



Chants of Won Buddhism

Prayer	2
The Il Won Sang Vow	3
Heart Sutra	4
The Essential Dharmas of Daily Practice	5
Il Won Sang Seo Won Mun	6
Yeum Bul, Sungju, Youngju	7
Chongjungju, Cham Whey Kay	8
Temple Etiquette	9

PRAYER

**May heaven and earth watch over us
May parents watch over us
May fellow beings respond to us
May laws respond to us**

Dharmakaya Buddha, Fourfold Grace.

**We have gathered here with our hearts enjoined
to renew our commitment
to cultivate our spirituality
to restore inner peace and joy.**

**We pray everyone becomes emboldened in their hearts,
to see the path that leads to love and peace.**

**May we spend more time in meditation and silence
to get to know ourselves completely in order to build peace on earth.**

**May we be enabled and empowered
by inner strength, inspiration and motivation
as One Family within One House.**

**Let us restore our Buddha Nature which is far more powerful
than external challenges and difficulties.**

**May we let go of everything to live a new life
to start a new day each day.**

**May we nurture ourselves to uncover our inborn wisdom
and see the truth, the truth about ourselves, the truth about others,
and the truth about the universe.**

**May this service deepen and strengthen our love for all.
Thank you.**

The Il Won Sang Vow

Il-Won¹ is

**the realm of Sa-ma-dhi² be-yond all words and speech;
the gate-way of birth and death, tran-scend-ing be-ing and non-be-ing;
the o-ri-gin of hea-ven and earth, pa-rents, fel-low be-ings, and laws;
the o-ri-gi-nal na-ture of all bud-dhas³, en-ligh-tened mas-ters, or-di-na-ry
peo-ple, and sen-tient be-ings.**

Il-Won ma-ni-fests it-self as per-ma-nent and im-per-ma-nent:

**As per-ma-nent, Il-Won un-folds in-to an in-fi-nite world just as it is and
e-ver a-bi-ding;**

**As im-per-ma-nent, Il-Won un-folds in-to an in-fi-nite world
through the cy-cle of for-ma-tion, du-ra-tion, de-cay and ex-tinc-tion
of the u-ni-verse; and the birth, a-ging, ill-ness, and death of all things;
and the four forms of birth⁴ trans-for-ming through the six realms of
ex-ist-ence⁵ ac-cor-ding to how we use our minds and bo-dies, pro-gres-sing
or re-gres-sing, Grace a-ri-sing from harm, or harm from Grace.**

**There-fore, mo-del-ing our-selves af-ter Il-Won-Sang⁶, the Dhar-ma-ka-ya⁷
Bud-dha and prac-ti-cing with ut-most de-vo-tion, we un-a-wa-kened be-ings
vow to keep our minds and bo-dies per-fect-ly;**

**to know hu-man af-fairs and u-ni-ver-sal prin-ci-ples per-fect-ly; and
to use our minds and bo-dies per-fec-tly thus pro-gress-sing ra-ther than
re-gress-ing and re-ceiv-ing Grace ra-ther than harm,**

**un-til we at-tain the great pow-er of Il-Won, and be-come u-ni-ted with the
es-sen-tial na-ture of Il-Won.**

Heart Sutra^s

Bo-dhi-satt-va of Great Com-pas-sion⁹, when prac-ti-cing deep-ly *Praj-na*¹⁰ *Pa-ra-mi-ta*¹¹, real-ized that all five ag-gre-gates¹² were emp-ty and be-came free from all suf-fering and dis-tress.

Sha-ri-pu-tra, Form does not dif-fer from emp-ti-ness, emp-ti-ness does not dif-fer from form. Form is emp-ti-ness, emp-ti-ness is form.

The same is true of sen-sa-tions, per-cep-tions, im-pul-ses, con-sci-ous-ness.

Sha-ri-pu-tra, All dhar-mas are emp-ty; they do not ap-pear or dis-ap-pear, are not taint-ed or pure, do not in-crease or de-crease.

There-fore in emp-ti-ness

no form, no sen-sa-tions, no per-cep-tions, no im-pul-ses, no con-sci-ous-ness;
no eyes, no ears, no nose, no tongue, no bo-dy, no mind¹³;
no form, no sound, no smell, no taste, no touch, no ob-ject of mind¹⁴;
no realm of eye, ear, nose, tongue, bo-dy, and mind con-sci-ous-ness¹⁵;
no ig-nor-ance, nor ex-tinc-tion of ig-nor-ance, no old age and death,
nor ex-tinc-tion of them¹⁶;
no suf-fering, no o-ri-gi-na-tion of suf-fering, no ces-sa-tion of suf-fering, no path¹⁷;
no wis-dom, al-so no at-tain-ment with no-thing to gain.

The Bo-dhi-satt-va re-lies on-ly on *Praj-na Pa-ra-mi-ta*;
there-fore the mind has no hin-drance; with-out an-y hin-drance, no fears ex-ist;
free from de-lu-sion, one dwells in *Nir-va-na*.

All Bud-dhas of the past, pre-sent and fu-ture re-ly on *Praj-na Pa-ra-mi-ta* and at-tain su-preme en-ligh-ten-ment.

There-fore know that *Praj-na Pa-ra-mi-ta* is the great man-tra¹⁸, is the great en-ligh-ten-ing man-tra, is the ut-most man-tra, is the un-sur-passed and un-e-qualled man-tra, which is a-ble to e-lim-i-nate all suf-fering. This is true, not false. So pro-claim the *Praj-na Pa-ra-mi-ta* man-tra, which says

Ga-te, ga-te, pa-ra-ga-te, para-sam ga-te, bo-dhi svā-hā! (Three times)
(Gone, Gone, Gone beyond, Gone altogether beyond! Oh, what an Awakening!)

The Essential Dharmas¹⁹ of Daily Practice

- 1. The mind is originally free from disturbance, but disturbances arise in response to sense-objects²⁰; let us maintain the Samadhi of our original nature²¹ by letting go of those disturbances.**
- 2. The mind is originally free from delusion, but delusions arise in response to sense-objects; let us maintain the wisdom of our original nature by letting go of those delusions.**
- 3. The mind is originally free from wrong-doing, but wrong-doings arise in response to sense-objects; let us maintain the precepts²² of our original nature by letting go of those wrong-doings.**
- 4. Let us remove disbelief, greed, laziness, and ignorance by means of faith, zeal, questioning²³, and dedication.**
- 5. Let us turn a life of resentment into a life of gratitude.**
- 6. Let us turn a life of dependency into a life of self-reliance.**
- 7. Let us turn a reluctance to learn into a willingness to learn well.**
- 8. Let us turn a reluctance to teach into a willingness to teach well.**
- 9. Let us turn a lack of public spirit into caring for the public welfare.**

Phonetic Transcription for Il Won Sang Vow (*Il Won Sang Seo Won Mun*)

Il-won-eun Eon-eo-do-dan-eui Ip-Jong-ch'eo-i-yo
Yu-mu-Cho-weol-eui Saeng-sa-mun-in-ba Cheon-ji- Bu-mo Dong-po
Beop-ryul-eui Bon-won-i-yo Je-bul-jo-sa Beom-bu-jung-saeng-eui
Seong-pum-eu-ro Neung-i-seong Yu-sang-ha-go Neung-i-seong-mu-sang-
ha-yeo Yu-sang-eu-ro Bo-myeon Sang-ju-bul-myel-lo
Yeo-yeo-ja-yeon-ha-yeo Mu-ryang-se-gye-reul Jeon-gae-ha-yeot-go
Mu-sang-eu-ro-bo-myon Woo-ju-eui Seong-ju-goe-gong-gwa
Man-mul-eui-saeng-no-byeong-sa-wa Sa-saeng-eui Sim-sin-jak-yong-eul-
tta-ra Yuk-do-ro Byeon-hwae-reul Si-kyeo Hok-eun Jin-geup-eu-ro Hok-
eun Gang-gup-eu-ro Hok-eun Eun-saeng-eo-hae-ro Hok-eun Hae-saeng-eo-
eun-eu-ro I-wa-gat-chi Mu-ryang-se-gye-reul Jeon-gae-ha-yot-na-ni

Woo-ri Eo-ri-seok-eun Jung-saeng-eun I-Beop-sin-bul Il-won-sang-eul
Che-bat-a-seo Sim-sin-eul Won-man-ha-ge Su-ho-ha-neun Gong-bu-reul
Ha-myo Tto-neun Sa-ri-reul Won-man-ha-ge A-neun Gong-bu-reul
Ha-myo Tto-neun Sim-sin-eul Won-man Ha-ge Sa-yong-ha-neun Gong-bu-
reul Ji-sung-eu-ro Ha-yeo Jin-geup-I-doe-go Eun-hyae-neun Ip-eul-ji-eon-
jung Gang-geup-I-doe-go Hae-dok-eun-ip-ji-a-ni-ha-ki-ro-seo Il-won-eui
Wi-ryeok-eul Eot-do-lok-kka-ji Seo-won-ha-go Il-won-eui Che-sung-e
Hap-ha-do-rock-ka-ji Seo-won-ham.

Yeum-Bul

- Reciting the Buddha's Name -

Nammu Amit'abul

Homage to Amitabha Buddha, the Buddha of limitless life and light.

Sungju

- The Sacred Chant -

Yong Chon Yong Ji Yong Bo Jang Saeng

It exists as long as Heaven and Earth remain.

Man Se Myol Do Sang Dong No

Always keeping its one appearance, even with the extinction of other beings.

Keo Rae Gak To Mu Gung Hwa

If you are once enlightened to the Truth of going and coming, the flowers will never cease to bloom.

Bo Bo Il Che Dae Sung Kyong

Step by step, everything will become a great sutra.

Youngju

- The Spiritual Chant -

Chon Ji Young Ki Ah Sim Jung

The spiritual energy of Heaven and Earth permeates my mind.

Man Sa Youi Ah Sim Tong

My pure consciousness touches all things in the universe.

Chon Ji Yoa Dong Il Che

Heaven & Earth and I become one.

Ayo Chon Ji Dong Shim Jung

I join with Heaven and Earth in striving to create Righteousness.

Chong Jung Ju

- The Purification Chant -

Bup shin Chong Jung Bon Mu Ae

Dharmakaya is so pure that it has no hindrance.

Ah Duk Whey Kwang Yok Pu Yo

I recover the light of the original nature and become just as pure.

Tae Hwa Won Ki Song Ir Dan

The great, harmonious, and supreme energy forms a unity within us.

Sa Ma Ak Chwi Cha So Myol

All negative and unwholesome energy vanish of themselves.

Cham Whey Kay

- The Verses of Repentance -

Ah Suk So Jo Chwey Ak Eop, Ga You Mu She Tam Jin Chi

All the evil karma ever committed by me since of old, On account of my beginningless greed, anger, and delusion,

Jong Shin Gu ui Ji So Saeng, Il Che Ah Geum Gae Cham Whey

Produced by my body, mouth, and volition, I now repent of them all.

Chwey Mu Ja Seong Jong Shim Key, Shim Yak Myeol She Chwey Yeok Mang

Sins have no self-nature; they arise from mental functions.

If, and when, the mental functions are extinguished, sins are also dead.

Chwey Mang Shim Myeol Yang Gu Gong, She Jeuk Meong Wi Jin Cham Whey

Sins are dead, the mental functions extinguished, and both void;

This then is called true repentance.

Temple Etiquette

- ❑ Mindfully use your mouth, body and mind.
- ❑ Wear appropriate, yet comfortable clothing.
- ❑ Remove your shoes outside of the Dharma hall.
- ❑ Please turn off cell phones.
- ❑ Be on time. If you are late, enter the hall quietly.
- ❑ It is customary to bow toward Ilwonsang (One circle image), *Dharmakaya Buddha*, when you enter and leave the main Dharma hall.
- ❑ Keep your mind open and help newcomers.
- ❑ Please remove the cushions that you use mindfully.
- ❑ Tea Session: Everyone is welcome. Please sign up once a while for washing tea cups or cleaning up.
- ❑ If you want to receive temple news, please leave your email address.
- ❑ This temple is self-supporting.
All kinds' donations (including volunteering) are welcome.

Notes

- ¹ **Il-Won:** This literally means One Circle. It refers to Dharmakaya buddha, which is the original source of all things in the universe, and the original nature of all sentient beings. This represents the fundamental Truth which is the basis of all religions.
- ² **Samadhi:** The mental state of absorption. Sanskrit word which literally means “establish, make firm”; collectedness of the mind on a single object through calming of mental activity. Samadhi is a nondualistic state of consciousness in which the consciousness of the experiencing “subject” becomes one with the experienced “object”—thus is only experiential content. This state of consciousness is often referred to as “one-pointedness of mind”; this expression, however, is misleading on one point on which the mind is “directed.” However, samadhi is neither a straining concentration on one point, nor is the mind directed from here (subject) to there (object), which would be a dualistic mode of experience.
- ³ **Buddha:** Sanskrit word which literally means "awakened one." 1. A person who has achieved the enlightenment that leads to release from the cycle of existence and has thereby attained complete liberation. 2. the Buddha of Siddartha, historical Buddha, who was the founder of Buddhism.
- ⁴ **Four forms of birth:** Viviparous, as with mammalia; oviparous, as with birds; moisture or water born, as with worms and fishes; metamorphic, as with moths from chrysalis, or with devas, or in hells, or the first beings in a newly evolved world. Viviparous, as with Mammalia; oviparous, as with birds; moisture or water born, as with worms and fishes; metamorphic, as with moths from chrysalis, or with devas, or in hells, or the first beings in a newly evolved world.
- ⁵ **The six realms of existences:** Six ways or destinies of sentient beings; Hells, hungry ghosts, animals, malevolent nature spirits, human existence, and deva or Heavenly existence. Sentient beings experience a succession of rebirths. Until liberation, a being is imprisoned in samsaric realms which are conditioned by greed, hatred and delusion.
- ⁶ **Il Won Sang:** The unitary circular form, symbolizing Irwōn. Il-Won-Sang which represents the ultimate Truth in Won Buddhism, is the object of faith and the model of practice.
- ⁷ **Dharmakaya:** Sanskrit word meaning the Dharma Body, the Cosmic Body, or the Essential Body of the buddha. The true nature of the buddha, which is identical with transcendental reality, the essence of the universe. The dharmakaya is the unity of the buddha with everything existing. At the same time it represents the “law”(dharma), the teaching expounded by the buddha.

⁸ **Sutra:** a scriptural narrative, especially a text traditionally regarded as a discourse of the Buddha or one of his disciples; literally "thread."

⁹ **Avalokitesvara / Bodhisattva of Great Compassion**

: one of the most important Bodhisattvas of the Mahayana. The literal meaning of Avalokitesvara is variously interpreted; two interpretations are "Lord Who Looks Down" and "He/She who Hears the Sound (Outcries) of the World." Avalokitesvara embodies one of the two fundamental aspects of Buddhahood, compassion and wisdom.

¹⁰ **Prajna:** refers to an immediately experienced intuitive wisdom; its meaning cannot be conveyed by concepts or in intellectual terms.

¹¹ **Paramita:** literally "that which has reached the other shore," the transcendental. The paramitas, generally translated as "perfections," are the virtues perfected by a Bodhisattva in the course of his/her development.

¹² **Skandha or Aggregate:** term for the five aggregates, which constitute the entirety of what is generally known as "personality." They are form, sensation, perception, mental formation and consciousness. The characteristics of skandhas are birth, old age, death, duration and change. They are regarded as without essence, impermanent, empty and suffering-ridden.

¹³ **The six internal organs** (indriya)

¹⁴ **The six external objects** (visaya)

¹⁵ **The six kinds of consciousness** (dhātu): visual, auditory, olfactory, gustatory, tactile, and mental consciousness.

¹⁶ **The twelve links of dependent origination:** (1) ignorance (avidyā), (2) karmic formations (samskara), (3) consciousness (vijñāna), (4) name and form (nāmarūpa), (5) six bases of consciousness (sadāyatana), (6) contact (sparśa), (7) sensation (vedanā), (8) desire (trsnā), (9) clinging (upādāna), (10) becoming (bhava), (11) birth (jāti), (12) old age and death (jarāmarana).

¹⁷ **The Four Noble Truths**, of which the path is called "the Eightfold Noble Path": Right View, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness, Right Concentration.

¹⁸ **Mantra:** a power-laden syllable or series of syllables that manifests certain cosmic forces and aspects of the buddhas, sometimes also the name of a buddha.

¹⁹ **Dharma:** Sanskrit word. Central notion of Buddhism, used in various meanings.

1. The cosmic law, the "great norm" underlying our world; above all, the law of karmically determined rebirth. 2. The teaching of the Buddha, who recognized and formulated this "law"; thus the teaching that expressed the universal truth. 3. Norms of behavior and ethical rules. In the plural, dharmas refer to all things, visible or invisible(that is, phenomena)

²⁰ **Sense Objects:** The objects of our six senses (eye, ear, nose, tongue, body, mind); the field of form for the eye, of sound for the ear, of smell for the nose, of taste for the tongue, of touch for the body, and consciousness or thought for the mind.

²¹ **Original Nature:** The buddha-nature within one's mind.

²² **Precepts:** Moral observations that Buddhists follow in order not to fall into lower realms. The precepts are one of the Threefold Studies in Won Buddhism. In Won Buddhism there are thirty precepts, which are given to Buddhist practitioners according to their level of practice.

²³ **Questioning:** A Zen technical term indicating not skeptical sense or perplexity but a spirit of inquiry or sense of wonder about the full significance of instructions one has not yet personally experienced