Mu-Ryang-Sa

Broken Ridge Korean Buddhist Temple

Palolo Valley

Chants in English (with translation)
The daily chants are usually recited morning 5:45am-6:50am, mid-day 10:30am-11:20pm, and evening 6:30pm-7:00pm at the temple when monks are in residence. However, the schedule depends on when monks are visiting and in attendance therefore, it may not be consistent. When chanting services are held, everyone and anyone is welcome to join, observe, and/or participate.

For our regular weekly services, vipassana meditation instruction, sitting and dharma talks in English are every Saturdays from 4pm-6pm. Contact gpai@hawaiiantel.net for more information regarding the Saturday sittings only.

Every Sunday 10am-12pm is a special service of chanting, with a talk given by the head abbot in Korean.

For more information visit the English website at: muryangsatemple.com

For an audio tour of the temple, please visit the Bell Tower to pick up an mp3 player in the office. Tuesday/Thursday/Sundays 9:00am-5:00pm.

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*English translations and text compiled from Chanting Book of Kwan Um School of Zen and Buddhist Society for Compassionate Wisdom.*

Mu-Ryang-Sa
2420 Halelau Pl
Honolulu, HI 96816

[www.muryangsatemple.com](http://www.muryangsatemple.com)
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**Glossary and resources**

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Why We Chant
by Zen Master Seung Sahn on Sep 1, 1975

One Sunday evening, after a Dharma talk at the International Zen Center of New York, a student asked Seung Sahn Soen-sa, “Why do you chant? Isn’t sitting Zen enough?”

Soen-sa said, “This is a very important matter. We bow together, chant together, eat together, sit together, and do many other things together here at the Zen Center. Why do we practice together?

“Everybody has different karma. So all people have different situations, different conditions, and different opinions. One person is a monk, another is a student, another works in a factory; one person always keeps a clear mind, another is often troubled or dissatisfied; one person likes the women’s movement, another doesn’t. But everybody thinks, ‘My opinion is correct!’ Even Zen Masters are like this. Ten Zen Masters will have ten different ways of teaching, and each Zen Master will think that his way is the best. Americans have an American opinion; Orientals have an Oriental opinion. Different opinions result in different actions, which make different karma.

So when you hold on to your own opinions, it is very difficult to control your karma, and your life will remain difficult. Your wrong opinions continue, so your bad karma continues. But at our Zen Centers, we live together and practice together, and all of us abide by the Temple Rules. People come to us with many strong likes and dislikes, and gradually cut them all off. Everybody bows together 108 times at five-thirty in the morning, everybody sits together, everybody eats together, everybody works together. Sometimes you don’t feel like bowing; but this is a temple rule so you bow. Sometimes you don’t want to chant, but you chant. Sometimes you are tired and want to sleep, but you know that if you don’t come to sitting, people will wonder why; so you sit.

“When we eat, we eat in ritual style, with four bowls; and after we finish eating, we wash out the bowls with tea, using our index finger to clean them. The first few times we ate this way, nobody liked it. One person from the Cambridge Zen Center came to me very upset. ‘I can’t stand this way of eating! The tea gets full of garbage! I can’t drink it!’ I said to him, ‘Do you know the Heart Sutra?’
‘Yes.’ ‘Doesn’t it say that things are neither tainted nor pure?’ ‘Yes.’ ‘Then why can’t you drink the tea?’ ‘Because it’s filthy’”  (Laughter from the audience.)

“Why is it filthy? These crumbs are from the food that you already ate. If you think the tea is dirty, it is dirty. If you think it is clean, it is clean.’ He said, ‘You’re right. I will drink the tea.”’ (Laughter.)

“So we live together and act together. Acting together means cutting off my opinions, cutting off my condition, cutting off my situation. Then we become empty mind. We return to white paper. Then our true opinion, our true condition, our true situation will appear. When we bow together and chant together and eat together, our minds become one mind. It is like on the sea. When the wind comes, there are many waves. When the wind dies down, the waves become smaller. When the wind stops, the water becomes a mirror, in which everything is reflected—mountains, trees, clouds.

Our mind is the same. When we have many desires and many opinions, there are many big waves. But after we sit Zen and act together for some time, our opinions and desires disappear. The waves become smaller and smaller. Then our mind is like a clear mirror, and everything we see or hear or smell or taste or touch or think is the truth. Then it is very easy to understand other people’s minds. Their minds are reflected in my mind.

“So chanting is very important. At first you won’t understand. But after you chant regularly, you will understand.


Ten Guides Along the PathZenBuddhistTemple.org

1. Don’t hope for perfect health. Perfect health leads only to greater greed. “Treat illness as medicine, not disease”—so spoke the Enlightened One.

2. Don’t long for a life free from hardship—such a life leads only to haughtiness and self-pampering. “Make worries and hardships a way of life”—so spoke the Enlightened One.
3. Don’t hope for a lack of impediments in your study. “Release is hiding right behind obstructions”—so spoke the Enlightened One.

4. Don’t hope for a lack of temptations in your training. A lack of temptations will only serve to soften your resolve. “Treat temptations as friends who are helping you along the path”—so spoke the Enlightened One.

5. Don’t hope for easy success. Easy accomplishment leads only to increased rashness. “Accomplish through difficulties”—so spoke the Enlightened One.

6. Don’t hope to get your own way with friends. Having friends give in to your wishes only leads to arrogance. “Make long-term friends through compromise in your relationships”—so spoke the Enlightened One.

7. Don’t expect people to follow your wishes or commands. This, too, leads to arrogance. “Consider those who differ with you to be your character builders”—so spoke the Enlightened One.

8. Don’t expect rewards for your kindnesses. This leads only to a scheming mind. “Throw out expectation of rewards like you’d thrown out old shoes”—so spoke the Enlightened One.

9. Don’t expect more out of life than you deserve. Exaggerated profit-seeking leads only to foolishness. “Become rich at heart with small amounts”—so spoke the Enlightened One.

10. Don’t complain about vexations. This leads only to resentment and poison in the heart. “Consider vexations as the first door on the path”—so spoke the Enlightened One.
Homage to The Three Jewels
지심귀명례 (ji-shim gwi-myong-nye)

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 (3)
************************************************************************

ji-shim gwi-myong-nye
sam-gye do-sa sa-saeng ja-bu
shi-a bon-sa sok-ka-mo-ni-bul
(With prostrations. Follow the monk).

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
daehi mun-su-sa-ri bo-sal
daehaeng-bo-hyon bo-sal
daebi kwan-se-um bo-sal
daewon bon-jon ji-jang bo-sal ma-ha-sal
Homage to The Three Jewels (English Translation)
지심 귀명래 (ji-shim gwi-myong-nye)

With my utmost heart I make devotions to our Great Teacher Buddha Shakyamuni, guide of the three realms and compassionate father of the four forms of life.
With my utmost heart I make devotions to the eternally existent assembly of all the Buddhas of the past, of the present, and of the future, throughout the ten directions as countless as the lands and seas in Indra’s jeweled net.

With my utmost heart I make devotions to all the Dharmas, eternally existent, of the past, of the present, and of the future, throughout the ten directions as countless as the lands and seas in Indra’s jeweled net.

With my utmost heart I make devotions to Manjusri the Bodhisattva of Great Wisdom Samantabhadra the Bodhisattva of Great Deeds, Kwanseum Posal the Bodhisattva of Great Compassion, Chijang Posal the Bodhisattva of Great Vows and all great bodhisattvas.

With my utmost heart I make devotions to the Ten Great Disciples of the Buddha, the Sixteen Arhans, the Five Hundred Arhans, the solitary buddhas and the twelve hundred and fifty bhikkhus and numerous holy ones who received instruction from Lord Buddha on the Vulture Peak.

With my utmost heart I make devotions to the great masters, the venerable teachers recognized throughout the ages and innumerable spiritual teachers and friends who have transmitted the lamp of Dharma through may lands to us.

With my utmost heart I make devotions to all the sanghas, eternally existent, of the past, of the present, and of the future, throughout the ten directions as countless as the lands and seas in Indra’s jeweled net.

May the inexhaustible Three Jewels accept my devotions with great compassionate heart.

May the divine power of the inexhaustible Three Jewels help us fulfill our wish that all beings in the Dharma realm attain their Buddhahood together at one and the same time.
Thousand Eyes and Hands Sutra
천수경 (cheon-su-gyong)

a-gum il-shim-jung
juk-kyon mu-jin-shin
byon-je gwan-um dae-song-jon
ir-il mu-su-rye
om ba-a-ra mil (3)

jong gu-op jin-on
su-ri su-ri ma-ha-su-ri su-su-ri sa-ba-ha (3)

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 (3)

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 (3)

chon-su chon-an gwan-ja-jae bo-sal
gwang dae-won man mu-ae dae-bi-shim
da de-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 shin-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-jí-ok
jí-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-duktae-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 (3)

The Great Compassion Dharani
신묘장구대다라니 (shin-myo jang-gu dae-da-ra-ni)
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 (3)

il-sae dong-bang gyol-to-ryang
i-sae nam-bang duk-chong-ryang sam-sae so-bang gu-jong-to
sa-sae buk-pang yong-an-gang do-ryang chong-jong mu-ha-ye
sam-bo chol-lyong gang-cha-ji

a-gum ji-song myo-jin-on won-sa ja-bi mil-ga-ho
a-sok so-jo je-ag-op gae-yu mu-shi tam-jin-chi
jong-shin gu-i ji-so-saeng il-che-a-gum gae-cham-he

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

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

baek-kop-chok-chip-che il-lyom don-tang-jin
yo-hwa bun-go-cho myol-chin mu-yu-yo
je-mu ja-song jong-shim-gi shim-yang myol-shi je-yong-mang
je-mang shim-myol yang-gu-gong
shi-jung myong wi jin cham-he

sal-saeng jung-je gum-il cham-he
tu-do jung-je gum-il cham-he
sa-um jung-je gum-il cham-he
mang-o jung-je gum-il cham-he
gi-o jung-je gum-il cham-he
yang-sol jung-je gum-il cham-he
ak-ku jung-je gum-il cham-he
tam-ae jung-je gum-il cham-he
jin-hye jung-je gum-il cham-he
chi-am jung-je gum-il cham-he
baek-kop-chok-chip-che
il-lyom don-tang-jin
yo-hwa bun-go-cho
myol-chin mu-yu-yo
je-mu ja-song jong-shim-gi
shim-yang myol-shi je-yong-mang
je-mang shim-myol yang-gu-gong
shi-jung myong wi jin cham-he

cham-he jin-on:
om sal-ba mot-cha mo-ji sa-da-ya sa-ba-ha (3)

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 (3)

jong bop-kye jin-on: om nam (3)

ho shin jin-on: om chi-rim (3)

kwan-se-um bo-sal
bon-shim mi-myo yuk-cha dae-myong-wang jin-on
om ma-ni ban-me hum (3)

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 (3)
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 (3)
jung-sam-up-jin-on:
om-sa-ba-ba-ba su-da-sal-ba
dal-ma sa-ba-ba-ba so-do-ham (3)

gae-dan-jin-on:
om ba-a-ra na-lo da-ga-da-ya sam-ma-ya
ba-la-beh sa-ya om (3)

gun-dan-jin-on:
om nan-da-nan-da na-ji-na-ji nan-da-ba-li sa-ba-ha (3)

jung-bop-ge-jin-on:
na-ja-sek-sun-bek
gong-jum-yi-um-ji
yuh-pi-ge-myung-ju
chi-ji-uh-jung-sang
jin-un-dong-bop-ge
mu-ryang-joong-jay-je
il-che-chok-eh-chuh
dang-ga-cha-ja-mun
na-mu sam-man-da mot-da-nam nam (3)
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.
...attain the eye of wisdom quickly.
...save this world as soon as possible.
...promptly attain the expediency.
...aboard the ship of wisdom.
...across the sea of suffering as soon as possible.
...attain the path of precepts as soon as possible.
...reach nirvana promptly.
...reach the house of emptiness promptly.
...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.
I hereby receive Chon Su Bosal Mahasal.
I hereby receive Yo Ui Ryun Bosal Mahasal.
I hereby receive Dae Ryun Bosal Mohasal.
I hereby receive Kwan Ja Jae Bosal Mahasal.
I hereby receive Jong Chwi Bosal Mahasal.
I hereby receive Man Wol Bosal Mahasal.
I hereby receive Su Wol Bosal Mahasal.
I hereby receive Gun Da Ri Bosal Mahasal.
I hereby receive Ship Il Muon Bosal Mahasal.
I hereby receive Je Dae Bosal Mahasal.

I hereby receive Bonsa Amitabul (3)

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.
   ...attain the eye of wisdom quickly.
   ...save this world as soon as possible.
   ....promptly attain the expediency.
   ...aboard the ship of wisdom.
   ...across the sea of suffering as soon as possible.
   ...attain the path of precepts as soon as possible.
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I hereby receive Ship Il Muon Bosal Mahasal.
I hereby receive Je Dae Bosal Mahasal.

I hereby receive Bonsa Amitabul (3)

The Great Compassion Dharani (English Translation)

Taken from Buddhist Society for Compassionate Wisdom (ZenBuddhistTemple.org)

Adoration to the Three Treasures—Buddha, Dharma, and Sangha!
Adoration to Avalokitesvara, the Bodhisattva Mahasattva, the Bodhisattva of Compassion!
Adoration to the one who removes all fear and suffering!
Having adored Avalokitesvara Bodhisattva, may we now recite this glorious dharani which purifies all beings, which fulfills the wishes of all beings.
Hail to Bodhisattva Mahasattva who embodies the Trikaya who has
the transcendental wisdom.
Hail to Bodhisattva Mahasattva who continues to save all beings without defilement in his mind.
Hail to Bodhisattva Mahasattva who sustains the highest most complete wisdom and who is free from all impediments.
Hail to Bodhisattva Mahasattva whose deeds reveal the fundamental purity of all beings.
Hail to Bodhisattva Mahasattva who wipes away the three evil delusions—greed, anger and folly.
Quick, quick! Come, come! Here, here!
A joy springs up in us.
Help us to enter into the realm of great realization.
Avalokitesvara Bodhisattva, Bodhisattva of Compassion guide us to spiritual contentment. Accomplishment, accomplishment!
Having testified to the freedom and compassion of the mind of Avalokitesvara,
Having purified our own body and mind,
Having become as brave as a lion,
Having become manifest into all beings,
Having attained to the Wheel of Dharma and the Lotus Flower, we can now save all beings without hindrance.
May the understanding of the mysterious nature of Avalokitesvara prevail forever, ever and ever.
Adoration to the Three Treasures—Buddha, Dharma and Sangha!
Adoration to Avalokitesvara, the Bodhisattva Mahasattva, the Bodhisattva of Compassion.
May this dharani be effective. Hail!

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:  
na-mu cham-je op-chang bo-sung jang-bul  
bo-gwang-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 sa-da-ya sa-ba-ha (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, 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 cognition.
I will constantly cultivate Buddha’s teaching.
I will never abandon the enlightenment-mind.
I will always be reborn under favorable conditions.
I will quickly see Buddha-nature.
I will project myself throughout the universe.
I will freely save all beings.

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

Receiving of the three treasures:
I now receive the Buddha, who is present in all the ten directions.
I now receive the dharma, which is present in all the ten directions.
I now receive the sangha, which is present in all the ten directions.
Kwan Seum Bosal
관새음보살

na-mu bo-mun shi-hyon wol-lyok hong-shim
dae-ja dae-bi
gu-go-gu-nan
kwan-se-um bo-sal (repeat 108 times with prostrations)

Evening Bell Chant
(to be read along but only chanted by the monk)

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 (3)
Kwan Seum Bosal (English Translation)
관세음보살

*Kwan Seum Bosal is the Bodhisattva of Great Compassion.*

Evening Bell Chant
(to be read along but only chanted by the monk)

*Hearing the sound of the bell, all thinking is cut off;*  
*Wisdom grows; enlightenment appears; hell is left behind.*  
*The three worlds are transcended.*  
*Vowing to become Buddha and save all people.*  
*The mantra of shattering hell:*  
*Om Ga Ra Ji Ja Sa Ba Ha . . .*
The Heart Sutra

마하반야바라밀다심경
(ma-ha ban-ya ba-ra-mil-ta 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
The Heart Sutra (English translation)

Taken from Buddhist Society for Compassionate Wisdom
(ZenBuddhistTemple.org)

THE MAHA PRAJNAPARAMITA HRIDAYA SUTRA

The Bodhisattva of Great Compassion
from the deep practice of Prajnaparamita
perceived the emptiness of all five skandhas
and delivered all beings from their suffering.
O Sariputra, form is no other than emptiness,
emptiness no other than form.
Form is emptiness, emptiness form.
The same is true of feeling, thought, impulse and consciousness.
O Sariputra, all dharmas are empty.
They are not born nor annihilated.
They are not defiled nor immaculate.
They do not increase nor decrease.
So in emptiness no form, no feeling, no thought, no impulse, no
consciousness.
No eye, ear, nose, tongue, body, mind;
no form, sound, smell, taste, touch, or objects of mind,
No realm of sight; no realm of consciousness.
No ignorance, nor extinction of ignorance,
no old age and death, nor extinction of them.
No suffering, no cause of suffering,
o no cease from suffering, no path to lead out of suffering;
no knowledge, no attainment, no realization
for there is nothing to attain.
The Bodhisattva holds onto nothing but Prajnaparamita.
Therefore his mind is clear of any delusive hindrance.
Without hindrance there is no fear; away from all perverted views he reaches final Nirvana.

All Buddhas of past, present and future, through faith in Prajnaparamita,
attain to the highest perfect enlightenment.
Know then the Prajnaparamita is the great Dharani, the radiant peerless mantram, the utmost supreme mantram, which is capable of allaying all pain.
This is true beyond all doubt.

Proclaim now the highest wisdom, the Prajnaparamita:

GATE, GATE / PARAGATE / PARASAMGATE / BODHI, SVAHA! (3)
Buddha & Bodhisattvas

Sogamoni-bul 석가모니불:
Shakyamuni Buddha

Kwanseum Posal: 관세음보살
Bodhisattva of Great Compassion
(Sanskrit: Avalokitesvara)

Chijang Posal: 지장보살
Bodhisattva of Great Vow
(Sanskrit: Ksitigarbha)

Munsu Posal: 만수보살
Bodhisattva of Great Wisdom
(Sanskrit: Manjusri)

Pohyun Posal: 보현보살
Bodhisattva of Great Deeds
(Sanskrit: Samantabhadra)

The name of a Bodhisattva or the Buddha is chanted over and over again in Sino-Korean during kido chanting, a form of devotional practice. Kido chanting can also be done as informal practice during the day in the midst of activities.
Korean Word List

Items
mok’t’ak: wooden gong
kyongse: bell for timing
chukpi: wooden clacker
chujangja: Dharma staff
bultan: altar
Sumitan: Mt. Sumeru (which the altar represents)
Taenghwa: painting of Dharma assembly
Yomju: meditation beads
Tanju: 10 (wrist) beads
Kasa: robe

Practices, Rituals, Ceremonials
Hapchang: hands together
Son: meditation
ch’amson: entering into son
kyo: doctrinal study
sakyo ipson: abandoning kyo to enter into son
kido: chanting; purification practice, sound practice
hwadu: koan
yongmaeng jeongjin: fearless practice
haengja: novice monk
posalnim: women devotees
Resources

ZenBuddhistTemple.org
kwanumzen.org
providencezen.org
buddhanet.net

Books (available on Amazon & www.providencezen.org)

*The Way of Korean Zen*, Kusan Sunim
*The Compass of Zen*, Seung Sahn Sumin

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