

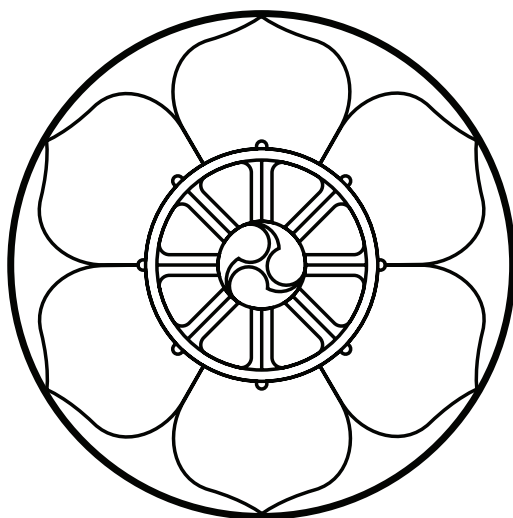
觀音

崇山

Kwan Um School of Zen

Chanting book

with English translations



Cover: Calligraphy from Zen Master Seung Sahn

„Kwan Um – Perceive Sound“

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Note to this Edition

Translations can be found in the back of this book. This edition includes the Heart Sutra in German and English as well as the Four Great Vows in German and English. Some ceremonial chants have been left out because they are usually done as a variation of the Kwan Seum Bosal chant (see page 38). The repeating mantra *kwan-se-um bo-sal* is replaced by one of the following mantras:

Ji Jang Bosal (e.g. in memory of the deceased)

Namu Amita Bul (e.g. at Memorial Ceremony)

Sogamuni Bul (e.g. at the following ceremonies: Buddha's Birthday, Buddha's Enlightenment, Buddha's Eye Opening)

Hwa Om Song Jung (e.g. at Dharma protection ceremonies)

Chanting meditation can also be practiced alone. A recording of the chants sung in the Zen Centers worldwide is available at www.kwanumzen.org.

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Four Great Vows (German and English).....back cover

Symbol Key

The following is a list of special symbols found throughout the chanting book. They are embedded in the chants to give guidance on moktak (percussion idiophone made of wood) and bell.

	Moktak roll (slow to quick, loud to soft)
	Moktak hit
	Moktak hit with an “echo” (an extra bounce)
	Bell roll (slow to quick, loud to soft)
	Bell Reverse roll (quick to slow, soft to loud)
	Bell hit
	Bell double hit
	Wood hit (on floor or bell stand)
	Wood double hit

Foreword

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

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

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

Perceiving sound means everything is universal sound: birds singing, thunder, dogs barking—all this is universal sound. If you have no mind, everything will be perceived just as it is. Therefore, when you are chanting with no mind it is also universal sound. If you have “I” then it is “my” sound. But with a mind clear like space, sometimes even the sound of a dog barking or a car horn honking will bring enlightenment, because at that moment you and the sound become one. When you and the sound become one, you don’t hear the sound, you are the sound.

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

Zen Master Seung Sahn

每日唸誦

Daily Chanting

Morning Bell Chant



won cha jong-song byon bop-kye
chor-wi yu-am shil gae myong
sam-do i-go pa do-san 卍

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 卍

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 卍
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 卍
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 ㄹ
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 ㄹ

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 ㄹ

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 ㄹ
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 ㄹ
na-mu a-mi-ta bul ㄹ

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 ㄹ
na-mu a-mi-ta bul ㄹ

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 📖

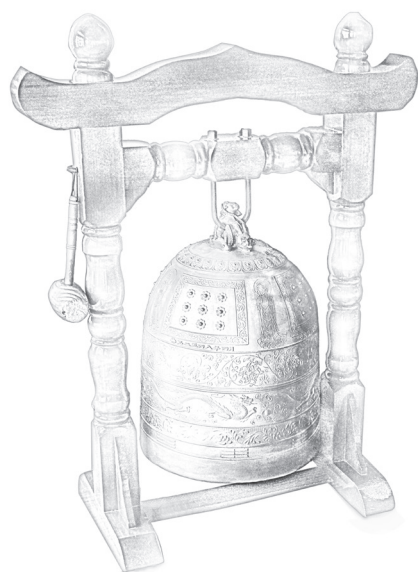
na-mu so-bang jong-to gung-nak se-gye
sam-shim-nyung-man-ok il-shib-il-man
gu-chon-o-baek dong-myong dong-ho
dae-ja dae-bi a-mi-ta bul
na-mu so-bang jong-to gung-nak se-gye
bul-shin jang-gwang 📖

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

(Solo)



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

☉☉☉☉☉☉ ☉☉☉☉☉☉ ☉☉☉☉☉☉

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 ☉☉

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

Heart Sutra (Korean)



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

ma  ha  ban-ya
 ba-ra-mil-ta 
shim gyong .

Heart Sutra (German)



maha prajna paramita hrdaya sutra.

Bodhisattva Avalokiteshvara
erkennt in der Übung der Prajna Paramita,
dass alle fünf Skandhas leer sind
und überwindet so alles Leiden.

Shariputra,
Form ist nicht verschieden von Leerheit,
Leerheit ist nicht verschieden von Form.
Form ist Leerheit, Leerheit ist Form.
Das gleiche gilt für Empfindung,
Wahrnehmung, Wollen und Bewusstsein.

Shariputra,
alle Dharmas sind ausgezeichnet durch Leerheit.
Sie entstehen nicht und sie vergehen nicht,
sind weder vollkommen noch unvollkommen,
nehmen weder zu noch ab.

Daher gibt es in der Leerheit
keine Form, keine Empfindung, keine
Wahrnehmung, kein Wollen, kein Bewusstsein.
Weder Augen, Ohren, Nase, Zunge, Körper noch
Denken. Keine Farben, Geräusche, Gerüche,
keinen Geschmack, keine Berührung und kein
Objekt des Denkens.

Weder einen Bereich der Sinne
noch einen Bereich des Denkens.

Weder Unwissenheit,
noch ein Ende von Unwissenheit.
Weder Alter und Tod
noch ein Ende von Alter und Tod.
Kein Leiden, keinen Anfang, kein Ende, keinen
Weg, kein Erkennen und auch kein Erreichen, weil
es nichts zu erreichen gibt.

Ein Bodhisattva verwirklicht Prajna Paramita
und der Geist ist kein Hindernis.
Ohne Hindernis gibt es keine Furcht.
Frei von allen Verblendungen
verweilt ein Bodhisattva in Nirvana.

Alle Buddhas der Vergangenheit, Gegenwart
und Zukunft verwirklichen Prajna Paramita
und erwachen zu Anuttara Samyak Sambodhi.

Wisse daher, dass Prajna Paramita
das große transzendente Mantra ist,
das große strahlende Mantra,
das unübertroffene Mantra,
das unvergleichliche Mantra,
welches alles Leiden beendet.
Das ist wahr und ohne Falschheit.

Verkünde das Prajna Paramita Mantra,
verkünde das Mantra, das lautet:

gate, gate, paragate, parasamgate, bodhi svaha
gate, gate, paragate, parasamgate, bodhi svaha
gate, gate, paragate, parasamgate, bodhi

ॐ ॐ ॐ ॐ ॐ svaha ॐ

Heart Sutra (English)



The Maha Prajna Paramita Hrdaya Sutra

Avalokitesvara Bodhisattva
when practicing deeply the Prajna Paramita
perceives that all five skandhas are empty
and is saved from all suffering and distress.

Shariputra,
form does not differ from emptiness,
emptiness does not differ from form.
That which is form is emptiness,
that which is emptiness form.
The same is true of feelings,
perceptions, impulses, consciousness.

Shariputra,
all dharmas are marked with emptiness;
they do not appear or disappear,
are not tainted or pure,
do not increase or decrease.

Therefore, in emptiness no form, no feelings,
perceptions, impulses, consciousness.
No eyes, no ears, no nose, no tongue, no body, no
mind; no color, no sound, no smell, no taste, no
touch, no object of mind; no realm of eyes
and so forth until no realm of mind consciousness.



No ignorance and also no extinction of it,
and so forth until no old age and death
and also no extinction of them.
No suffering, no origination,
no stopping, no path, no cognition,
also no attainment with nothing to attain.

The Bodhisattva depends on Prajna Paramita
and the mind is no hindrance;
without any hindrance no fears exist.
Far apart from every perverted view one dwells in
Nirvana.

In the three worlds
all Buddhas depend on Prajna Paramita
and attain Anuttara SamyakSambodhi.

Therefore, know that Prajna Paramita
is the great transcendent mantra,
is the great bright mantra,
is the utmost mantra,
is the supreme mantra,
which is able to relieve all suffering
and is true, not false.

So proclaim the Prajna Paramita mantra,
proclaim the mantra which says:

gate, gate, paragate, parasamgate, bodhi svaha
gate, gate, paragate, parasamgate, bodhi svaha
gate, gate, paragate, parasamgate, bodhi
 svaha 

Great Dharani



shin-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

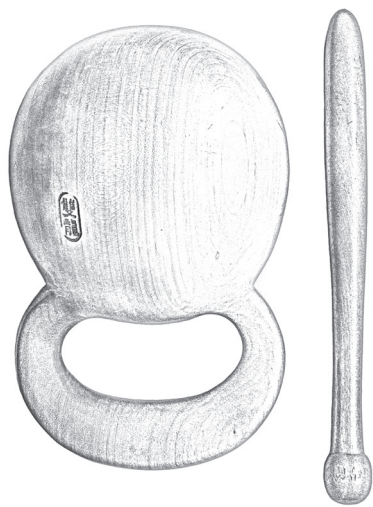
na-bye sa-mi sa-mi na-sa-ya
mo-ha ja-ra mi-sa-mi
na-sa-ya ho-ro-ho-ro ma-ra-ho-ro
ha-rye ba na-ma-na-ba
sa-ra sa-ra shi-ri shi-ri
so-ro so-ro mot-cha mot-cha
mo-da-ya mo-da-ya
mae-da-ri-ya ni-ra-gan-ta
ga-ma-sa nal-sa-nam
ba-ra-ha-ra-na-ya

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 🎐







特別唸誦

Additional Chanting

Thousand Eyes and Hands Sutra



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 
om ba-a-ra mil 
om
 ba-a-ra mil 



jong gu-op jin-on
su-ri su-ri ma-ha-su-ri su-su-ri sa-ba-ha
su-ri su-ri ma-ha-su-ri su-su-ri sa-ba-ha
su-ri su-ri ma-ha-su-ri su-su-ri sa-ba-ha
o-bang-nae-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-ok ji-ok ja-go-gal
a-yak hyang-a-gwi a-gwi ja-po-man
a-yak hyang-su-ra ak-shim ja-jo-bok
a-yak hyang-chuk-saeng ja-duk-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

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
cham-he jin-on

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

jun-je gong-dok-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

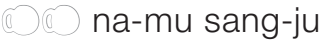
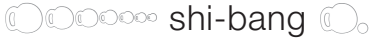


bal sa-hong so-won

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


Kwan Seum Bosal

㊦㊦㊦㊦㊦ ㊦㊦㊦㊦㊦ ㊦㊦㊦

na-mu bul-ta bu-jung

㊦㊦㊦㊦㊦ gwang-nim bop-he ㊦

na-mu dal-ma bu-jung

㊦㊦㊦㊦㊦ gwang-nim bop-he ㊦

na-mu sung-ga bu-jung

㊦㊦㊦㊦㊦ gwang-nim bop-he ㊦

㊦ na mu ㊦ bo-mun ㊦ shi-hyon ㊦ wol-lyok

㊦ hong-shim ㊦ dae-ja ㊦ dae-bi

kwan-se-um bo-sal

kwan-se-um bo-sal... *(repeat)*

myor-op-chang jin-on

om ma-ro-ru-gye sa-ba-ha

om ma-ro-ru-gye sa-ba-ha

om ma-ro-ru-gye sa-ba-ha

won song-chwi jin-on

om a-mot-ka sal-ba-da-ra sa-da-ya shi-bye-hum

om a-mot-ka sal-ba-da-ra sa-da-ya shi-bye-hum

om a-mot-ka sal-ba-da-ra sa-da-ya shi-bye-hum

bul-sol so-jae gil-sang da-ra-ni

na-mu sa-man-da mot-ta-nam a-ba-ra-ji ha-da-sa

sa-na-nam da-nya-ta

om ka-ka ka-hye ka-hye hum-hum a-ba-ra

a-ba-ra ba-ra-a-ba-ra ba-ra-a-ba-ra

ji-tta ji-tta ji-ri ji-ri ppa-da ppa-da

son-ji-ga shi-ri-e sa-ba-ha

na-mu sa-man-da mot-ta-nam a-ba-ra-ji ha-da-sa
sa-na-nam da-nya-ta
om ka-ka ka-hye ka-hye hum-hum a-ba-ra
a-ba-ra ba-ra-a-ba-ra ba-ra-a-ba-ra
ji-tta ji-tta ji-ri ji-ri ppa-da ppa-da
son-ji-ga shi-ri-e sa-ba-ha

na-mu sa-man-da mot-ta-nam a-ba-ra-ji ha-da-sa
sa-na-nam da-nya-ta
om ka-ka ka-hye ka-hye hum-hum a-ba-ra
a-ba-ra ba-ra-a-ba-ra ba-ra-a-ba-ra
ji-tta ji-tta ji-ri ji-ri ppa-da ppa-da
son-ji-ga shi-ri-e sa-ba-ha

bo gwol jin-on
om ho-ro ho-ro sa-ya mot-kye sa-ba-ha
om ho-ro ho-ro sa-ya mot-kye sa-ba-ha
om ho-ro ho-ro sa-ya mot-kye sa-ba-ha

bo-ho-hyang jin-on
om sam-ma-ra sam-ma-ra mi-ma-ra
ja-ra-ma ja-go-ra ba-ra-hum
om sam-ma-ra sam-ma-ra mi-ma-ra
ja-ra-ma ja-go-ra ba-ra-hum
om sam-ma-ra sam-ma-ra mi-ma-ra
ja-ra-ma ja-go-ra ba-ra-hum

㉠ chal-chin shim-nyom ga-su-ji
㉠ dae-he jung-su ka-um jin
㉠㉠ ho-gong ga-ryang pung ga gye
㉠㉠ mu-nung jin-sol
㉠㉠㉠㉠ bul gong-dok ㉠
㉠

Translations

Morning Bell Chant

Our vow:

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

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

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

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

The first verse:

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

The mantra of shattering hell:

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

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

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

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

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

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

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

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

Great love, great compassion, Amita Buddha.

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

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

Forty-eight vows to save all sentient beings.

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

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

Great love, great compassion, our original teacher.

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

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

Evening Bell Chant

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

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

Om Ga Ra Ji Ja Sa Ba Ha . . .

Homage to the Three Jewels

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

Mantra of the incense offering:
Om Ba A Ra To Bi Ya Hum

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

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

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

We pay homage to:
Manjushri, bodhisattva of great wisdom;
Samantabhadra, bodhisattva of great action;
the greatly compassionate Avalokitesvara bodhisattva,
and the Lord of many vows, Ksitigarbha bodhisattva.

We pay homage to the countless
compassionate and love-filled holy sanghas, and most
especially do we commemorate those who have received
personally the Lord Buddha's injunction on

Mount Gridhakuta—the ten major disciples, the sixteen holy ones, the five hundred holy ones, and all of the one thousand two hundred great arhats.

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

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

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

Great Dharani

The mantra is not translated.

Thousand Eyes and Hands Sutra

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

Mantra that cleans away all bad karmas created by mouth:

Suri Suri Mahasuri Susuri Sabaha

Mantra that consoles the gods of the five directions:

Namu Samanda Mot Danam Om Doro Doro Jimi Sabaha

Opening chant of the sutra:

The supreme, profound, and marvelous Buddha's dharma could not be encountered in a million kalpas. But now that I fortunately have seen it, heard it, and obtained it, I vow to attain the true meaning.

Opening mantra:

Om A Ra Nam A Ra Da

I request Avalokitesvara bodhisattva, who saves this world with its thousand eyes and hands, to grant its all-embracing, perfect, and compassionate dharani.¹ I bow before Avalokitesvara bodhisattva, who possesses mighty strength and graceful appearance, who uses every one of its thousand arms to protect this world, and whose thousand eyes' brightness overlooks every part of this world.

Avalokitesvara's unimpeachable speech teaches secret meanings. It unceasingly shows us the empty compassionate mind. Avalokitesvara fulfills our wishes fast and completely wipes out all bad karmas. While the heaven, the dragon, and the holy beings protect us with compassion, samyak sambodhi will be attained. The newly attained body will be the bright flag; the newly attained mind will be the wonder. With new body and mind, we will get rid of all worldly dust and cross the Sea of Suffering to attain the expediency which will lead us to the gate of the Bodhi.²

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

If I go to the world of warlike demons,
demons will surrender themselves.

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

I hereby receive Kwan Se Um Bosal Mahasal.

I hereby receive Dae Se Ji Bosal Mahasal.⁴

I hereby receive Chon Su Bosal Mahasal.⁵

I hereby receive Yo Ui Ryun Bosal Mahasal.⁶

I hereby receive Dae Ryun Bosal Mahasal.⁷

I hereby receive Kwan Ja Jae Bosal Mahasal.⁸

I hereby receive Jong Chwi Bosal Mahasal.⁹

I hereby receive Man Wol Bosal Mahasal.¹⁰

I hereby receive Su Wol Bosal Mahasal.¹¹

I hereby receive Gun Da Ri Bosal Mahasal.¹²

I hereby receive Ship Il Muon Bosal Mahasal.¹³

I hereby receive Je Dae Bosal Mahasal.¹⁴

I hereby receive Bonsa Amitabul.¹⁵

Shin myo jang gu dae dharani—mantra; not translated

Chant lauding the four directions:

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

Chant praising the Bodhi-mandala:

Now that every part of the Bodhi-mandala is free of dust, the three treasures and the dragon of the sky come down to it. Since I now possess and constantly repeat the marvelous mantra, I will be protected by great compassion.

Repentance:

I now repent, from the bottom of my heart, of the sins, whether large or small, which I have committed since time immemorial, and which were created by the desires and committed by the body, mouth, and will. Twelve lines of repentance chant and names of twelve bodhisattvas:

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

Today, I repent for killing sentient beings.

Today, I repent for stealing.

Today, I repent for committing adultery.

Today, I repent for lying.

Today, I repent for my alienating remarks.

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

Today, I repent for craving sex.

Today, I repent for getting angry.

Today, I repent for my foolish behaviors.

Our karma which we have accumulated for millions of kalpas is banished by one thought, as the dry bush that is set on fire and burned away without leaving any trace. Our karma has no self-nature; it arises only out of mind. If the mind disappears, our karma will also disappear. The only way to attain repentance is to let the mind and karma disappear and attain emptiness.

Repentance Mantra:

Om Sal Ba Mot Cha Mo Ji Sadaya Sabaha (three times) If you repeat the pious acts of Junje bodhisattva with a clear mind, no difficulty will arise, and whether you will be reborn as Buddha in heaven or as a human being, Buddha's fortune will always be with you. I receive the great Junje Bosal,¹⁶ who is the mother of seven billion Buddhas. Mantra that cleans the realm of dharma: Om Nam (three times)

Mantra for self-protection:

Om Chi Rim (three times)

Six-lettered mantra which illustrates the mysterious original mind of Kwan Se Um Bosal: Om Ma Ni Ban Me Hum (three times)

The mantra of Junje bodhisattva:

Namu Sadanam Samyak Samotda Guchinam Danyata

Om Ja Rye Ju Rye Junje Sabaha Burim (three times)

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

The ten great vows:

I will always stay far from the three evil ways.

I will quickly cut off desire, anger, and ignorance.

I will always listen to Buddha, dharma, and sangha.

I will diligently cultivate precepts, meditation, and cognition.

I will constantly cultivate Buddha's teaching.

I will never abandon the enlightenment-mind.

I will always be reborn under favorable conditions.
I will quickly see Buddha-nature.
I will project myself throughout the universe.
I will freely save all beings.

The four vows:

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

Passions are endless; I vow to extinguish them all.

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

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

Receiving of the three treasures:

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

I now receive the dharma,
which is present in all the ten directions.

I now receive the sangha,
which is present in all the ten directions.

Notes on the Thousand Eyes and Hands Sutra:

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

Die Vier Großen Gelöbnisse

Die Lebewesen sind zahllos,
wir geloben sie alle zu retten.

Die Täuschungen sind endlos,
wir geloben uns davon zu befreien.

Die Lehren sind unendlich,
wir geloben sie alle zu lernen.

Der Buddha-Weg ist unvorstellbar,
wir geloben ihn zu erlangen.

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.