

# **Chanting Book**



**Original Light Temple**



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Bodhidharma, first patriarch of chinese zen

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## Foreword

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

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

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

this is great love, great compassion, the great Bodhisattva way. That also means great wisdom. This is chanting meditation, chanting Zen.

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

*Zen Master Seung Sahn*






# **Morning and Evening Chants**

## Morning Bell Chant





won cha jong-song byon bop-kye  
chor-wi yu-am shil gae myong  
sam-do i-go pa do-san  
il-che jung-saeng song jong-gak  
na-mu bi-ro gyo-ju  
hwa-jang ja-jon  
yon bo-gye ji gum-mun po nang-ham ji ok-chuk  
jin-jin hon ip  
chal-chal wol-lyung  
ship-cho ku-man o-chon sa-ship-pal-cha  
il-sung won-gyo  
na-mu dae-bang-gwang bul hwa-om gyong  
na-mu dae-bang-gwang bul hwa-om gyong  
na-mu dae-bang-gwang bul hwa-om gyong

### je-il gye

yag-in yong-nyo-ji  
sam-se il-che bul  
ung gwan bop-kye song  
il-che yu shim jo 

### pa ji-ok jin-on

na-mu a-tta shi-ji-nam sam-myak  
sam-mot-ta gu-chi-nam  
om a-ja-na ba-ba ji-ri ji-ri hum   
na-mu a-tta shi-ji-nam sam-myak  
sam-mot-ta gu-chi-nam  
om a-ja-na ba-ba ji-ri ji-ri hum  
na-mu a-tta shi-ji-nam sam-myak  
sam-mot-ta  gu-chi-nam  
om a-ja-na ba-ba ji-ri ji-ri hum  
won a jin-saeng mu byol-lyom

a-mi-ta bul dok sang su 🍷  
shim-shim sang gye ok-ho gwang  
yom-nyom bul-li gum-saek sang  
a jip yom-ju bop-kye gwan  
ho-gong wi-sung mu bul gwan 🍷  
pyong-dung sa-na mu ha cho  
gwan-gu so-bang a-mi-ta  
na-mu so-bang dae-gyo-ju  
mu-ryang su yo-rae bul 🍷

na-mu a-mi-ta bul  
na-mu a-mi-ta bul  
na-mu a-mi-ta bul  
na-mu a-mi-ta bul  
na-mu a-mi-ta bul  
na-mu a-mi-ta bul 🍷  
na-mu a-mi-ta bul 🍷

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

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

won gong bop-kye jae jung-saeng  
dong-im-mi-ta dae won-hae  
jin mi-rae je-do jung saeng  
ja-ta il-shi song bul-do 🍷  
na-mu a-mi-ta bul 🍷

na-mu so-bang jong-to gung-nak se-gye  
 sam-shim-nyung-man-ok il-shib-il-man  
 gu-chon-o-baek dong-myong dong-ho  
 dae-ja dae-bi a-mi-ta bul  
 na-mu so-bang jong-to gung-nak se-gye  
 bul-shin jang-gwang 🍷  
 sang-ho mu-byon gum-saek-kwang-myong  
 byon-jo bop-kye  
 sa-ship par-won do-tal jung-saeng  
 bul-ga-sol bul-ga-sol-chon  
 bul-ga-sol hang-ha-sa bul-chal mi-jin-su  
 do mak-chug-wi mu-han guk-su  
 sam-baeng-nyuk-shim-man-ok 🍷  
 il-shib-il-man gu-chon-o-baek  
 dong myong dong-ho dae-ja dae-bi  
 a-dung do-sa kum-saek yo-rae

na-mu a-mi-ta bul 🍷  
 na-mu a-mi-ta bul  
 na-mu a-mi-ta bul  
 na-mu a-mi-ta bul  
 na-mu a-mi-ta bul


**bon-shim mi-myo jin-on**  
**da-nya-ta**

**om a-ri da-ra sa-ba-ha** 🍷  
**om a-ri da-ra sa-ba-ha**  
**om a-ri da-ra sa-ba** 🍷🍷 **ha**







## Evening Bell Chant



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

chul sam-gye won song-bul  
do jung-saeng

pa ji-ok jin-on   
om ga-ra ji-ya sa-ba-ha  
om ga-ra ji-ya sa-ba-ha   
om ga-ra ji-ya sa-ba   ha



## Homage to the Three Jewels

(solo)



(morning)

ageum cheon jang su  
byeon wi gamneo da  
bonghan sambo jeon  
wonsoo ●●●●●●●● ae nap soo●  
wonsoo ●●●●●●●● ae nap soo●  
wonsoo jabi  
●●●●●●●● ae nap soo ●

(evening)

gye-hyang jong-hyang  
hye-hyang ● hae-tal-hyang  
hae-tal-ji ●●●●●●●● gyon-hyang ●  
gwang-myong un-dae  
ju-byon bop-kye  
gong-yang shi-bang  
●●●●●●●● mu-ryang bul bop sung ●

### hon-hyang jin-on

om ba-a-ra to-bi-ya hum●  
om ba-a-ra to-bi-ya hum●  
om ba-a-ra ●●●●●●●● to-bi-ya hum ●

(together)

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

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

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

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

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

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

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

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

## **Prayer and Vow to Practice Seon by Master Na Ong (Hungarian)**

*(For English, see pp48-49)*

*(together)*

Füstölőt felajánlva menedéket veszünk  
a Buddhában, a Dharmában és a Szanghában,  
és leborulunk előttük a legnagyobb tisztelettel.

Töltse el béke és nyugalom az egész világegyetemet,  
háruljon el minden háború és veszély,  
forogjon folyamatosan a Tan kereke.

Akárhova is szülessünk,  
életeink során egyszer sem távolodunk el  
a Nagy Meghaladó Bölcsességtől.

Váljunk eggyé a Buddha hősie szellemével,  
érjük el Vairócsana nagyszerű felébredését,  
nyíljon ki tudatunkban Mandzsusrí fénylő bölcsessége,  
cselekedjünk Vairócsana tökéletes tetteivel,  
vegyük fel Ksitigarbha számtalan megjelenését,  
és legyen a miénk Avalókitésvara összes eszköze,  
mellyel megszabadít minden lényt a szenvedéstől.

Egyetlen cél vezérel minket:  
nyilvánítsuk meg ezen képességeket  
a világegyetem tíz irányában,  
hogy minden érzékszervekhez kötött lényt  
segítsünk belépni a Nirvánába,  
a teremtetlen üdvösségébe.



A Bódhiszattva nevének hallatán  
az alsó három világ lényei elérik a megszabadulást,  
megjelenése láttán minden lény  
megtapasztalja a megvilágosodást.

Továbbra is tanítjuk és segítjük a kötöttségben élő lényeket  
világkorszakokon át, amíg a Buddhák és a kötöttségben élő  
lények közti utolsó különbség is el nem tűnik.

Meghívjuk körünkbe a mennyei birodalom összes lényét,  
hogy jelenlétükkel oltalmazzanak és segítsék a bajok  
leküzdését, bármilyen nehéz helyzetben legyünk is.

Válják valóra mindez,  
legyen e hely nyugalma töretlen és szakadatlan,  
mentes a bánattól, gyötrődéstől és zavartól.  
Maradjon távol minden baleset és katasztrófa a templomtól.

Földi és földöntúli védelmezők oltalmát kérjük  
a Három Legértékesebbre,  
legyen körünkben a Hegy Istensége nagyszerű jelenlétével,  
jusson át minden lélek a túlsó partra,  
akár nagynak, akár kicsinek látja önmagát.

Világkorszakokon keresztül gyakoroljuk  
a Bódhiszattva Utat, és elérjük a Buddha  
tökéletes és felülmúlhatatlan felébredését.

**máhá bánjá** ●●●●●●●● **bará mi** ●

**námu szakkámoni bul** ●

**námu szakkámoni bul** ●

**námu sijá bonszá** ●●●●●●●● **szakkámoni bul** ●

## Heart Sutra (Korean) (*Ban-ya shim-gyong*)



ma-ha ban-ya ba-ra-mil-ta shim gyong  
kwan-ja-jae bo-sal  
haeng shim ban-ya ba-ra-mil-ta shi  
jo-gyon o-on gae gong do il-che go-aek  
sa-ri-ja saek-pur-i-gong gong-bur-i-saek  
saek-chuk-shi-gong gong-juk-shi-saek  
su-sang-haeng-shik yok-pu-yo-shi  
sa-ri-ja shi-je-bop-kong-sang  
bul-saeng-bul-myol bul-gu-bu-jong  
bu-jung-bul-gam shi-go gong-jung-mu-saek  
mu su-sang-haeng-shik mu an-i-bi-sol-shin-ui  
mu saek-song-hyang-mi-chok-pop  
mu-an-gye nae-ji mu-ui-shik-kye  
mu-mu-myong yong mu-mu-myong-jin  
nae-ji mu-no-sa yong-mu-no-sa-jin  
mu go-jim-myol-to mu-ji yong-mu-dug  
i-mu-so duk-ko bo-ri-sal-ta ui ban-ya ba-ra-mil-ta  
go-shim-mu gae-ae mu-gae-ae-go  
mu-yu-gong-po wol-li jon-do mong-sang  
gu-gyong yol-ban sam-se je-bur-ui ban-ya ba-ra-mil-ta  
go-dug-a-nyok-ta-ra sam-myak sam-bo-ri

go-ji ban-ya ba-ra-mil-ta  
shi dae-shin ju she dae-myong-ju shi mu-sang-ju  
shi mu-dung-dung ju

nung je il-che go jin-shil bur-ho  
go-sol ban-ya ba-ra-mil-ta ju  
juk-sol-chu-wal

**a-je a-je ba-ra-a-je ba-ra-sung-a-je mo-ji sa-ba-ha**  
**a-je a-je ba-ra-a-je ba-ra-sung-a-je mo-ji sa-ba-ha**  
**a-je a-je ba-ra-a-je ba-ra-sung-a-je mo-ji ●●●●●..... sa-ba-ha ●**

# Heart Sutra (Hungarian)

(For English, see pp50-51)



## **Mahá Prádzsnyá Páramitá Hridájá Szútra** ●

Avalókitésvara Bódhiszattva

a mély Meghaladó Bölcsességben időzvéen látja,  
hogy igaz természetében az öt szkandha üres,  
és ezzel minden szenvedést meghalad.

Sáriputra!

A forma nem különbözik az ürességtől,  
az üresség nem különbözik a formától.

A forma valóban üresség,  
az üresség valóban forma.

Így ilyen az érzés, az érzékelés,  
az akarat és a tudatosság is.

Sáriputra!

Minden jelenségnek üresség a természete.

Nem keletkeznek és nem szűnnek meg,  
nem tiszták és nem szennyezettek,  
nem növekszenek és nem csökkennek.

Ezért az ürességben nincs forma, érzés,  
érezékelés, akarat és tudatosság.

Nincs szem, fül, orr, nyelv, test és értelem,  
nincs szín, hang, szag, íz,  
tapintás és tudati folyamat,  
nincs birodalma az érzékszerveknek  
és a tudatosságnak.

Nincs nemtudás és nincs annak megszűnése,  
nincs öregség és halál  
és nincs ezek megszűnése sem.  
Nincs szenvedés, nincs annak oka,  
nincs annak megszűnése,  
és nincs útja a megszüntetésnek.  
Nincs megvalósítás és nincs megérkezés,  
mivel nincs, amit el kellene érni.

A Bódhiszattvának  
a Meghaladó Bölcsesség által  
akadálytól mentes a tudata.  
Mivel akadálytól mentes a tudata, rettenthetetlen,  
és meghaladva minden illúziót  
az ellobbanást eléri.

A három világ összes Buddhái  
a Meghaladó Bölcsesség által valósítják meg  
a Tökéletes és Felülmúlhatatlan Felébredettséget.  
Ezért ismerd fel a Meghaladó Bölcsességet,  
a Nagy Szent Eszmét,  
a Nagy Tudás Eszméjét,  
a Felülmúlhatatlan Eszmét,  
a Hasonlíthatatlan Eszmét,  
azt, ami véget vet minden szenvedésnek.  
Ez igazság, nem hazugság.

Ezért hangoztasd  
a Meghaladó Bölcsesség Eszméjét,  
amely így szól:

**gáté gáté párágaté**

**parászámgáté bódhi** ● ● ● ● ● ● ● ● ● ● **szváhá** ●

**(3×)**

## Great Compassion Mantra (*Nilakantha Dharani*)



shin-myo jang-gu dae-da-ra-ni  
na-mo-ra da-na da-ra ya-ya  
na-mak ar-ya ba-ro-gi-je sae-ba-ra-ya  
mo-ji sa-da-ba-ya  
ma-ha sa-da-ba-ya  
ma-ha ga-ro-ni-ga-ya  
om sal-ba-ba-ye su da-ra-na  
ga-ra-ya da-sa-myong  
na-mak-ka-ri-da-ba  
i-mam ar-ya ba-ro-gi-je  
sae-ba-ra da-ba i-ra-gan-ta  
na-mak ha-ri-na-ya ma-bal-ta  
i-sa-mi sal-bal-ta sa-da-nam  
su-ban a-ye-yom sal-ba bo-da-nam  
ba-ba-mar-a mi-su-da-gam da-nya-ta  
om a-ro-gye a-ro-ga  
ma-ji-ro-ga ji-ga-ran-je  
hye-hye-ha-rye ma-ha mo-ji sa-da-ba  
sa-ma-ra sa-ma-ra ha-ri-na-ya  
gu-ro-gu-ro gal-ma sa-da-ya sa-da-ya  
do-ro-do-ro mi-yon-je  
ma-ha mi-yon-je da-ra da-ra  
da-rin na-rye sae-ba-ra ja-ra-ja-ra  
ma-ra-mi-ma-ra a-ma-ra  
mol-che-ye hye-hye ro-gye sae-ba-ra  
ra-a mi-sa-mi na-sa-ya

na-bye sa-mi sa-mi na-sa-ya  
 mo-ha ja-ra mi-sa-mi  
 na-sa-ya ho-ro-ho-ro ma-ra-ho-ro  
 ha-rye ba na-ma-na-ba  
 sa-ra sa-ra shi-ri shi-ri  
 so-ro so-ro mot-cha mot-cha  
 mo-da-ya mo-da-ya  
 mae-da-ri-ya ni-ra-gan-ta  
 ga-ma-sa nal-sa-nam  
 ba-ra-ha-ra-na-ya  
 ma-nak-sa-ba-ha  
 shit-ta-ya sa-ba-ha  
 ma-ha-shit-ta-ya sa-ba-ha  
 shit-ta-yu-ye sae-ba-ra-ya sa-ba-ha  
 ni-ra-gan-ta-ya sa-ba-ha  
 ba-ra-ha mok-ka shing-ha  
 mok-ka-ya sa-ba-ha  
 ba-na-ma ha-ta-ya sa-ba-ha  
 ja-ga-ra yok-ta-ya sa-ba-ha  
 sang-ka som-na-nye mo-da-na-ya sa-ba-ha  
 ma-ha-ra gu-ta da-ra-ya sa-ba-ha  
 ba-ma-sa gan-ta i-sa-shi che-da  
 ga-rin-na i-na-ya sa-ba-ha  
 mya-ga-ra jal-ma ni-ba  
 sa-na-ya sa-ba-ha na-mo-ra  
 da-na-da-ra ya-ya na-mak ar-ya  
 ba-ro gi-je sae-ba-ra-ya  
 ● sa ● ba ●●●●●●●● ha ●

## **The Four Great Vows**

*(For English, see p52)*

A szenvedő lények számtalanok  
Fogadjuk, hogy mindnek segítségére leszünk.

A szenvedélyek kötelékei sokfélék  
Fogadjuk, hogy mindtől megszabadulunk.

A tanítások sokrétűek  
Fogadjuk, hogy mindet megismerjük.

Az Út a teljesség elérése  
Fogadjuk, hogy végigjárjuk.

Jung-saeng mu-byon so-won-do  
Bon-ne mu-jin so-won-dan  
Bom-mun mu-ryang so-won-hak  
Bul-to mu-sang so-won-song



# **Midday Chants**

# Thousand Eyes and Heands Sutra

*(solo)*



**bore jinon**

a-gum il-shim-jung juk-kyon mu-jin-shin ●

byon-je sam-bo-jon

ir-il mu-su-rye

om ba ●●●●... a-ra mil ●

om ba ●●●●●●●● a-ra mil ●

om ba ●●●●●... a-ra mil ●

(together)



jong gu-op jin-on

su-ri su-ri ma-ha-su-ri su-su-ri sa-ba-ha

su-ri su-ri ma-ha-su-ri su-su-ri sa-ba-ha

su-ri su-ri ma-ha-su-ri su-su-ri sa-ba-ha

o-bang-nae-woe an-wi-je-shin-jin-on

na-mu sa-man-da mot-ta-nam

om do-ro do-ro ji-mi sa-ba-ha

na-mu sa-man-da mot-ta-nam

om do-ro do-ro ji-mi sa-ba-ha

na-mu sa-man-da mot-ta-nam

om do-ro do-ro ji-mi sa-ba-ha

**gae-gyong-gye**

mu-sang shim-shim mi-myo-bop

baek-chon man-gop nan-jo-u

a-gum mun-gyon duk-su-ji

won-hae yo-rae jin-shir-e

**gae bop-chang jin-on**

om a-ra-nam a-ra-da

om a-ra-nam a-ra-da

om a-ra-nam a-ra-da

**chon-su chon-an gwan-ja-jae bo-sal**

**gwang dae-won man mu-ae dae-bi-shim**

**dae da-ra-ni gye-chong**

gye-su gwan-um dae-bi-ju

wol-lyok hong-shim sang-ho-shin

chon-bi jang-om bo-ho-ji

chon-an gwang-myong byon-gwan-jo

jin-shir-o-jung son-mir-o

mu-wi shim-nae gi-bi-shim

song-nyong man-jok je-hi gu

yong-sa myol-che je-je-op

chol-lyong jung-song dong-ja-ho

baek-chon sam-mae don-hun-su

su-ji shin-shi gwang-myong-dang

su-ji shim-shi shin-tong-jang

se-chok jil-lo won-je-hae

cho-jung bo-ri bang-pyon-mun

a-gum ching-song so-gwi-e

so-won jong-shim shir-won-man

na-mu dae-bi kwan-se-um won-a sok-chi il-che-bop

na-mu dae-bi kwan-se-um won-a jo-duk ji-hye-an

na-mu dae-bi kwan-se-um won-a sok-to il-che-jung

na-mu dae-bi kwan-se-um won-a jo-duk son-bang-pyon

na-mu dae-bi kwan-se-um won-a sok-sung ban-ya-son

na-mu dae-bi kwan-se-um won-a jo-duk wol-go-hae

na-mu dae-bi kwan-se-um won-a sok-tuk gye jok-to

na-mu dae-bi kwan-se-um won-a jo-dung won-jok-san

na-mu dae-bi kwan-se-um won-a sok-he mu-wi-sa

na-mu dae-bi kwan-se-um won-a jo-dong bop-song-shin

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

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

**shin-myo jang-gu dae-da-ra-ni**

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

om a-ro-gye a-ro-ga ma-ji-ro-ga ji-ga-ran-je  
hye-hye-ha-rye ma-ha mo-ji sa-da-ba  
sa-ma-ra sa-ma-ra ha-ri-na-ya  
gu-ro-gu-ro gal-ma sa-da-ya sa-da-ya  
do-ro-do-ro mi-yon-je  
ma-ha mi-yon-je da-ra da-ra  
da-rin na-rye sae-ba-ra ja-ra-ja-ra  
ma-ra-mi-ma-ra a-ma-ra  
mol-che-ye hye-hye ro-gye sae-ba-ra  
ra-a mi-sa-mi na-sa-ya  
na-bye sa-mi sa-mi na-sa-ya mo-ha ja-ra mi-sa-mi  
na-sa-ya ho-ro-ho-ro ma-ra-ho-ro  
ha-rye ba na-ma-na-ba sa-ra sa-ra shi-ri shi-ri  
so-ro so-ro mot-cha mot-cha mo-da-ya mo-da-ya  
mae-da-ri-ya ni-ra-gan-ta ga-ma-sa nal-sa-nam  
ba-ra-ha-ra-na-ya ma-nak-sa-ba-ha  
shit-ta-ya sa-ba-ha ma-ha-shit-ta-ya sa-ba-ha  
shit-ta-yu-ye sae-ba-ra-ya sa-ba-ha  
ni-ra-gan-ta-ya sa-ba-ha  
ba-ra-ha mok-ka shing-ha mok-ka-ya sa-ba-ha  
ba-na-ma ha-ta-ya sa-ba-ha  
ja-ga-ra yok-ta-ya sa-ba-ha  
sang-ka som-na-nye mo-da-na-ya sa-ba-ha  
ma-ha-ra gu-ta da-ra-ya sa-ba-ha  
ba-ma-sa gan-ta i-sa-shi che-da  
ga-rin-na i-na-ya sa-ba-ha  
mya-ga-ra jal-ma ni-ba  
sa-na-ya sa-ba-ha  
na-mo-ra da-na-da-ra ya-ya na-mak ar-ya  
ba-ro gi-je sae-ba-ra-ya sa-ba-ha  
na-mo-ra da-na-da-ra ya-ya na-mak ar-ya  
ba-ro gi-je sae-ba-ra-ya sa-ba-ha  
na-mo-ra da-na-da-ra ya-ya na-mak ar-ya  
ba-ro gi-je sae-ba-ra-ya sa-ba-ha

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

na-mu cham-je op-chang bo-sung jang-bul  
bo-gwang-wang hwa-yom jo-bul  
il-che hyang hwa ja-jae ryong-wang-bul  
baeg-ok hang-ha-sa gyol-chong-bul  
jin-wi dok-pul gum-gang gyon-gang so-bok-ke-san-bul  
bo-gwang-wol-chon myo-um jon-wang-bul  
hwan-hi-jang ma-ni bo-jok-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-che il-lyom don-tang-jin  
yo-hwa bun-go-cho myol-chin mu-yu-yo  
je-mu ja-song jong-shim-gi  
shim-yang myol-shi je-yong-mang  
je-mang shim-myol yang-gu-gong  
shi-jung myong wi jin cham-he

**cham-hae jin-on**

om sal-ba mot-cha mo-ji sa-da-ya sa-ba-ha  
om sal-ba mot-cha mo-ji sa-da-ya sa-ba-ha  
om sal-ba mot-cha mo-ji sa-da-ya sa-ba-ha

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

**jong bop-kye jin-on**

om nam  
om nam  
om nam

**ho shin jin-on**

om chi-rim  
om chi-rim  
om chi-rim

**kwan-se-um bo-sal bon-shim mi-myo yuk-cha  
dae-myong-wang jin-on**

om ma-ni ban-me hum  
om ma-ni ban-me hum  
om ma-ni ban-me hum

**jun-je jin-on**

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

a-gum ji-song dae-jun-je  
juk-pal bo-ri gwang-dae-won  
won-a jong-hye sog-won-myong  
won-a gong-dok kae-song-chwi  
won-a sung-bok byon-jang-om  
won-gong jung-saeng song-bul-to

**yo-rae ship-tae bar-won-mun**

won-a yong-ni sam-ak-to  
won-a sok-tan tam-jin-chi  
won-a sang-mun bul-bop-sung  
won-a gun-su gye jong-hye  
won-a hang-su je-bur-hak  
won-a bul-te bo-ri-shim  
won-a gyol-chong saeng-an-yang  
won-a sok-kyon a-mi-ta  
won-a bun-shin byon-jin-chal  
won-a gwang-do je-jung-saeng

**bal sa-hong so-won**

jung-saeng mu-byon so-won-do  
bon-ne mu-jin so-won-dan  
bom-mun mu-ryang so-won-hak  
bul-to mu-sang so-won-song  
ja-song jung-saeng so-won-do  
ja-song bon-ne so-won-dan  
ja-song bom-mun so-won-hak  
ja-song bul-to so-won-song



**won-i bar-won-i gwi-myong-nye sam-bo**

na-mu sang-ju shi-bang-bul

na-mu sang-ju shi-bang-bop

na-mu sang-ju shi-bang-sung

na-mu sang-ju shi-bang-bul

na-mu sang-ju shi-bang-bop

na-mu sang-ju shi-bang-sung

na-mu sang-ju shi-bang-bul

na-mu sang-ju shi-bang-bop

na-mu sang-ju shi-bang-sung (●●●●●●●● morning and evening only)

*(only at noon and during ceremonies)*

**djung sameop jinon**

om saba baba suda salba dharma

saba baba sudo ha-am (3×)

**gedan jinon**

om ba ara naro dakadaya samaya barabe saya hum (3×)

**gandan jinon**

om nanda nanda naji naji nandabari sabaha (3×)

**djung beop gye jinon**

naja saeksan baek gong jeom i om ji

yophi ge myang ju chiji o jeong sang

jinon dong beopgye muryang jung jaejae

il che chogyo cheo dangga chajamun

namu samanda motdanam ●●●●●●●● nam ● (3×)

## Shurangama Mantra



*Tathagatoshnisham Sitatapatram Aparajitam Pratyangiram Dharani*

Namo sarva tathagata sugataya arhate, samyak sambuddhaya

Namo sarva tathagata koti ushnisha

Namo sarva buddha bodhisattvebhya

Namo saptanam, samyak sambuddhaa, kotinam,  
sashravaka samghanam

Namo loke arhantanam namo srotapannanam

Namo sakridagaminam namo anagaminam

Namo loke samyaggatanam, samyak pratipannanam

Namo ratnatrayaya

Namo bhagavate dridha sura sena praharana rajaya,  
tathagataya arhate samyak sambuddhaya

Namo bhagavate amitabhaya,  
tathagataya arhate samyak sambuddhaya

Namo bhagavate akshobhyaya  
tathagataya arhate samyak sambuddhaya

Namo bhagavate bhaishajiyaguru vaidurya prabharajaya,  
tathagataya arhate samyak sambuddhaya

Namo bhagavate sampushpita salendra, rajaya,  
tathagataya arhate samyak sambuddhaya

Namo bhagavate shakyamunaye,  
tathagataya arhate samyak sambuddhaya

Namo bhagavate ratna kusuma, ketu rajaya,  
tathagataya arhate samyak sambuddhaya

Namo bhagavate tathagata kulaya

Namo bhagavate padma kulaya

Namo bhagavate vajra kulaya

Namo bhagavate mani kulaya

Namo bhagavate gaja kulaya

Namō devārishinam  
 Namō siddha vidyādharaṇam  
 Namō siddha vidyādhara rishinam, śhāpanugraha, samarthanam  
  
 Namō brahmane, namō indraya  
 Namō rudraya, umapati saheyaya  
 Namō nārāyanaya, lakshmi saheyaya  
 Pancha mahāmudra namaskṛitaya  
 Namō mahakalaya, tripuranagara, vidravana karaya  
 Adhimuktika, śhmashana vasini, matrigana namaskṛitaya  
  
 Ebhyaḥ namaskṛitva imam bhagavanta tathagatośhnisham  
 Sitatapatram, namō aparajitam, pratyāngiram  
 Sarva deva namaskṛitam sarva devebhyaḥ puḥitam  
 Sarva devesha paripalitam sarva bhuta graha nigraha karin  
 Para vidya chedana karin  
 Durdantanam sattvanam, damakam, dushtanam, nivananin  
 Akalamrityu, prashamana karin  
 Sarva bandhana, mokshana karin  
 Sarva dushta duhsvapna, nivananin  
 Chaturashitinam, graha sahasranam, vidhvamsana karin  
 Ashtavimshatinam, nakshatranam prasada karin  
 Ashtanam, maha grahanam, vidhvamsana karin  
 Sarva shatru nivananin  
 Ghoram duhsvapnanam cha nashanin  
 Visha shastra agni udaka, uttaranin  
  
 Aparajita ghora, mahabala chandam,  
 mahadiptam mahatejam mahashvetamjvala,  
 mahabalashriya, pandaravasini,  
 Aryatara bhrikutim, ched va vijaya,  
 vajra maliti, vishrutam, padmakshan,  
 vajra jihva cha mala, ched va aparajitam,  
 vajra dandi vishala, cha shanta,  
 vaideha pujita, saumi rupa,

maha shvetam aryatara mahabala  
aparajita, vajra samkala,  
ched va vajra kaumari kulamdhari  
vajra hasta cha maha,  
vidya tatha kanchana, malika, kusumbha ratna,  
ched va vairochana, kuta stoshnisha,  
vijrimbha, mana cha vajra,  
kanaka prabha, lokana,  
vajratundi cha shveta, cha kamalaksha,  
shashiprabha ityadi, mudra ganah  
sarve raksham kurvantu, mamashya

Om, rishigana prashasta, tathagatoshnisha, sitatapatram  
Hum bhrum jambhana  
Hum bhrum stambhana  
Hum bhrum mohana  
Hum bhrum mathana  
Hum bhrum para vidya sambhakshana kara  
Hum bhrum sarva dushtanam, stambhana kara  
Hum bhrum sarva yaksha rakshasa, grahanam,  
vidhvamsana kara  
Hum bhrum chaturashitinam, graha sahasranam,  
vinashana kara  
Hum bhrum ashtavimshatinam, nakshatranam prasadena kara  
Hum bhrum ashtanam, maha grahanam, vidhvamsana kara  
Raksha raksha mam ● ● ●

Bhagavan, tathagatoshnisha, maha pratyangire,  
maha sahasra bhuje, sahasra shirshai,  
kotishata sahasranetre, abhedya, jvalita,  
natanaka maha vajradhara tribhuvana mandala

Om, svasti bhavatu mama,  
raja bhaya, chora bhaya, agni bhaya,  
udaka bhaya, visha bhaya, shastra bhaya,

parachakra bhaya, durbhiksha bhaya,  
ashani bhaya, akalamrityu bhaya ● ● ●

Dharanibhumi, kampa bhaya,  
ulkapata bhaya, rajadanda bhaya, naga bhaya,  
vidyut bhaya, suparnin bhaya

Deva graha, naga graha, yaksha graha,  
gandharva graha, asura graha, garuda graha,  
kimnara graha, mahoraga graha, rakshasa graha,  
preta graha, bishacha graha, bhuta graha,  
putana graha, kataputana graha, kumbhanda graha,  
skanda graha, unmada graha, chaya graha,  
apasmara graha, daka dakini graha, revati graha ● ● ●

Oja harinya, garbha harinya, jata harinya,  
jivita harinya, rudhira harinya, vasa harinya,  
mamsa harinya, medha harinya, maja harinya,  
vanta harinya, ashuchya harinya, chitta harinya,  
tesham sarvesham sarva grahanam ● ● ●

Vidyam chidayami kilayami parivrajaka kritam  
Vidyam chidayami kilayami daka dakini kritam  
Vidyam chidayami kilayami maha pashupati rudra kritam  
Vidyam chidayami kilayami tattva garuda saheya kritam  
Vidyam chidayami kilayami mahakala matrigana kritam  
Vidyam chidayami kilayami kapalika kritam  
Vidyam chidayami kilayami jayakara madhukara  
sarvartha sadhana kritam  
Vidyam chidayami kilayami chaturbhagini kritam  
Vidyam chidayami kilayami bhringi riti nandikeshvara  
ganapati saheya kritam  
Vidyam chidayami kilayami nagna shramana kritam  
Vidyam chidayami kilayami arhanta kritam  
Vidyam chidayami kilayami vitaraga kritam  
Vidyam chidayami kilayami brahma kritam

Vidyam chidayami kilayami rudra kritam  
Vidyam chidayami kilayami narayana kritam  
Vidyam chidayami kilayami vajrapani guhya kadhupati kritam  
Vidyam chidayami kilayami raksha raksha mam ● ● ●

Bhagavan, sitatapatra, namostute asita,  
naraka, prabha sphuta vikash sitatapatreh,  
Jvala jvala, daka daka, vidaka vidaka,  
dara dara, vidara vidara, chida chida, bhida bhida,  
Hum hum phat phat svaha

Hehe phat  
Amoghaya phat  
Apratihata phat  
Varapradaya phat  
Asura vidarakaya phat  
sarva devebhya phat  
sarva nagebhya phat  
sarva yakshebhya phat  
sarva gandharvebhya phat  
sarva asurebhya phat  
sarva garudebhya phat  
sarva kimnarebhya phat  
sarva mahoragebhya phat  
sarva rakshasebhya phat  
sarva bhutebhya phat  
sarva bishachebhya phat  
sarva kumbhandebhya phat  
sarva putanebhya phat  
sarva kataputanebhya phat  
sarva aushrakebhya phat  
sarva durlanghitebhya phat  
sarva dushprekshitebhya phat  
sarva jvarebhya phat  
sarva kritya karmani, kakhordebhya phat

sarva apasmarebhya phat  
sarva shramanebhya phat  
sarva tirthikebhya phat  
sarva unmadebhya phat  
sarva vidya acharyebhya phat  
Jayakara madhukara sarvartha, sadhakebhyo  
vidya acharyebhya phat,  
Chatur bhaghinibhya phat  
Vajra kaumari kulamdhari vidyara, jebhya phat  
Maha pratyangirebhya phat  
Vajra samkalaya pratyangira rajaya phat  
Mahakalaya, matrigana namaskritaya phat  
Indraya phat  
Brahmanaya phat  
Rudraya phat  
Vishnuya phat  
Vaishnaviye phat  
Brahmiye phat  
Varahiye phat  
Agniye phat  
Mahakaliye phat  
Raudriye phat  
Kaladandiye phat  
Aindriye phat  
Matriye phat  
Chamundiye phat  
Kalaratriye phat  
Kapaliye phat  
Adhimuktika, shmashana, vasiniye phat  
Ye kechid, sattva mama,  
dushta chitta, papa chitta, raudra chitta,  
vidvesha chitta, amitra chitta,  
utpada yanti, kila yanti, mantra yanti,

japanti, chyut hanti

Oja hara, garbha hara, rudhira hara,  
mamsa hara, medha hara, maja hara,  
vasa hara, jata hara, jivita hara,  
balya hara, malya hara, gandha hara,  
pushpa hara, phala hara, sasya hara

Papa chitta, dushta chitta, raudra chitta

Deva graha, naga graha, yaksha graha, gandharva graha,  
asura graha, garuda graha, kimnara graha, mahoraga graha,  
rakshasa graha, preta graha, bishacha graha, bhuta graha,  
putana graha, kataputana graha,  
kumbhanda graha, skanda graha,  
unmada graha, chaya graha, apasmara graha, daka dakini graha,  
revati graha, jamika graha, shakuni graha, matrinandi graha,  
mushtika graha, kanthapanini graha,  
mishika mahishaka graha, mrigaraya graha,  
matrika graha, kamini graha,  
mukhamandika graha, lamba graha ● ● ●

Jvara ekahika dvaitiyaka, traitiyaka,  
chaturthaka nityajvara vishamajvara,  
vatika, paittika shlaishmika samnipatika,  
sarva jvara shirorti, ardhava, bhedaka, arochaka

Akshi rogam, mukha rogam, harda rogam,  
ghrana shulam, karna shulam, danta shulam,  
hridaya shulam, marman shulam, parshva shulam,  
prishtha shulam, udara shulam, kati shulam, vasti shulam,  
uru shulam, nakha shulam, hasta shulam, pada shulam,  
sarva anga pratyanga shulam ● ● ●

Bhuta vetada, daka dakini, jvara dadru kandu kitibha,  
luta vaisarpa lohalinga shastra samgara,  
visha yoga agni udaka, mara vaira, kantara, akalamrityu,



tryambuka, trailata vrishchika, sarpa nakula,  
simha vyaghra riksha taraksha, chamara, jivita,  
bhite tesham sarvesham, maha sitatapatra,  
maha vajroshnisha, maha pratyangiram

Yavat dvadasha, yojana, abhyantarena

sima bandham karomi

Disha bandham karomi

Para vidya bandham karomi

Tejo bandham karomi

Hasta bandham karomi

Pada bandham karomi

sarva anga pratyanga, bandham karomi ● ● ●

Tadyatha, om, anale, anale,

vishshada, vishshada, bandha bandha

bandhani, bandhani, vira vajrapani phat

Hum bhrum phat svaha

Namo sarva tathagata sugataya

arhate, samyak sambuddhaya

Sidhyantu mantra ● ● ● ● ● ● ● ● pada svaha ●

## Refuge

(solo)

na-mu bulta bu-jung      gwang-nim bop-he

na-mu dharma bu-jung      gwang-nim bop-he

na-mu seungga bu-jung      gwang-nim bop-he

## Homage and Offering

(solo)

**bo so chang jinon**

namu bobo jaeri kari dari data adaya (3×)

**honja jinon**

myo bori jaseung jang am

je bul jai sang jang gak

ageum hanja yakya shi

jata ilshi seongbul do

om ba ara minaya sabaha (3×)

**jang beopgye jinon**

om nam      (7×)

**kongyang ge**

kongyang shibang joasa

yon yang cheong jang mimyo beop

samseung sagwa haetal seung

wonsu      aenapsu

wonsu      aenapsu

wonsu jabi      aenapsu

**sadarani (djinon gvangong)**

hjangsu nayeol

jaeja gansang

yoggu gonghyang jijuwon

soojang gaji jibyonhwa

angyu sambo deuksa gaji

namu shibang bul

namu shibang beop

namu shibang seung

(3×)

**muryang wedeok**

**jajae gwangmyeong seung myoryak**

**byan shik jinon**

namak salba data ada barogije

om sambara sambara hum

(3×)

**shi gamno su jinon**

namu soro baya data adaya danyata

om soro soro bara soro bara soro sabaha

(3×)

**ilja suryun kwan jinon**

om bam bam bambam

(3×)

**yuhe jinon**

namu samanda motdanam ●●●●●●●● om bam ●

(3×)

*(together)*

jishim jeongnae gongyang

samgye dosa sasaeng jabu

shiya bonsa ●●●●●●●● sokkamoni bul ●

jishim jeongnae gongyang

shibang samsae jaemang charhae ●

sangju ilche ●●●●●●●● bultaya jung ●

jishim jeongnae gongyang

shibang samsae jaemang charhae ●

sangju ilche ●●●●●●●● darmaya jung ●

jishim jeongnae gongyang  
daeji munsusari bosal  
daehaeng bohyon bosal  
daebi kwanseum bosal ●  
daewon bonjon jijang bosal  
●●●●●●●● mahasal ●

jishim jeongnae gongyang  
yongsan dangshi subul buchok  
shipdae jea shimyuk soeng  
obaek song doksu song naeji ●  
chonibaek je dae arahan  
●●●●●●●● muryang jabi soeng jung ●

jishim jeongnae gongyang  
sogon dongjin gupa haedong  
yoktae jondung jedaejosa ●  
chonha jongsal il che mijinsu  
●●●●●●●● jedae sonjishik ●

jishim jeongnae gongyang  
shibang samse jemang charhae ●  
sangju ilche  
●●●●●●●● seunggaya jung ●

juwon mujin sambo ● deaja debi  
su cha gongyang myang unga piryeok ●  
wangoeng beopgye je jungseng  
jata ilshi ●●●●●●●● sang buldo ●

### **bo kong yang jinon**

om ana sambaba ba ara hum

(3×)

### **bo hwe hjang jinon**

om samara samara  
mimanna saramaha  
ja-a gara ba hum

(3×)

**won sang chi jinon**

om amokka salbadara sadaya shibe hum

(3×)

**bo kwal jinon**

om horo horo saya mokke sabaha

(3×)

**bulsol sokjae kilsang dharani**

namo samanda mot danam

abaraji hadasa sananam danyata

om kakka kahyae kahyae hum hum abara

abara bara abara bara abara

jitta jitta jiri jiri patta patta sanjika

shiriae sabaha

**daebang kwongbul hwaom kyang**

**yongsu bosal yakchan gae**

namu hwajang saegyaehae

biro jana jinbapshin

hyanjae salbap nosana

sakkamoni jaeyarae

gwoga hyonjae mirae sae

shibang ilchae jaedae song

kunbon hwa om jonbap ryun

haein sammae saeryak ko

bohyang bosal jaedae jung

jipkum gangshin shinjung shin

jokhaeng shinjung doryang shin

jusaeng shinjung juji shin

jusan shinjung jurim shin

juyak shinjung juga shin

juha shinjung juhae shin

jusu shinjung juhwa shin

jupung shinjung jugong shin

jubang shinjung juya shin

juju shinjung asura  
garura wong ginnara  
mahuraga yachawong  
jaedae yongwong gubanda  
  
gondal bawong wolchanja  
ilchanja jung dorichan  
yama chonwong dosol chan  
hwarak chanwong tahwa chan  
  
daebam chanwong kwongum chan  
byanjang chanwong kwongwo chan  
daeja jaewong bulga sal  
bohyan munsu daebosal  
  
baphyae gongdak gumgang dang  
gumgang janggup gumgang hyae  
gwongyam danggup sumi dang  
daedok sangmun sarija  
  
gupyo bigu hae gakdung  
uba saejang uba i  
sanjae dongja dongnam nya  
gisu muryang bulga sal  
  
sanjae dongja sunji shik  
munsu sari chaejae il  
dogun hu un sanju sung  
miga haetal yahaeng dang  
  
hyusa bimok gusa san  
sungyal bara ja haeng nya  
sangyan jajae judong ja  
gujok uba myangji sa  
  
bapbo gyaegang yabo an  
muyam jokwong daekwong wong  
budong uba byanhaeng woe  
ubara hwa jangja in

ba shira son musang sung  
saja binshin basu mil  
bishil jira gosa in  
kwonja jaejon yajang chi  
  
daechan anju juji shin  
basan bayan juya shin  
bodak jangkwong juya shin  
himok kwonchal jungsaeng shin  
  
bogu jungsaeng myodak shin  
jokjang umhae juya shin  
suho ilchae juya shin  
gaebu suhwa juya shin  
  
daewon jangjin nyakgu ho  
myodak wonman guba nya  
maya buin chanju kwong  
byanu dongja jungyae gak  
  
hyansung gyango haetal jang  
myowol jangja musung gun  
chaejak jang baramun ja  
daksaeng dongja yudang nya  
  
miruk bosal munsudung  
bohyan bosal mijin jung  
acha baphae unjim nae  
sangsu biro jana bul  
  
ayan hwajang saegyaе hae  
johwa jangam daebam nyun  
shibang hogong jaesae gyae  
yakbu yashi sangsol bap  
  
yukyuk yuksa gupyo som  
ilship iril yakbu il  
saeju mya am yarae sang  
bohyan sammae saegyaе sang

hwajang saegya nosana  
 yorae myangho sasang jae  
 kwongmyang gakpum munmyang pum  
 janghaeng hyansu sumi jang  
 sumi jang sang gaechan pum  
 bosal shipju bamhaeng pum  
 palshim gongdak myangbap pum  
 bulsung yama changung pum  
 yama changung gaechan pum  
 shiphaeng pum ya mujin jang  
 bulsung dosol changung pum  
 dosol changung gaechan pum  
 shiphwae hyanggup shipji pum  
 shipjang shiptong shibin pum  
 asung jipum yasu ryang  
 bosal jucha bulbalsa  
 yorae shipshin sanghae pum  
 yarae suho gongdak pum  
 bohyang haenggup yarae chul  
 isae ganpum ip bapgyae  
 shiwi shipman gaesong gyang  
 samship gupum wonman kyo  
 pungsong chakyang shinsu ji  
 chobal shimshi byanjang gak  
 anja yashi gukto hae  
 shimyang birochana bul  
 chal jin shimyam gasuji  
 dehae jungsu ga eum jin  
 hagong garjang punggage  
 muneung jin seol ●●●●● bulgong dak ●



namu samgye dosa  
sasaeng jabu shiya bonsa sogamuni bul  
so-ga-mu-ni bul  
so-ga-mu-ni bul  
so-ga-mu-ni bul [...]

*(solo, in the meantime:)*

**soga yeorae jongja shimjinon**

namu samanda mottanam bak

(3×)

so-ga-mu-ni bul  
so-ga-mu-ni bul  
so-ga-mu-ni bul  
  
cheon sang cheonhwa muyeon bul  
shibang segye yangmubi  
segan soyeu ajin kyeon  
il che muyu ●●●●●●●● yeon bul ja ●

## **Rice Offering (*Hungarian*)**

*(For English, see p52)*

*(together)*

Felajánljuk, amit kaptunk  
A tíz világtáj összes Buddhájának,  
Minden bölcsnek és szentnek  
És a hat világ összes lényének.  
Részeseadjék belőle mindegyik szükségére szerint  
És legyen az adományozó része  
Határtalan, tökéletes erény.

● ● ● ● ● ● ●

46

# **English Texts**

## **Prayer and Vow to Practice Seon by Master Na Ong**

Every morning and evening we offer incense and candle  
before the Buddha  
We take refuge in the Three Precious Gems  
and bow before them with full dedication.  
May peace prevail over the land and country,  
may war stay far away  
May the whole universe be filled with serenity,  
may the Wheel of the Buddha's Dharma turn continuously.  
Life after life, wherever we are born,  
we make the following vows:  
We will never depart from the Great Transcendental Wisdom  
May we attain the Buddha's heroic spirit  
May we attain Vairochana's great awakening  
May we attain Manjushri's great wisdom  
May we attain Samantabhadra's perfect actions  
May we attain the countless manifestations of Ksitigarbha  
May we attain Avalokiteshvara's expedient  
means to save all beings from suffering.  
Our goal for attaining all these is to manifest them  
in all the Ten Directions of the Universe  
so as to carry over all sentient beings  
to the Realm of Nirvana  
Just by hearing the Bodhisattva's name  
all beings are liberated from the lower three realms  
Just by seeing the Bodhisattva's form  
all beings attain enlightenment

We continue to teach and transform all sentient beings  
in this way through all times  
until the last duality between Buddhas  
and sentient beings finally disappear.  
We hereby invoke all protectors and heavenly beings  
to always protect us and never leave us,  
to conquer all difficulties, no matter how dire the situation is.  
May we successfully accomplish all this  
May the temple be immersed in calm abiding,  
free from grief, anguish and distraction  
May calamities and disasters never visit upon the temple.  
May the earthly and heavenly guardians  
protect the three treasures  
May the Mountain God grace us with his auspicious presence  
May all spirits, whether great or small, reach the Other Shore  
Kalpa after kalpa, let us practice the Bodhisattva Way  
and eventually reach the level of the Buddha

**Maha banya bara mil**

**Namu Sogamuni Bul**

**Namu Sogamuni Bul**

**Namu Shiya Bonsa Sogamuni Bul**

## Heart Sutra

*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.**

**(3×)**

## **Rice Offering Ceremony**

We offer this food to the Buddhas of the ten directions,  
to all wise people and sages,  
and to all beings throughout the six realms.  
May each one without distinction receive nourishment  
and may the givers of today's offering  
obtain unlimited perfections in virtue.

## **The Four Great Vows**

Sentient beings are numberless; we vow to save them all.  
Delusions are endless; we vow to cut through them all.  
The teachings are infinite; we vow to learn them all.  
The Buddha way is inconceivable; we vow to attain it.



# **Translations**

## Morning Bell Chant

Our vow:

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

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

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

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

The first verse:

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

The mantra of shattering hell:

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

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

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

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

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

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

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

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

Great love, great compassion, Amita Buddha.

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

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

Forty-eight vows to save all sentient beings.

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

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

Great love, great compassion, our original teacher.

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

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

## Evening Bell Chant

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

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

Om Ga Ra Ji Ya Sa Ba Ha . . .

## Homage to the Three Jewels

May the sweet scent of our keeping the precepts,  
of our meditation, of our wisdom, of our liberation,  
and of the knowledge of our liberation—  
may all this form a bright-shining, cloudlike pavilion,  
and may it pervade the whole universe, and thus do  
homage to the countless Buddhas, Dharma, and Sanghas,  
in all of the ten directions.

Mantra of the incense offering:

Om Ba A Ra To Bi Ya Hum

We pay homage to the teacher  
of the three worlds, the loving father of all creatures,  
to him who is our original teacher, Shakyamuni Buddha.

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

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

We pay homage to:  
Manjushri, Bodhisattva of great wisdom;  
Samantabhadra, Bodhisattva of great action;  
the greatly compassionate Avalokiteshvara Bodhisattva,  
and the lord of many vows, Kshitigarbha Bodhisattva.

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

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

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

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

## Great Compassion Mantra (*Nilakantha Dhārani*)

Adoration to the Triple Treasure!  
Adoration to Avalokitesvara the Bodhisattva-Mahasattva  
who is the great compassionate one!  
Om, to the one who performs a leap beyond all fears!  
Having adored him,  
may I enter into the heart of the blue-necked one  
known as the noble adorable Avalokitesvara!  
It means the completing of all meaning, it is pure,  
it is that which makes all beings victorious  
and cleanses the path of existence.  
Thus:  
Om, the seer, the world-transcending one!  
O Hari the Mahabodhisattva!  
All, all!  
Defilement, defilement!  
The earth, the earth!  
It is the heart.  
Do, do the work!  
Hold fast, hold fast!  
O great victor!  
Hold on, hold on!  
I hold on.  
To Indra the creator!  
Move, move, my defilement-free seal!  
  
Come, come!  
Hear, hear!  
A joy springs up in me!  
Speak, speak! Directing!  
Hulu, hulu, mala, hulu, hulu, hile!



Sara, sara! siri, siri! suru, suru!  
Be awakened, be awakened!  
Have awakened, have awakened!  
O merciful one, blue-necked one!  
Of daring ones, to the joyous, hail!  
To the successful one, hail!  
To the great successful one, hail!  
To the one who has attained master in the discipline, hail!  
To the blue-necked one, hail!  
To the boar-faced one, hail!  
To the one with a lion's head and face, hail!  
To the one who holds a weapon in his hand, hail!  
To the one who holds a wheel in his hand, hail!  
To the one who holds a lotus in his hand, hail!  
To the blue-necked far-causing one, hail!  
To the beneficent one referred to in this Dharani  
beginning with „Namah,” hail!

Adoration to the Triple Treasure!  
Adoration to Avalokitesvara!  
Hail!  
May these [prayers] be successful!  
To this magical formula, hail!

## Thousand Eyes and Hands Sutra

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

Mantra that cleans away all bad karmas created by mouth:

*Suri Suri Mahasuri Susuri Sabaha*

Mantra that consoles the gods of the five directions:

*Namu Samanda Mot Danam Om Doro Doro Jimi Sabaha*

Opening chant of the sutra:

The supreme, profound, and marvelous Buddha's Dharma  
could not be encountered in a million kalpas.

But now that I fortunately have seen it, heard it,  
and obtained it, I vow to attain the true meaning.

Opening mantra:

*Om A Ra Nam A Ra Da*

I request Avalokiteshvara Bodhisattva,  
who saves this world with its thousand eyes and hands,  
to grant its all-embracing, perfect, and compassionate dharani.<sup>1</sup>

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

Avalokiteshvara's unimpeachable speech  
teaches secret meanings.

It unceasingly shows us the empty compassionate mind.  
Avalokiteshvara fulfills our wishes fast and completely  
wipes out all bad karmas.

While the heaven, the dragon, and the holy beings  
protect us with compassion, samyak sambodhi will be  
attained. The newly attained body will be  
the bright flag; the newly attained mind

will be the wonder. With new body and mind,  
we will get rid of all worldly dust and cross  
the sea of suffering to attain the expediency  
which will lead us to the gate of Bodhi.<sup>2</sup>

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

I faithfully depend on Kwan Se Um Bosal to guide me  
to attain all true Dharmas as soon as possible.

I faithfully depend on Kwan Se Um Bosal to guide me  
to attain the eye of wisdom quickly.

I faithfully depend on Kwan Se Um Bosal to guide me  
to save this world as soon as possible.

I faithfully depend on Kwan Se Um Bosal to guide me  
to promptly attain the expediency.

I faithfully depend on Kwan Se Um Bosal to guide me  
aboard the ship of wisdom.<sup>3</sup>

I faithfully depend on Kwan Se Um Bosal to guide me  
across the sea of suffering as soon as possible.

I faithfully depend on Kwan Se Um Bosal to guide me  
to attain the path of precepts as soon as possible.

I faithfully depend on Kwan Se Um Bosal to guide me  
to reach Nirvana promptly.

I faithfully depend on Kwan Se Um Bosal to guide me  
to reach the house of emptiness promptly.

I faithfully depend on Kwan Se Um Bosal to guide me  
to become Buddha as soon as possible.

If I go to the hell filled with swords,  
swords will break into pieces by themselves.

If I go to the hell filled with boiling metal,  
boiling metal will dry up by itself.

If I go to the hell of endless suffering,  
the hell will be destroyed of itself.

If I go to the world of starving demons,  
demons' appetite will be satiated.

If I go to the world of warlike demons,

demons will surrender themselves.  
If I go the animal world,  
animals will attain great prajna by themselves.

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

Shin myo jang gu dae dharani...

Chant lauding the four directions:

First, a Bodhi-mandala has been established by  
wiping away delusions in the east.  
Second, coolness has been attained by  
wiping away distress in the south.  
Third, an elysium has been attained by  
wiping away desires in the west.  
Fourth, everlasting tranquility has been attained by  
wiping away lewdness in the north.

Chant praising the Bodhi-mandala:

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

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

Repentance:

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

Twelve lines of repentance chant and  
names of twelve Bodhisattvas:

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

Today, I repent for killing sentient beings.

Today, I repent for stealing.

Today, I repent for committing adultery.

Today, I repent for lying.

Today, I repent for my alienating remarks.

Today, I repent for my evil tongue (utterances).

Today, I repent for craving sex.

Today, I repent for getting angry.

Today, I repent for my foolish behaviors.

Our karma which we have accumulated for millions of kalpas  
is banished by one thought, as the dry bush that is set on fire  
and burned away without leaving any trace.

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

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

Repentance Mantra:

*Om Sal Ba Mot Cha Mo Ji Sadaya Sabaha (3×)*

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

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

Mantra that cleans the realm of Dharma:

*Om Nam (3×)*

Mantra for self-protection:

*Om Chi Rim (3×)*

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

*Om Ma Ni Ban Me Hum (3×)*

The mantra of Junje Bodhisattva:

Namu Sadanam Samyak Samotda Guchinam Danyata

*Om Ja Rye Ju Rye Junje Sabaha Burim (3×)*

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

The Ten Great Vows:

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

The Four Great Vows:

Sentient beings are numberless; I vow to save them all.  
Passions are endless; I vow to extinguish them all.  
The teachings are infinite; I vow to learn them all.  
The Buddha way is inconceivable; I vow to attain it.

Receiving of the Three Treasures:

I now receive the Buddha,  
who is present in all the ten directions.  
I now receive the Dharma,  
which is present in all the ten directions.  
I now receive the Sangha,  
which is present in all the ten directions.

**Mantra of cleansing the karmas of thoughts,  
talk and acts**

*om szaba baba sudha salba dharma saba baba sudo ha-am (3×)*

**Mantra of opening the upper worlds**

*om ba ara naro dakadaya samaya barabe sayahum (3×)*

**Mantra of setting up ceremony**

*om nanda nanda naji naji nandabari sabaha (3×)*

**Mantra of clarifying the world**

The white radiant emptiness is  
like putting the wisdom of rosary on the head,  
This Dharani is like the Dharma  
which can cleanse our immerse suffering.  
Whenever you encounter the abyss of suffering,  
you should place this Dharani with you.  
*namu samanda motdanam nam (3×)*

Notes on the Thousand Eyes and Hands Sutra:

<sup>1</sup> Literally, dharani means having everything or cutting off from everything; here it means possessing every good Dharma.

<sup>2</sup> Expediency: the way to attain Buddhahood.

<sup>3</sup> Prajna

<sup>4</sup> Teacher of Bodhisattva action, one of Kwan Se Um Bosal's incarnations.

<sup>5</sup> Bodhisattva with one thousand hands, one of Kwan Se Um Bosal's

incarnations.

<sup>6</sup> Bodhisattva possessing the wheel of treasure (symbolic of the Buddhadharma), one of Kwan Se Um Bosal's incarnations.

<sup>7</sup> Bodhisattva possessing the cosmic wheel, one of Kwan Se Um Bosal's incarnations.

<sup>8</sup> Giver of freedom Bodhisattva, another name of Kwan Se Um Bosal.

<sup>9</sup> Bodhisattva symbolizing purity and quietness, one of Kwan Se Um Bosal's incarnations.

<sup>10</sup> Bodhisattva with a face like the full moon, one of Kwan Se Um Bosal's incarnations.

<sup>11</sup> Bodhisattva with a face like moon reflected on the water, one of Kwan Se Um Bosal's incarnations.

<sup>12</sup> The power-giving Bodhisattva, one of Kwan Se Um Bosal's incarnations.

<sup>13</sup> Eleven-headed Kwan Se Um Bosal.

<sup>14</sup> Numerous great Bodhisattvas.

<sup>15</sup> Bonsa means original teacher. Amitabha Buddha, the original Buddha.

<sup>16</sup> Bodhisattva possessing magical powers.



## **Shurangama Mantra** **(*Pratyangiram Dharani*)**

At that time the World-honoured One, from the fleshy crown of His head, sent out a sparkling flood of light rays and, amidst these rays, burst forth a thousand-petaled jewelled lotus.

A transformed Tathagata sat within this jewelled flower the crown of His head emitting hundreds of glistening light rays in all directions;

Everywhere each light revealed all things as numerous as the myriad grains of sand in the Ganges.

The Vajrapanis, Jewel in hand, lighted up the mountains, appearing everywhere within the vault of space; the great assembly beheld this with awe.

Unable to hold on to their fears and desires, they sought the Buddha's pity and aid and wholeheartedly hearkened unto the radiant Tathagata atop the now-concealed crown of the Buddha's head as He chanted this sacred Invocation.

The Invocation of All the Transformations of the Invincible One

Homage to all the Buddhas and Bodhisattvas!

Homage to the Seven Fully Enlightened Buddhas and to their disciples within the billions of sanghas!

Homage to the realm of the Arahants!

Homage to those who have entered the stream!

Homage to those who are to be reborn but once more!

Homage to those who will not be reborn again!

Homage to the realm of the completely successful One who practises right actions!

Homage to the Triple Treasure!

Homage to the exalted Lord who conquers with His resolute  
host of celestial warriors, the Tathagata, the Arahant, the  
Fully Enlightened One!

Homage to the exalted Amitábha, the One of Infinite Light, the  
Tathagata, the Arahant, the Fully Enlightened One!

Homage to the exalted Aksobháya, the Immutable One, the  
Tathagata, the Arahant, the Fully Enlightened One!

Homage to the exalted Bhaisájya-guru, Radiant Healing  
Lord of the Indestructible Lapis Lazuli, the Tathagata,  
theArahant, the Fully Enlightened One!

Homage to the exalted Shaléndra, Lord of the Most Excellent  
of Sala Trees in Full Bloom, the Tathagata, the Arahant, the  
Fully Enlightened One!

Homage to the exalted Shakyamuni, the Tathagata,theArahant,  
the Fully Enlightened One!

Homage to the exalted Rártnakúsumakétu, Lord of the  
Flowering Jewel Banner which is the standard for our vow  
to train, the Tathagata, the Arahant, the Fully Enlightened  
One!

Homage to the exalted Family of the Tathagata!

Homage to the exalted Family of the Lotus!

Homage to the exalted Family of the Vajra-diamond!

Homage to the exalted Family of the Mani-jewel!

Homage to the exalted Family of Action blossoming forth from  
the Water of the Spirit!

Homage to the wise and holy ones who live amidst the devas!

Homage to those who preserve these words of pure and bright  
Dharma!

Homage to the wise and holy ones who preserve this pure  
Dharma and to those who likewise facilitate Its recitation!

Homage to Brahma who is the yearning of the heart!  
 Homage to Indra who is the will to train!  
 Homage to the exalted Rudra, the Wrathful and Purifying  
     One, companion to Uma, the One Who Brings True Peace!  
 Homage to Narayána of the five great mudra seals, along with  
     His guardians!  
 Homage to the Adored One!  
 Homage to Mahakála, Him of the Dark Realms, who put to  
     flight the triply-fortified cities of the haughty asuras, the  
     Confident One, along with His host of Divine Mothers who  
     dwell within the burning-grounds of the dead!  
 Homage to the Adored One!  
  
 We bow in homage to all of You for You are the white canopy  
     of light that covers the crown of the exalted Tathagata's  
     head, all the Transformations of the Invincible One adored  
     by all celestial beings, honoured by all celestial beings and  
     guarded over by every celestial being!  
 We pray that You make all devilish entanglements and  
     fascinations subside,  
 Make known what needs to be known,  
 Tame those who would prolong pain,  
 Protect us from evil,  
 Keep us safe from an untimely death,  
 Liberate us from all our fetters,  
 Protect us from all that is difficult to tame and from  
     nightmarish dreams,  
 Free us from the four and eighty thousand enticements,  
 Purify the eight and twenty mansions wherein the Moon of  
     our Original Nature abides,

Rid us of the eight great distractions of gain and loss, fame and  
 disgrace, praise and ridicule, elation and sorrow,  
 Protect us from all enemies,  
 Make all mysteries disappear and evil visions dissolve  
 And make us strangers to poison, sword, fire and flood.  
 We call upon Thee, the Great Fierce One from the Family of  
 the Invincible, the Great Aditya whose mighty brilliance  
 blazes forth like the sun, destroying all darkness,  
 And upon Thee, the Great Dazzling White One of the blazing  
 light, the mighty white-robed One who abides within the  
 white lotus, the Noble Liberator born from the tear-filled eve  
 of Compassion,  
 And upon Thee, Bhdkuti, the Wrathful Frowning One who  
 sprang from the scowling brow of Compassion,  
 And upon Thee, the victorious Vajrámrít, the Indestructible  
 One crystal clear as the Sweet Dew,  
 And upon Thee, the flower-wreathed Vajra-tongued One  
 famed for Thy teaching of the ways to sit in meditation,  
 And upon Thee, the One with the Invincible Vajra-sceptre,  
 honoured by celestial beings as the One who is thoroughly  
 free from defiling passions,  
 And upon Thee, Avalokiteshwára, the Great White One whose  
 form is as a flower,  
 And upon Thee with the Vajra-chains which bind all evil,  
 second only to the Noble Avalokiteshwára in might, along  
 with Thy Vajra-handmaidens, the upholders of the Families,  
 And upon Thee, the Golden-garlanded One whose great  
 knowledge is as a diamond which Thou holdest in Thy  
 hand, the Jewel in the Red Safflower, Vairochána, from  
 whose actions the head crown arises,

And upon Thee, Lochána, with Thy garlands in full bloom,  
Divine Mother Who is Wisdom, Thee whose Vajra is  
lustrous as gold, who, like the Vajra-beaked Garúda,  
swallows the serpent of hatred, the Dazzling White One  
whose eyes are like lotus blossoms, radiant as the moon at  
its fullest.

As thus we speak, may all of You through Your multitudinous  
mudra signs protect us from all things!

Om to the crown of the Tathagata which the whole assembly  
of Holy Ones praise!

Hūm trūm, smash all fetters!

Hūm trūm, restrain all evil!

Hūm trūm, shine forth!

Hūm trūm, stir up the lethargic mind!

Hūm trūm, bestow upon us what needs to be known!

Hūm trūm, restrain all corruption and wickedness!

Hūm trūm, bring to an end all entanglements with demons  
that bedevil us by day or stalk us by night!

Hūm trūm, free us from the four and eighty thousand  
enticements!

Hūm trūm, purify the eight and twenty mansions where the  
Moon of our Original Nature abides!

Hūm trūm, rid us of the eight great distractions!

Protect us, we pray, protect us!

To That which transforms atop the crown of the Tathagata's  
head, to the Great Vajradhára, the Thousand-armed One  
with a thousand heads and a hundred thousand eyes,  
indestructible, whose radiance blazes up through the  
Mandala of the Three Worlds,

Om, we pray, help us to return to our Original Nature!

By being mindful, may I be cleansed  
Of fear of rulers and whatever else would dominate me,  
Of fear of thieves and whatever else would rob or deprive me,  
Of fear of fire and whatever else may enflame or consume me,  
Of fear of flood and whatever else would overwhelm  
or drown me,  
Of fear of poison and whatever else would corrupt me,  
Of fear of weapons and whatever else may wound  
or maim me,  
Of fear of hostile armies and whatever else may assault me,  
Of fear of famine and want, and whatever else may starve  
or deprive me,  
Of fear of lightning and whatever else may strike me suddenly  
and unexpectedly,  
Of fear of untimely death,  
Of fear of being overwhelmed by earthquakes and whatever  
else may shake the ground from beneath me,  
Of fear of falling meteors and whatever else may befall me  
from the heavens,  
Of fear of a ruler's rod and whatever else would inflict  
punishment or pain upon me,  
Of fear of snakes and dragons and whatever else would  
crush me in its coils,  
Of fear of storms and whatever else may thunder down  
upon me,  
Of fear of vultures and eagles and whatever else would prey  
upon me.  
By being mindful, may I be cleansed  
Of entanglements with the imps of mischief and scorn,  
Of entanglements with those who stalk the night,  
Of entanglements with hungry ghosts,

Of entanglements with the demons of despair,  
Of entanglements with the demons of deception and  
    confusion,  
Of entanglements with things that sexually fascinate,  
Of entanglements with the demons of agitation and fury,  
Of entanglements with the demons of neglectfulness,  
Of entanglements with Skanda, lord of argument and disease,  
Of entanglements with the demons who bring on twitchings,  
Of entanglements with the demons of intoxication and raging  
    desire,  
Of entanglements with nightmares and shadows,  
Of entanglements with Révati, she who indulges in  
    abusiveness.  
By being mindful, may I be cleansed  
Of whatever would rob me of my giving rise to spiritual  
    intentions,  
Of whatever would rob me of the Child whilst It is still  
    developing in the hara,  
Of whatever would rob me of the newly born Child,  
Of whatever would rob me of my vitality  
Of whatever would rob me of my blood,  
Of whatever would rob me of my breath,  
Of whatever would rob me of my skin,  
Of whatever would rob me of my flesh,  
Of whatever would rob me of my marrow,  
Of whatever would rob me of my vomit,  
Of whatever would rob me of my bodily excretions,  
Of whatever would rob me of my mind.  
By being mindful, may I be cleansed  
Of all these and of all other enticements and distractions.

By being mindful of those who are homeless mendicant  
 monks, may I be cleansed;  
 By being mindful of the daemons who lay bare the Truth, may  
 I be cleansed;  
 By being mindful of Rudra, the Purifier who rages like a  
 tempest, may I be cleansed;  
 By being mindful of the True Garúda who swallows the  
 serpent of hate, may I be cleansed;  
 By being mindful of Mahakála and His host of Divine  
 Mothers, may I be cleansed;  
 By being mindful of Kapálíka whose skull is our begging  
 bowl, may I be cleansed;  
 By being mindful of those who make us victorious, those  
 who offer us the Divine Nectar and those who grant us the  
 means to do all that needs to be done, may I be cleansed;  
 By being mindful of the Four Divine Sisters, the Transcendent  
 Virtues that abide within the world beyond form, may I be  
 cleansed;  
 By being mindful of Bríngiriti, bringer of victory,  
 Nandikéshvara, bringer of joy, and Gánapati,  
 clearer of paths, may I be cleansed;  
 By being mindful of those who are free from all ties and  
 fetters, may I be cleansed;  
 By being mindful of the Arahants, may I be cleansed;  
 By being mindful of the excellent and distinguished assembly  
 of monks, may I be cleansed;  
 By being mindful of Vajrapáni, the Bodhicitta of all the  
 Tathagatas whose hand holds the Jewel, may I be cleansed;  
 By being mindful of Brahma and of Rudra and of Narayána,  
 may I be cleansed;



By being mindful of Guhyakádhpati, the Unseen Lord of the  
Gúhyakas who guard the Treasure, may I be cleansed.  
Protect me, I pray, protect me!

O Exalted One, I dedicate myself to Your canopy of white light  
which, radiantly spreading forth from its black stem, opens  
like a blossom!

Blaze up, blaze up!

Burn out our passions!

Burn away all defilements!

Cleave our bonds!

Tear our fetters asunder!

Sever our entanglements !

Bind all evil! Hūm hūm, Peace, Peace. All Hail!

With joyous laughter we cry Peace!

To the Unfailing One, Peace!

To the Indestructible One, Peace!

To the Bestower of gifts, Peace!

To the One who puts the warring asuras to flight, Peace!

To all celestial beings, Peace!

To all nagas, Peace!

To all imps of mischief and scorn, Peace!

To all stalkers of the night, Peace!

To all who inflict suffering on those who hate, Peace!

To all who would storm the gates to the Heavens, Peace!

To all who distract from training by singing, Peace!

To all who distract from training by playing music, Peace!

To all who distract from training by dancing about, Peace!

To all that creates deception, Peace!

To all that disheartens through despair, Peace!

To all that arouses sexual fascination, Peace!

To all who stir things up, Peace!

To all who encourage neglectfulness, Peace!  
To all who break the Precepts, Peace!  
To all that is difficult to look upon, Peace!  
To all that is painful and grievous, Peace!  
To all that gives rise to twitchings, Peace!  
To all who listen but still cleave to non-Buddhist paths, Peace!  
To all manner of misguided ways, Peace!  
To all forms of intoxication, Peace!  
To all teachers of spiritual knowledge, Peace!  
To those who make us victorious or offer us the Divine Nectar  
or create the means to do all that needs to be done or are  
teachers of spiritual knowledge, Peace!  
To the Four Divine Sisters, Peace!  
To the Vajra Handmaidens who uphold the Families and to the  
Lords of Knowledge, Peace!  
To the Great Body of Transformations, Peace!  
To Vajrashankára, the Beneficent Lord of Transformations,  
Peace!  
To Mahakála, Peace!  
To His host of Divine Mothers, Peace!  
To the Adored One, Peace!  
To Indra, warring lord against the asuras, Peace!  
To the Possessor of Sacred Knowledge, Peace!  
To Rudra, the Raging One, Peace!  
To Vishnu, perpetuator of all phenomena, Peace!  
To Brahma, creator of all phenomena, Peace!  
To the one who resists, Peace!  
To Agni, Wisdom's Flame which consumes all ignorance and  
passion, Peace!  
To Mahakáli, Her of the Dark Realms, Peace!

To Raúdri who follows upon Rudra as self-righteousness and  
brutality follow upon rage, Peace!  
To Kaladándi, wielder of the scythe of death, Peace!  
To Aindri who follows upon Indra as violence follows upon  
warlike intentions, Peace!  
To Wisdom, the Divine Mother, Peace!  
To Chamúndi, weaver and severer of enchantments, Peace!  
To Kalarátri who brings the dark night of death, Peace!  
To Kapáli who wears the necklace of skulls, Peace!  
To the Confident One who dwells within the graveyard, Peace!

If there are any sentient beings  
With a corrupt and malignant mind,  
Or with an evil mind,  
Or with a brutal and raging mind,  
Or with a hostile mind  
Or with an unfriendly mind,  
May they give rise to this Invocation, cleanse themselves with  
It by speaking It aloud, praying It in whispers or reading It  
silently

Lest they rob us of our first conception of the Truth,  
Or rob us of the developing Child within the hara,  
Or rob Him of His blood,  
Or rob Him of His skin,  
Or rob Him of His flesh,  
Or rob Him of His marrow,  
Or rob Him of His birth,  
Or rob Him of His new life,  
Or rob Him of His vitality,  
Or rob Him of His talents,  
Or rob Him of His innocence,  
Or rob Him of His brightness,

Or rob Him of His flowering,  
Or rob Him of His fruition,  
Or rob Him of the harvest of His fruits,  
Or if there are any  
With an evil mind,  
Or a malignant and corrupt mind  
As a result of entanglement with a celestial being,  
Or entanglement with a naga,  
Or entanglement with a mischievous or malicious imp,  
Or entanglement with a stalker of the night,  
Or entanglement with one who is resentful or craves power,  
Or entanglement with an avenger of hatred,  
Or entanglement with whatever distracts training by  
    appealing to the ear,  
Or entanglement with whatever distracts training by  
    appealing to the eye,  
Or entanglement with a hungry ghost,  
Or entanglement with a demon of despair,  
Or entanglement with that which creates deception and  
    confusion,  
Or entanglement with one who stirs things up,  
Or entanglement with an encourager of neglectfulness,  
Or entanglement with that which arouses sexual fascination,  
Or entanglement with Skanda, lord of argument and disease,  
Or entanglement with intoxications,  
Or entanglement with nightmares and shadows,  
Or entanglement with what brings on convulsions, twitching  
    and fits,  
Or entanglement with whatever drains us of our vitality,  
Or entanglement with those who indulge in abusiveness,  
Or entanglement with those who beg from greed,

Or entanglement with birds of omen,  
Or entanglement with elation over auspicious signs,  
Or entanglement with hypocrites and rogues,  
Or entanglement with those who strangle to extort,  
Or if there are any  
Who burn with a fever, such as the one-day fever, the two-  
day fever, the three-day fever, the four-day fever, a constant  
fever or a chronic fever,  
Or suffer from the humour that leads to initality, the  
peevishness of biliousness or the apathy of phlegm,  
Or are overwhelmed to the point of collapse,  
Or suffer from all manner of feverish headaches,  
Or are immobilized,  
Or who suffer from disgust over things indigestible,  
Or whose sight is diseased,  
Or whose mouth is diseased,  
Or whose heart is diseased,  
Or who suffer from earache, tooth-ache, heartburn, pain in  
some vital organ, sore joints, chest pains, back ache, stomach  
ache, pinched nerves, sciatica, kidney or gall stones, painful  
thighs, hip pain, sore hands, sore feet or pain throughout  
their whole body,  
Or have a fever brought on by some demon who throws them  
into confusion or resurrects dead issues or drains their  
energies,  
Or who suffer from things that get under the skin and itch, or  
fester, like scabies, ringworm, boils and abscesses, or things  
that create rot, like syphilis and leprosy, or things that  
harden like callouses or corns,  
Or who are swept with nausea,  
Or are wasting away with consumption,

Or meet with an accident through such things as fire and  
flood,  
Or with an untimely death by some insect's poisonous bite  
or sting, or by scorpion's or serpent's venom, or within the  
claws and fangs of some lion, tiger, bear or hyena,  
O all Ye victors over Mara who are the Transformations within  
the canopy of white light that streams forth from the Great  
Yajra Crown for ten yojanas in all directions,  
Help me to restrain such entanglements with gentle kindness  
and friendliness,  
Help me to restrain them in all the ten quarters,  
Help me to restrain them with full knowledge of what needs to  
be done,  
Help me to restrain them with dignity and in full light,  
Help me to restrain them with my very hands,  
Help me to restrain them with my very feet,  
Help me to restrain them with my whole body and every part  
of it.

Thus I pray:-

Ōm to Thee, Flame of the Sweet Dew, blaze forth in all Your  
brilliance and purity, shine forth Your skilful tenderness!  
O Vajrapáni, Heroic One, Thee who holdest the Diamond of  
Wisdom in Thy hand, restrain all that would fetter us! Peace!  
Hūm trūm, Peace! All Hail!  
Homage to the Tathagata, the Successful One, the Arahant,  
the Fully Enlightened One who has completely realized  
the Wisdom that is the Path of the Divine Mother  
Prajnaparamita! All Hail!

# **Temple Rules**

## I. On keeping the Bodhi mind

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

*In original nature  
there is no this and that.*

*The great round mirror  
has no likes or dislikes.*

## II. On Mindfulness

Do not cling to your opinions. Do not discuss your private views with others. To cling to and defend your opinions is to destroy your practice.

Put away all your opinions. This is true Buddhism.

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

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

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

*You cannot digest  
even one drop of water.*



### III. On Conduct

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

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

In the Dharma Room always walk behind those seated in meditation.

At talks and ceremonies, keep the proper posture and dress. Do not talk or laugh loudly in the Dharma Room.

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

Respect those older than you.

Love those younger than you.

Keep your mind large and open.

If you meet sick people, love and help them.

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

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

Be courteous. Always let others go before you.

Help other people.

Do not play games with other people.

Do not gossip.

Do not use other people's shoes and coats.

Do not cling to the scriptures.

Do not oversleep.

Do not be frivolous.

Let older and more respected people be seated before you.

Do not discuss petty temple matters with guests.

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

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

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

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

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

*Originally there is nothing.*

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

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

## IV. On Speech

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

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

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

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

*Once a man spoke incorrectly and was reborn  
a fox for five hundred generations.*

*After he heard the correct speech, he lost his fox's body.*

*What is correct and incorrect speech?*

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

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

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

*The dog is barking. Woof, woof, woof!*

*The cat is meowing. Meow, meow, meow.*

## V. On Eating

An eminent teacher said: "A day without work is a day without eating."

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

First work, then eat.

Eat in silence. Do not make unnecessary noise.

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

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

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

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

*The great way is not difficult.*

*Simply cut off all thought of good and bad.*

*Salt is salty.*

*Sugar is sweet.*

## VI. On Formal Practice

During formal practice act with other people.

Do not be lazy.

During chanting, follow the moktak.

During sitting, follow the chugpi.

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

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

Our karma has no self-nature, but is created by our mind. If our mind is extinguished, our karma will be extinguished.

When we see both as empty, this is true repentance. We bow to see true nature and help others.

*Shouting into a valley.*

*Big shout: big echo.*

*Small shout: small echo*

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## VII. On the Dharma Talk

When you listen to the words of the Zen Teacher, keep your mind clear. Do not be attached to the words. Cut off all thought and pierce the true meaning. Do not think, "I already have great understanding; I have no use for this speech." This is delusion.

If you have a question, put it to the Zen teacher after the Dharma Talk.

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

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

*Hurry up! Hurry!*

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

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

*Where are you going?  
Watch your step.*

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

# **The Ten Gates**

### **I. Jo Ju's Dog**

A monk once asked Jo Ju, "Does a dog have Buddha-nature?"  
Jo Ju answered, "Mu!" (No)

1. *Buddha said everything has Buddha-nature. Jo Ju said a dog has no Buddha-nature. Which one is correct?*
2. *Jo Ju said, "Mu!" What does this mean?*
3. *I ask you, does a dog have Buddha-nature?*

### **II. Jo Ju's Washing the Bowls**

A monk once asked Jo Ju, "I have just entered the monastery. Please teach me, Master."

Jo Ju said, "Have you had breakfast?"

"Yes, I have," replied the monk.

"Then," said Jo Ju, "wash your bowls."

The monk was enlightened.

1. *What did the monk attain?*
2. *If you were the monk, what could you say to Jo Ju?*

### **III. Seong Am Calls Master**

Master Seong Am Eon used to call to himself every day, "Master!" and would answer, "Yes?"

"You must keep clear!"

"Yes!"

"Never be deceived by others, any day, any time!"

"Yes! Yes!"

1. *What is the meaning of "Master!"?*
2. *Seong Am Eon used to call himself, and answer himself, two minds. Which one is the correct Master?*

### **IV. Hok Am's Bodhidharma Has No Beard**

Master Hok Am asked, "Why does Bodhidharma have no beard?"

1. *What is Bodhidharma's original face?*
2. *I ask you, why does Bodhidharma have no beard?*

### **V. Hyang Eom's Up A Tree**

Master Hyang Eom said, "It is like a man up a tree who is hanging from a branch by his teeth; his hands cannot grasp a bough, his feet cannot touch the tree; he is tied and bound.

Another man under the tree asks him, 'Why did Bodhidharma come to China?'

If he does not answer, he evades his duty and will be killed. If he answers, he will lose his life."

1. *If you are in the tree, how do you stay alive?*

### **VI. Sueung Sahn's Dropping Ashes on the Buddha**

A man came into the Zen Center smoking a cigarette, blowing smoke in the Buddha-statue's face and dropping ashes on its lap.

The abbot came in, saw the man, and said, "Are you crazy? Why are you dropping ashes on the Buddha?"

The man answered, "Buddha is everything. Why not?"

The abbot could not answer and went away.

1. *"Buddha is everything." What does that mean?*
2. *"Why did the man drop ashes on the Buddha?"*
3. *If you had been the abbot, how could you have fixed this man's mind?*



## **VII. Ko Bong's Three Gates**

1. The sun in the sky shines everywhere. Why does a cloud obscure it?
2. Everyone has a shadow following them. How can you not step on your shadow?
3. The whole universe is on fire. Through what kind of samadhi can you escape being burned?

## **VIII. Duk Sahn Carrying his Bowls**

One day Duk Sahn came into the Dharma Room carrying his bowls. The Housemaster, Seol Bong, said, "Old Master, the bell has not yet been rung and the drum has not yet been struck. Where are you going, carrying your bowls?" At this, Duk Sahn returned to the Master's room. Seol Bong told the Head Monk, Am Du, what had happened.

Am Du said, "Great Master Duk Sahn does not understand the last word." Duk Sahn heard this and sent for Am Du. "Do you not approve of me?" he demanded. Then Am Du whispered in the Master's ear. Duk Sahn was relieved. The next day on the rostrum, making his Dharma Speech, Duk Sahn was really different from before. Am Du went to the front of the Dharma Room, laughed loudly, clapped his hands and said, "Great joy! The old Master has understood the last word! From now on, no one can check him."

1. *What was the last word?*
2. *What did Am Du whisper in the Master's ear?*
3. *How was the Master's speech different from before?*
4. *If you were Duk Sahn, and Seol Bong asked you, "Where are you going, carrying your bowls?" how would you answer?*

## **IX. Nam Cheon Kills a Cat**

Once morning, the monks of the Eastern and Western halls were arguing about a cat. Hearing the loud dispute as he passed, Master Nam Cheon held up the cat in one hand and a knife in the other and shouted, "You! Give me one word and I will save this cat! If you cannot, I will kill it!" No one could answer. Finally, Nam Cheon cut the cat in two.

In the evening, when Jo Ju returned from outside, Nam Cheon told him of the incident. Jo Ju took off his shoes, put them on his head, and walked away. Nam Cheon said, "Alas, if you had been there, I could have saved the cat."

1. *Nam Cheon said, "Give me one word!" At that time, what can you do?*
2. *Jo Ju put his shoe on his head. What does this mean?*
3. *Why did Nam Cheon kill the cat?*

## **X. Ko Bong's "Mouse Eats Cat Food"**

Seung Sahn visited his teacher, Zen Master Ko Bong, who asked him many difficult kong-ans which Seung Sahn answered easily. After many exchanges, Ko Bong said, "Alright, one last question. The mouse eats cat food, but the cat bowl is broken. What does this mean?"

Seung Sahn gave many answers, but to each Ko Bong only said, "No." Seung Sahn became angry and frustrated, completely stuck. After staring into Ko Bong's eyes for fifty minutes, his mind broke open like lightning striking.

1. *What is "kong-an"?*
2. *What is "completely stuck"?*
3. *The mouse eats cat food, but the cat bowl is broken. What does this mean?*

## **XI. Seung Sahn's Three Men Walking**

Three men are walking. The first man makes a sword sound; the next man takes out a handkerchief; the third man waves his hand.

1. *What is the relationship?*
2. *What is the function?*
3. *What is the situation?*

## **The Five Precepts**

### **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.

### **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.

### **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.

### **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.

### **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.

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