin-on  
om sam-ma-ra sam-ma-ra mi-ma-na  
sa-ra-ma ja-ga-ra ba-ra-hum  
om sam-ma-ra sam-ma-ra mi-ma-na  
sa-ra-ma ja-ga-ra ba-ra-hum  
om sam-ma-ra sam-ma-ra mi-ma-na  
sa-ra-ma ja-ga-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

*Please be seated.*

*(The assembly sits, except the Official who faces the assembly and the bride and groom who now face each other across their mats with their hands in hapchang and the cushions placed to the right.)*

VI. The Wedding Ceremony  
*(The Officiate says:)*

To begin this ceremony of marriage, the bride and groom will bow to each other.

*Bride and Groom Bow to each other*

*(Following the moktak, the Bride and Groom perform one standing bow, three full prostrations, and then a standing bow. Their mats, should be far enough apart to avoid bumping their heads. After the prostrations, are complete the bride and groom replace their cushions, and stand behind them facing the altar.)*

*(The Officiate says:)*

The Bride and Groom will now offer incense and flowers to the Buddha.

*(The Bride and Groom walk around the outside of their mats and approach the altar table. There the Officiate hands them a stick of lighted incense, which is then placed in the incense burner on the speaker's table and each perform a standing bow. They are handed some flowers, which they take around the altar table and put in a vase on the altar and perform a standing bow. They return to their mats and, together, following the moktak, perform one standing bow, three prostrations and one standing bow. Then the Bride and Groom sit down at the same time.*

*(The Officiate says:)*

Someone once asked the Buddha, “What are the Highest Blessings?” And the Buddha responded: “Not to associate with fools, but to associate with the wise and to honor the honorable. To reside in an appropriate place, to have done good deeds and to have set oneself on the right course. Vast learning, perfect handicraft, a well-trained discipline, and perfect speech.

The support of mother and father, the cherishing of one's life-companion and children and living by peaceful occupations. Generosity, ethical integrity, the helping of relatives and blameless actions. One whose mind is not fluttered by worldly change, sorrow less, stainless and secure. Those such as these are everywhere invincible and go happily in every way. These are the Highest Blessings.”

And Vimilakirti a famous layman of that time explains how bodhisattvas commit themselves to involvement in “worldly affairs” in order to help all sentient beings:

—The mother of true bodhisattvas is penetrating insight. Their father, compassionate action. Leaders are born of such parents. During the periods of plague, they become medicine, make people well and happy, and liberate them. During periods of famine, they become food and drink. Having first alleviated hunger and thirst they teach the Dharma. During periods of war, they meditate on love and introduce to non-violence hundreds of millions of beings. In the middle of great battles they remain impartial to both sides, for bodhisattvas rejoice in the resolution of conflict.

For the sake of the poor they become inexhaustible treasures causing those in want to conceive the spirit of enlightenment. They always stand at the head of those terrified with fright. Having been inspired with fearlessness, beings develop enlightened mind. Well-trained in techniques of liberation, they cause beings to rejoice in the Truth.”

So it is with this marriage, the combining of the energies of these two people to help each other and to make the world a better place.

Will the bride and groom please stand for their vows?

VII. Marriage

Vows:

*(Bride and groom stand between the two mats, facing the altar and repeat the vows after the officiate.)*

We vow in our married life together to continually break through our pre-conceived views of each other and see clearly.

We vow to let thoughts that arise from wanting, go of delusions created by holding, checking or making.

We vow to support one another in compassion for all beings and to not fall into desire, anger and ignorance in this lifetime or any life to come.

We vow to refrain from speaking harshly deceptively to each other or about one another to others.

We vow support to practice peaceful and ethical each other in realizing our full potential.

We vow to struggle to overcome our own delusions and to see clearly and help build a compassionate, loving home.

We vow to always be mindful of each other and always start from zero so this practice can become part of our life in all situations.

We vow to support one another in our practice, to make our small –F– disappear and to attain to our True Selves which is part of Universal Energy and to always follow the great Bodhisattva Way.

*(The Officiate says:)*

And now the Final Vows

### VIII. Exchange of Rings and Final Vows

*(The couple decides who goes first. If there are rings, they should be exchanged during the final vows.)*

I vow to help you walk the path of Buddhist Practice together; that I will do nothing to hinder our spiritual growth as a couple,

so that the merit of our practice may help all other sentient beings both seen and unseen in all the worlds of the past, present and future.

IX. Great Love and Great Compassion Mantra

Namu chilguji bul mo dae junje bosal  
*(chant continuously until the couple returns to their mats.)*

X. Bride and Groom Bow to each other

*(Following the moktak, the Bride and Groom perform one standing bow, three full prostrations, and then a standing bow. Their mats, should be far enough apart to avoid bumping their heads. After the prostrations, are complete the bride and groom replace their cushions, and stand behind them facing the altar.)*

XI. Dharma Speech

*(Given by the Officiate on the subject of marriage and each person keeping their focus on the other and not themselves. About 10 minutes.)*

XII. Congratulatory Speeches

*(Given by family and friends introduced by the Official)*

XIII. Heart Sutra in 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 perverted 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

*Please stand*

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

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.

XV. Extinguishing of candles

XVI. Closing announcements

XVII. Group Photo

## **Memorial Ceremony**

- I. Lighting of candles and incense
- II. Opening bell
- III. Opening talk (*officiate*)
- IV. Ji Jang Bosal chanting (*all together*)

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

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 Bodhisattvas  
*(officiate, ringing hand bell)*

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

*(all together)*

Homage to Amita Buddha,  
the Buddha of Infinite Time and Infinite Space  
Homage to Kwan Seum Bosal and Tae Sae Ji Bosal,  
the great attendant bodhisattvas  
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*

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, Śākyamuni closed the door and sat inside. Bodhidharma sat facing the wall in Sorim. At Niryun River, Buddha stuck 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 nirvana as being created by mind alone.

VIII. The Mantra for Shattering Hell  
*(all together)*

Om gara jiya sabaha  
Om gara jiya sabaha  
Om gara jiya sabaha  
The Mantra for Dispelling Hate  
Om samdara gadayak sabaha  
Om samdara gadayak sabaha  
Om samdara gadayak sabaha

*Please stand*

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

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

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

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.  
Homage to Kwan Seum bodhisattva  
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  
dharma 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?

XII. *(The officiate says)*

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.

*(The officiate says:)*

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 together)*

Namu amita bul  
Namu amita bul

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.

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

*(The officiate says:)*

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 gije sabaha  
Om biro gije sabaha  
Om biro gije 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*

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

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.

XVII. *(family member or friend)*

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

XVIII. Extinguishing of candles *(officiate)*

## **100 Day Ceremony**

- I. Lighting of candles and incense
- II. Opening bell

*Please stand*

- III. The Threefold Refuge  
*(all together)*

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

Homage to all the Buddhas,  
who are present in their glory at this assembly.  
Homage to the Dharma,  
which is present in its glory at this Assembly.  
Homage to all the Sangha,  
who are present in their glory at this Assembly.

- IV. Kwan Seum Bosal chanting

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  
myol-op -jang jin-on  
om a-ro-ruk-gye sa-ba-ha  
om a-ro-ruk-gye sa-ba-ha  
om a-ro-ruk-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

bu-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 mo-ke sa-ba-ha  
om ho-ro ho-ro sa-ya mo-ke sa-ba-ha  
om ho-ro ho-ro sa-ya mo-ke sa-ba-ha

bo-ho-hyang jin-on  
om sam-ma-ra sam-ma-ra mi-ma-na  
sa-ra-ma ja-ga-ra ba-ra-hum  
om sam-ma-ra sam-ma-ra mi-ma-na  
sa-ra-ma ja-ga-ra ba-ra-hum  
om sam-ma-ra sam-ma-ra mi-ma-na

sa-ra-ma ja-ga-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

*Please be seated*

V. Blessing the Child

*(Parents bring the baby to the altar. The officiate takes the water offering bowl from the altar, and using two fingers, touches water to the baby's forehead three times while saying...)*

Great Love  
Great Compassion  
Great Bodhisattva Way

VI. Remarks by the officiate

*Please stand*

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

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.

- VIII. Extinguishing of candles
- IX. Closing announcements
- X. Group Photo



# **Buddhist Festivals**



## ***Buddha's Birthday Ceremony***

- I. Lighting of candles and incense
- II. Opening bell

*Please stand*

- III. The Threefold Refuge  
*(all together)*

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

Homage to all the Buddhas,  
who are present in their glory at this assembly.  
Homage to the Dharma,  
which is present in its glory at this Assembly.  
Homage to all the Sangha,  
who are present in their glory at this Assembly.

- IV. Sogamuni Bul chanting (about 5 minutes)

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-mon-ni bul  
so-ga-mon-ni bul.....(Repeat)

so-ga-mon-ni bul

chon-sang chon-ha mu-yo-bul  
shi-bang se-gye yong-mu-bi  
se-gan so-yu a-jin-gyon  
il-che mu-yu yo-bul-cha  
go-a il-shim gwi-myong jong-nye

myol-op -jang jin-on  
om a-ro-ruk-gye sa-ba-ha  
om a-ro-ruk-gye sa-ba-ha  
om a-ro-ruk-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

bu-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 mo-ke sa-ba-ha

om ho-ro ho-ro sa-ya mo-ke sa-ba-ha

om ho-ro ho-ro sa-ya mo-ke sa-ba-ha

bo-ho-hyang jin-on

om sam-ma-ra sam-ma-ra mi-ma-na

sa-ra-ma ja-ga-ra ba-ra-hum

om sam-ma-ra sam-ma-ra mi-ma-na

sa-ra-ma ja-ga-ra ba-ra-hum

om sam-ma-ra sam-ma-ra mi-ma-na

sa-ra-ma ja-ga-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. Children offer flowers to the Buddha
- VI. Meditation for 5 minutes
- VII. Short talks from each Zen Center or group.  
Start with group that is furthest away.  
*Format for each talk is:*
  - Bow to Buddha*
  - Bow to Zen Master*
  - Bow to Sangha*
- VIII. Dharma Talk (about 5 minutes)
  - Bow to Sangha*
  - Bow to Zen Master*
  - Bow to Buddha*

*Congratulatory speeches by special guests may be included here.*

- IX. Formal Dharma Speech by Guiding Teacher or JDPSN  
(15 min. max)
- X. Original Poem by Sangha Member (optional)

*Please stand*

- XI. The Four Great Vows  
(*all together*)

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.

- XII. Extinguishing of candles
- XIII. Closing announcements
- XIV. Group Photo

## **Vesak: Buddha's Enlightenment Ceremony**

VII. Lighting of candles and incense

VIII. Opening bell

*Please stand*

IX. The Threefold Refuge  
*(all together)*

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

Homage to all the Buddhas,  
who are present in their glory at this assembly.  
Homage to the Dharma,  
which is present in its glory at this Assembly.  
Homage to all the Sangha,  
who are present in their glory at this Assembly.

X. Sogamuni Bul chanting (about 5 minutes)

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-mon-ni bul  
so-ga-mon-ni bul.....(Repeat)

so-ga-mon-ni bul  
chon-sang chon-ha mu-yo-bul

shi-bang se-gye yong-mu-bi  
se-gan so-yu a-jin-gyon  
il-che mu-yu yo-bul-cha  
go-a il-shim gwi-myong jong-nye

myol-op -jang jin-on  
om a-ro-ruk-gye sa-ba-ha  
om a-ro-ruk-gye sa-ba-ha  
om a-ro-ruk-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

bu-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 mo-ke sa-ba-ha  
om ho-ro ho-ro sa-ya mo-ke sa-ba-ha  
om ho-ro ho-ro sa-ya mo-ke sa-ba-ha

bo-ho-hyang jin-on  
om sam-ma-ra sam-ma-ra mi-ma-na  
sa-ra-ma ja-ga-ra ba-ra-hum  
om sam-ma-ra sam-ma-ra mi-ma-na  
sa-ra-ma ja-ga-ra ba-ra-hum  
om sam-ma-ra sam-ma-ra mi-ma-na  
sa-ra-ma ja-ga-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

- XI. Children offer flowers to the Buddha
- XII. Meditation for 5 minutes
- XIII. Short talks from each Zen Center or group.  
Start with group that is furthest away.  
*Format for each talk is:*
  - Bow to Buddha*
  - Bow to Zen Master*
  - Bow to Sangha*
- XIV. Dharma Talk (about 5 minutes)
  - Bow to Sangha*
  - Bow to Zen Master*
  - Bow to Buddha*

*Congratulatory speeches by special guests may be included here.*

XV. Formal Dharma Speech by Guiding Teacher or JDPSN  
(15 min. max)

XVI. Original Poem by Sangha Member (optional)

*Please stand*

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

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.

XVIII. Extinguishing of candles

XIX. Closing announcements

XX. Group Photo

## **Guiding Teacher's Birthday Ceremony**

I. Lighting of candles and incense

II. Opening bell

*Please stand*

III. The Threefold Refuge  
*(all together)*

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

Homage to all the Buddhas,  
who are present in their glory at this assembly.  
Homage to the Dharma,  
which is present in its glory at this Assembly.  
Homage to all the Sangha,  
who are present in their glory at this Assembly.

IV. Kwan Seum Bosal chanting (about 5 minutes)

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  
myol-op -jang jin-on

om a-ro-ruk-gye sa-ba-ha  
om a-ro-ruk-gye sa-ba-ha  
om a-ro-ruk-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

bu-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 mo-ke sa-ba-ha  
om ho-ro ho-ro sa-ya mo-ke sa-ba-ha  
om ho-ro ho-ro sa-ya mo-ke sa-ba-ha

bo-ho-hyang jin-on  
om sam-ma-ra sam-ma-ra mi-ma-na  
sa-ra-ma ja-ga-ra ba-ra-hum  
om sam-ma-ra sam-ma-ra mi-ma-na  
sa-ra-ma ja-ga-ra ba-ra-hum  
om sam-ma-ra sam-ma-ra mi-ma-na  
sa-ra-ma ja-ga-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. Heart Sutra in Korean

ma-ha ban-ya bar-ra-mil-ta shim gyong  
kwan-ja-je 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-bul-i-gong  
gong-bul-i-saek saek-juk-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-gae nae-ji mu-ui-shik-kye

mu-mu-myong yok mu-mu-myong-jin  
nae-ji mu-no-sa yong-mu-no-sa-jin  
mu go-jim-myol-do mu-ji yong-mu-duk-i

mu-so duk-ko bo-ri-sal-ta ui  
ban-ya ba-ra-mil-ta go-shim-mu ga-ae

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

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

- VI. Children offer flowers to the Buddha
- VII. Meditation for 5 minutes
- VIII. Short talks from each Zen Center or group.  
Start with group that is furthest away.  
*Format for each talk is:*  
*Bow to Buddha*  
*Bow to Zen Master*  
*Bow to Sangha*
- IX. Dharma Talk (about 5 minutes)  
*Bow to Sangha*  
*Bow to Zen Master*

*Bow to Buddha*  
*Congratulatory speeches by special guests may be included here.*

- X. Formal Dharma Speech by Guiding Teacher or JDPSN  
(15 min. max)
- XI. Original Poem by Sangha Member (optional)

*Please stand*

- XII. The Four Great Vows  
*(all together)*

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.

- XIII. Extinguishing of candles
- XIV. Closing announcements
- XV. Group Photo

## **Giving Ceremony**

- I. Short speech about the ceremony
- II. Kwan Seum Bosal chanting  
*(After the repetition of Kwan Seum Bosal in the chant begins, attendees can come up to the altar and write down their commitment and place it in the box.)*

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  
myol-op -jang jin-on  
om a-ro-ruk-gye sa-ba-ha  
om a-ro-ruk-gye sa-ba-ha  
om a-ro-ruk-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

bu-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 mo-ke sa-ba-ha  
om ho-ro ho-ro sa-ya mo-ke sa-ba-ha  
om ho-ro ho-ro sa-ya mo-ke sa-ba-ha

bo-ho-hyang jin-on  
om sam-ma-ra sam-ma-ra mi-ma-na  
sa-ra-ma ja-ga-ra ba-ra-hum  
om sam-ma-ra sam-ma-ra mi-ma-na  
sa-ra-ma ja-ga-ra ba-ra-hum  
om sam-ma-ra sam-ma-ra mi-ma-na  
sa-ra-ma ja-ga-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

III. After almost all of the people have finished, the chant

continues to the end.

IV. (closing remarks)

## **Teaching Lineage Ceremonies**



## **Inga Ceremony**

V. Lighting of candles and incense

VI. Opening bell

VII. *(The officiate says:)*

Welcome to our Inga certification assembly. The opening speech will be given by\_\_\_\_\_.

VIII. Opening Speech *(about 5 minutes)*

*Speech should include information the history of the Inga Ceremony, its place in Zen practice as well as the spirit of the ceremony; also the correct form for Dharma Combat (no koans from any historical cases).*

*Please stand*

IX. The Threefold Refuge  
*(all together)*

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

Homage to all the Buddhas,  
who are present in their glory at this assembly.  
Homage to the Dharma,  
which is present in its glory at this Assembly.  
Homage to all the Sangha,  
who are present in their glory at this Assembly.

X. Kwan Seum Bosal chanting

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  
myol-op -jang jin-on  
om a-ro-ruk-gye sa-ba-ha  
om a-ro-ruk-gye sa-ba-ha  
om a-ro-ruk-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

bu-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 mo-ke sa-ba-ha  
om ho-ro ho-ro sa-ya mo-ke sa-ba-ha  
om ho-ro ho-ro sa-ya mo-ke sa-ba-ha

bo-ho-hyang jin-on  
om sam-ma-ra sam-ma-ra mi-ma-na  
sa-ra-ma ja-ga-ra ba-ra-hum  
om sam-ma-ra sam-ma-ra mi-ma-na  
sa-ra-ma ja-ga-ra ba-ra-hum  
om sam-ma-ra sam-ma-ra mi-ma-na  
sa-ra-ma ja-ga-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

*Please be seated*

XI. Five Minutes of Meditation

XII. Dharma Combat

*(The candidate sits on a mat facing towards the sangha and the actual interchanges should last no more than 30 minutes. The end is signaled when the Guiding Teacher hits the moktak that is on the floor in front of his or her mat. The form for Dharma Combat is similar to a public version of koan interviews.*

*Each challenger comes forward and performs one full prostration and the empty cushion in front of the candidate. The challenger then sits on mat facing the candidate and asks any kind of question, historical koans are not allowed during the ceremony the challenger must make up their own. The candidate then will answer. After the sequence is complete, the challenger then says, "Thank you for your teaching,"*

*rises from their mat, performs on full prostration and returns to their mat in the assembly. If there is more than one candidate for this assembly, the next one takes the place of the first until all have had Dharma Combat. This process allows the Sangha to experience firsthand the teaching styles of the new candidate. There is then a ten-minute break to remove cushions and set up a table and chairs in front of the altar. Use the moktak to recall the assembly.)*

XIII. Presentation of new Teacher

*(The candidate comes forward, receives the Inga Certificate, and is given a red ceremonial kasa and a small red kasa. The officiate helps the new Dharma Master put on the kasa and takes away their old kasa. The Guiding Teacher then presents the new teacher with a Zen Stick and teaching books.)*

XIV. Dharma Talk by the Guiding Teacher

XV. Formal Dharma Speech by the new Jidō pōpsa.  
*(about 15 min.)*

*Please stand*

XVI. Four Great Vows  
*(all together)*

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.

XVII. Extinguishing of candles

XVIII. Closing announcements

XIX. Group Photo

## ***Transmission Ceremony***

I. Lighting of candles and incense

II. Opening bell

III. *(The officiate says:)*

Welcome to our transmission certification assembly. The opening speech will be given by\_\_\_\_\_.

IV. Opening Speech *(about 5 minutes)*

*Speech should include information on what transmission is and the spirit of the ceremony. Also correct form of Dharma Combat.*

*Please stand*

V. The Threefold Refuge  
*(all together)*

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

Homage to all the Buddhas,  
who are present in their glory at this assembly.  
Homage to the Dharma,  
which is present in its glory at this Assembly.  
Homage to all the Sangha,  
who are present in their glory at this Assembly.

VI. Kwan Seum Bosal chanting

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  
myol-op -jang jin-on  
om a-ro-ruk-gye sa-ba-ha  
om a-ro-ruk-gye sa-ba-ha  
om a-ro-ruk-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

bu-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 mo-ke sa-ba-ha  
om ho-ro ho-ro sa-ya mo-ke sa-ba-ha

om ho-ro ho-ro sa-ya mo-ke sa-ba-ha

bo-ho-hyang jin-on

om sam-ma-ra sam-ma-ra mi-ma-na

sa-ra-ma ja-ga-ra ba-ra-hum

om sam-ma-ra sam-ma-ra mi-ma-na

sa-ra-ma ja-ga-ra ba-ra-hum

om sam-ma-ra sam-ma-ra mi-ma-na

sa-ra-ma ja-ga-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

*Please be seated*

VII. Five Minutes of Meditation

VIII. Dharma Combat

*(The candidate sits on the mat facing away from the altar and towards the sangha. Dharma Combat with the Sangha. This usually lasts about 30 minutes and its end is signaled by the Guiding Teacher hitting the moktak. The form for Dharma Combat is like a public version of koan interviews.*

*Each challenger comes forward and performs one full prostration and the empty cushion in front of the candidate. The challenger then sits on mat facing the candidate and asks any kind of question, historical koans are not allowed during this ceremony the challenger must make up their own. The candidate then will answer. After the sequence is complete, the challenger then says, "Thank you for your teaching," rises from their mat, performs on full prostration and returns to their mat in the assembly. If there are more than one candidate for this assembly, the next one takes the place*

*of the first until all have had Dharma Combat. This process allows the Sangha to experience first hand the teaching styles of the new candidate.*

*There is then a ten minute break to remove cushions and set up a table and chairs in front of the altar. Use the moktak to recall the assembly.)*

IX. Presentation of new Teacher

*(The candidate comes forward and receives the Inga Certificate and is given a gold silk brocade ceremonial kasa and a small gold brocade kasa. The officiate helps the new Zen Master put on the kasa and takes away their old kasa. The Guiding Teacher then presents the new teacher with a Zen Stick and teaching book.)*

X. Dharma Talk by the Guiding Teacher

XI. Formal Dharma Speech by the new Zen Master.  
*(about 15 min.)*

*Please stand*

XII. Four Great Vows

*(all together)*

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.

XIII. Extinguishing of candles

XIV. Closing announcements

XV. Group Photo

## **Buddhist Ceremonies Footnotes**



## ***Precepts Ceremony Footnotes***

### Occasion:

The Ceremony should take place two or three times a year depending on the amount of students requesting precepts. It is good to combine this ceremony with another event such as Buddha's Birthday or Vesak, but this is up to the individual Zen Center.

### Purpose and Function:

The burn is always placed on the left forearm (the spiritual one). It does not matter if the preceptee is right–or left–handed. It is the responsibility of the Priests administering the burn to make sure it does not burn too long.

### Layout of the Dharma Room:

Place a ceremonial table in front of the main altar. The two large candles from the altar should be used on the table along with the incense burner. Blank, empty envelopes should be placed on the main altar for contributions to the Precepts Teacher. The Kasas for 5 precepts, Bodhisattva Priests, Priests, Monk bowls for Dharma Practitioners, and **Five Mountains and Five Schools** for Dharma Practitioners. The precepts certificates are placed on the table in descending order Bodhisattva Priest, Priest, Dharma Practitioner, and Five Precepts so that the five precepts certificates are on the top of the stack. Put two chairs behind the table. The remaining space on the altar should have fruit in various container placed in odd numbers of types and pieces of fruit.

The mats are to be arranged with one row on either side of the table placed perpendicular to the ceremonial table. These cushions are reserved for teachers and special guests. The first rows of mats in the center are reserved for the members taking precepts and are labeled with their names in descending order of precepts.

Bodhisattva Priests, Priests, Dharma Practitioners and then Five Precepts. The order of the names on the mats should match the order of the names on the precepts certificates on the table. As you are facing away from the altar, start with the right front seat, go across and then start with the right seat on the next row and so on. Arrange the rest on the room with all the mats in horizontal rows starting a few feet behind the ceremonial table so that all the general attendants will be directly facing the altar. After the ceremony is over, the fruit is taken off the altar and served in the dining area. Altar fruit is supposed to be eaten on the same day as the ceremony.

## ***Abbot Installation Footnotes***

### Occasion:

Whenever the Zen Center changes its Abbot.

### Purpose and Function:

This ceremony celebrates the Installation of a New Abbot and the retirement of the old abbot.

### Layout of the Dharma Room:

Place a ceremonial table in front of the main altar. The two large candles from the altar should be used on the table along with the incense burner. Place the formal ceremonial Zen stick for the Dharma Speech on the backside of the table. There should be fresh cut flowers on the altar along with loose flowers and an extra vase for children or guests to place flowers on the altar. The remaining space on the altar should have fruit in various container placed in odd numbers of types and pieces of fruit.

The mats are to be arranged with one row on either side of the table placed perpendicular to the ceremonial table. These cushions are reserved for teachers and special guests. The rest on the room should be laid out with all the mats in horizontal rows starting a few feet behind the ceremonial table so that all the general attendants will be directly facing the altar. After the ceremony is over, the fruit can be taken off the altar and served in the dining area. Altar fruit is supposed to be eaten on the same day as the ceremony.

## ***Guiding Teacher Installation Footnotes***

### **Occasion:**

Whenever the Zen Center changes its Guiding Teacher.

### **Purpose and Function:**

This ceremony celebrates the Installation of a New Guiding Teacher and the retirement of the old Guiding Teacher.

### **Layout of the Dharma Room:**

Place a ceremonial table in front of the main altar. The two large candles from the altar should be used on the table along with the incense burner. Place the formal ceremonial Zen stick for the Dharma Speech on the backside of the table. There should be fresh cut flowers on the altar along with loose flowers and an extra vase for children or guests to place flowers on the altar. The remaining space on the altar should have fruit in various container placed in odd numbers of types and pieces of fruit.

The mats are to be arranged with one row on either side of the table placed perpendicular to the ceremonial table. These cushions are reserved for teachers and special guests. The rest on the room should be laid out with all the mats in horizontal rows starting a few feet behind the ceremonial table so that all the general attendants will be directly facing the altar. After the ceremony is over, the fruit can be taken off the altar and served in the dining area. Altar fruit is supposed to be eaten on the same day as the ceremony.

## ***Zen Center Opening Footnotes***

### **Occasion:**

When the new Zen Center is ready to start formal practice.

### **Purpose and Function:**

This ceremony celebrates the dedication of a new Zen Center, when it is first established as well as, when it has been relocated.

### **Layout of the Dharma Room:**

Place a ceremonial table in front of the main altar. The two large candles from the altar should be used on the table along with the incense burner. Place the formal ceremonial Zen stick for the Dharma Speech on the backside of the table. There should be fresh cut flowers on the altar along with loose flowers and an extra vase for children or guests to place flowers on the altar. The remaining space on the altar should have fruit in various container placed in odd numbers of types and pieces of fruit.

The mats are to be arranged with one row on either side of the table placed perpendicular to the ceremonial table. These cushions are reserved for teachers and special guests. The rest on the room should be laid out with all the mats in horizontal rows starting a few feet behind the ceremonial table so that all the general attendants will be directly facing the altar. After the ceremony is over, the fruit can be taken off the altar and served in the dining area. Altar fruit is supposed to be eaten on the same day as the ceremony.

## ***Repentance Ritual Footnotes***

### Occasion:

Usually after morning or evening practice, but can sometimes be done after bows.

### Purpose and Function:

Everyone makes mistakes; but how do we correct our mistakes is the question of each Bodhisattva. In some forms of Theravadan Buddhism, if you make a particular type of mistake, you must give up your precepts. In Mahayana and Zen faiths, if you make a mistake, you do a Repentance Ceremony. There are big mistakes and small mistakes. A big mistake is one that causes many problems for other people; as a small mistake is only a problem for you.

We prostrate ourselves one hundred and eight times every morning and this is a form of repentance. However if we make a big mistake, there is a public ceremony, then your mind becomes clean and other peoples' minds become clean. If we do not do this kind of ceremony, then other members may hold onto *Your Mistake* and make more Karma. If you we have a public ceremony, then the sangha and the person repenting can let go and move on without holding on to some past event. A Teacher or Senior student may also ask members to perform a repentance ceremony once the student has seen the result of their actions by requesting this ceremony to help heal the community.

### Layout of the Dharma Room:

No special setup is required.

## **Personal Ceremonies Footnotes**



## ***Wedding Ceremony Footnotes***

### Occasion:

Personal schedule of the couple.

### Purpose and Function:

Each State may have different laws and policies concerning Marriage, it is important to check with your local government and assure that you comply with them. In the State of California, it is permissible for a Zen Priest to perform weddings with no government license; however, in the State of Nevada even though you are a Zen Priest you would still have to register as a Justice of the Peace. All Priests in the Five Mountain Order are eligible to perform weddings, however, if you are outside of California please check with your local government.

### Layout of the Dharma Room:

Place a ceremonial table in front of the main altar. The two large candles from the altar should be used on the table along with the incense burner. Place the formal ceremonial Zen stick for the Dharma Speech on the backside of the table. There should be fresh cut flowers on the altar along with loose flowers and an extra vase for children or guests to place flowers on the altar. The remaining space on the altar should have fruit in various container placed in odd numbers of types and pieces of fruit.

Place two special mats approximately three feet from one another for the bride and groom in front of the ceremonial table. The cushions should face towards the ceremonial table. The layout of the chairs is as follows. Facing the altar, chairs for the bride's family are on the right, facing the center of the room and chairs for the groom's family are on the left, facing the center of the room. All other guests

are seated on the mats in rows facing the altar and behind the bride and groom. Chairs may be put on the side or to the back for those people who may have trouble sitting on the floor.

## ***Memorial Ceremony Footnotes***

### **Occasion:**

This ceremony is traditionally held seven days, forty-nine days and one year following the death of an individual.

### **Purpose and Function:**

Kshitigarbha literally means earth store bodhisattva. One of the four Great Bodhisattvas in Asian Buddhism. He is venerated in folk belief as a savior from the torments of hell and helper of the deceased. Sometimes he is also regarded as a protector of travelers. He is the only bodhisattva portrayed as a monk, however also with an urna (one of the thirty-two marks of perfection) on the forehead. His attributes are the wish-fulfilling gem and a monk's staff with six rings, which signifies that Jijang Bosal stands by all beings in the six realms of existence.

Jijang Bosal, through his supernatural power, can take on six different forms in order to help the beings of the six modes of existence. In a special ceremony, which is generally held on the forty-ninth day after the death of a sangha member, the sangha member invokes Jijang Bosal in front of an ancestor tablet erected on behalf of the deceased and supplicates him to guide the deceased to the pure land of the Buddha Amitabha. Then follows the recitation of a mantra through which the deceased is summoned back so that he/she can hear the teachings expounded. The ceremony ends with the invocation of Amitabha Buddha and Jijang Bosal.

Also Jijang Bosal is well known for his vow:  $\text{H}$  If all sentient beings in hell are not released from the cycle of existence, I would never attain enlightenment.

According to certain Buddhist lore or myth, when someone dies they go to the place of the Ten Kings, wherever such place may be. Every seven days the Ten Kings serve as judges at a court. Seven times seven, they go to court. The judges ask the newly deceased,

–What kind of good action did you do when you were alive and what kind of bad action did you do?” According to your good or bad action, a certain kind of rebirth is attained or you may be sent to a certain realm.

Of course, there is an inner meaning to all of this. At this time after someone dies, during this forty-nine day period, their mind opens up in an unusual way and all of their karma comes before them. Therefore, their energies lead them in particular ways and they gravitate according to their energy pull toward those things that they need yet to learn in a rebirth. That is the inner meaning of this ‘judgment’ of the Ten Kings.

The Ten Kings dwell only in one’s own mind. Perhaps they may be viewed as ten levels of awareness. Therefore, if someone has made good karma then they go to a place that is good. If someone has made bad karma, they go to a place that is bad. However, if someone has perceived the essential true meaning that there is no birth and not death, then they perceive the Mind of No Hindrance and then coming and going is all just this Bodhisattva path or Bodhicitta –Altruistic Intention.”

Therefore, this forty-nine day period has several aspects to it. In a sense, this is not so much a ceremony or a period for us as it is a time to try to help the person who has died to keep a clear mind during this time before rebirth. We chant certain mantras and names of Buddhas and Bodhisattvas to call on the mystic powers of those Buddhas and Bodhisattvas to help the dead person wake up and get enlightenment. There are certain Dharma speeches given during this time to remind the person to keep clear mind and perceive the essential true meaning of no life, no death. In addition, besides offering the service to the person who has just died, we also make compassionate offerings toward all suffering beings in all realms who are still wondering somewhere. We transfer the merit of any good karma that comes from this to our dearly departed love ones.

The following is a talk titled Nirvana, the waterfall, by Shunryu Suzuki, Roshi from **Zen Mind–Beginners Mind**.

–Our life and death are the same thing. When we realize this fact, we have no fear of death anymore, nor actual difficulty in life. I

went to Yosemite National Park, and I saw some huge waterfalls. The highest one there is one thousand three hundred and forty feet high, and from it the water comes down like a curtain thrown from the top of the mountain. It does not seem to come down swiftly, as you might expect; it seems to come down very slowly because of the distance. And the water does not come down as one stream, but is separated into many tiny streams. From a distance it looks like a curtain. And I thought it must be a very difficult experience for each drop of water to come down from the top of such a high mountain. It takes time you know, a long time, for the water finally to reach the bottom of the waterfall. And it seems to me that our human life may be like this. We have many difficult experiences in our life. But at the same time, I thought, the water was not originally separated, but was one whole river. Only when it is separated does it have some difficulty in falling. It is as if the water does not have any feeling when it is one whole river. Only when separated in many drops can it begin to have or to express some feeling. When we see one whole river, we do not feel the living activity of the water, but when we scoop a part of the water into a dipper, we experience some feeling of the water, and we also feel the value of the person who uses the water. Feeling ourselves and the water in this way, we cannot use it in just a material way. It is a living thing.

Before we were born, we had no feeling; we were one with the universe. This is sometimes called ~~mind~~-only," or ~~essence of mind~~," or ~~big mind~~." After we are separated by birth from this oneness, as the water falling from the waterfall is separated by the wind and rocks, then we have feeling. You have difficulty because you have feeling. You attach to the feeling you have without knowing just how this kind of feeling is created. When you do not realize that you are one with the river, or one with the universe, you have fear. Whether it is separated into drops or not, water is only water. Our life and death are the same thing. When we realize this fact we have no fear of death anymore, and we have no actual difficulty in our life.

When the water returns to its original oneness with the river, it no longer has any individual feeling to it; it resumes its own

nature, and finds perfect composure. How very glad the water must be to come back to the original river! If this is water, it must come back to the original river! If this is so, what feeling will we have when we die? I think we are like the water in the dipper. We will have composure then, perfect composure. It may be too perfect for us, just now, because we are so much attached to our own feeling, to our own individual existence. For us, just now, we have some fear of death, but after we resume our true original nature, there is Nirvana. That is why we say, ~~“To attain Nirvana is to pass away.”~~ ~~“To pass away”~~ is not a very adequate expression. Perhaps ~~“to pass on,”~~ or ~~“to go on,”~~ or ~~“to join”~~ would be better. Will you try to find some better expression for death? When you find it, you will have quite a new interpretation of your life. It will be like my experience when I say the water in the big waterfall. Imagine! It was one thousand three hundred and forty feet high!

We say, ~~“Everything comes to emptiness.”~~ One whole river or one whole mind is emptiness. When we reach this understanding, we find the true meaning of our life. When we reach this, we can see the beauty of human life. Before we realize this fact, everything that we see is just delusion. Sometimes we overestimated the beauty; sometimes we underestimate or ignore the beauty because our small mind is not in accord with reality.

To talk about it this way is quite easy, but to have the actual feeling is not so easy. But by your practice of meditation you can cultivate this feeling. When you can sit with your whole body and mind, and with the oneness of your mind and body under the control of the universal mind, you can easily attain this kind of right understanding. Your everyday life will be renewed without being attached to an old erroneous interpretation of life. When you realize this fact, you will discover how meaningless your old interpretation was, and how much useless effort you had been making. You will find the true meaning of life, and even though you have difficulty falling upright from the top of the waterfall to the bottom of the mountain, you will enjoy your life.

## Layout of the Dharma Room:

Since this is a requested ceremony that is not sponsored by the Zen Center, there are differentiated responsibilities. The Zen Center is responsible for providing the area for the ceremony and to set up the altar as well as to make the Zen Center facilities available for a reception and food preparation if needed.

The Family is responsible for arranging for speakers at the ceremony and inform the assistant who will be speaking and in what order. Additionally, the family should provide fruit (odd number of kinds and quantities) and flowers for the altar. Peaches are not used because the spirits of the dead do not like them due to the peach-fuzz and will therefore stay away from the ceremony, thus they will not hear the chanting. The family should rent chairs, if necessary and to give a donation to the Zen Center for the use of the temple. It is also tradition to give a donation to the Priest performing the memorial ceremony.

Place a ceremonial table in front of the main altar. The two large candles from the altar should be used on the table along with the incense burner. Place the formal ceremonial Zen stick for the Dharma Speech on the backside of the table. There should be fresh cut flowers on the altar along with loose flowers and an extra vase for children or guests to place flowers on the altar. The remaining space on the altar should have fruit in various container placed in odd numbers of types and pieces of fruit.

## **100 Day Ceremony Footnotes**

Occasion:

The Ceremony.

Purpose and Function:

Kshitigarbha literally means earth store bodhisattva. One of

Layout of the Dharma Room:

Place a ceremonial table in front of the main altar. The two large candles from the altar should be used on the table along with the incense burner. Place the formal ceremonial Zen stick for the Dharma Speech on the backside of the table. There should be fresh cut flowers on the altar along with loose flowers and an extra vase for children or guests to place flowers on the altar. The remaining space on the altar should have fruit in various container placed in odd numbers of types and pieces of fruit.

## **Buddhist Festivals Footnotes**



## ***Buddha's Birthday Footnotes***

### **Occasion:**

The Ceremony should be celebrated on the Saturday closest to April 8<sup>th</sup>.

### **Purpose and Function:**

Buddha's Birthday celebrates Śākyamuni Buddha's coming into this world. In Buddhist countries it is a national holiday and is celebrated with great festivities including hanging lanterns in the streets and parades. It serves as a reminder and as an inspiration to us to practice. On this day, we celebrate the commemoration of the birth of Śākyamuni Gautama, the founder of Buddhism, who was born in 563 B.C.E. and lived until 483 B.C.E. Actually, the Buddhist tradition that celebrates his birthday on April 8 originally placed his birth in the 11th century B.C.E., and it was not until the modern era that scholars determined that he was more likely born in the sixth century B.C., and possibly in May rather than April.

According to the Tripitaka, which is recognized by scholars as the earliest existing record of the Buddha's life and discourses, Śākyamuni Buddha was born as Prince Siddhartha, the son of the king of the Shakya people. The kingdom of the Shakya was situated on the borders of present-day Nepal and India. Siddhartha's family was of the Gautama clan. His mother, Queen Maya, gave birth to him in the park of Lumbini, in what is now southern Nepal. A pillar placed there in commemoration of the event by an Indian emperor in the third century B.C. still stands.

At his birth, it was predicted that the prince would either become a great world monarch or a Buddha—a supremely enlightened teacher. The Brahmans told his father, King Suddhodana, that Siddhartha would become a ruler if he were kept isolated from the outside world. The king took pains to shelter his son from misery and anything else that might influence him toward

the religious life. Siddhartha was brought up in great luxury, and he married and fathered a son. At age 29, he decided to see more of the world and began excursions off the palace grounds in his chariot. In successive trips, he saw an old man, a sick man, and a corpse, and since he had been protected from the miseries of aging, sickness, and death, his charioteer had to explain what they were. Finally, Siddhartha saw a monk, and, impressed with the man's peaceful demeanor, he decided to go into the world to discover how the man could be so serene in the midst of such suffering.

### Layout of the Dharma Room:

Place a ceremonial table in front of the main altar. The two large candles from the altar should be used on the table along with the incense burner. Place the formal ceremonial Zen stick for the Dharma Speech on the backside of the table. There should be fresh cut flowers on the altar along with loose flowers and an extra vase for children or guests to place flowers on the altar. The remaining space on the altar should have fruit in various container placed in odd numbers of types and pieces of fruit.

The mats are to be arranged with one row on either side of the table placed perpendicular to the ceremonial table. These cushions are reserved for teachers and special guests. The rest on the room should be laid out with all the mats in horizontal rows starting a few feet behind the ceremonial table so that all the general attendants will be directly facing the altar. After the ceremony is over, the fruit can be taken off the altar and served in the dining area. Altar fruit is supposed to be eaten on the same day as the ceremony.

## ***Vesak: Buddha's Enlightenment Day Footnotes***

### **Occasion:**

The Ceremony should be celebrated on the Saturday closest to December 8<sup>th</sup>.

### **Purpose and Function:**

Buddha's Enlightenment Day celebrates the result of Śākyamuni Buddha's search to understand himself. In Buddhist tradition, it is the most important day of the year. During the week preceding the celebration, Zen Monasteries around the world hold their most strenuous retreat of the year. In some cases they do not even stop to sleep for the whole 7 days.

The significance of Vesak lies with the Buddha and his universal peace message to mankind. As we recall the Buddha and his Enlightenment, we are immediately reminded of the unique and most profound knowledge and insight which arose in him on the night of his Enlightenment. This coincided with three important events which took place, corresponding to the three watches or periods of the night.

During the first watch of the night, when his mind was calm, clear and purified, light arose in him, knowledge and insight arose. He saw his previous lives, at first one, then two, three up to five, then multiples of them . . . ten, twenty, thirty to fifty. Then 100, 1000 and so on.... As he went on with his practice, during the second watch of the night, he saw how beings die and are reborn, depending on their Karma, how they disappear and reappear from one form to another, from one plane of existence to another. Then during the final watch of the night, he saw the arising and cessation of all phenomena, mental and physical. He saw how things arose dependent on causes and conditions. This led him to perceive the arising and cessation of suffering and all forms of unsatisfactoriness paving the way for the eradication of all taints of cravings. With the

complete cessation of craving, his mind was completely liberated. He attained to Full Enlightenment. The realization dawned in him together with all psychic powers.

This wisdom and light that flashed and radiated under the historic Bodhi Tree at Bodh Gaya in the district of Bihar in Northern India, more than 2500 years ago, is of great significance to human destiny. It illuminated the way by which mankind could cross, from a world of superstition, or hatred and fear, to a new world of light, of true love and happiness.

### Layout of the Dharma Room:

Place a ceremonial table in front of the main altar. The two large candles from the altar should be used on the table along with the incense burner. Place the formal ceremonial Zen stick for the Dharma Speech on the backside of the table. There should be fresh cut flowers on the altar along with loose flowers and an extra vase for children or guests to place flowers on the altar. The remaining space on the altar should have fruit in various container placed in odd numbers of types and pieces of fruit.

The mats are to be arranged with one row on either side of the table placed perpendicular to the ceremonial table. These cushions are reserved for teachers and special guests. The rest on the room should be laid out with all the mats in horizontal rows starting a few feet behind the ceremonial table so that all the general attendants will be directly facing the altar. After the ceremony is over, the fruit can be taken off the altar and served in the dining area. Altar fruit is supposed to be eaten on the same day as the ceremony.

## ***Guiding Teacher's Birthday Footnotes***

### **Occasion:**

The Ceremony should be celebrated on the Saturday closest to the Guiding Teacher's Birthday.

### **Purpose and Function:**

The Guiding Teacher's Birthday is a time for us to formally honor our teacher. During the ceremony, we do 3 prostrations to him or her to thank them for their teaching. After the ceremony there is the traditional cake and ice cream. The Zen Centers as well as individuals give presents to the Guiding Teacher.

### **Layout of the Dharma Room:**

Place a ceremonial table in front of the main altar. The two large candles from the altar should be used on the table along with the incense burner. Place the formal ceremonial Zen stick for the Dharma Speech on the backside of the table. There should be fresh cut flowers on the altar along with loose flowers and an extra vase for children or guests to place flowers on the altar. The remaining space on the altar should have fruit in various container placed in odd numbers of types and pieces of fruit.

The mats are to be arranged with one row on either side of the table placed perpendicular to the ceremonial table. These cushions are reserved for teachers and special guests. The rest on the room should be laid out with all the mats in horizontal rows starting a few feet behind the ceremonial table so that all the general attendants will be directly facing the altar. After the ceremony is over, the fruit can be taken off the altar and served in the dining area. Altar fruit is supposed to be eaten on the same day as the ceremony. Attendee's may give the Guiding Teacher gifts if they wish.

## ***Giving Ceremony Footnotes***

### **Occasion:**

This ceremony is usually carried out at the end of all major ceremonies—especially Buddha's Birthday, Buddha's Enlightenment Day, and the Guiding Teacher's Birthday.

### **Purpose and Function:**

The Giving Ceremony celebrates the giving mind. It usually is done at the end of another ceremony, just before the closing remarks. Its main purpose is to allow people to give something, to the Zen Center, to their practice, to their family, etc. The gift can be money, work time, practicing time, whatever can be given with a clear mind.

### **Layout of the Dharma Room:**

There is no special layout, however there should be a donation box placed upon the speakers table and small donation slips should be available along with pencils for each member to donate something to the Zen Center.



## **Buddhist Festivals Footnotes**



## ***Inka Certification Footnotes***

Occasion:

At the Guiding Teacher's Discretion.

Purpose and Function:

The Inka Certification Assembly is a ceremony of verification for students who have received their Guiding Teacher's official sanction to teach Koan practice. The act of giving this approval is known in Korea as *inka*, which can be translated as mind seal. In Asia, each person has their own seal and they use it as a foolproof method of identifying a decree they send out. They stamp so that half the stamp appears on the original document and half appears on the copy. When there is a question about the authenticity of a document, the seal on the document is tested to see how it matches up with that on the original. If the two halves match exactly producing an individual's personal seal, then everyone understands without a doubt that the copy is true to the original. Inga is simply recognition of the veracity of the student's practice.

Students, who receive Inka, have the title of Jidōpōpsa. Ji means to point to and dō means correct path, so Jidōpōpsa translated means Dharma Master. When addressing a Jidōpōpsa in conversation you should use the honorific *pōpsa-nim*.

The ceremony in Korean is *Jidō pōpsa jŭng jyōng sōcham* or Jidōpōpsa Certification Assembly. Once the candidate has received, Inka may teach Koan Practice.

Layout of the Dharma Room:

At the beginning of the ceremony, two mats are placed in front of the altar for Dharma Combat, later these are removed and replaced by the ceremonial table in front of the main altar. The two large candles from the altar should be used on the table along with

the incense burner. Place the formal ceremonial Zen stick for the Dharma Speech on the backside of the table. The Jidō pōpsa kāsas should be on right side of altar along with a kongan book. There should be fresh cut flowers on the altar along with loose flowers and an extra vase for children or guests to place flowers on the altar. The remaining space on the altar should have fruit in various container placed in odd numbers of types and pieces of fruit.

The mats are to be arranged with one row on either side of the table placed perpendicular to the ceremonial table. These cushions are reserved for teachers and special guests. The rest on the room should be laid out with all the mats in horizontal rows starting a few feet behind the ceremonial table so that all the general attendants will be directly facing the altar. After the ceremony is over, the fruit can be taken off the altar and served in the dining area. Altar fruit is supposed to be eaten on the same day as the ceremony.

## ***Transmission Certification Footnotes***

### **Occasion:**

At the Guiding Teacher's Discretion.

### **Purpose and Function:**

The Transmission Certification Assembly is a ceremony of verification for students who have received their Guiding Teacher's official sanction to form their own schools. The act of giving this approval is known in Korea as *transmission*.

Students who receive transmission, have the title of Soen Sa. Soen means Zen and Sa means Master. When addressing a Zen Master in conversation you should use the honorific *Sōnsa* or after three years *Sōnsa-nim*.

### **Layout of the Dharma Room:**

At the beginning of the ceremony, two mats are placed in front of the altar for Dharma Combat, later these are removed and replaced by the ceremonial table in front of the main altar. The two large candles from the altar should be used on the table along with the incense burner. Place the formal ceremonial Zen stick for the Dharma Speech on the backside of the table. The *Sōnsa kōsa* should be on right side of altar along with a kongan book. There should be fresh cut flowers on the altar along with loose flowers and an extra vase for children or guests to place flowers on the altar. The remaining space on the altar should have fruit in various container placed in odd numbers of types and pieces of fruit.

The mats are to be arranged with one row on either side of the table placed perpendicular to the ceremonial table. These cushions are reserved for teachers and special guests. The rest on the room should be laid out with all the mats in horizontal rows starting a few feet behind the ceremonial table so that all the general

attendants will be directly facing the altar. After the ceremony is over, the fruit can be taken off the altar and served in the dining area. Altar fruit is supposed to be eaten on the same day as the ceremony.



## About the Author

*Paul Lynch, JDPSN*



**Guiding Teacher  
Five Mountain Order  
Eightieth Ancestor**

Rev. Paul Dochong Lynch, Pöpsanim, the Guiding Teacher of the Five Mountain Sangha, received Inka from Zen Master Robert Jibong Moore on April 9, 2006.

Pöpsanim (Dochong's title) has been practicing Buddhist meditation for more than twenty five years, and is a poet and author.

The author of many books, including *Cold Heart Thawing*, a collection of his earlier poetry, and *Peering Through the Cloud*, a collection of his latter poetry, Pöpsanim has also written *The Ocean of Zen - a Practice Guide to Sōn Buddhism*; *Zen Liturgy - Korean Sōn Practice Forms*; and *Buddhist Precepts - a Guide for Western Buddhist Lay Practitioners* - along with translations of *The Barrier That Has No Gate*, *Wú Mén Guān* and *The Blue Cliff Record*.

## Appendix —: Dharma Lineage

### Five Mountain Order

### 五山刹制

#### Indian Ancestors

Śākyamuni Buddha	563-483 BCE	शाक्यमुनि
1. Mahākāśyapa	Unknown	महाकाश्यप
2. Ānanda	6th BCE	आनन्द
3. Śaṅavāsa	Unknown	शाणवासिक
4. Upagupta	Unknown	उपगुप्त
5. Dhītika	Unknown	धीतिक
6. Miccaka	Unknown	मिच्छक
7. Vasumitra	Unknown	वसुमित्र
8. Buddhanandi	Unknown	बुद्धनन्द
9. Buddhamitra	Unknown	बुद्धमित्र
10. Pārsvā	Unknown	पार्श्व
11. Punyayasās	Unknown	पुण्ययशस्
12. Asvaghosa	1st-2nd BCE	अश्वघोष
13. Kapimāla	Unknown	कपिमल
14. Nāgārjuna	150-250 BCE	नागार्जुन
15. Kānadeva	Unknown	काणदेव
16. Rāhulata	Unknown	राहुलभद्र
17. Sanghanandi	d. 74 BCE	संघनन्द
18. Gayasata	Unknown	गेयाशत
19. Kumārata	Unknown	कुमारलब्ध
20. Jayata	Unknown	गयत
21. Vasubandhu	Unknown	वसुबन्धु
22. Manorhita	Unknown	मनुर
23. Haklena	Unknown	हकुलेनयसस्
24. Āryasimha	Unknown	सिंह
25. Vaśasuta	Unknown	वशसुत
26. Punyamitra	Unknown	पुण्यमित्र

27. Prajñātāra	Unknown	प्रज्ञातर
28. Bodhidharma	470 – 536	बोधिधर्म
<b>Chinese Ancestors</b>		
29. Dazu Huikē	487 – 592	大祖慧可
30. Jianzhi Sengcan	d. 606	江西僧璨
31. Dayi Dào xìn	580 – 651	大義道信
32. Daman Hóngrěn	602 – 675	道門弘忍
33. Dàjiāng Huinéng	683 – 713	大江慧能
34. Nanyue Huáiràng	677 – 744	南南懷讓
35. Mǎzǔ Dào yī	709 – 788	馬祖道一
36. Báizhàng Huáihǎi	720 – 814	百丈懷海
37. Huángbò Xīyùn	720 – 850	黃蘗希運
38. Línjì Yìxuán	d. 867	臨濟義玄
39. Xiāngyán Zhixián	830 – 888	興化存獎
40. Nanyuan Huiyong	860 – 930	南院慧顛
41. Fengxue Yanzhao	896 – 973	風穴延沼
42. Shōushān Xingniàn	926 – 993	首山省念
43. Fenyang Shanzhao	947–1024	汾陽善昭
44. Shishuang Chuyuan	987–1040	石霜楚圓
45. Yangqi Fanghui	993–1046	楊岐方會
46. Báiyún Shǒuduān	1025–1072	白雲守端
47. Wuzu Fayan	d. 1104	五祖法演
48. Yuanwu Keqin	1063–1135	圓悟克勤
49. Xuqi Shaolung	1077–1136	虛岐少隆
50. Ying'an Tanhua	1103–1163	應庵曇華
51. Mian Xijie	1118–1186	密庵咸傑
52. Boan Cixian	1136–1211	破庵祖先
53. Wuchuan Shifan	1177–1249	無準師範
54. Xuehyen Huilang	Unknown	
55. Qian Congshia	Unknown	
56. Shiwu Qinggong	1270–1352	
<b>Korean Ancestors</b>		
57. Tae'gō Bowu	1301–1382	太古財宇宙
58. Hwanam Honsu	1320–1392	完房洪高
59. Kugok Gakun	Unknown	龜谷正云
60. Pyogygye Jōngshim	d. 1492	

61. Pyöksong Chiöm	1464-1534	碧松智嚴
62. Puyong Yönggwan	1485-1571	芙蓉靈觀
63. Sösan Taesa Hyujöng	1520-1604	清虛休靜
64. P'yonyang Eongi	1581-1644	彥機
65. P'ungdang Ŭisim	1592-1665	楓潭義諳
66. Wöldam Sölje	1632-1704	月潭雪霽
67. Hwansöng Jian	1664-1729	喚醒
68. Hōam Chejöng	Unknown	
69. Chöngbong Kōan	Unknown	千峯
70. Yulbong Chöngwa	Unknown	
71. Keumhō Böpchöm	Unknown	
72. Yöngam Heeong	Unknown	
73. Yöngül Bongyü	Unknown	永乙頂惟
74. Manhwa Bosön	Unknown	
75. Kyönghō Söng'u	1849-1912	鏡虛惺牛
76. Man'göng Wölmyön	1871-1946	滿空月面
77. Kōbong Gyeöngk	1890-1961	
78. Süngsan Hāngwon	1927-2004	承山
<b>American Ancestors</b>		
79. Jibong Haeüm	1941-Present	智頂洋音
80. Paul Lynch, JDPSN	1957-Present	

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<sup>i</sup> **Recorded Sayings of Zen Master Joshu** (Paperback) by James Green (Translator,) Paperback: 208 pages, Publisher: Shambhala (September 18, 2001,) Language: English, ISBN: 157062870X

<sup>ii</sup> **The Compass of Zen** (Shambhala Dragon Editions) (Paperback) by Seung Sahn, Paperback: 416 pages, Publisher: Shambhala; 1st ed edition (October 28, 1997,) Language: English, ISBN: 1570623295

<sup>iii</sup> **The Book of Serenity: One Hundred Zen Dialogues** (Paperback) by Thomas Cleary, Paperback: 512 pages, Publisher: Shambhala; Reprint edition (March 22, 2005), Language: English, ISBN: 1590302494

<sup>iv</sup> **Kwan Um School of Zen**: The Kwan Um School of Zen is an international organization of more than a hundred centers and groups founded by Zen Master Seung Sahn, among the first wave of Korean Zen Masters to live and teach in the West. The School's purpose is to make this practice of Zen Buddhism available to an ever-growing number of students throughout the world. The heart of the Kwan Um School of Zen is the daily practice, which goes on in its Zen centers and groups. Students and visitors eat together, work together, and meditate together – gradually attaining a clear compassionate mind, which moment to moment is able to help all beings. They offer training in Zen meditation through meditation instruction, daily morning and evening practice, public talks, teaching interviews, sittings, retreats and workshops. Their programs are open to anyone regardless of previous experience and are often offered at no cost.

<sup>v</sup> **Süngsan sönsa** (1927-2004) (KUSZ: Seung Sahn Soen-sa) was a Korean Zen master born in Seun Choen, North Korea. In 1973 he founded the Kwan Um School of Zen in Providence, Rhode Island. Zen Master Süngsan died in at Hwage'sa in Seoul, South Korea. Some of his Zen teachings were recorded in several books, including *The Compass of Zen*, *Only Don't Know: Selected Teaching Letters of Zen Master Seung Sahn*, and *Dropping Ashes on the Buddha* which was his first book actually was the labor of Stephen Mitchell, an early student of Zen Master Süngsan. Zen Master Süngsan also bestowed the title of Taesönsa-nim (KUSZ: Dae Soen Sa Nim) upon himself as a celebration for his sixtieth birthday, which mean Great Honored Zen Master.<sup>4</sup>

<sup>vi</sup> **Wade-Giles** (Simplified Chinese: 威妥玛拼音 or 韦氏拼音), sometimes abbreviated Wade, is a Romanization system (phonetic notation and transliteration) for the Chinese language based on the form of Mandarin used in Beijing. It developed from a system produced by Thomas Wade in the mid-19th century, and reached settled form with Herbert Giles's Chinese-English dictionary of 1892. Wade-Giles was the main system of transliteration in the English-speaking world for most of the 20th century, replacing the Nanjing-based romanization systems that had been common until late in the 19th century. It has mostly been replaced by the pinyin system today, but remains in use in the Republic of China (Taiwan).

<sup>vii</sup> **Pinyin** is a system of romanization (phonemic notation and transcription to Roman script) for Standard Mandarin, where pin means *–spell*” and yin means *–sound*”. The most common variant of pinyin in use is called Hanyu Pinyin (Simplified Chinese: 汉语拼音方案, Traditional Chinese: 漢語拼音方案, pinyin: Hànyǔ Pīnyīn fāng'àn), also known as scheme of the Chinese phonetic alphabet ((Simplified Chinese: 汉语拼音, Traditional Chinese: 漢語拼音, pinyin: Hànyǔ Pīnyīn).

<sup>viii</sup> **McCune-Reischauer** is a romanization system of the Korean language, created in 1937 by two Americans: George M. McCune and Edwin O. Reischauer. It does not attempt to transliterate Hangül but rather to represent the phonetic pronunciation. North Korea and many Western countries use this system while South Korea replaced it with a new romanization system that was created by the Ministry

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of Culture and Tourism, the Revised Romanization of Korean. A third system—the Yale romanization system, which is a one-to-one transliteration system—exists, but is only used in academic literature, especially in linguistics. During the period of Russian interest in Korea at the beginning of the 20th century, attempts were also made at representing Korean in Cyrillic. The McCune-Reischauer system is basically friendly to Westerners.

ix from THOUSAND PEAKS: Korean Zen — Tradition and Teachers by Mu Soeng (Primary Point Press, revised edition 1991)