

Temple Copy

Meditation Chants



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In this chanting booklet, the collective work of years has come together to create more accessible language for Westerners. The wording may not literally follow the original text, but the intention has been to convey and reflect the authentic meaning.



Four Bows

I bow in gratitude to the Grace of Heaven and Earth, honoring the infinite beneficence of nature and the universe.

I bow in gratitude to the Grace of Parents, honoring the beneficence from parents, ancestors, and all those who have had a nurturing role in my life.

I bow in gratitude to the Grace of Fellow Beings, recognizing the truth of interconnectedness.

I bow in gratitude to the Grace of Laws, which guides us, protects us, and promotes justice.



Namu Ah Mee Tah Bool

May I take refuge in the infinite light of my true nature.

Song Joo (성주 Sacred Chant)

Yong Chon Yong Jee Yong Bo Jahng Seng

May you attain eternal life as Heaven and Earth do,

Mon Say Myol Doh Sahng Dong No

Perpetually shining, even with the extinction of all things;

Kuh Ray Gak Doh Moo Goong Hwa

Awakening to this Way of coming and going is an everlasting flower;

Po Bo Eel Chay Day Song Kyong

Every step you take and everything you do becomes Holy Dharma.

영천영지영보장생 만세멸도상독로 거래각도무궁화 보보일체대성경

This chant is used for spiritual cultivation and prayer purposes.

Chong Jong Joo (청정주 Purification Chant)

Pop Shin Chong Jong Bon Moo Eh

Dharmakaya is pure and has no hindrance.

Ah Dook Hey Kwang Yok Boo Yaw

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

Tae Whah Won Kee Song Eel Dahn

The great, harmonious, and supreme energy unites with us.

Sah Mah Ahk Chwee Jah So Myol

All negativity and harmful spirits vanish by themselves.

법신청정본무애 아득회광역부여 태화원기성일단 사마악취자소멸

This chant is used to dispel unwholesome energy and to purify our minds.

Yong Joo (영주 Prayer Chant)

Chon Jee Yong Kee Ah Shim Jong

The spiritual energy of Heaven and Earth settles in my being.

Man Sah Yo Eh Ah Shim Tong

My spirit penetrates all things as my mind wills.

Chon Jee Yo Ah Dong Eel Cheh

Heaven, Earth, and I become One.

Ah Yo Chon Jee Dong Shim Jong

I am One with the Way of Heaven and Earth.

천지영기아심정 만사여의아심통 천지여아동일체 아여천지동심정

Prayer for World Peace

Grace of Heaven and Earth,
 Grace of Parents,
 Grace of Fellow Beings,
 Grace of Laws,

Oh, Dharmakaya Buddha, Fourfold Grace!

May we take refuge in Dharma and be filled with compassion and wisdom.
 May we transform delusion into wisdom, greed into generosity,
 resentment into gratitude, discord into harmony, and hatred into
 compassion. May all nations grow and benefit mutually. May the strong
 help the weak, and may the weak learn and evolve according to Dharma.
 May all those who have died from world conflicts and disasters be
 delivered through all obstacles and be at rest. May there be peace
 throughout the world and may all beings enjoy tranquility and happiness,
 living in their original true nature. This we pray with our whole hearts.

Prayer Song

Won-ha-om-nee-da.

Won-ha-om-nee-da.

Kan-juh-rhee, Kan-juh-rhee

Won-ha-om-nee-da.

Nay son-keel, Dah-neun-goht

Nay bal-keel, Maw-moo-neun goht

Nay eum song, Meh-ah-ree chi-neun goht

Nay ma-eum, Hyang-ha-neun goht ma-da

U-ree mo-doo, Da-ham-gay

U-ree mo-doo, Da-ham-gay

Song-bool-jay-joong, Een-yon-ee,

Dway-aw-jee-ee-da.

원하옵니다. 원하옵니다. 간절히 간절히 원하옵니다.

내 손길 닿는 곳, 내 발길 머무는 곳, 내 음성 메아리 치는 곳, 내 마음 향하는 곳마다
우리 모두 다함께 우리 모두 다함께, 성불제중 인연이 되어지이다.

I wish and pray sincerely and truly,

Where my hands touch the world,

Where my feet walk on the earth,

Where my voice echoes through the hills, and

In all realms where my heart and mind reach,

That we all together, all together share a true affinity

For attaining great enlightenment

And for helping all living beings.

Il-Won-Sang Saw Won Moon (phonetic Korean)

Il-Won oon, on awe doh dahn eh, eep jong chaw ee yo,
 yoo moo cho woh roo, seng sah moon een bah,
 chon jee boo mo, dong po bom yoo roo,
 bone won ee yo,
 jay bool jo sah, bum boo joong seng eh,
 song poom oo roh,

noong ee song yoo sahng ha go,
noong ee song moo sahng ha yaw,

yoo sahng oo roh boh myon, sahng joo bool myul lo,
 yaw yaw jah yohn ha yaw,
 moo ryahng say gay rool, jon gay ha yaw ko,

moo sahng oo roh boh myon,
 oo joo eh, song joo gway gong gwa,
 mahn moo roo, seng no byong sah wah,
 sah seng eh, sheem sheen jah gyong ull dah rah,
 yook doh roh, byon hwa rool shi kyaw,

ho goon jeen goo boo roh,
 ho goon kahng goo boo roh,
 ho goon oon seng awe hey roh,
 ho goon hey seng awe oon oo roh,
 ee wah ga chee, moo ryahng say gay rool,
 chon gay ha yohn nah nee,

oo ree awe ree saw goon, joong seng oon,
ee bop sheen bool, *Il-Won-Sang* ull, chay bah dah saw,

sheem sheen ull won mahn ha gay,
soo ho ha noon gong boo rool ha myo,
doh noon sah ree rool, won mahn ha gay,
ah noon gong boo rool ha myo,
doh noon sheem sheen ull, won mahn ha gay,
sah yong ha noon, gong boo rool,
jee song oo row ha yaw,

jeen goo bee tweh go,
oon hey noon, ee bool jee on jong,
kahng goo bee tweh go,
hey doh goon, eep jee ah nee ha kee roh saw,

Il-Won eh wee ryaw gull, uh doh rohk ah jee,
saw won ha go,
Il-Won eh chay song eh, ha pa doh rohk ah jee,
saw~won~hah~m.



일원상 서원문

일원은 언어도단(言語道斷)의 입정처(入定處)이요,
유무초월의 생사문(生死門)인 바,
천지.부모.동포.법륜의 본원이요,
제불.조사.범부.중생의 성품으로

능이성 유상(能以成有常)하고 능이성 무상(無常)하여
유상으로 보면 상주 불멸로 여여자연(如如自然)하여
무량세계를 전개하였고,

무상으로 보면 우주의 성,주,괴,공(成住壞空)과
만물의 생,로,병,사(生老病死)와
사생(四生)의 심신 작용을 따라 육도(六途)로 변화를 시켜
혹은 진급으로 혹은 강급으로
혹은 은생어해로 혹은 해생어은으로
이와 같이 무량 세계를 전개하였나니,

우리 어리석은 중생은 이 법신불 일원상을 체받아서
심신을 원만하게 수호하는 공부를 하며, 또는
사리를 원만하게 아는 공부를 하며, 또는
심신을 원만하게 사용하는 공부를 지성으로 하여

진급이 되고 은혜는 입을지언정, 강급이 되고 해독은
입지 아니하기로써 일원의 위력을 얻도록까지 서원하고
일원의 체성(體性)에 합하도록까지 서원함.

Il-Won-Sang Vow

Il-Won is the realm of sa-mā-dhi beyond words and speech; the gate-way of birth and death, tran-scend-ing be-ing and non-be-ing; the or-i-gin of hea-ven and earth, par-ents, fel-low be-ings, and laws; the true na-ture of all bud-dhas, en-light-ened mas-ters, un-en-light-ened peo-ple, and sen-tient be-ings.

Il-Won man-i-fests as both per-ma-nence and im-per-ma-nence.

Viewed as per-ma-nence, Il-Won un-folds in-to an in-fi-nite world that is ev-er a-bid-ing, spon-ta-ne-ous, just as it is.

Viewed as im-per-ma-nence, Il-Won un-folds in-to in-fi-nite worlds 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, ag-ing, ill-ness, and death of all be-ings.

Ac-cord-ing to how we use our minds and bo-dies in the four forms of birth, we trans-form through the six realms of ex-ist-ence, pro-gres-sing or re-gres-sing, with grace a-ris-ing from harm or harm from grace.

There-fore, we un-a-wak-ened be-ings vow to prac-tice whole-heart-ed-ly, mo-del-ing our-selves af-ter Il-Won-Sang, the Dhar-ma-kā-ya Bud-dha, by:

cul-ti-vat-ing our minds and bo-dies deep-ly,
know-ing hu-man af-fairs and u-ni-ver-sal prin-ci-ples thor-ough-ly,
and us-ing our minds and bo-dies skill-ful-ly,

thus pro-gres-sing ra-ther than re-gres-sing, and re-ceiv-ing grace ra-ther than harm, un-til we at-tain the great em-pow-er-ment of Il-Won, and be-come one with the na-ture of Il-Won.

 *Il-Won-Sang (One circle Image) symbolizes universal truth and one's true nature.*

Heart Sutra

The Bo-dhi-satt-va of Great Com-pas-sion, when deep-ly prac-ti-cing *Praj-na Pa-ra-mi-ta*, real-ized that all five ag-gre-gates are emp-ty and thus be-came free from all suf-fer-ing and dis-tress.

Oh 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, and con-sci-ous-ness.

Oh 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. 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 mind; no form, no sound, no smell, no taste, no touch, no ob-ject of mind; no realm of eye, ear, nose, tongue, bo-dy, or mind con-sci-ous-ness.

No ig-nor-ance, nor ex-tinc-tion of ig-nor-ance; no old age and death, nor ex-tinc-tion of them. No suf-fer-ing, no cause of suf-fer-ing, no ces-sa-tion of suf-fer-ing, no path; no wis-dom, no at-tain-ment with noth-ing to at-tain. The Bo-dhi-satt-va re-lies 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-light-en-ment. There-fore know that *Praj-na Pa-ra-mi-ta* is the great man-tra, is the great en-light-en-ing man-tra, is the un-sur-passed and un-e-qual-ed man-tra, which is a-ble to e-lim-i-nate all suf-fer-ing. This is true, not false. So pro-claim the *Praj-na Pa-ra-mi-ta* man-tra, which says,

Gone... gone... gone be-yond... far be-yond... now a-wak-ened!

Ga-te, ga-te, pa-ra ga-te, para-sam ga-te, bo-dhi sva-ha!

Ga-te, ga-te, pa-ra ga-te, para-sam ga-te, bo-dhi sva-ha!

Ga-te, ga-te, pa-ra ga-te, para-sam ga-te, bo-dhi sva-ha!

Prajna Paramita means “perfection of wisdom,” which refers to the realization of emptiness, the true nature of no self, no ego.

Essential Dharmas of Daily Practice

1. The mind is originally free from disturbance, but disturbances arise in response to sensory conditions; let us restore the equanimity* of our true nature by letting go of disturbances.
2. The mind is originally free from delusion, but delusions arise in response to sensory conditions; let us restore the wisdom* of our true nature by letting go of delusions.
3. The mind is originally free from wrong-doing, but wrong-doings arise in response to sensory conditions; let us restore the precepts* of our true nature by letting go of wrong-doings.
4. Let us replace disbelief, greed, laziness, and ignorance with belief, zeal, questioning, and dedication.
5. Let us turn resentment into gratitude.
6. Let us turn dependency into self-reliance.
7. Let us turn reluctance to learn into willingness to learn well.
8. Let us turn reluctance to teach into willingness to teach well.
9. Let us turn lack of public spirit into eagerness to serve the good of all.

**Equanimity: Samadhi, Cultivating the Spirit*

**Wisdom: Prajna, Inquiry into Facts & Principles*

**Precepts: Sila, Mindful Choice in Action*

일원상(一圓相)의 진리

일원(一圓)은 우주만유의 본원이며, 제불제성의 심인이며, 일체중생의 본성이며, 대소유무(大小有無)에 분별이 없는 자리며, 생멸거래에 변함이 없는 자리며, 선악업보가 끊어진 자리며, 언어명상(言語名相)이 돈공(頓空)한 자리로서 공적영지(空寂靈知)의 광명을 따라 대소유무에 분별이 나타나서 선악업보에 차별이 생겨나며, 언어명상이 완연하여十方삼계(十方三界)가 장중(掌中)에 한 구슬같이 드러나고, 진공묘유(眞空妙有)의 조화는 우주만유를 통하여 무시광겁(無始曠劫)에 은현자재(隱顯自在)하는 것이 곧 일원상의 진리니라.

The Truth of *Il-Won-Sang*

Il-Won (One Circle) is the original source of all things in the universe, the mind-seal of all the buddhas and sages, and the original nature of all sentient beings; the realm where there is no discrimination regarding great and small, being and nonbeing; the realm where there is no change amid arising and ceasing, coming and going; the realm where wholesome and unwholesome karmic consequences have ceased; the realm where language, names, and signs are utterly void.

Through the light of the void and calm, numinous awareness, the discrimination regarding great and small, being and nonbeing, appears; whereupon the distinction between wholesome and unwholesome karmic consequences comes into being; language, names, and signs also become obvious, so that the triple worlds in the ten directions appear like a jewel in hand.

Thus, the creative transformations of true voidness and marvelous existence freely conceal and reveal themselves through all things in the universe throughout vast eons without beginning. This is the truth of *Il-Won-Sang*.

Morning Prayer Song

Koh roo kah shin bop shin bul, sah eun ee shee yo
 Eun hae so gae doh hah roo rool, ma jee hahm nee dah.
 Oh nool doh kohn kang han mohm, mal geun mah moo roh
 Boo jee ron hee boo cho neem keel, dah keh hah so saw.

거룩하신 법신불 사은이시여 은혜 속에 또 하루를 맞이합니다.
 오늘도 건강한 몸 맑은 맘으로 부지런히 부처님 길 닦게 하소서.

Dharmakaya Buddha Fourfold Grace
 I begin a new day in your presence.
 Today full of health and with peace of mind
 May I walk along the path of the Buddha.

Dharmakaya Buddha Fourfold Grace
 I begin a new day with your grace.
 Today gratefully and with gentle words
 May I live in harmony with all those I meet.

Dharmakaya Buddha Fourfold Grace
 I begin a new day with compassion.
 Today making the world a more loving place
 May I do all that I can for one world.

Glossary

Being and Non-Being: In the phenomenal realm, or the world of things, the arising and ceasing, or existence and absence, of a thing, person or entity. “Being and Non-Being” represents the truth of the changing nature of all things.

Bodhisattva: In Mahayana Buddhism, a bodhisattva is a being who seeks buddhahood through the systematic practice of the perfect virtues (*Paramita*), but renounces complete entry into nirvana until all beings are enlightened.

Buddha: “Awakened one,” usually refers to the historical Buddha who lived 2600 years ago in India. It is also the title given to a person who has awakened to the universal truth. All living beings have buddha nature and great potential to become awakened ones.

Dharma: A Sanskrit word referring to the teaching of the Buddha and to the ultimate truth of universal laws. In Won Buddhism, dharma means all teachings that guide people to realize the truth.

Dharmakaya: The true mind-essence of the Buddha. It literally means “truth-body,” the universal truth to which a buddha is enlightened.

Four Forms of Birth: An ancient theory about the birth of beings: womb-born, egg-born, moisture-born (worms and insects), and metamorphosis (caterpillar to butterfly).

Grace (은 *Eun*): In Won Buddhism, the mutual benefit provided by all things and beings through their very existence, based on the interdependence of all beings; sometimes translated as “beneficence.”

Heaven and Earth (천지 *Chon Jee*): In Eastern philosophy, Heaven and Earth can mean nature and/or the universe. It is not recognition of a dichotomy, but shows the oneness of Heaven and Earth.

Karma: In our lives, every thought, every word, and every action has consequence. These actions become seeds that come to fruition.

Il-Won-Sang (일원상): Literally, “One-circle Image,” the symbol of the ultimate truth of life and the universe. Il-Won-Sang is enshrined as a reminder of the object of faith and the standard of practice.

Marvelous Existence: All manifestations in the phenomenal world, which appear through *numinous awareness*. In Won Buddhism, this is revealed and exists as the Fourfold Grace.

Mind Seal: In the same way that a seal leaves a clear imprint of authenticity in Asian culture, this metaphor refers to the ultimate, enlightened state of mind of buddhas and sages.

Nirvana: The ultimate state of emancipation from any attachment, delusion or suffering, and freedom from rebirth. Over time, the term *nirvana* has also come to mean the passing away of a buddha or anyone who has been on the dharma path.

Numinous Awareness: Spiritually knowing; omniscience; beyond words and speech.

Original Nature: Also known as Buddha Nature: the unconditioned true nature of all sentient beings that is free of delusion and defilement.

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.

Prajna: Ultimate wisdom and clear understanding of universal truth; deep insight that sees clearly; beyond intellectual knowledge.

Samadhi: Non-dualistic state of consciousness and meditation in which the mind is calm, at peace, and in deep absorption.

Sentient Beings: All living beings not awakened to the truth.

Six Realms of Existence: Deluded sentient beings cycle through six states or forms of rebirth depending on the balance of their karma: hell-dwellers, animals, restless spirits, hungry ghosts, human beings, or heavenly beings. These are traditionally understood in both literal and metaphorical ways. Metaphorically, they represent the different states of mind we cycle through from moment to moment depending on our reactions and responses to our changing internal and external circumstances.

Ten Directions: The space of the whole universe: the eight directions, such as north, northeast, etc. plus above and below.

Triple Worlds: The traditional Buddhist division of the world into the realms of desire, form, and formlessness. The realm of desire is motivated by human desire for eating, sex, wealth, fame, and sleeping. The realm of form transcends sensual desire, yet is not completely free from the world of material form. The realm of formlessness transcends both the realm of desire and material form, and is the pure spiritual realm. The triple worlds also can refer to the past, present, and future.

True Voidness: The inherent, empty, and pure nature of reality. This expression couples with "Marvelous Existence" to describe the Truth of *Il-Won-Sang* in Won Buddhism.





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