

ESSENTIAL COMPENDIUM FOR
BUDDHISTS
Bulja pillam

Essential Compendium for Buddhists: A Modern Buddhist Liturgy

Bulja pillam

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The Samboryun (Three-Jewel-Wheeled) symbolizes the ideas of Jogye Order of Korean Buddhism: this symbol involves the faith in Three Jewels of the Buddha, the Dharma, and the Samgha and Two Traditions of Seon (Meditation) and Gyo (Doctrine); and means harmonizing all the clergy and laypeople and realizing the Pure Land of Buddha by way of religious propagation.

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ESSENTIAL COMPENDIUM FOR
BUDDHISTS:
A MODERN BUDDHIST LITURGY
Bulja pillam

by Choe Chwiheo and An Jinho
Annotated Translation by Seonjoon Amanda R. Young
Introduction by Ven. Inmuk and Lee Sung-woon

Series Editor
Kim JongWook, *Dongguk University*



Jogye Order of Korean Buddhism

Foreword

Culture communicates. Culture flows smoothly just like the wind blows, clouds drift, and the birds fly in the air. So it did, even in the old times when lofty mountains and deep valleys interrupted the course of people's mutual exchanges. Culture flows in like a stranger, but as people share it, their individual gazes, touches, and breaths embody it with different appearances. Furthermore, it brings their gazes, touches, and breaths to their neighbors in a way that is meaningful to them. The culture exchanged is one and yet two; two and yet one.

Such is the case with Korean Buddhism. Buddhism, having originated in India, came to be one of the East Asian religions as Buddhist literature was translated into literary Chinese in China. Korea, a land neighboring China, acquired literary Chinese from the third to fifth centuries of the Common Era, which enriched its cultural vitality. Importing the translated Buddhist scriptures, Koreans established a Buddhist tradition themselves and expressed the essence of *Mahāyāna* Buddhism in their own way. Korea also played a dynamic role as a cultural messenger in transmitting Buddhism to Japan.

In this manner, Korean Buddhism was formed and continually evolved through lively exchange with Chinese Buddhism, and in the process developed the characteristic form of Korean Buddhism.

Buddhist culture flourished in the Unified Silla period (668–935) and this early Korean state established itself as a center of contemporary East Asian Buddhism. The Goryeo dynasty (918–1392) adopted Buddhism as the state religion and employed it as the state ideology. As a result, Korea currently has various forms of Buddhist cultural treasures, such as Bulguksa 佛國寺 Temple, the Dabotap

多寶塔 and Seokgatap 釋迦塔 Pagodas, Seokguram 石窟庵 Grotto, and exquisite statues of Buddhist figures seated in the pensive pose (半跏思惟像), as well as *Essentials of the Buddhas and Patriarchs Pointing Directly to the Essence of Mind* (*Buljo jikji simche yojeol* 佛祖直指心體要節) which is the earliest extant text printed by metal type, the *Goryeo Buddhist Canon in Eighty Thousand Woodblocks* (*Palman daejanggyeong* 八萬大藏經), and paintings of the Bodhisattva Avalokiteśvara which are the acme of religious aesthetics.

In the Joseon dynasty, in which the Korean alphabet (Han'geul) was invented, a foremost state project was to translate the whole corpus of Buddhist scriptures into Han'geul. In the second half of the fifteenth century the Office for Sūtra Publication (Gan'gyeong dogam 刊經都監) was eventually established and published Buddhist canonical texts in the Korean language.

In 2010, the Jogye Order of Korean Buddhism published the *Collected Works of Korean Buddhism* in thirteen volumes, English translations of *Han'guk jeontong sasang chongseo*, for the purpose of introducing the excellence of Korean Buddhism to the world. This collection was compiled by carefully selecting representative works from the *Complete Works of Korean Buddhism* (*Han'guk Bulgyo jeonseo* 韓國佛教全書) from the Unified Silla through Joseon periods. These include *Wonhyo*, *Chinul*, *Hyujeong*, *Hwaōm* (I, II), *Doctrinal Treatises*, *Gongan Collections* (I, II), *Seon Dialogues*, *Seon Poems*, *Korean Buddhist Culture*, *Exposition of the Sutra of Brahma's Net*, *Anthology of Stele Inscriptions of Eminent Korean Buddhist Monks*. Although the works in the collection are not enough to reveal the whole picture of Korean Buddhism, I hope that the collection helps people understand main features of premodern Korean Buddhism.

Now we have selected ten works of modern Korean Buddhism and translated them into English to introduce them to an international audience. During the early twentieth century, a turbulent era in East Asia, such Korean Buddhist monks and laymen as Gyeongheo 鏡虛 (1849–1912), Yongseong 龍城 (1864–1940), Seokjeon 石顛 (1870–1948), Manhae 卍海 (Han Yongun, 1879–1944),

Choe Namseon 崔南善 (1890–1957), Yi Neunghwa 李能和 (1869–1943), Go Yuseop 高裕燮 (1905–1944), published many works in various fields. This period in East Asia witnessed the influx of Western civilization and the imperial expansion of Japan, which was then ahead in the modernization process, resulting in some countries becoming colonized by Japan. As Korean Buddhism endured along with Korean people and shined its capability at every crisis in history, it developed its own identity accepting the current of the modern times on the one hand and confronting external challenges on the other. The efforts made in the darkest times in Korean history to maintain the Korean tradition will be not only a precious asset of Korean Buddhism but also a significant record of East Asian Buddhist history.

For the current project of English translation focusing on modern Korean Buddhist works, we have selected ten documents that have significance in terms of the modernization process of Korean Buddhism as well as being representative works in their own right. These works include the writings of Buddhist lay thinkers as well as the discourse records or treatises of Buddhist monks, cover various subjects such as comparative religion, editorial writing, criticism on current affairs, literature, history, art, and so forth. A Korean proverb says that “even the easy pace of a cow finally makes a thousand miles” (*ubo cheolli* 牛步千里) or that “a journey of a thousand miles must begin with the first step.” Although it is impossible to express the rich and complicated features of Korean Buddhism through only these ten volumes, I hope that readers will regard the project as a second step taken by the Jogye Order of Korean Buddhism toward the globalization of Korean Buddhism.

Most of the writings from the period covered by this series are written in literary Chinese, but some employ Korean vernacular endings along with literary Chinese, and some are written all in the Korean vernacular script. The importance of modern Korean Buddhism lies in the fact that Korean Buddhism was conducted through the Korean language. The full-fledged usage of Korean

language in Buddhist activities was the achievement of modern Korean Buddhism, and Korean culture was thereby enriched. However, it is not easy for non-Koreans to understand such works in their original form. Therefore, the translation of the works into English—the international language—is an unavoidable task in our cultural communications, just as medieval East Asians shared literary Chinese—the common literary language of the time—to communicate and understand each other.

I really appreciate the translators who have sympathized with the aspiration of the Jogye Order of Korean Buddhism and have completed their translations despite various difficulties. I also would like to express my sincere gratitude to all of the other contributors to each volume for their valuable comments, reviews, and corrections. Lastly, I would like to thank the members of the Editorial Board for spending time and effort at the initial stage of planning the project and selecting the works and to Dongguk University Press for their constant support in the publication of the series. My special thanks go to the Ministry of Culture, Sports and Tourism of the Republic of Korea for providing strong support to the Publication Committee of Modern Korean Buddhism.

With the Palms of My Hands Joined in Reverence

Haebong Jaseung 海峰 慈乘

The 34th President of the Jogye Order of Korean Buddhism
President, Publication Committee of Modern Korean Buddhism

Editor's Preface

One thousand seven hundred years have passed since Buddhism, which originated in India, arrived on Korean Peninsula via China. The goal of Buddhism in ancient India was the attainment of enlightenment with respect to the dharma and the realization of Buddhahood, which was based on consistent religious practice in the repetitive cycle of birth and death. When Buddhism was transmitted to China, the goal of Indian Buddhism was accepted in a transformed form. For Chinese people, who also aspired to attain Buddhahood but, unlike Indians, were both temporally and geographically separated from the Buddha, the Buddhist doctrine that all living beings have innate Buddha-nature emerged as one of the most efficient ideas. It is in this context that in Chinese Buddhism “enlightenment” (覺) is mostly interpreted as “original enlightenment” (本覺); “Buddha” is often regarded as “Buddha-nature” (佛性); and the fundamental doctrine of dependent origination (緣起) is sometimes replaced by the “the (unconditioned) arising of the (original) nature” (性起). The unique transformation of Buddhism in China, which is oriented to the idea of original Buddha-nature, led to the emergence of distinctive Chinese Buddhist schools, such as the Tiantai and Huayan schools that focus on doctrines and the Chan and Pure Land schools that emphasize practices.

These Chinese schools, along with the foundational doctrine of original Buddha-nature, were accepted in Korea and Japan, neighboring countries that also used classical Chinese as their literary language. In the case of Korea, the way in which Buddhism was adopted has a distinctive feature, which is an ecumenical tendency to synthesize various teachings or harmonize contrasting doctrines of the schools as much as possible. We see this ecumenical

tendency of Korean Buddhism in several cases. For example, Wonhyo 元曉 (617–686), the pioneer of Buddhist scholasticism in Korean Buddhism, sought to harmonize various schools. Jinul 知訥 (1158–1210), the founder of Korean Seon school, also advocated the unity of Buddhist practice and doctrine (禪教一致). The attempt to unite Hwaeom and Seon teachings in Buddhist educational system during the Joseon period (1392–1910) is another example. If Chinese Buddhism is marked by its establishment of individual schools on the basis of the idea of original nature, Korean Buddhism may be characterized by its consistent attempts to synthesize the schools by embracing their doctrinal distinctions.

The decline of the Joseon dynasty and subsequent colonization by Japan, however, brought contemporary Buddhists a double task: they had to preserve the identity of Korean Buddhism on the one hand and accommodate traditional Buddhism to Western modernity on the other. Until the liberation day arrived, Korean Buddhists endured nationwide hardships together with all Korean people and also steadily carried out the challenging task by inheriting traditional Buddhist culture as well as transforming it into a modern form. In spite of such problems as incessant foreign incursions and disruptions at the end of Joseon period and an identity crisis in Korean Buddhism derived from the forced importation of Japanese Buddhism, prominent Buddhists of those days left remarkable writings. In this way, they contributed to the process of developing the received Korean Buddhist tradition and shaping the ground for modern Korean Buddhism after liberation.

In 2012, the Jogye Order of Korean Buddhism published the English Edition of the *Collected Works of Korean Buddhism* as a project promoting the globalization of Korean Buddhism with the support of Korean government. This is a collection of representative Buddhist works selected from the *Han'guk Bulgyo jeonseo* 韓國佛教全書, a compilation of three hundred and twenty three Korean Buddhist writings from the Silla to Joseon periods. To succeed and further develop upon this project, we are translating and publishing

representative Buddhist writings by modern Korean intellectuals in English and introducing them abroad. The fruit of this initiative is the Translation-Publication Project with Representative Works of Modern Korean Buddhism, which the Jogye Order of Korean Buddhism has been administering since 2013 with the support of the Ministry of Culture, Sports and Tourism. The collection contains selected works of modern Buddhist literature written by eminent Buddhist monks and scholars, such as Gyeongheo 鏡虛 (1849–1912), Yongseong 龍城 (1864–1940), Seokjeon 石顛 (1870–1948), Manhae 訾海 (1879–1944).

The Jogye Order of Korean Buddhism established several organizations to facilitate the project: a publication committee chaired by Ven. Jaseung, a management group chaired by Ven. Jin-Gak, and an editorial board chaired by me, Prof. Kim JongWook. In particular, the editorial board, which was entrusted with the work of translation and publication, surveyed more than three hundred and twenty Korean Buddhist writings written between 1900 and 1945 and carefully selected significant works in several genres, compiling them in ten volumes. For instance, *The Gyeongheo Collection, Sun Over the Sea of Enlightenment*, and *An Anthology of East Asian Commentaries on the Nyāyapravēśa* belong to the genre of philosophy or intellectual thought; *Sheaves of Korean Buddhist History* to history; *A Study of Korean Pagoda* to art; *Harmonizing the Hundred Teachings* to comparative; *The Temple of Words: An Anthology of Modern Korean Buddhist Poetry* to literature; *Essential Compendium for Buddhists: A Modern Buddhist Liturgy* to rituals; *Tracts on the Modern Reformation of Korean Buddhism* and *A Collection of Modern Korean Buddhist Discourses* to social criticism. The broad range of materials selected from various genres is intended to exhibit a dynamic picture of modern Korean Buddhism in multiple aspects.

The Gyeongheo Collection, the collected dharma-talks and Seon poetry by Gyeongheo, the figure responsible for reviving modern Korean Seon Buddhism, is a significant text in that it shows us the mode of the transformation of Korean Buddhist thought during the interim period until modern times. Yongseong's *Sun Over the*

Sea of Enlightenment, one of the most representative works of this time, represents the author's earnest intent to reform and modernize Korean Buddhism. This work also elucidates essential points of Seon practice and Buddhist doctrine. Seokjeon's *An Anthology of East Asian Commentaries on the Nyāyapravesa*, a variorum text on Buddhist logic, is an important Buddhist philosophical text that shows the research level of modern Korean Buddhism in Buddhist logic. Gim Yeongsu's *Sheaves of Korean Buddhist History*, a Buddhist historiography, provides chronological accounts of Buddhist history since the first transmission of Buddhism during the Three Kingdoms period. The text also provides a systematic description of the history of Korean Buddhist orders and schools, including the "Five Doctrinal [schools] and Nine Mountains [traditions of Seon]" (Ogyo Gusan 五教九山) and the "Five Doctrinal [schools] and Two [Meditative] Traditions" (Ogyo Yangjong 五教兩宗). Go Yuseop's *A Study of Korean Pagoda*, which contains explanations of Korean stone pagodas from the perspective of their architectural style, is a monumental work in the field of Korean Buddhist art history because it not only established in scholarship the standard style of Korean Buddhist pagodas but also created the basic framework in the periodization and appreciation of Korean pagodas.

Yi Neunghwa's *Harmonizing the Hundred Teachings*, a work that compares Buddhism to other eleven religions, such as Confucianism, Taoism, Christianity, Islamism, Brahmanism, and so on, reveals the level of religious studies during the modern period in Korea. Choe Chwiheo and An Jinho's *Essential Compendium for Buddhists: A Modern Buddhist Liturgy*, the earliest modern text on Buddhist rituals, shows not only how Buddhist rituals changed during the modern times but also how Buddhism was popularized and modernized. *The Temple of Words: An Anthology of Modern Korean Buddhist Poetry*, a compilation of Buddhist verse written by modern Buddhist poets such as Han Yongun, Seo Jeongju, and Jo Jihun, demonstrates that the Buddhist spiritual world served as the foundation of poetic lyricism for the modern intellectuals. *Tracts on the Modern Reformation of*

Korean Buddhism is a collection of essays written by modern Buddhist reformers, such as Gwon Sangro, Han Yongun, Yi Yeongjae. These writings reflect these Buddhists' awareness of the contemporary need to respond the changing times with the appropriate transformation of Buddhism. These texts show us the social and historical situation that Korean Buddhism had to confront in modern times. *A Collection of Modern Korean Buddhist Discourses*, written by such modern Korean thinkers as Choe Namseon, Kang Yumun, Gwon Sangro, Gim Beomin, Gim Yeongsu, Gim Taeheup, and so forth, is a collection of editorials that discuss issues related to the Korean Buddhist tradition and its modernization. These writings may be said one of the most representative Buddhist works of the time because they contain discourses on immediate social and ideological problems of the day.

For each of the ten volumes, the Editorial Committee invited a specialist in each subject and entrusted them with the responsibility of the translation. Both domestic and foreign scholars participated in proofreading and reviewing the translation, by comparing the draft to the original and checking the appropriateness of English expressions. In this way, the Editorial Committee has done its best so that both accuracy in translation and the translators' intention are preserved. The translators of the volumes include David McCann, John Jorgensen, Tonino Puggioni, Seonjoon Young, Pori Park, Suh Junghyung, Kim Sung-uk, Lee Seunghye, Ham Hyoung Seok, and Dan B. Jung. Those who worked as the proofreaders and reviewers are Richard D. McBride II, Mark Nathan, Cho Eun-su, Yun Woncheol, Kim Yongtae, Kang Hosun, Lee Sumi, Koh Seung-hak, Kim Jongjin, Park Inn-Suk, Kim Sooyoun, Hyeon Seo Seunim. Kim Junghee, the coordinator of the current project, has been devoted to her role throughout the process of translation and reviewing. Yi Deokyeol carried out the editing work during the final process of publication. Shim Jongsub worked for binding and printing the volumes. Yoo Hanrim, head of the publication department, supervised the whole process of publication. The project was only possible with the enthusiastic effort and selfless dedication of all of

these people.

I cannot let this opportunity pass without saying about the consistent interest and support from Ven. Jaseung, president of the Jogye Order, and Ven. Hyeoneung, president of Education Bureau of the Jogye Order. Ven. Jaseung, as president of Publication Committee, superintended the entire project in a responsible way. Ven. Hyeoneung particularly spared no pains to offer his helpful advice from the beginning stages of planning through the final publication. I would like to express my gratitude for his insightful assistance and encouragement whenever we were in need. Ven. Jin-Gak, chair of Executive Committee, and Ven. Su-Kyoung, director of Research Institute of Buddhist Studies, served as consultants to facilitate the process of planning, editing, and publication. Lee Seog-sim of Department of General Affairs contributed to maintaining a cooperative relationship with the government during the planning and implementation phases of the project. Park Yong Gyu and Ko Sang-hyun, and Choi Ae-Ri as well, resolved administrative issues and problems in a timely manner.

Without the dedicated participation and concerted effort of all these people, this project would not have been completed successfully. At this moment, we cannot but contemplate the Buddhist truth of dependent origination that everything comes to arise through mutual relationships based on numerous conditions. Lastly, as chair of the Editorial Board, I sincerely hope that the publication of the *Collected Works of Modern Korean Buddhism* contributes to the rediscovery of the value of Korean Buddhist culture by informing the whole world of the fact that Korean Buddhism absorbed the impact of modernity in its own way and thereby preserved its traditional identity throughout one thousand and seven hundred years of history.

Kim JongWook

Professor, Department of Buddhist Studies, Dongguk University
Series Editor & Chair of the Editorial Board,
Collected Works of Modern Korean Buddhism

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Conventions

HBJ: *Hanguk Bulgyo jeonseo* 韓國佛教全書 (Complete Works of Korean Buddhism). 14 vols. Seoul: Dongguk Daehakgyo Chulpanbu, 1979 (–2004).

T: *Taishō shinshū daizōkyō* 大正新修大藏經 (Taishō Edition of the Buddhist Canon). Edited by Takakusu Junjirō et al. 100 vols. Tokyo: Taishō Issikiyō Kankōkai, 1924–1935.

X: *Xuzang jing* 繢藏經 (Hong Kong reprint of the *Dai Nihon zokuzōkyō* 大日本續藏經 [Kyoto Supplement to the Canon. Kyoto, 1905–1912]). 150 vols. Hong Kong: Hong Kong Buddhist Association, 1967. (Sequential numbers of texts established according to listing in *Shōwa hōbō sōmokuroku* 昭和法寶總目錄, vol. 2.)

Ch.: Chinese, Jp.: Japanese, Kor.: Korean, Skt.: Sanskrit

Collected Works of Modern Korean Buddhism series uses the standard Romanization systems for East Asian Languages for the transcription of them: Pinyin for Chinese, Revised Hepburn for Japanese, and Revised Romanization for Korean, with slight elaboration in some cases.

Proper names of persons, sites, and other cultural practices or institutions are transcribed according to their nationality and the provenance of the text, but translators transcribe and translate them considering specific contexts they are dealt with. (Translators may have their own transcribing conventions specific to their translations in each volume.)

Citations from the *Taishō shinshū daizōkyō* are listed as follows: title (with Sanskrit title, if relevant, in parentheses) and fascicle number, T[*aishō*] and *Taishō* serial number, *Taishō* volume number, page number, register (a, b, or c), and, if applicable, line number(s)—e.g., *Shoulengyan jing* (*Śūramgama-sūtra*) 2, T 945.19.110a1. In citations from the *Hanguk Bulgyo jeonseo*, the Romanized Korean title will be mentioned first and then volume number, page number, register (a, b, c, d), and if applicable, line number(s) such as the *Seon'ga gwigam*, HBJ 7.637a21–22.

As of the Romanization of Korean terms and names, this series has some exceptions for its application as far as the Revised Romanization system allows. Firstly, in case that persons' names mentioned in any parts of the book have their own English spellings, they are spelled as they are regardless of transcribing them under Revised Romanization System. Secondly, to avoid the phonetic confusions, hyphens and apostrophes are used in some cases: an apostrophe usually lies in between letters not to join and make a phoneme, but a hyphen does specifically in a person's name. Lastly, the given names of Kang, Noh, Shin and Yi are alternatively transcribed as such to avoid supposedly uncomfortable implications or phonetic confusions of their Romanized names.

The original texts used to get translated for this *Collected Works of Modern Korean Buddhism* series have minor misprints and typos in their early twentieth century printed copies. Most of the translators did researches and studies to correct and revise them in the course of translation, with the Editorial Board's support and consultation. Translators usually never missed noting significant changes in translation from the original texts, but might have left minor revisions and corrections without footnoting them.

Introduction

Ven. Inmuk and Lee Sung-woon

Outline

The *Essential Compendium for Buddhists: A Modern Buddhist Liturgy* (*Bulja pillam* 佛子必覽) is a comprehensive ritual text from the beginning of the twentieth century, gathering various sūtras, worship liturgies, and dhāraṇī essential to Korean Buddhist ceremonies. An Jinho and Choe Chwiheo compiled it together, Gwon Sangro and Gim Taeheup provided corrections, and in 1931, in Yecheon-gun, Gyeongsangbuk-do, published the book with Yeonbangsa. The book is 139 sheets, 278 pages, printed on thin paper with both “pages” printed on one side of the sheet and bound in the traditional Korean manner. The sheets, being folded (with the edges in toward the spine and the print facing outward), are bound with a thread through five holes punched (through the gathered edges of the folded sheets). At the time of its publication, it was one won, and postage to send it was ten jeon.

If we look closely at the meaning of the title, we can understand it as, “A book which absolutely must be read by those who call themselves ‘Buddhist.’” As we can see in the “Purpose of This Publication” of the book itself, we can call this book a guide, informing Buddhists as to how Buddhist faithful should worship daily, what they should read and recite, and what liturgies to chant when making offerings.

In this book, whoever calls themselves Buddhists can follow the suggestions in the book for offering obeisance to the buddhas and bodhisattvas in whom they believe and upon whom they rely, read sūtra or dhāraṇī, and making offerings, all taken as part of the

daily (work of practicing the dharma). The *Essential Compendium for Buddhists: A Modern Buddhist Liturgy* (hereafter, *Essential Compendium*) emphasizes that Buddhists must accomplish the goal of Buddhist practice.

Therefore, this book suggests reading the worship liturgies and reciting dhāraṇi. In the first volume, repentance rites to remove obstacles to spiritual practice and including the funeral (or cremation) liturgy, to be used for mourning and funerary rites. In the second volume, ceremonies for invoking the various buddhas and bodhisattvas, as well as the dharma-protecting Assembly of Gods, as well as the “hungry ghost food offerings” for making offerings to the all those beings who abide in the spiritual realm. The supplement collects rituals for dharma assemblies (i.e., public presentations of the dharma), Buddhist songs of praise, etc., which fulfill Western religions’ ideas of religious ritual.

The *Essential Compendium* has a unique characteristic not seen in previous ceremonial manuals: the pages are split in half, with the text written in Chinese characters on the top half of the page, and its equivalent in Korean written on the bottom half. Although we can’t say that the *Essential Compendium* is the first text to accompany Chinese characters with the pronunciation written separately in Korean,¹ it is nonetheless difficult to find a similar example of a text composed in this way among Buddhist publications from the contemporary era. By providing the reading pronunciation for the characters in the Korean alphabet, anyone—men, women, the old and the young—could easily recite the sūtras or dhāraṇi. This contributed greatly to the universalization of Buddhist worship, a fact which we can hold in high regard. Moving forward, we will correct some of the mistakes in the *Essential Compendium*’s transmitted liturgy concerning expression and (liturgical) order, but this also allows us to assess the level of scholarship on Buddhist ceremony at the time of the *Essential Compendium*’s publication.

The Figures Who Participated in the Publication of the *Essential Compendium*

According to the *Essential Compendium*'s "Purpose of This Publication," lecturer An Jinho organized the text, the two masters Toegyeong (Gwon Sangro) and Daeeun (Gim Taeheup) corrected the text, and Manhae (Han Yongun) Seunim provided sponsorship, with Choe Chwiheo publishing the book. Although the *Essential Compendium* was published with the participation of several individuals, in truth the central role was played by An Jinho 安震湖 (1880–1965).

An Jinho left home to become a monastic in 1896, at Yongmunsa Temple in Yecheon; he studied the sūtras at Yongmunsa's lecture hall for nine years, continuing his studies at Yeongwonsa, Byeoksongsas, Daewonsa temples, etc. In the spring of 1914, Yongmunsa and Myeongbongsa temples established the Yecheon Buddhist Propagation Hall as a joint venture, and the next year opened a night-school program for workers, with classes on Buddhist sūtra and a "night school association," etc. This school primarily focused on working with Gwon Sangro and Choe Chwiheo, together with Daeseungsas and Gimnyongsa temples in Mun'gyeong, Gyeongsangbuk-do. From the latter part of the 1920s onward, An Jinho worked as a reporter for the monthly magazine *Bulgyo* 佛教 (Buddhism), published by Gwon Sangro, collecting historical materials on important Korean temples during the colonial period. During this period, he received the commission, from Choe Chwiheo and the Yongbong Education Hall in Yecheon, to edit a book that could be used for morning and evening recitations for Buddhists, and he compiled the *Essential Compendium*. After this, An Jinho established a speciality Buddhist publishing company, Mansanghoe, and edited and published a stand-alone revised and expanded edition of the *Essential Compendium*, the *Seongmun uibeom* 釋門儀範 (Ritual Protocols of the Śākyā Clan, 1935). His publishing work began in earnest with the publication of *hyeonto*² editions of materials for the lecture halls, such as the *Sajip* 四集 (Four-Fold Collection), *Chimun* 緇門 (Black Gate), etc.

The person who commissioned An Jinho to edit the *Essential Compendium* and who published it was Choe Chwiheo (b. 1865). His pen name was the Yeonbang duta 蓮邦頭陀, his dharma name Sangsun 尚順. Although it is known that he was a monastic at Yongjusa Temple in Hwaseong, Gyeonggi-do, after 1911 it appears that Choe Chwiheo's stage for activity remained the site of the *Essential Compendium*'s publication, Gyeongsangbuk-do. In 1913, when he was the abbot at Myeongbongsa in Punggi-gun, Gyeongsangbuk-do, he was recommended as "founding teacher" (for a Buddhist center), and following this he served as a propagation teacher for the Yecheon Propagation Hall (1914); the abbot of Birosa Temple in punggi-myeon, Yeongju-gun (1915); a propagation teacher for the Sangju Propagation Hall of Gimnyongsa in Mun'gyeong; a propagation teacher for the Gimcheon Propagation Hall of Donghwasa Temple in Daegu (1919); and a propagation teacher for the Uiju Propagation Hall of Gimnyongsa (1934). As someone who, in these places, perfectly engaged in propagation of the dharma, Choe Chwiheo felt more keenly than anyone the need for publications on Buddhist ceremony, and the moment he met the junior scholar An Jinho, Choe asked him to compile materials on everyday Buddhist ceremonies. The result was the publication of the *Essential Compendium*. Entering the 1930s, Choe proactively approved of and engaged in the "Movement for the Development of the Mind" (心田開發運動), planned by the Japanese Government-General of Korea.³ Unfortunately, we have nothing elucidating his activities after the record of his attendance, in 1940, at the installment of the abbot of Gimnyongsa.

The book's proofreader and the author of the postscript is Gim Taeheup 金泰洽 (1899–1989). His dharma name was Soha 素荷, his hall name⁴ Daeeun 大隱, and under the pen names like the Geumhwa sanin 金華山人 (Mountain Man Geumhwa) he was active as an accomplished writer. He became a monk at Simwonsa Temple in 1905, and graduated from the course of monastic study⁵ at Beopjusa Temple in 1918. In the same year, he went to Japan to

study, graduating from Nihon University in the study of religion in 1926, and Korean and Chinese history in 1928. After returning to Korea, he was active as a propagation teacher in the Joseon Buddhist Central Education Bureau. He was the first in the Buddhist world to use radio broadcasts, through the Gyeongseong Broadcasting Station, to propagate Buddhism to ordinary people. Besides his dharma talks and lectures, he was a part of the modernization of Buddhist teaching, creating Buddhist choirs and theater troupes, writing numerous Buddhist hymns and plays, and personally directing performances. From August 5, 1935 to April 15, 1944, he published the *Bulgyo sibo* (Buddhist Times News), and eagerly participated in the colonial-era “Movement for the Development of the Mind.” He was the leading propagation teacher of the colonial era, and after liberation he focused on translating sūtras into colloquial Korean and writing. His extant writings were published in 2009 in seven volumes by his student Dongju Wonmyeong, as the *Daeeun daejongsa munjip* 大隱大宗師文集 (Collected Writings of the Great Master Daeeun).

Another person overseeing the proofreading of this book was Gwon Sangro 權相老 (1879–1965), also well-known by his pen name, Toegyeong. Born in Mun'gyeong, Gyeongsangbuk-do, he studied literary Chinese in a Confucian academy from the age of 7 to 10, becoming a monk in 1896 at Gimnyongsa under the preceptor Seojin 瑞眞. Following this, he completed courses of study in the four-fold collection, the four sūtras, and the great teaching at Gimnyongsa's lecture hall. Afterward, he worked in journalism and education for the Bulgyo Publishing Company and Dongguk University, leaving a number of accomplishments behind him. His works include *Joseon Bulgyo yaksa* 朝鮮佛教略史 (An Abbreviated History of Korean Buddhism), *Joseon Bulgyosa* 朝鮮佛教史 (Korean Buddhist History), *Samguk yusa yeokgang* 三國遺事譯講 (A Translation and Explanation of the *Memorabilia of the Three Kingdoms*), and he compiled *Goryeosa Bulgyo chojon* 高麗史佛教鈔存 (Extant Buddhist Excerpts from the History of Goryeo), *Yijo sillok Bulgyo chojon* 李朝實錄佛教鈔存 (Extant Buddhist Excerpts from the Veritable Records of the Yi Dynasty), *Han'guk Bulgyo saryo* 韓國佛教

史料 (Korean Buddhist Historical Materials), *Hanguk sachal jeonseo* 韓國寺刹全書 (The Complete Works of Korean Temples), *Hanguk jimyeong yeonhyeok-go* 韓國地名沿革考 (An Examination of the History of Korean Land Names), etc.

The *Essential Compendium*'s Constituent Elements and Contents

This book's introduction includes "Purpose of This Publication," the "Preface," and the "Explanatory Notes." The body of the book is divided into Volume 1 and Volume 2, with an additional Supplement. A "Postscript" and the publication and rights information constitute its end. The structure of the book is as follows:

I. Introduction

Purpose of This Publication

Preface

Explanatory Notes

Table of Contents

II. Body

1. Volume 1

worship:

morning service: "Morning Bell Chant," "Homage to the Ocean of Fragrant Waters" to "Mantras to Be Recited in the Morning"

evening service:

"Abbreviated Worship and Repentance," "Ritual for the Middle Altar," "The Order for Evening Recitations"

ritual method for eating:

"Abbreviated Liturgy for the Formal Meal" and "Extended Liturgy for the Formal Meal"

other recitations, verses, and dhāraṇi:

“Commentarial Verses on the *Flower Garland Sūtra*” to “The Twelve Honored Buddhas Who remove the Karmic Store for Those Who Repent.”

funeral ceremony

precepts ceremonies:

“The Ten *Śrāmanera* Precepts,” “Householder’s Five Precepts,” and “The Bhikṣuni’s Eight Deferential Precepts and Eight Defeats”

2. Volume 2

invocations (1)

“Comprehensive Invocation for All Buddhas”: “Offerings for the Middle Altar,” “Entreaty for the Assembly of Guardians’ Altar”

“Invocation for Amita Buddha” to “Invocation for the Four Celestial Kings”

“Ritual Method for the Altar of the Assembly of Gods”

invocations (2)

“Order of Service for Attending the Spirit Plaque,” “Ceremony for Calling the Spirits,” “Offering the Feast to the Spirit”

“Bathing the Spirits”

offerings

“Offerings for the Permanently Abiding,” “Worship Liturgy for Gwanseum bosal”

“Gwanseeum’s Food Offering,” “Food Offering to Relieve Illness”

“Food Offering for the Lineage Patriarchs,” “Routine Memorial Offering”

3. Supplement

III. Other

Postscript

publishing information

We can briefly summarize the contents of the text from this organizational sketch.

- Volume 1

After introducing daily worship and recitations, the first volume (also) includes funeral ceremonies and precept ceremonies. The ceremonies that make up Volume One are the daily routine carried out in temples. The morning and evening (services) proceed in the order of the bell chant, worship, mantra recitations, and the entreaty.

Bell chant: The Brahma bell⁶ is the representative instrument (of the temple), informing the temple community of the time in the morning and evening. “bell chant” refer to the chant recited while playing the bell. The “Morning Bell Chant” is composed of four lines of seven syllables each, and the “Verse Praising the Sound of the Bell for the Evening Service” composed of six syllables (per line), and their contents are aspirational prayers that, hearing the sound of the bell, all sentient beings will be free of their suffering and attain the buddha-way, saving (other) beings.

Worship: These are the ceremonies for offering obeisance within the temple’s buddha hall. In the morning, pure water is offered, and after reciting the verse for offering tea, “Homage to the Ocean of Fragrant Water” is performed, which offerers prostrations to the sixteen buddhas and bodhisattvas together with the lineage patriarchs. The worship of the four holy figures of the Pure Land, the “Homage to the Four Sages” or the “Homage to the Six Sages,” is also performed. In the evening, the five kinds of incense are offered and then, having recited the “Mantra for Offering Incense,” the “Abbreviated Worship and Repentance” is performed, in which prostrations are offered to the three bodies of the Buddha (*nirmāṇakāya*, *sambhogakāya*, and *rūpakāya*) and the nine holy buddhas, bodhisattvas, and holy ones. This

“evening worship” was common in Korean temples in the 1930s, as a “worship ceremony,” but even in contemporary Korea a similar form of worship ceremony is in use at some temples, under the name the “evening ceremony.” After the “recitations for morning and evening,” the “Three Obeisances” are performed at the altar of the dharma-protecting Assembly of Gods.

Recitations: These refer to a ceremonial endeavor that, by reciting sūtras, mantras, or dhāraṇi, imprint the Buddha’s teachings (in the mind) and in relying on the awesome power of the mantra (also) fulfill one’s prayers and aspirations. The introductory section for the “morning and evening recitations” is the “Mantra for Purifying the Karma of Speech,” “Mantra for Pacifying All the Spirits of the Inner and Outer Five Directions,” “Verse for Opening the Sūtra,” and the “Mantra for Opening the Dharma-Treasury.” In the morning, abbreviated forms of the “Śūraṅgama Dhāraṇi,” “Mantra of the Correct Origins of Gwanseeum,” the “Sublime Dhāraṇi of Gwanseeum Issuing from the Most Profound Heart of the Buddha,” “Dhāraṇi Expounded by the Buddha to Avert Disasters and (Bring) Good Fortune” are recited, and then “Instructions for Reciting Cundi’s Mantra,” the “Ten Great Vows (Made in Front of) the Tathāgata,” the “Four Great Vows,” the “Ten Kinds of Adornments of Sukhāvatī,” and then finishing with various mantra recitations for extirpating negative karma and fulfilling prayers and aspirations. In the evening, in contemporary Korean Buddhism the popular *Thousand Hands Sūtra* is recited, and after the “Instructions for Reciting Cundi’s Mantra,” (the evening service) is performed just as the “morning recitations.” The “Instructions for Reciting Cundi’s Mantra” is a ceremony for reciting Cundi’s mantra; it is a ceremony of focused concentration, comprised of the “Praises of Cundi,” “Mantra Purifying the Dharma-Realm,” “Mantra for Protecting the Body,” “The Magnificently Bright Six-Syllable King of Mantras” are recited first, and then the nine syllables of the “Cundi’s Mantra,” that is, *om ja rye ju rye jun je saba ha*.

*Chugwon:*⁷ A (liturgical) rite of entreaty. After the “Morning Bell Chant,” the “Entreaties for Seon Practice” is offered. The content of the entreaties is as follows. Having offered incense and lights (lanterns or candles) morning and evening before the Buddha, and gone for refuge to the three jewels and offered obeisance, blessings are asked for the longevity of felicitous affairs and that all people live joyfully for a century. This blessing, invoked on behalf of all beings throughout the *dharma-dhātu*, continues by making entreaty for the prayers of the benefactors of temple and the rebirth of the deceased ancestors in the Pure Land.

In addition to the above, Volume One also contains the ceremonies for: the refectory, the “Extended Liturgy for the Formal Meal” and the “Abbreviated Liturgy for the Formal Meal”; the “commentarial verse”⁸ outlining sūtra; the cremation liturgy for funerals and burials; and the ceremonies for receiving the ten novice precepts, the five lay precepts, and the eight rules of respect for bhikṣunī.

- Volume Two

Volume Two is organized in the order of the “Comprehensive Invocation for All Buddhas,” the liturgy for inviting the spirits, and the “hungry ghost food offerings.”

“Comprehensive Invocation for All Buddhas”: Although this is an invocation for all the buddhas and bodhisattvas (separately) in order, currently this (ritual) is in the form of an inclusive invocation of the three jewels (all) together.

The detailed breakdown of the “Comprehensive Invocation for All Buddhas” is the offering at the (main) high altar, the high altar entreaty, the offering at the middle altar (i.e., the Assembly of Gods or Protector Deities’ altar), and the middle altar entreaty. The ceremony has the purpose of invoking the various buddhas and bodhisattvas to make offerings and pray for the aspirations of the community, and is organized as outlined above.

Outside of the “Comprehensive Invocation for All Buddhas,” there are eleven other invocations with similar composition. However, the “Invocation for Amita Buddha” is presented as being of two kinds. One is for ordinary occasions, a ceremony for invoking Amita Buddha and making offerings. The other is a ceremony in which an outdoor altar is constructed for the cremation of someone newly deceased and Amita Buddha is invoked.

“Ritual Method for the Altar of the Assembly of Gods”: Included in the invocations, the “Ritual Method for the Altar of the Assembly of Gods” invokes the 39 ranks and 104 ranks of the Assembly of Gods. This ceremony is an invocation for protection for all manner of Buddhist ceremonies, such as the “service for attending the spirit plaque,” “calling the spirits,” or the “hungry ghost food offerings,” in which those who are making offerings are present. The 39 ranks are the gods who appear in the *Flower Garland Sūtra*, and we can say that the 104 ranks are invoked during the “land and water rituals,” etc.

Ceremony for calling the spirits: A ceremony in which spirits without support (perhaps particularly without family to offer memorials for them) are summoned.

Offering the feast to the spirits: A ceremony in which disciples offer a memorial and invocation and summoning are performed for the purpose of sending a spirit to the Pure Land.

Bathing the spirit: A ceremony bathing the spirits. The “Worship Liturgy for Gwanseum bosal” is a ceremony in which Gwanseum bosal (in her various forms) is invoked and worshipped, then offering and repentance made.

Hungry ghost food offerings: Generally, this is a ceremony for offering food to the “lonely spirits” and leading them to the Pure

Land. In this book, the “Gwanseeum’s Food Offering” is indicative of this. The “Food Offering to Relieve Illness” is a ceremony meant to alleviate the illness caused by the interference of spirits by making offering to the “clamorous spirit” who attaches itself to someone. The “Food Offering According to the Flower Garland’s (Teaching of Mind-Only)” is a ceremony which makes a food offering according to the offering method laid out in the *Flower Garland Sūtra*. “Memorial offerings” are food offerings made to spirits, just as in Confucian memorial ceremonies; (in this book) there are the “Rutine Memorial Offering” and the “Memorial Offering for the Lineage Patriarchs” for use in ordinary (ritual practice).

- **Supplement**

The “Supplement” organizes Buddhist ceremonies that were complied in order to speak to the customs of the times. The methods for propagation by lecturing, which offers lectures and explanations of the sūtras, propagation through writing, propagation by ritual, special propagation, propagation by moral education, etc., as well as the conversion ceremony, and the ceremonies for expounding the dharma, lecturing, the commemorative holidays, memorials, and weddings are all covered in the Supplement. Included with these are the verses of Baek Hakmyeong (1867–1929), the “Verses for Rebirth in the Pure Land” and the “Verses for the New Year”; subsequent to the *Essential Compendium*, the *Seongmun uibeon* expanded the contents and recorded twenty songs.

Historical Significance

Regardless of the historical period, those who have faith in the Buddha-dharma have paid obeisance and made offerings to the objects of their faith, the buddhas and bodhisattvas or the Assembly of Gods, and with recitations of Buddhist sūtras or dhāraṇī have aimed to achieve the goal of the Buddha-dharma, enlightenment.

Likewise, practices of faith have continued unbroken from

Buddhism first appearance to the present. It is simply that slight differences in awareness regarding the object of worship are visible, according to the time and place, and differences in the sūtras and dhāraṇī recited begin to appear. The most significant reason that differences appear because of new understanding about the ideal of Buddhism, the Buddha.

In early Buddhism, the only Buddha was Śākyamuni. Of course, in the past it was said that there were other buddhas, the idea of the “seven buddhas of the past”; however, they believed that in one world only one buddha existed. However, in later generations, Mahāyāna Buddhism arose and the thought concerning the buddha began to transform, with a variety of buddhas appearing. The variety of buddhas came to each have their respective particularities, with each buddha’s vows to save being and attitude becoming concretized. In this way, the sūtras containing each buddha’s explanation of the dharma and dhāraṇī came to newly emerge, and as a result the practices of faith (i.e., ceremony and ritual) appeared in a variety of forms.

During the time in which Mahāyāna Buddhism arose following early Buddhism, not only did various sūtras and dhāraṇī appear, but various schools and denominations arose in Chinese and Korean Buddhism after India. For the various schools and denominations, it was mainly that the sūtras and dhāraṇis they recited were differentiated, and different forms of worship began to appear for each.

In particular, Chinese and Korean Buddhism, as they came to be practiced as a national religion, began to observe national prayers for peace and commemorative memorials. Because of roles like these, the forms of Buddhist ritual grew more complex. Those overseeing these rituals were from the upper levels of society, who had an elevated capacity for practice and possessing government recognition as monastics,⁹ the rituals were carried out in dependence on these individuals. Moreover, the Buddhism embraced in China and Korea was influenced by Mahāyāna Buddhism, in which a variety of

buddhas, bodhisattvas, and deities appeared. The ritual proceedings for the worship of these became even more specialized.

In the period preceding the *Essential Compendium* in Korea, the majority of published Buddhist ritual materials were either general ritual materials or ceremony liturgies reciting specific sūtra or mantra. The *Gongyangmun*, *Gyeolsumun*, *Jungnyemun*, *Jibanmun*, *Jagimun*, and *Baebimun* were ritual liturgies laying out the proceedings for the *yeongsanjae*¹⁰ and the *suryukjae*,¹¹ while *Jebanmun*, *Cheongmun*, *Yojip*, *Jakbeop gwigam* (1827), and *Iryong jakbeop* (1869), etc. were necessary scripts for professional production of specialized, independent rituals. More than guides for practicing worship, recitation, and offering for Buddhists for ordinary use, these ritual materials were professional materials for monastic use.

In the publication record for the fifteenth century, when the Korean script, Han'gul, was invented, not a few number of sūtras translated into Korean appear, however, in publications relating to ritual, *Odae jineon-jip* (1485) and *Jineon gwongong* (1496) are examples in which Chinese characters and Korean script appear together. Furthermore, in the similar compilation of the *Jineon-jip* (1800), Chinese characters and Korean script are written together, so that even if someone were unable to read Chinese characters, they would be able to use this book and either practice individually or lead a ceremony communally. However, the remaining ritual texts relied completely on Chinese characters.

Even prior to the publication of the contemporary *Essential Compendium*, ritual texts in which Chinese characters and Korean script were used together include *Sojae gilsang bulgyeong yojip* (1923) and *Daegakgyo uisik* (1927), and for sūtras there is the *Eundyung-gyeong* (1925). However, the previous two ritual texts have different characteristics. *Sojae gilsang bulgyeong yojip* is a recitation text, gathering the *Thousand Hands Sūtra* and a variety of dhāraṇī and mantra, while *Daegakgyo uisik* is the exclusive ritual text for the Daegakgyo 大覺敎, advocated for by Baek Yongseong.

With the publication of the *Essential Compendium*, anyone,

men and women, the old and the young, could easily practice the Buddhist teachings, and the *Essential Compendium* made it possible for them to heal the disease of ignorance on their own, within Buddhism. We can say that, prior to this, the faith-based activity of ordinary Buddhists amounted to no more than making prostrations to ask for blessings, without even knowing the names of the buddhas and bodhisattvas. But, with the release of this book, it became possible to properly practice faith in Buddhism by relying on this book.

Although this book was sold as a commodity, when we consider (the donor's) "Remarks" found after the postscript and before the publishing information, it is apparent that its aim was propagation more than sales. Four years after (its publication), the *Essential Compendium* was expanded to over twice its original length (586 pages) and restructured as the *Seongmun uibeom* (1935) by the *Essential Compendium*'s group editor An Jinho. However, the *Seongmun uibeom* simply added to the ordinary rituals speciality rituals such as the *yeongsanjae*, *suryukjae*, and *yesujae*. The value of the *Essential Compendium* is its contribution to the popularization of the Buddhist faith and at the same time having a decisive influence on the standardization of the various differentiated strands of Buddhist ritual transmitted by region or monastic family, as well as subsequently becoming one of the standards of Korean Buddhist ritual, so that we can consider the *Essential Compendium* as having an important role in the formation of contemporary Korean Buddhism.

Notes

- 1 Literary Chinese as a written language is present and used in not only China, but Korea, Japan, and Vietnam. Each of these latter three countries have derived pronunciations from the Chinese use which reflect the native language milieu, as Chinese characters, given that they are logographs and not an alphabet, can be read in a variety of pronunciations. Literacy in written characters requires memorizing each individual character and its associated pronunciation; by supplementing texts, especially liturgical texts whose purpose is to be read aloud, with reading pronunciation guides, authors or compilers provided a needed point of access and use for those who had not had the benefit of a robust education in literary Chinese. In Korean texts, such pronunciation guides are written in Han'geul, often right next to each character (in a top-to-bottom written text) or just below (in a left-to-right text).
- 2 *Hyeonto* 懸吐 is a system of attaching Korean grammatical markers to literary Chinese texts, so that they are easier to read. It is also a form of interpretation, in that making grammatical decisions opens up some understanding of the texts while precluding others.
- 3 During the Japanese colonial occupation of Korea, the Government-General was the chief administrating body of Korea.
- 4 *Dangho* 堂號. A use-name or title given on the basis of one's hall of residence, usually a specific--and important--residential hall within a large temple complex.
- 5 The final course of study for the traditional monastic curriculum is on “the Great Teaching,” that is, the teaching of the *Flower Garland Sūtra*.
- 6 *Beomjong* 梵鐘. Cast-bronze bells are common in Korea, and the sophisticated technology for casting high-quality bells was well-established by the 7th and 8th centuries. The kind of bells spoken of here can range in size from nearly two and a half meters tall to less than a half-meter; they are struck on the exterior, rather than using a clapper, either with a log mounted in a sling for striking larger bells hung in outdoor pavilions, or with small, hand-held wooden mallets for smaller bells.
- 7 *Chugwon* 祝願. Translated variously as “blessing,” “invocation,” and

“entreaty,” none of these English terms quite encompass what a *chugwon* is. Although the buddhas and bodhisattvas and their powers and blessings are called upon in a chukwon, and the wellbeing of the living and the dead is prayed for, Judeo-Christian notions of blessing do not hold for this Buddhist liturgical element.

- 8 The *Essential Compendium* has two “abbreviated verses of praise,” one for the *Flower Garland Sūtra* and one for the *Lotus Sūtra*.
- 9 *Docheop* 度牒. A *docheop* was identification, issued by the government, of an individual’s monastic status in the Goryeo and Joseon dynasties. The identification and status was relinquished at death or in the event someone returned to lay-life.
- 10 *Yeongsanjae* 瞞山齋. A memorial festival re-enacting the Buddha’s teaching of the *Lotus Sūtra* on Vulture Peak.
- 11 *Suryukjae* 水陸齋. “Ritual of water and land,” a memorial performed for the benefit of all sentient beings.

ESSENTIAL COMPENDIUM FOR BUDDHISTS

Purpose of This Publication

The greatest illness is the loss of the dharma's (fundamental) nature due to ignorance; the greatest poverty is not being able to receive the blessing of the gift of dharma. In our four-fold Buddhist community, who is not ill? Who is not impoverished? What is the reason for this? It is not that we lack the brilliant jewel (within our clothes);¹ it is because we have tucked it away and cannot use it; in our homes, it is not that we lack a store of treasures, but that we have forgotten them and cannot open (the storehouse). Although the eighty-thousand treasures of the dharma exist (in abundance), we lack the exhortation to recite (the teachings) morning and night; although the trichiliocosm is all-inclusive, we lack writings which penetrate both the mundane and the ultimate. For twenty or thirty years we have relied on those who are affiliated with this business (of reciting morning and night),² but we (remain) blind and hungry, catching only wind and grasping after shadows. If you ask someone about their religion, they'll say, "I am a Buddhist"; but if you ask about the principles of that teaching, they'll say they can't see it even in dreams. How is this not tragic?

Although I am no Bian Que³ or Sudatta,⁴ nonetheless for a number of years I have given thought to how to heal this illness (of the dharma's loss) and relieve this poverty (of the dharma's lack). However, the work has not gone according to my intentions and time will not wait for me. With time's arrow weighing down the scale, (even) a strong wheel cannot roll (onward).⁵ Despite my enthusiasm, there has not been enough time for the project. I had some business to attend to this spring, and so I visited several halls of propagation; however, in every place, there were people with the same illness and poverty. They all said, "How is it that I have not received the wealth of the dharma? How is that the nature of the dharma has not been

shown to me?" I returned and, listening to the work (these words placed before me), I compiled this small book and called the *Essential Compendium for Buddhists*. However, what I have gathered only covers the recitations for morning and evening, and the worship and offering ceremonies for the buddhas and bodhisattvas. This book is simply for novices to be able to take a closer look (at the daily ceremonies), and I am aware that I bear responsibility for the fact that (this book) is not in the slightest for those who are masters of ritual. And yet, because food for the hungry and drink for the thirsty must be sought (for the) ease of those (who are hungry and thirsty), how can I stop (this work), (saying) that my expectations and effort are (already) great?

I pray that the three jewels witness (this work) and the four divisions⁶ help us and augment (our practice), so that ultimately we attain awakening. Mr. Gim Hyeon-gon set the type with all decorum. Lecturer Jinho⁷ diligently edited (the text). The teachers Toegyeong Gwon Sangro⁸ and Daeeun Gim Taeheup⁹ gave their all to proofread and correct the text. Han Yongun¹⁰ provided important support. How could we say that this is not (therefore) an offering of a work born the Buddha's strength and blessing? If those who are ill or poor rely on this book, they will receive (something). If from this year onward, there are those who receive (some benefit) from this, then for me it will truly be a supreme pleasure. Ah! When new rain falls, the wild flowers bloom. Where the old cloud disappears, the moon's face (brightly) shines.

Respectfully written by the ascetic of Yeonbang, Choe Chwiheo
Written in the first ten days of the ninth month, Buddhist Year 2958
(1931)

Preface

In the spring of the year of the Buddha 2958, *sinmi* (iron goat) year (1931), I undertook a trip around the south Hoseo (Chungcheong-do) for the purpose of gathering historical (materials) about southern Joseon temples. I arrived at Yecheon, where a spirit of revival was rising, and when I visited Yongbong Teaching Hall it was around the first ten days of June. Seon practitioner Yeonbang Chwiheo clasped my hand joyfully and said, “How is it that you’ve come here? Last spring when I was touring around various sites, at every single Teaching Hall the audiences gathered like clouds. I can’t even praise the prosperity (of these halls) enough! But, as the dharma riches (i.e., ritual texts) were insufficient, in the end I couldn’t escape merely giving lip service (to teaching). If those who were first entering into the Buddha’s teachings had even just a drum to (play) in celebration, we could publish a few (books); in the places where worshipping people are spreading education (about the dharma), I wanted to give some small help. But I’m already the grand old age of seventy, and the work of selecting, copying, and writing is difficult. I’ve been waiting for a bright-eyed and swift-handed person like you day and night, and now that you’re here, you’re like the wooden yoke for a tortoise, a mustard seed for a needle!”¹¹

I sadly responded to him, “Venerable, you are truly the tathāgata’s messenger! It would be difficult recount each and every place where, having resided, I sought to save Buddhist communities by means of the gift of dharma (i.e., expounding the dharma). (My work of) dharma propagation in this place adding up to nearly twenty years, I have searched far and wide for the remarkable compassionate sound of dharma teaching. In light of (your work) to bring people to relate to the Buddha and the recitation of sūtras in each home, it (is clear

that) the nectar of Yecheon will water the whole country! What other virtuous work is like this? I too have had my heart set on this task for a long while, and my regret at not having met with an opportunity and karmic causes and conditions (to carry it) has been without end. Now you, venerable, have offered this rare chance first; how can I not follow this sacred teaching with the joyful heart of a friend? In the end, I must bow my head, pick up my brush and, gathering the essential ceremonies and overseeing each section of recitations, faithfully following your instructions. I put down as my opinion that we should divide (the pages), with Korean and Chinese characters on the top and bottom, and call it *Essential Compendium for Buddhists*. Let us give all our strength to disseminating this widely in the world. My prayer is that with the pure and bright-eyed (Venerable) Yeongbang's adamantine wisdom-power, the wheel of dharma eternally turn in the gentle winds and sweet rain.”

Respectfully recorded by Jinho Ah Seogyeon, on the evening of Ullambana,¹² the seventh month of Showa Year 6 (1931)

Explanatory Notes

- For ease of use by independent students, this book has both the Korean alphabet and Chinese characters, each page being divided into top and bottom (with one side in the Korean alphabet, and the other in Chinese characters).¹³
- In order to serve the ordinary men, women, elders, and youth who are reading this on their own, we have chosen to rely on previous examples for our transcription into the Korean alphabet rather than a new protocol for spelling words in this book.
- While this book has included all the old and new ritual practices in current use, for ease of use for the “establishing the *bodhimāṇḍa*”¹⁴ and the “adornment with the four flowers”¹⁵ we have specially substituted Sanskrit letters for Chinese characters for the dhāraṇī.¹⁶
- We have avoided repetitions; when there is a repetition of phrases or a section, we have finished that with the phrase “recite accordingly.”¹⁷
- Although it is normally the case that “recite accordingly” refers back to something previous (to it in the text), the reverse is occasionally the case, depending on the situation. For example, in the “Morning Bell Chant,” in the “Mantra for Shattering Hell,” the verse reads: “Until the end of our life, may we without distraction solely follow . . . (recite accordingly).”
- In the book, outside of commonplace rituals, there are also occasionally items of oral instruction. Examples of this are the inclusions of the World-Honored One, Śākyamuni, and Jijang bosal, in the “Homage to the Six Saints”; the addition of the esoteric dhāraṇī of the Adamantine Realm in the “Homage to the Ocean of Fragrant Water”; and the inclusion in the verses on

the “greatly compassionate bodhisattva,” that is, “all the buddhas of the three times and ten directions,” the addition of “when in accordance with feeling, it manifests . . .” However, when performing a worship ceremony, simply perform (the liturgy) as it is written, or leave parts out, however directed by the officiant.

- In order to make a complete ceremonial observation possible, in this book we have included the “Mantra for Purifying the Karma of Speech” up to the “Verse for Opening the Sūtra even in the “Mantras to Be Recited in the Morning.”
- As there are five to six (different) versions of the “Entreaties for Seon Practice” in current use, we have chosen two version to include here; it is up to the officiant to use or set aside the elements as he decides.
- In comparing what is written in various sūtras, there are differences between them and what is currently practiced, and we can’t say that there are not mistakes; for example, “We wholeheartedly go for refuge . . .” when written with “*jisim*” 志心 is (understood to be) corrected with “*jisim* 至心 . . .”
- In some cases there has been confusion regarding the oral instructions that have been passed down, so that the 118 dhāraṇis are called the 108, and the 107 protectors are called the 104. We have deferred to custom in these cases rather than correcting them.
- For funeral ceremonies, the processional, that is, both the old ceremony called “circumambulation” together with new ceremony for called the “final farewell” are included here. It is up to the officiant to use or not use these.
- In the explanation of the precepts, there is a verse including the line, “King, hear our request with sympathy . . .” The times change and so getting rid of the line is appropriate, however, it is repeated here in accord with previous practices.
- Since the seven syllables of (the Sino-Korean), “(mantra to) establish the manḍala” are an explanation and not the name of the mantra, this serves as notification that in this book we have not written

this down.

- In this book, we have primarily given the essentials simply, only including the inclusive invocations for the various holy ones, and have not included the individual ones for the arahats, seven stars, etc.
- The liturgies for the offertories and the blessings for Amita, Gwaneum, and Jijang are included in the “main altar” ceremony at the end of the “Comprehensive Invocation.” The various invocations from the Hermit Sage and following are properly included in the “middle altar.”
- In the received tradition, the buddhas are mentioned in the liturgies for the Mountain God and Kitchen God as well, and in the songs of praise for the protector deities as well, the merits of the Buddha are praised. However, in this book, we have gotten rid of the nonsensical oral instruction of “The buddha’s body spreads throughout this great assembly,” and corrected the liturgies for the lower altars to read “Lifting the Eyes” from “Lifting Up the Buddhas” and the Senior Venerable Boun has created new verses such as “The company of all the gods of the *kāmadhātu* . . .,” which have been included here.
- The three verses for rebirth in the Pure Land—“We desire to enter the Pure Land, we desire to enter the Pure Land”—in the past were reversed, and in this book we have corrected the mistake.
- When announcing the vows during the marriage ceremony, we have relied on the former instance of Prince Uideok from the *Flower Garland Sūtra*, in which the bride asks her questions of the groom first.
- Ceremonies for the hoisting of banners,¹⁸ liturgy for the Eye-opening Ceremony, the worship of Grdhrukūta Mountain, the worship of the Ten Kings, and other special ceremonies have been left for later publication and are not supplied in this book.
- In traditional customs (of liturgy), there are occasionally mistakes in the pronunciation of the Chinese characters. “Seoga” for “Seokga” (Skt. Śākyā), “dojang” for “doryang” (Skt. *bodhimanda*),

“*sipbang*” for “*sibang*” (ten directions), “*boje*” for “*bori*” (bodhi), “*nammu*” for “*namu*” (homage, Skt. *namah*), are all examples.¹⁹ As we have not followed the standard pronunciation for the Korean alphabet in some instances, we ask the understanding of those who are studying alone.

Notes

- 1 A simile for our enlightened nature; it is like a poor person who does not know that she carries a jewel with her at all times that could relieve her poverty, just as we always have buddha-nature within us.
- 2 The implication here seems to be that, around the time of the *Essential Compendium*'s publication, there had been on-going efforts to reform, reinvigorate, or compile liturgical practices, but that the limitations of using materials from the past have prompted this new liturgical compilation.
- 3 Chinese, Bian Que 扁鵲 (ca. 401–310 BCE). Renowned as a physician during the Warring States period.
- 4 Sudal 須達. Sudatta, also known as Anāthapiṇḍada, was a wealthy benefactor at the time of the Buddha, who lived in Śāvastī and was known for his generosity to the elderly and orphans in particular. He is known as the donor of the monastery at Jetavana, where the Buddha and his disciples spent many years and the location of many of the Buddha's discourses.
- 5 The implication seems to be that with time in the balance as well, even vigor and zeal cannot outpace or outweigh time's progress.
- 6 Although this could refer to several different sets of four, it is most likely that it refers to the four “dharma protectors” here, the *dharma-pālas* who serve as protective deities for the dharma and for Buddhist faithful.
- 7 An Jinho 安震湖 (1880–1965). At seventeen, he left home to become a monk, having encountered Buddhism at Yecheon Yongmunsa Temple, where he read Buddhist sūtras and developed his initial faith in the dharma. He was the student of Sinil 信—Seunim, and studied sūtra at Yongmun Lecture Hall (a traditional educational institute for monastics) for nine years. After this period, he taught younger monastics at Gimnyongsa Temple, Daeseungsasa Temple, and others for roughly twenty years. After the age of fifty, he went up to the capital of Seoul and devoted himself to translating Buddhist sūtra and publishing Buddhist works. He published around 30 works of both translation into colloquial Korean and annotated Sino-Korean works. His books include the *Bodeok gakssi* 普德閣氏 [Wife of Bodeok] and the *Yeongheom sillok* 靈驗實錄 [Veritable Record of Miracles]. His edited works include the *Essential Compendium for Buddhists* (*Bulja*

pillam 佛子必覽), *Seongmun uibeom* 釋門儀範 [Ritual Protocols of the Śākyā Clan], *Palsangnok* 八相錄 [Record of the Eight Scenes], etc. His reliquary is at Buramsa Temple in Namyangju, Gyeonggi-do.

- 8 Gwon Sangro (1879–1965), also called Toegyeong 退耕. Born in Mun'gyeong, Gyeongsangbuk-do, he became a monk in 1896 under Seojin Seunim. In 1903, he received authorization from Seon Master Yeongan at Gimnyongsa and opened a lecture hall. In 1906, he served as a lecturer at both Gyeongheung School and Seongui School. In 1909, he was active in the Won order—the official institutional body for Korean Buddhism during the first half of the twentieth century—as the editor-in-chief for the order's central administration. Beginning in 1911, he served as the abbot of Daeseungsā Temple in Mun'gyeong, and in 1912 he became the manager of the Monthly Joseon Buddhist Magazine Company, which published the *Bulgyo wolbo* [Monthly Buddhist] for six years. From 1918 to 1922, he lectured at the Gimnyongsa's Provincial Scholars Association and at Bogwang School in Sangju. Taking on management of the Buddhist Company from 1923 to 1931, he published the magazine *Bulgyo* [Buddhism], and from 1931 to 1944 he served as a professor at the Jungang Bulgyo jeonmun hakgyo (Central Buddhist Speciality School, the latter-day Dongguk University in Seoul), training students.
- 9 Gim Taeheup 金泰洽 (April 4, 1899–April 13, 1989). One of the Buddhist luminaries who was active from the colonial period onward, his original name was Gim Yongeop, also called Soha, and he was from Yeongcheon-dong, Seodaemun-gu, in Seoul. He is also called Gim Daeeun, Seok Daeeun, or Gim Hwasan.
- 10 Han Yongun 韓龍雲, also known as Manhae (August 29, 1879–June 29, 1944). Much has been written about Han Yongun in English-language publications. A nationalist, activist, and Buddhist reformed during the colonial period, he is best-known for his collection of poetry, *Silence of the Beloved* (*Nimui chimmuk*).
- 11 These images describe a perfect and rare match.
- 12 Uranbunjae 盂蘭盆齋 (Skt. Ullamabana). The “ghost festival” which takes place on the fifteenth day of the seventh lunar month. This festival is common through East Asia, and in Korea is includes a large public ceremony in which offerings are made to one's ancestors and any other deceased or spirits one wishes to either appease or make offerings to.
- 13 Han'geul, the phonetic Korean writing system, was developed in the fourteenth century, but the majority of texts, especially religious, philosophical, and government works, were still written in literary Chinese.

The inclusion of Han'geul would have expanded the audience for the *Essential Compendium* by allowing those who were not literate with Chinese characters to also access the liturgies. It is important to note that often in the *Essential Compendium* the Han'geul transcribes, but does not translate, the liturgies; the emphasis, as I see it, is on the performance of the liturgies more than on a comprehension of their "meaning." It misses the point somewhat to insist that ritual meaning emerges from "understanding" the words of a liturgy, and while there were other movements during the colonial period and into contemporary Korea that do emphasize translation into colloquial Korean for the sake of comprehension, it is also worth asking what is understood in the doing of a ritual or the performance of a liturgy, outside the question of whether the words are "understood" or not.

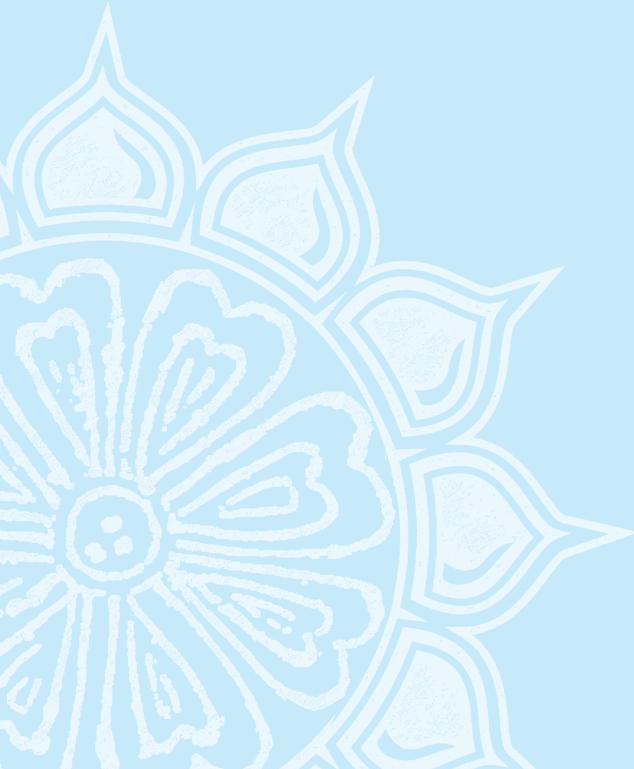
- 14 *Doryang gyeolgye* 道場結界. To fix or establish the sacred perimeter of a space, often for ritual purposes. Here, it refers to the sacred ritual space established through sprinkling water which has been imbued with the energy of the "Thousand Arms Dhāraṇī," usually by chanting the dhāraṇī in front of a container of water and then using that water to purify an area. Once an area has been so determined, it is not only considered sacralized but also protected, so that religious activities undertaken within it are protected from interference. The inclusion of the "Thousand Arms Dhāraṇī" as a central element of "establishing the bodhimanda" indicates the dhāraṇī's ritual importance; we can see this in the use of the dhāraṇī in the ritual sections for establishing the *bodhimāṇḍa* in both the "ritual of water and land" and the "Gṛdhrakūṭa Mountain festival."
- 15 *Sahwa jangeom* 四花莊嚴. The meaning of this, following the "establishing the perimeter," is not exactly clear. Essentially, "adornment with the four flowers" most likely refers to not a literal adorning of the physical perimeter of a temple, altar, hall, etc., with flowers, but rather metaphorically to sprinkling the water which has been infused with the energy of the dhāraṇī (see note 14 above) at each of the four cardinal directions.
- 16 The use of "Sanskirt" lettering in East Asia for mantras and dhāraṇis is a stylized form of Siddham, a writing system for the Sanskrit language that is related to other systems, include Brahmi, Devanagari, etc.
- 17 In the original text of the book, "unun" 云云 is used to mark these omitted sections; in the English translation, "recite accordingly" is used to indicate the same sections.
- 18 *Bulsa wimok* 佛事位目. Perhaps the outdoor ceremonies in which large *taenghwā*, or paintings of the Buddha, are unfurled.
- 19 Each of these terms uses a Sino-Korean character that has a standard

pronunciation in non-Buddhists texts that, when mis-applied in reading Buddhists texts, leads to a misreading of these terms. Reading pronunciations for a single character have some variances, and in the case of Buddhist terms, especially for terms which transliterate Sanskrit terms, such as Śākyā, *bodhi*, and *namas*.



ESSENTIAL COMPENDIUM FOR BUDDHISTS

Volume 1



Morning Bell Chant

Recite the following mantras shortly after the dawn moktak.

May the sound of this bell pervades the dharma-realm and may the profound darkness of Mahācakravāla becomes entirely illuminated; may the three (lower) paths leave suffering behind and the hill of swords be shattered; may all beings attain the highest enlightenment.

Homage to Vairocana, founder of the teachings, the loving and noble one of the Flower-Bank World.

(Vairocana) will now expound on the golden letters of the jeweled verse, unfurling the jade scroll of the chest (containing the sūtras). (Each) speck of dust intermingles and the buddha-lands completely interpenetrate. The one billion, ninety-five thousand and forty-eight characters are the complete teaching of the one vehicle: the *Flower Garland Sūtra*.

The first verse

If someone wishes to completely understand all the buddhas of the three times (of past, present, and future), he should thus consider that the essence of all things in the *dharmadhātu* arise from the mind alone.

Mantra for Shattering Hell

Namo, atta, sidinam, sammyaksammotda, guchinam, om, ajana, babasi, diridiri, hum

Next “Until the end of our life, may we without distraction solely follow Amita Buddha alone . . . (recite accordingly).”

Homage to the Ocean of Fragrant Water

Verse for Offering Tea

May the pure, clear water we now offer before the three jewels be transformed into ambrosial tea.

We pray that (the three jewels) have compassion (for us) and accept (this offering).

Homage to the Buddha of the Flower-Bank World, who is like an ocean of fragrant water, Vairocana, and to all the buddhas and bodhisattvas of the vast ocean-like assembly.

Homage to the Buddha of Lotus-Bank World, which is like a thousand-petaled flower, Nosana, and to all the buddhas and bodhisattvas of the ocean-like assembly.

Homage to the Buddha of ten billion worlds resting on (each) of those thousand petals, Śākyamuni, and to all the buddhas and bodhisattvas of the vast ocean-like assembly.

Homage to the Buddha of the Lapis Lazuli World, who shines like the sun and the moon, Bhaisajya, and to all the buddhas and bodhisattvas of the vast ocean-like assembly.

Homage to the Buddha of Sukhāvatī, the Land of Tranquil Nourishment, Amita, and to all the buddhas and bodhisattvas of the vast ocean-like assembly.

Homage to the Compassionate One of the inner court of Tuṣita, (Maitreya), and to all the buddhas and bodhisattvas of the vast ocean-like assembly.

Homage to the Disperser of Calamities of the Metal Wheel-World, Mahātejas, and to all the buddhas and bodhisattvas of the ocean-like assembly.

Homage to (the one whose abode is) the Lucid Mountain of the Golden-Hued Realm, Munsu, and to all the buddhas and bodhisattvas of the vast ocean-like assembly.

Homage to (the one whose abode is) Emei Mountain of the Silver-Hued World, Bohyeon, and to all the buddhas and bodhisattvas of the vast ocean-like assembly.

Homage to the one whose abode is the Adamantine Mountain of the All-Fragrant World, Dharma-Arisen Bodhisattva, and to all the buddhas and bodhisattvas of the vast ocean-like assembly.

Homage to (the one whose abode is) Mount Potalaka of the Seven-Jeweled World, Gwanseeum, and to all the buddhas and bodhisattvas of the vast ocean-like assembly.

Homage to the one whose abode is the Seven Gem Mountain of the Eight-Jeweled World, Daeseji, and to all the buddhas and bodhisattvas of the vast ocean-like assembly.

Homage to one whose abode is with Yamana of the underworld, Jijang, and to all the buddhas and bodhisattvas of the vast ocean-like assembly.

Homage to Cundī, who abides in the secret repository of vajradhātu, together with all buddhas and bodhisattvas.

Homage to those whose abode is the entirety of space, pervading the dharma-realm, who are as numberless as grains of sand or motes of dust, all the buddhas and bodhisattvas of the vast ocean-like assembly.

Homage to the twenty-eight Indian patriarchs, the six patriarchs of the Tang, and the five divided streams of the lineage, who from age to age transmitted the lamp (of the dharma); to all the great patriarchs and lineage teachers of the world, and every one of the great spiritual friends, numberless as motes of dust.

We solely desire that the infinite three jewels receive, with great love and great compassion, our reverent homage, filling us from within and clothing us with their divine power. We wish that together with all the sentient beings of the dharma-realm, we may enter, as one, into Amita's great ocean of vows.

Homage to the Six Sages

We now bring this single stick of burning incense; may it be completely transformed into heavily massed, limitless fragrant clouds. We offer it to the great dharma assembly of the lotus pond, and wish that (those assembled) grant their compassion and receive this (offering) with love.

Homage to our original teacher, Śākyamuni Buddha, (who) did not enter nirvāṇa at Vulture Peak and resides permanently (beneath) the twin śāla trees.

Homage to our guide, Amita Buddha, (who resides) in the Western Pure Land, the realm of Sukhāvatī.

Homage to the greatly compassionate and loving Gwanseeum bosal, (who resides) in the Western Pure Land, the realm of Sukhāvatī.

Homage to the greatly joyful and renounced Daeseji bosal, (who resides) in the Western Pure Land, the realm of Sukhāvatī.

Homage to each of the lucid, pure, and vast ocean-like assemblies of bodhisattvas, (who reside) in the Western Pure Land, the realm of Sukhāvatī.

Homage to the one of great vows, the originally noble one, Jijang bosal, (who vows) to first bring all beings over (the sea of suffering), and then attain awakening.

Recite each name ten times.

Our sole aspiration is that all of the sages receive our reverent homage with great love and great compassion, filling us from within (with their merit) and clothing us with their divine power. We wish that together with all the sentient beings of the dharma-realm, we

may enter, as one, into Amita's great ocean of vows.

Of the buddhas of the three times and the ten directions, Amita is the foremost, bringing the nine grades of sentient beings (in the Pure Land) over (to awakening), and (he is) of limitless awe-inspiring virtue.

We now greatly turn in reliance and refuge, confessing and repenting the three kinds of karmic misdeeds (of body, speech, and mind). Possessing all blessings and goodness, we dedicate these merits wholeheartedly.

We hope that for those who recite the Buddha's (name), Amita will be moved to receive (them) and manifest (himself), and that at the time of our deaths, a vision of the western lands will appear clearly before us.

Having made zealous efforts to see and hear (Amita Buddha), may we all together be born in the land of Utmost Bliss. Then, seeing the Buddha, complete (the cycle of) life and death and, like Buddha, transcend all things.

We hope that when our lives are nearly at an end, we will have utterly abandoned every single obstacle. In front of our eyes, we will see the Amita Buddha and straightaway attain rebirth in the buddha-land of peace and bliss.

We pray that by these merits, extending universally to reach all beings, ourselves and all other beings be born in our next lives in Sukhāvatī, all together meet the Buddha of Infinite Life, and all together attain the buddha-way.

We desire to enter the Pure Land, we desire to enter the Pure Land, we desire to be seated amidst the assembly of Amita Buddha. Grasping incense and flowers in our hands, we constantly make offerings.

We desire to enter the Pure Land, we desire to enter the Pure Land, and having entered Sukhāvatī and seen Amita Buddha, to

receive with a touch on the brow the separate predictions (of our awakening).

We desire to enter the Pure Land, we desire to enter the Pure Land, and having entered the World of the Flower-Bank Lotus Pond, may ourselves and others at the same time attain the buddha-way.

Mantra for Attaining the Highest Rebirth in Sukhāvati

Om manidani hum hum batak sabaha

Mantra for the Accomplishment of Aspirations

Om amoka salbadara sadaya sibe hum

Mantra for Repairing Omissions

Om horo horo sayamokgye sabaha

Mantra of Universal Dedication

Om samara samara mimana saramaha jageoraba hum

We prostrate ourselves in the direction of the western buddha-land of peace and bliss and to the great guide and teacher who welcomes sentient beings. We now make an aspiration to enter (the Pure Land). Receive this, our only aspiration, with pity and compassion.

Entreaties of Seon Practice

Morning and evening we offer incense and light before the Buddha,
 going for refuge to the three jewels and venerating the Golden Saint.
 The virtuous deeds of one person illuminate a thousand treasures,
 (but) the total pleasures of ten thousand people (only) last one
 hundred years.

We desire that this place (where we) abide be a grove of cultivation,
 and that patrons great and small (all) attain their aspirations.

May the palace of Brahma be constructed and our (spiritual)
 cultivation bring us (rebirth in) the celestial palaces; may those who
 adorn the palace with red and blue (themselves) obtain ornaments.

May those who offer statues and paintings perfect the bright,
 mysterious beauty of appearance; may those who offer fields for
 cultivation attain the true field of merit.

May those who offer roof-tiles long escape the rain of afflictions; may
 those who offer wallpaper easily block the wind of ignorance.

May those who offer lanterns and candles shine the great dharma-
 lamp everywhere; may those who offer windows and doors
 receive the ubiquitous radiance of wisdom's sun.

May those who offer pots for making rice wholly complete the three
 virtues; may those who burn incense possess the five-fold body.¹

May those who offer ritual vessels for the Buddha ultimately attain
 the great vessel of the dharma; may those who offer metal
 adornments realize at once the *vajra*-body.

May those who offer the four necessities² accomplish the four
 virtues;³ may those who make generous offering to (the buddhas)
 of the ten directions cross over the three realms.⁴

May all (our) parents who have died before (us) reach *Sukhāvatī*; may

our teachers and kin in this present existence have lives that are (as long) as the ocean (is vast).

May this temple's assembly be pure and make bright wisdom's eye; may the eight divisions of the sages and saints protect the mandala.

May all crawling creatures reach the other shore; life after life, may we always practice the bodhisattva's path.

May we ultimately completely accomplish the highest enlightenment,⁵ the great perfection of wisdom.

Homage to Śākyamuni Buddha (*three times*), plus the greeting (*see below*).

*The greeting for the morning is "How are you?" and in the evening, "Rest peacefully"; this method for greeting comes from the text Pointing Directly at the Three Gates.*⁶

Also, the Supplication of Preceptor Naong

I vow that, in every place I am born world after world, I will never retreat from prajñā; I will have ferocious wisdom like that of our original teacher Śākyamuni; I will attain the fruit of great awakening like that of Nosana; I will attain great wisdom like that of Munsu; I will perform extensive practices like those of Bohyeon; I will produce limitless bodies like those of Jijang; I will manifest thirty-two response-bodies (to the needs of beings) like those of Gwanseeum;

I vow that in (all) the worlds of the ten directions, there will no place I do not appear; I will universally cause all being to enter into the unconditioned; may those who hear my name escape the three lower paths; may those who see my form attain liberation.

I vow thus to guide sentient beings for kalpas as numerous as the grains of sand in the Ganges, until ultimately there are neither buddhas nor sentient beings.

*I desire that all the celestial nāgas . . .*⁷

Method of Worship for the Altar of the Assembly of Gods⁸

Verse for Offering Tea

This pure tea and (mystical) medicine is able to remove illness and mental torpor. Our sole wish is that the Protective Assembly please shower sympathy (on us) and accept (our plea).

With utmost sincerity we go for refuge and give homage to the highest assembly of the *Flower Garland Sūtra*, the company of all the gods of the *kāmadhātu*.

With utmost sincerity we go for refuge and give homage to the highest assembly of the *Flower Garland Sūtra*, the company of the eight kinds of beings and the four kings.⁹

With utmost sincerity we go for refuge and give homage to the highest assembly of the *Flower Garland Sūtra*, the company of the kind spirits who protect the dharma.

We desire that all the celestial nāgas and the eight kinds of beings for our sake protect us closely and not leave our sides, and that in every adversity we be without all difficulties; thus (may we) easily accomplish (this) great vow.

Mantras to Be Recited in the Morning

Mantra for Purifying the Karma of Speech

Suri suri mahasuri susuri sabaha

Mantra for Pacifying All the Spirits of the Inner and Outer Five Directions

Namu samanda motdanam om doro doro jimi sabaha

Verse for Opening the Sūtra

The utmost, deeply profound, and subtly mysterious dharma is difficult to meet in one hundred or ten thousand years. Now that we have heard it, seen it, obtained it and possess it, may we awaken to the tathāgata's true meaning.

Mantra for Opening the Dharma-Treasury

Om aranam arada

Homage to the Mystical Śūraṅgama Dhāraṇī

Danyata om anarye bisaje bira baara dari bandabandani baara baniban hohum daroongbak sabaha

Mantra of the Correct Origins of Gwanseeum

Namu motdaya namu dalmaya namu seunggaya namu ariya barogije saraya mojisadaya maha sadaya sagara mahagaro nigaya haridaya mandara danyata gagana barojijinda mani mahamudarye ruroruro jitta haridaye bisaye om budana budani yadeung

Sublime Dhāraṇī of Gwanseeum Issuing from the Most Profound Heart of the Buddha

Namora danadara yaya namak ariya barogidye sabaraya moji sadabaya mahasadabaya mahagaronigaya danyata abada abada baribadye inhyehye danyata salbadarani mandaraya inhyehye barimasuda motdaya om salbajaksugaya darani injiriya danyata barogije saebaraya salbadotta ohayami sabaha

Dhāraṇī Expounded by the Buddha to Avert Disasters and (Bring) Good Fortune

Namo samanda motdanam abaraji hadasa sananam danyata om ka ka kahye hum hum abara abara baraabara baraabara ditta ditta diri diri ppada ppada seondiga siriye sabaha

[From this point onward are instructions for method to use and recite the mantra of Cundi bosal.]

Constantly reciting this dhāraṇī and gathering Cundi's merits and virtues, the mind is tranquil; not a single great difficulty can afflict this person.

Devas and humans receive blessings as the buddhas (did); since meeting with this wish-fulfilling gem, we are certain to obtain the highest (blessing).

Homage to the Mother of Seventy Million Buddhas, the great Bodhisattava Cundi.

Mantra Purifying the Dharma-Realm

Om nam

Mantra for Protecting the Body

Om chirim

Mantra Expressing the Subtle Mystery of the Fundamental Mind of Gwanseeum, the Magnificently Bright Six-Syllable King of Mantras

Om manibanme hum

Cundi's Mantra

Namo sadanam samyaksammotda guchinam danyata om jarye jurye junje sabaha burim

I now possess and recite (the mantra of) the great Cundi, and immediately give rise to the vast vow to awaken.

May our samādhi and prajñā quickly become perfect and luminous; may all our merits and virtues be accomplished; may our unsurpassed blessings entirely adorn (the world); may sentient beings together attain the buddha-way.

Ten Great Vows (Made in Front of) the Tathāgata

May I forever depart from the three lower paths.

May I quickly cut off anger, attachment, and ignorance.

May I always listen to the Buddha, dharma, and saṅgha.

May I diligently cultivate sila, samādhi and prajñā.

May I always follow the buddhas in (their) learning.

May I not retreat from the mind of awakening.

May I without fail be reborn in the Land of Tranquil Nourishment.¹⁰

May I swiftly see Amita personally.

May I divide into manifestation bodies that pervade limitless worlds.

May I have a broad, generous heart toward all sentient beings.

Four Great Vows

Sentient being are limitless; I vow to cross them (over to nirvāṇa).

Delusions are endless; I vow to sever (their roots).

Teachings are infinite; I vow to learn them all.

The buddha-way is unsurpassable; I vow to attain it.

I vow to cross over to nirvāṇa all the sentient beings in my own nature.

I vow to sever the roots of all the delusions in my own nature.

I vow to learn all the teaching in my own nature.

I vow to attain the buddha-way in my own nature.

Having given rise to this vow, I now go for refuge and pay homage to the three jewels.

[The “Homage to all the eternally abiding buddhas . . .” that follows is mistaken with being a subsection of the above “Having given rise to this vow, I now go for refuge . . .” Therefore, from here onward, the text is referred to as an invocation that begins with Buddha-remembrance verses praising the Buddha in order to clear away past karma. In the old ritual text *Iryong jakbeop* 日用作法 (Everyday Practices), although the subtitle “Procedures for Buddha-Remembrance” is printed and demarcates the different sections, the printing of this subtitle subsequently disappeared. Thus, the following invocation ultimately became confused with the above reference to refuge-to the point that the invocation came to be considered a subsection of the above refuge. This is a widespread point of confusion at present.]

Homage to all the eternally abiding buddhas of the ten directions.

Homage to all the eternally abiding dharmas of the ten directions.

Homage to the all the eternally abiding saṅghas of the ten directions.

Amita’s true body is golden-hued; his countenance is righteous and dignified with the utmost morality; the tuft of white hair between his brows curls around five Mount Sumerus; his blue-black eyes are as clear and pure as the water of the four great oceans.

In the midst of unbounded luminescence, the manifestation-bodies of the Buddha are numberless; the assembly of bodhisattvas teaching sentient beings is likewise limitless. In order to lead sentient beings, [Amita Buddha] made forty-eight vows and brings the nine classes of beings¹¹ to the other shore.

May merits of this worship and praise of the Buddha adorn the *dharmadhātu* and save all sentient beings. At the time of death, may all depart for the Pure Land and all together meet Amita and attain the buddha-way.

In the lotus-ponds of the world of Utmost Bliss, the nine classes of beings (are born on) lotus (arrayed) like a wheel. Amita stands with a sixteen-foot golden body; his left hand is at his chest and his right hand drapes down.

(He wears) a red *gasa* over a green robe; between the brows of his golden face is a white jade tuft. To his left and right are Gwanseeum and Daeseji; they attend to and adorn the Buddha while carefully observing the affairs of all beings.

We go for refuge to the noble one, Gwanseeum, whose body is like a golden mountain of gardenia flowers. We go for refuge to the noble one, Daeseji, whose body exists through the causes and conditions of wisdom's radiance and illuminates sentient beings.

The myriad merits and virtues possessed by these three holy ones are more numerous than the grains of sand of the Ganges and greater than space. All the buddhas of the ten directions praise them together, and even if one infinite kalpas passed, it would be impossible to speak of everything.

Therefore, we now offer obeisance.

Until the end of our life, may we without distraction solely follow Amita Buddha alone, our minds fixed on the light of his jade tuft of hair, our attention fixed on his golden-hued appearance.

Grasping our mala and observing the *dharmadhātu*, taking emptiness as the string piercing through everything, there is no place where the equanimous Nosana is not; observing Amita of the western region, we pray for rebirth there.

Homage to the great founding teacher of the western region, the Buddha, the Tathāgata of Infinite Life. Homage to Amita Buddha.

Let each person, in accord with their ability, recite the name of Amita Buddha a hundred times, a thousand times, ten thousand times.

The Ten Kinds of Adornments of *Sukhāvatī*

- The adornment of the vow of Dharmākara¹² to cultivate all causes.
- The adornment of the vow-power of the forty-eight vows.
- The adornment of Amita Buddha being names Infinite Life and Infinite Light.
- The adornment of contemplating the jeweled images of the three great teachers.
- The adornment of Amita's land of utmost bliss.
- The adornment of the pure and clear waters of virtue of the jeweled rivers.
- The adornment of the jeweled halls and pavilions made of maṇi jewels.
- The adornment of the divisions of night and day being long.
- The adornment of the twenty-four joys of the pure land.
- The adornment of the thirty kinds of beneficial merit.

Amita's Forty-Eight Vows to Perform the Causal Practices Leading to Enlightenment

- The vow that in his pure land, even the names of the evil paths of existence will not exist.
- The vow that in his pure land, no being will fall into evil paths of existence again.
- The vow that in his pure land, all will have the same golden-hued form.
- The vow that in his pure land, all will have the same appearance.
- The vow that in his pure land, beings will know their past lives.
- The vow that in his pure land, those born there will obtain the spiritual power of the divine eye.
- The vow that in his pure land, those born there will obtain the spiritual power of divine ears.
- The vow that in his pure land, those born there will possess the spiritual power of omniscience.

The vow that in his pure land, those born there will possess the spiritual power of the heavenly step.

The vow that in his pure land, those born there will be purified of thoughts of a self.

The vow that in his pure land, those born there will firmly decide to attain *nirvāṇa*.

The vow that in his pure land, his light will be universally illuminating.

The vow that in his pure land, the length of his life will be limitless.

The vow that in his pure land, *śrāvakas* will be numberless.

The vow that in his pure land, sentient beings will have long life just like him.

The vow that in his pure land, all will obtain a good name.

The vow that all the buddhas will praise his pure land.

The vow that if beings recite his name ten times, they will be reborn in his pure land.

The vow that at the time of death, he will appear in front of beings.

The vow that all beings dedicate merits and be reborn in his pure land.

The vow that in his pure land, all will be endowed with a mystical appearance.

The vow that in his pure land, all will rise to the stage of once-returner.

The vow that in his pure land, at dawn offerings will be made to the buddhas of the other realms.

The vow that in his pure land, without exception the aspirations of bodhisattvas will be fulfilled.

The vow that in his pure land, bodhisattvas will skillfully enter into the original wisdom of enlightenment.

The vow that in his pure land, bodhisattvas will possess the strength of Nārāyaṇa.

The vow that in his pure land, the adornments of sentient beings will be limitless.

The vow that in his pure land, the sight of jeweled trees will bring

about awakening.

The vow that in his pure land, bodhisattvas will obtain victorious skill in discourse.

The vow that in his pure land, bodhisattvas will obtain boundless great power in discourse.

The vow that his pure land will be pure and universally bright.

The vow that in his pure land, there will be limitless excellent sounds.

The vow that in his pure land, all beings (still) dimmed be illuminated and be peacefully blissful.

The vow that in his pure land, beings will achieve the dharma of patience.

The vow that in his pure land, female bodies will forever be left behind.

The vow that in his pure land, whoever hears his name will attain the fruit of awakening.

The vow that in his pure land, both gods and humans will worship the buddhas.

The vow that in his pure land, clothing will appear according to the thoughts of beings.

The vow that in his pure land, beings will be capable of giving rise to the mind which purifies delusion.

The vow that in his pure land, other buddha-lands will manifest within the jewel trees of his pure land.

The vow that in his pure land, none of the six senses will be deficient.

The vow that in his pure land, beings will realize the samādhi of nirvāṇa.

The vow that all bodhisattvas who hear Amita's name will be reborn in a noble family.

The vow that in his pure land, all bodhisattvas will be endowed with the roots of virtue.

The vow that in his pure land, offerings to buddhas will be unshakeable.

The vow that in his pure land, those who have the desire to hear the dharma will hear teachings which arise of their own accord.

The vow that in his pure land, bodhisattvas will not retreat from the mind of awakening.

The vow that in his pure land, the stage of patient knowledge of deathlessness.

The Ten Kinds of the Buddhas and Bodhisattvas' Compassion

The compassion of universally bestowing aid to help sentient beings give rise to the mind of awakening.

The compassion of taking on difficult and distasteful practices.

The compassion of having the single practice of acting for the sake of others.

The compassion of manifesting forms in accordance with the six paths of existence.

The compassion of following the wishes of sentient beings.

The compassion of profound and solemn pity.

The compassion of hiding their superiority and manifesting inferiority.

The compassion of hiding their true nature and displaying skillful means.

The compassion of displaying extinction in nirvāṇa and giving rise to virtue.

The compassion of inexhaustible thoughts of pity for sentient beings.

The Ten Great Vows of Bohyeon bosal

To worship all buddhas.

To praise the tathāgata.

To extensively practice the giving of offerings.

To repent and renounce (negative) karmic hindrances.

To (practice) the merit of rejoicing with others.

To request the turning of the wheel of dharma.

To request that the buddhas remain in the world.

To always follow the buddhas' teaching.

To constantly accord with sentient beings.
To dedicate all (merits) universally.

Eight Scenes of Tathāgata Śākyamuni's Attainment of the Path

The descent from Tuṣita Heaven.
His birth in Lumbini.
Seeing the four sights.
Departing from the city for the mendicant life.
Practicing in the Himalaya Mountains.
Subduing the demons under the [Bodhi] tree.
Turning the wheel of dharma at Varanasi.
Achieving final nirvāṇa beneath the twin śāla trees.

The Ten Kinds of Great Compassion Parents (Show to Their Children) in All Lives

The compassion of caring for and protecting us.
The compassion to undergo the suffering of pregnancy and birth.
The compassion to forget the pain of giving birth.
The compassion to swallow bitter food (for themselves) and feed us sweet foods.
The compassion to lay us down in comfortable places and lie down (themselves) in damp places.
The compassion to nourish us with (their own) breast-milk.
The compassion to wash us when we were dirty.
The compassion to have concern for us whenever we travel far away.
The compassion to, for our sake, create (even) negative karma.
The compassion to worry for us until the very end.

The Five Kinds of Great Grace Which We Should Inscribe in Our Mind and not Forget

The grace of the country's king, who grants us the means to live a

peaceful life.

The grace of our parents, who gave birth to us and raised us with great effort.

The grace of our teachers, who conveyed the true dharma to us.

The grace of our benefactors' four kinds of offerings.

The grace of our friends, who, like cutting and polishing (a piece of jade), mutually practice with us.

It is appropriate and right that for the sake of repaying (these graces) alone that we recite (these remembrances).

The Ten Merits of Chanting Loudly

First, the merit of waking us from sleep.

Second, the merit of surprising and repelling malicious spirits.

Third, the merit of the sound reaching to the ten directions.

Fourth, the merit of resting the suffering of the three lower paths.

Fifth, the merit of keeping out exterior sounds.

Sixth, the merit of keeping the mind which is chanting from scattering.

Seventh, the merit of (helping us) to make ferocious effort.

Eighth, the merit of making all the buddhas happy.

Ninth, the merit of bringing the experience of samādhi directly to us.

Tenth, the merit of bringing about rebirth in the Pure Land.

The layered blue mountains are Amita's cave;

The vast blue-black sea is the palace of stillness;

If in the handling of affairs there are no hindrances,

You will be able to see the crane's red head at the top of the pine tree.

The full moon's light fills the yard in front of the hall of utmost bliss;

The golden-hued light from (Amita's) jade-like tuft of hair between his brows illuminates all space.

If a person calls his name single-mindedly,

In an instant he will utterly accomplish limitless virtues.

Rebirth in the three realms is like the rising and falling of a well-bucket;

One-hundred and ten thousand kalpas pile up like fine dust.

If with this body you do not attain awakening in the present life,
Then how many lives will you wait before this body will be able to
awaken?

Above heaven and below, there is no one like Buddha;

In all the worlds of the ten directions, there is still no one like him.

Even if we examined all that exists in the world,

There is absolutely no one who is like the Buddha.

The dust of all the lands can be reckoned by the mind;

The water of the great oceans can be entirely swallowed;

Emptiness can be measured and the winds can be tied up;

But it is impossible to completely proclaim the virtues and merits of
the Buddha.

Even if we raised the sūtras (reverently) above our heads for kalpas
(numberless as) motes of dust and made our bodies into stools¹³
traveled throughout the three thousand of worlds, if we did not
turn the wheel of dharma and save sentient beings, ultimately we
would be unable to repay the compassion (shown to us).

I cultivate the practices of Bohyeon and Munsu, dedicating all
boundless, supreme blessings, with the embracing aspiration to
quickly cross over all sentient beings who are sunk in samsāra
samsārato the buddha-land of infinite light.

Where does Amita Buddha reside? Fixing it in my mind and not
forgetting, arriving thought by thought at the place of no-
thinking, the six sense-organs constantly emit purple-gold light.

Know that the bliss-body and the transformation-body are
misleading karmic conditions; the dharma-body is pure and
extensive beyond limit. In the water of a thousand rivers are a
thousand river-moons; no clouds for ten thousand *ris*, only clear
skies.

May all the sentient beings of the *dharmadhātu* enter all together
into Amita's ocean of great vows; may all the beings of the world

be saved, and may ourselves and others achieve Buddhahood simultaneously.

Homage to the Pure Land of the West, the world of Utmost Bliss. The thirty-six trillion, six-hundred billion, one million, one-hundred and nine thousand five-hundred names are all the same name and appellation for great love and compassion, Amita Buddha.

Homage to the Pure Land of the West, the world of Utmost Bliss. The Buddha's body is tall and broad, his countenance is without limit. His golden-hued radiance universally pervades the *dharmadhātu*; his forty-eight vows bring beings to awakening.

Inexpressibly inexpressible are transformations, truly inexpressible. Buddha-lands, as many as the sands of the Ganges, have rice-plants and hemp-plants, bamboo and grasses, as numerous as motes of dust, numbers without end.

The thirty-six trillion, six-hundred billion, one million, one-hundred and nine thousand five-hundred names are all the same name, great love and great compassion, our original teacher, the golden-hued tathāgata, Amita Buddha.

Homage to Amita Buddha, the characteristic crown of whose head
we cannot see.

Homage to Amita Buddha, who possesses the characteristic of an
usnīṣa on the crown of his head.

Homage to Amita Buddha, who possesses the characteristic of violet-black hair.

Homage to Amita Buddha, who has on his forehead the characteristic
white tuft of hair.

Homage to Amita Buddha, who possesses the characteristic of fine
eyebrows drooping like willows.

Homage to Amita Buddha, who possesses the characteristic of clear,
pure eyes.

Homage to Amita Buddha, who possesses the characteristic of ears
which hear all sounds.

Homage to Amita Buddha, who possess the characteristic of a nose
which is high, perfect, and straight.

Homage to Amita Buddha, who possesses the characteristic of a
tongue which blows the conch of the great teaching.

Homage to Amita Buddha, who possess the characteristic of a body
whose color is pure gold.

Homage to Munsu bosal.

Homage to Bohyeon bosal.

Homage to Gwanseeum bosal.

Homage to Daeseji bosal.

Homage to Vajragarbha *bosal*.

Homage to Bodhisattva Removing Obstructions.

Homage to Maitreya *bosal*.

Homage to Jijang bosal.

Homage to the pure, vast, ocean-like assembly of bodhisattva-
mahāsattvas.

May all the sentient beings of the *dharmadhātu* enter all together
into Amita's ocean of great vows.

Of all the buddhas of the ten directions and the three times, Amita is
foremost. The awesome merit which crosses beings over to the nine
kinds of rebirth in the Pure Land is without end.)

We now greatly turn in reliance and refuge, confessing and
repenting the three kinds of karmic misdeeds (of body, speech, and
mind). All ordinary blessings and good deeds we dedicate with our
whole hearts.

We desire that all people chanting together exhaust this life
and be reborn in Sukhāvatī. Seeing Buddha and completely
comprehending life and death, like Buddha we aspire to save all
beings.

We desire that when our lives are nearly at an end, we completely
renounce all (karmic) obstacles, meet Amita Buddha face-to-face

and immediately gain rebirth in the land of peaceful bliss.

We pray that by these merits, extending universally to reach all beings, ourselves and all other beings be born in our next lives in Sukhāvatī, all together meet the Buddha of Infinite Life, and all together attain the buddha-way.

We desire to enter the Pure Land, we desire to enter the Pure Land, we desire to be reborn in Sukhāvatī and personally meet Amita Buddha, receiving with a touch on a brow the separate predictions (of our awakening).

We desire to enter the Pure Land, we desire to enter the Pure Land, we desire to be seated among Amitbha's assembly, holding in our hands fragrant garlands and constantly making offerings.

We desire to enter the Pure Land, we desire to enter the Pure Land, we desire to be born in the World of the Flower-Bank Lotus Pond, and we desire that ourselves and others may simultaneously achieve the buddha-way.

Dhāraṇī of the Buddha of Infinite Life Expounding Rebirth in the Pure Land

Namu amidabaya datagadaya dadiyata amiri dobabi amirida sitdambabi amirida bigaranje amirida bigaranda gamini gagana gitdagarye sabaha

Mantra of Settling on Rebirth in the Pure Land

Namu samanda motdanam om amari dababe sabaha

Mantra for Attaining the Highest Rebirth in Sukhāvatī

Om maridari hum hum batak sabaha

Mantra of the Subtle Mystery of Amita Buddha's Original Mind

Danyata om aridara sabaha

Dhāraṇī of the Mind-within-the-Mind of Amita Buddha

Om nogyesaebara raa harik

Dhāraṇī of the Mind of the Tathāgata of Infinite Life

Om amarida jeche hara hum

Fundamental Dhāraṇī of the Tathāgata of Infinite Life

Namura danadara yaya namagarya amidabaya dataadaya alhaje samyaksammotdaya danyata om amarije amarido nababye amarida sambabye amarida albye amarida sitje amarida jeche amarida migaranje amarida migaranda amini amarida aaya nabigarye amarida nangnobi sabarye salbalta sadani salba galma garosaksa yeomgarye sabaha

Mantra to Remove the Negative Karma of Stepping on Insects

Om ijerini sabaha

Mantra to Release the Bonds of Enemies

Om samdara gadak sabaha

Mantra for Giving Rise to the Mind of Awakening

Om mojijitda motda banayamik

Mantra to Repay the Compassion of Benefactors

Om ariya seungha sabaha

Mantra for the Ancestors' Rebirth in the Pure Land

Namo samanda motdanam om aana sabaha

Dhāraṇī of Munsu's Dharma-Seal Which Washes Away Fixed Karma

Om bagyeta namak sabaha

Dhāraṇī of Bohyeon bosal Which Destroys All Negative Actions

Jabadak binibadak osobadak kahye kahye

Mantra of Gwanseeum bosal Which Destroys All Karmic Obstacles

Om aroneukgye sabaha

Jijang bosal's Mantra Washing away Fixed Karma

Om bara maridani sabaha

Mantra of the Realization of Great Aspirations

Om amoga salbadara sadaya sibe hum

Mantra for Repairing Omissions

Om horohoro sayamoke sabaha

Mantra of Universal Dedication

Om samara samara mimana sara maha jagaraba hum

We prostrate ourselves in the direction of the western Buddha-land of peaceful bliss, and to the great guide and teacher who welcomes sentient beings. We now make the aspiration to be reborn in the Pure Land. Receive this, our sole aspiration, with pity and compassion.

For this reason, we wholeheartedly go for refuge and give obeisance.

Verse Praising the Sound of the Bell for the Evening Service

Hearing the sound of this bell, afflictions are severed,
Wisdom increases, bodhi arises;
Abandoning hell and leaving the three realms,¹⁴
May we attain buddhahood and save all sentient beings.

Mantra for Shattering Hell

Om garajeya sabaha

Abbreviated Worship and Repentance

Five-Fold Offering of Incense

The fragrance of discipline, the fragrance of concentration, the fragrance of wisdom, the fragrance of liberation, and the fragrance of the knowledge of liberation: there are (like) terraces of radiant clouds pervading the entire dharma-realm.

We offer these to the immeasurable buddhas, dharmas, and saṅghas of the ten directions.

Mantra for Offering Incense

Om baara dobiya hum

With utmost sincerity, we go for refuge and give homage to the three bodies of the Buddha: the dharma-body, reward-body, and transformation-body.¹⁵

With utmost sincerity, we go for refuge and give homage to the three buddhas of the past, those who currently are of the four stages,¹⁶ and the seven tathāgatas.¹⁷

With utmost sincerity, we go for refuge and give homage to all the tathāgata-buddhas of this world with five regions and to the future founding teacher of the dragon-flower assembly,¹⁸ the compassionate one, Maitreya Buddha.

With utmost sincerity, we go for refuge and give homage to those who have exhausted the ten directions and reached the end of the three times, all the inconceivable buddhas of the ocean-like flower garland assembly.

With utmost sincerity, we go for refuge and give homage to the

jeweled chest of the written sūtras, in which is stored the ocean-like treasury of dharma-nature, which covers the past and the present and illuminates heaven and earth.

With utmost sincerity, we go for refuge and give homage to the guiding teacher of the *bodhimāṇḍa*, Gwanseeum bosal, and to the principle one of our veneration, he of great vows, Jijang bosal.

With utmost sincerity, we go for refuge and give homage to the bodhisattvas, (numerous as) the sands of the Ganges, like a net of helpful stars, filling all space and pervading the dharma-realm.

With utmost sincerity, we go for refuge and give homage to all fifty-three ranks of spiritual guides at the conclusion of the flower garland assembly together with Sudhana.

With utmost sincerity, we go for refuge and give homage to those who received the Buddha's transmission of the teachings at Vulture Peak: the ten great disciples, the sixteen saints, the 500 saints, the hermit-saints, including all the 1,200 great arhats: the compassionate assembly of holy ones.

Furthermore, with utmost sincerity, we again go for refuge and give homage to each of the three jewels and the limitless worthies and saints of the ten directions, having exhausted the realm of space.

We solely desire that the inexhaustible three jewels receive our reverent homage with great love and compassion, and imbue us with the power of their divine aid. May all the sentient beings of the dharma-realm together enter Amita's ocean of great vows.

Ritual for the Middle Altar¹⁹

With utmost sincerity, we go for refuge and give homage to the assembly of Vajrapani, the (great) bodhisattvas, and the wise kings.

With utmost sincerity, we go for refuge and give homage to all the heavenly assemblies of Brahma,²⁰ Śakra,²¹ the four heavenly kings,²² and the palaces of the sun and moon.

With utmost sincerity, we go for refuge and give homage to each of the good spirits of earth and so forth, who protect the dharma in the abodes of the lower realm.²³

Having clasped the three jewels, the assembly of saints illuminates the mirror of wisdom and with a single thought knows the affairs of people everywhere in the world.²⁴ (Because) they love sentient beings like they were newborn children, we now offer reverence and obeisance.

The Order for Evening Recitations

After reciting the “Mantra for Purifying the Karma of Speech” to the “Mantra for Opening the Dharma-Treasury.”

Opening and invoking the great dhāraṇī of Gwanseeum of the thousand-hands-and-eyes, of the extensive, complete unobstructed great compassionate heart.

We bow our heads to the great compassionate mantra of Gwanseeum. Gwanseeum’s power of vows is vast and profound, his body has the major and minor marks,²⁵

his thousand hands are adorned and universally protect and maintain (the faithful),

his thousand eyes are luminous and ubiquitously keep careful watch (over sentient beings),

he reveals the esoteric teaching within the true teaching,

he gives rise to a compassionate heart within the uncreated mind,

he quickly brings about the fulfillment of all desires

and causes all transgressions to be eternally extinguished.

The celestial dragons and various saints compassionately protect us;

the 100,000 samādhis are accomplished in an instant;

the body possessing (the dhāraṇī) is the luminous flag;

the mind retaining (the dhāraṇī) is the treasury of superknowledge.²⁶

The dust of our suffering is washed away; may we cross over the sea (of samsāra)

and, transcending (that sea), realize the teachings of bodhi and skillful means.²⁷

We now praise and recite (this dhāraṇī) and vow refuge (to it).

That which we aspire to comes from the mind, and all will be fulfilled.

Homage to the greatly compassionate Gwanseeum!

May we quickly understand all dharmas.
Homage to the greatly compassionate Gwanseeum!
May we swiftly obtain the eye of wisdom.²⁸
Homage to the greatly compassionate Gwanseeum!
May we quickly save all sentient beings.
Homage to the greatly compassionate Gwanseeum!
May we swiftly obtain skill in means.
Homage to the greatly compassionate Gwanseeum!
May we quickly board the boat of prajñā.
Homage to the greatly compassionate Gwanseeum!
May we swiftly succeed in crossing over the sea of suffering.
Homage to the greatly compassionate Gwanseeum!
May we quickly obtain the way of morality and concentration.²⁹
Homage to the greatly compassionate Gwanseeum!
May we swiftly ascend the mountain of quiescence.
Homage to the greatly compassionate Gwanseeum!
May we quickly gather in the house of the uncreated.
Homage to the greatly compassionate Gwanseeum!
May we swiftly become one with the dharma-nature body.³⁰

If I face the mountain of swords, the mountain will break apart of its own accord.
If I face the hell of burning water, the water will completely evaporate of its own accord.
If I face the hell realms, the hells will dry up of their own accord.
If I face the (realm of) hungry ghosts,³¹ they will be satiated of their own accord.
If I face the (realm of) asuras,³² their evil minds will be subjugated of their own accord.
If I face (the realm of) animals, of their own accord they will obtain great wisdom.

Homage to Gwanseeum bosal mahasal,
Homage to Daeseji bosal mahasal,³³

Homage to the thousand-armed Gwanseeum bosal mahasal,
 Homage to Gwanseeum holding the wheel of wish-fulfilling jewels
bosal mahasal,
 Homage to Great Wheel *bosal mahasal*,
 Homage to the Gazing Lord *bosal mahasal*,³⁴
 Homage to Ananyagāmin *bosal mahasal*,³⁵
 Homage to Full Moon *bosal mahasal*,³⁶
 Homage to Gwanseeum Gazing at the Moon in the Water *bosal mahasal*,³⁷
 Homage to Kuṇḍalī *bosal mahasal*,³⁸
 Homage to the eleven-faced Gwanseeum bosal mahasal,³⁹
 Homage to all the *bosal mahasals*,
 Homage to the original teacher, Amita Buddha.

Great Dhāraṇī of Spiritually Sublime Phrases

*namora dana dara yaya namagaryak barogidye saebaraya modisadabaya
 mahasadabaya mahagaro nigaya om salba bayesu darana garaya
 dasamyeong namak kkaridaba imam aryā barogidye saebara daba
 iraganta namak harinaya mabalda isyami salbalta sadanam suban
 ayeyeom salba bodanam babamara misudagam danyata om arogye
 aroga majiroga jigarandye hyehyeharye mahamoji sadaba samara
 samara harinaya guroguro galma sadaya sadaya dorodoro miyeondye
 mahamiyeondye daradara darin narye saebara jarajara mara mimara
 amara moldye yehyehye rogye saebara raa misami nasaya nabye samisami
 nasaya mohajara misami nasaya horohoro marahoro harye banamanaba
 sarasara sirisiri sorosoro motdyamotdyamodaya modaya maedariya
 niraganta gamasa nalsanam baraharanaya manak sabaha sitdaya
 sabaha mahasitdaya sabaha sitdayuye saebaraya sabaha niragantaya
 sabaha barahamokka singhamokkaya sabaha banama hattaya sabaha
 jagara yokdaya sabaha sangkaseomnane modanaya sabaha mahara
 gutadaraya sabaha bamasaganta isasicheda garinna inaya sabaha
 myagara jalma ibasanaya sabaha namora danadara yaya namagaryka
 barogidye saebaraya sabaha*

Verse Praising the Four Directions

First, (ambrosia) is sprinkled to the east and purifies the *bodhimanda*.⁴⁰

Second, (ambrosia) is sprinkled to the south and (the south) becomes clean and cool.

Third, (ambrosia) is sprinkled to the west and produces a Pure Land.

Fourth, (ambrosia) is sprinkled to the north and it is eternally at ease.

Verse Praising the Bodhimanda

The *bodhimanda* is pure and without defilement,

The three jewels (together with) gods and dragons descend to this ground.

We now hold the sublime mantra (in our minds) and recite it:

May it bestow on us its compassionate, esoteric supramundane protection.

Verse of Repentance

All the negative karma I have previously created, originated from beginningless desire, aversion, and delusion and arisen from the actions of body, speech, and thought: I now repent it all.

Mantra of Repentance

Om salba motja moji sadaya sabaha

Finish with the section from “Constantly reciting this dhāraṇī and gather Cundi’s merits . . . ” to “We prostrate ourselves in the direction of the western buddha-land . . . ”

Abbreviated Liturgy for the Formal Meal

Verse for Lowering the Bowl

When taking up the almsbowl, we should aspire that all beings perfect the vessel of the dharma and receive the offerings of gods and humans.

Verse for Turning the Bowl

Śākyamuni Buddha was born in Kapilavastu,
attained awakening in Magadha,
expounded the dharma in Vārāṇasī,
and entered nirvāṇa in Kuśinagarī.

Verse for Opening the Bowls

I now lay out (these bowls)
which hold the appropriate amount established by the tathagāta
May all sentient beings together likewise (apprehend)
the three aspects of the offering⁴¹ as void and quiescent.

Om baldanaya sabaha

The Ten Remembrances

Vairocana Buddha, of the pure dharmakāya;
Rocana Buddha, of the perfectly fulfilled saṃbhogakāya;
Śākyamuni Buddha, of one hundred million nirmāṇakāya;
Amita Buddha, guiding teacher of the nine classes (of rebirth in the Pure Land);
Maitreya Buddha, who will be born in the future;

Each and every buddha of the three times and the ten directions;
Each and every honored teaching of the three times and the ten
directions;
Munsu bosal, of great wisdom;
Bohyeon bosal, of great action;
Gwanseeum bosal, of great compassion;
all the noble bodhisattva-mahasattvas.
Maha banya baramil.

Verse for Offering the Food

We offer the three virtues and the six tastes (of this food) to the
Buddha and the saṅgha.
Together, humans and devas of the dharma-realm universally make
offerings.

Verse for Receiving the Food

When receiving food, we should make this aspiration:
May all beings take the pleasure of meditation as sustenance, and
may the joy of the dharma fill them.

Mantra of the Buddha's Three Bodies

Om hocheolmoni sabaha

Mantra of the Three Collections (of Sūtra, Vinaya, and Abhidharma)

Om bulmogyurahye sabaha

Mantra of the Three Vehicles⁴² of the Saṅgha

Om sutanbokdahye sabaha

Mantra for Keeping the Precepts

Om heuribuni sabaha

Mantra for Decisively Cultivating the Way

Om hapburi sabaha

Mantra for Cultivating Wise Discernment*Om naja bani sabaha***Verse for Offering Rice**

This food has a pleasing color, aroma, and taste.
 At the high altar, we offer it to the buddhas of the ten directions;
 at the middle altar, we offer it to all the saints and worthy ones;
 at the lower altar we offer it to the many classes of beings.
 Distributed equally without discrimination,
 (all) have received (this offering) and all together are satiated.
 Please cause the present donors to equally obtain limitless pāramitās.

Verse of the Five Contemplations

We weigh the magnitude or paucity of our merits and consider
 where this (food) has come from;
 We scrutinize our virtuous actions (and recognize) our suitability to
 receive this offering is incomplete;
 We guard the mind and keep apart from faults (such as) desire etc.,
 which are the root (of faults);
 We consider correct thought as good medicine to remedy a wasted
 body;
 We should receive this food for the sake of attaining the Way.

Verse for Offering Rice to the Animal Realm

All you ghosts! We now present you with this offering.
 This food pervades the ten directions and is offered to each ghost.

*Om sirisiri sabaha***Verse for Purifying the Food**

I contemplate this single drop of water containing 84,000 insects.
 If I do not receive (recite) this mantra, it is the same as consuming the
 flesh of living beings.

Om salbanayuta baldanaya bandabanda sabaha

Verse for Picking Up the Spoon Three Times

May every negative (course of action) be cut off;
May every good (course of action) be cultivated;
May all sentient beings together
As one achieve the supreme Way.

Verse for Conserving Water

I wash this bowl with water,
Which has a flavor like that of heavenly ambrosia.
I offer this to all you hosts of pretas;
It will cause all of you to be satiated.

Om mahyurase sabaha

Mantra of Liberation

Homage to the world of liberated lord of the east, which has space-like merits and virtues and whose every atom is pure! The appearance of those merits and virtues is like a properly arranged pair of eyes; the appearance of the jeweled essence is like the luminosity of a red lotus flower or the shine of lapis. After offering supreme incense, the various adornments on the crown of the Buddha's head are limitless and boundless, like the light of the sun and the moon. Adorned with the power of vows, adorned with the (power of) transformation, appearing in the *dharmadhātu*, the unobstructed king, the tathāgata and arhat, the completely and perfectly enlightened buddha!

Verse for Wrapping Up the Bowls

Having finished eating, the body's strength is restored.
I tremble with power like the heroes of the three times and the ten directions.
I have no thought other than turning the cause into the result.
Each sentient being obtains supernatural power.

Extended Liturgy for the Formal Meal

Verse for Opening the Bowls

I now lay out (these bowls)
 which hold the appropriate amount established by the tathāgata
 May all sentient beings together likewise (apprehend)
 the three aspects of the offering⁴³ as void and quiescent.

Om baldanaya sabaha

Heart Sūtra

Gwanseeum, when practicing the profound perfection of wisdom, perceives the five skandhas all as empty and is saved from every suffering and misfortune.

Śāriputra, form does not differ from emptiness, emptiness does not differ from form. Form is emptiness, emptiness is form. Sensation, perception, conditioning factors, and consciousness are also like this.

Śāriputra, all dharmas have the characteristic of emptiness. They neither arise nor cease; they are neither defiled nor pure; they neither increase nor decrease.

Therefore, in emptiness there is no form, sensations, perceptions, conditioning factors, or consciousness. There are no eyes, ears, nose, tongue, body, or mind. There is no color, sound, scent, taste, physical sensation, or mental object. There is no element of vision up to no element of mental consciousness. There is no ignorance and there is no exhaustion of ignorance up to no old-age-and-death and no exhaustion of old-age-and-death. There is no (truth of) suffering,

origination, cessation, or the path; there is no wisdom and no attaining of it.

Because of this non-attainment the bodhisattva relies on the perfection of wisdom, therefore the bodhisattva's mind is without obstruction. Being without obstruction, the mind is therefore without fear. Far apart from dream-like distortions, the bodhisattva ultimately attains *nirvāṇa*. All the buddhas of the three times relied on the perfection of wisdom and therefore attained supreme, complete, perfect enlightenment.

Therefore know that the perfection of wisdom is the great inscrutable mantra, the great bright mantra, the supreme mantra, the mantra without equal, able to wash away every suffering, true and not false. Therefore, proclaim the mantra of the perfection of wisdom, proclaim the mantra which says:

aje aje baraaje baraseungaje moje sabaha

The Ten Remembrances

Vairocana Buddha, of the pure dharmakāya;
 Rocana Buddha, of the perfectly fulfilled saṃbhogakāya;
 Śākyamuni Buddha, of one hundred million nirmāṇakāya;
 Amita Buddha, guiding teacher of the nine classes (of rebirth in the Pure Land);
 Maitreya Buddha, who will be born in the future;
 Each and every buddha of the three times and the ten directions;
 Each and every honored teaching of the three times and the ten directions;
 Munsu bosal, of great wisdom;
 Bohyeon bosal, of great action;
 Gwanseeum bosal, of great compassion;
 all the noble bodhisattva-mahasattvas.
Maha banya baramil.

When eating food, we should make this aspiration: May all beings

take the pleasure of meditation as sustenance, and may the joy of the dharma fill them.

When seating in full lotus, we should make this aspiration: May all beings have firm roots of goodness and obtain the steadfast stage.⁴⁴

When seeing the empty bowl, we should make this aspiration: May all beings (see) their mind as pure, empty, and without affliction.

Next, recite the six mantras, starting from the “Mantra of the Buddha’s Three Bodies” on page 70.

Verse to Cut Off Lamentation

For limitless kalpas the Buddha toiled greatly for the sake of sentient beings.

How can sentient beings possibly repay the noble one’s compassion?

Bohyeon bosal’s vast and great vow is to extensively cultivate offerings without weariness or reluctance.

Homage to the assembly of buddhas and bodhisattvas at Vulture Peak!

Homage to the assembly of buddhas and bodhisattvas in the flower garland (realm)!

Homage to the assembly of buddhas and bodhisattvas in Amita’s lotus pond!

When viewing a full almsbowl, we should make this aspiration:

May all beings be endowed with every perfect, complete good teaching.

When receiving fragrant, fine food, we should make this aspiration: May all beings know moderation, decrease their avarice, and be unattached to sentiment.

May the offering which we have received transform completely into sublime objects of offering, extending throughout the *dharmadhātu*, offered to all the three jewels.

Next, may we offer (this) to all sentient beings so that there is none who hunger. May this (offering) transform completely into the food of joy in the dharma, and may the supreme Way be quickly achieved.

On our body there are 80,000 hairs, and on every single one of them there are 900,000 parasites.

In order to support this body and life, we accept the donations of the faithful.

We must achieve the Way and save them first.

Verse for Ceasing Negative Actions and Cultivating Virtuous Ones

May we cut off every negative action,
may we cultivate every virtuous action,
may all the roots of goodness which we cultivate
be dedicated to all sentient beings,
and together may we achieve the buddha way.

Verse of the Five Contemplations

We weigh the magnitude or paucity of our merits and consider where this (food) has come from;

We scrutinize our virtuous actions (and recognize) our suitability to receive this offering is incomplete;

We guard the mind and keep apart from faults (such as) desire etc., which are the root (of faults);

We consider correct thought as good medicine to remedy a wasted body;

We should receive this food for the sake of attaining the Way.

All you ghosts! We now give you this offering.

This food pervades the ten directions and is offered to each ghost.

Seven grains pervade the ten directions.

The hunger and thirst of the three lower rebirths⁴⁵ and all painful torments are washed away.

Everyone together makes offerings.

Verse for Picking Up the Spoon Three Times

May every negative (course of action) be cut off;
 May every good (course of action) be cultivated;
 May all sentient beings together
 As one achieves the supreme Way.

Verse for Conserving Water

I wash this bowl with water,
 Which has a flavor like that of heavenly ambrosia.
 I offer this to all you hosts of pretas;
 It will cause all of you to be satiated.

Om mahyurase sabaha

Having finished eating, we should make this aspiration:
 May all sentient beings' virtue and cultivation be perfect,
 may they complete the ten kinds of knowledge.⁴⁶

May the flavor, taste, and feeling of the food I have received
 not remain in my body, but exit through my pores,
 universally entering the bodies of the beings in the *dharmadhātu*
 and become exactly like the dharma-medicine which removes
 afflictions.

May those who donate and those who receive together obtain the
 five constant virtues,⁴⁷ and may their bodies be strong, their lives be
 easy, and their speech be eloquent.

Residing in the world is like abiding in space, and like a lotus
 flower does not touch the water the mind is pure and crosses over to
 the other shore.

We bow our heads in homage to the supreme noble one, (the
 Buddha).

For those who prepared this offering meal for the sake of helping

the departed spirits to be reborn in the Pure Land, (may) their misfortunes be washed away.

For those who donate the four necessities,⁴⁸ may their blessings and lifespan increase, may the activities of war rest and be quiet, may the nation be at peace.

May the beings of the *dharmadhātu* each equally be satiated:
Maha banya baramil.

When rising from being seated, we should make this aspiration:

May we perceive the dispersion and cessation of the essence of all activities.

When lying down, we should make this aspiration: May all beings walk the path of steadfast enlightenment.

When gripping the almsbowl firmly, we should make this aspiration:

May we perfect the vessel of the Dharma and receive the offerings of devas and humans.

When we first set our feet (on the ground), we should make this aspiration: May all beings transcend life-and-death and all good dharmas be complete.

Next, recite the “Mantra of Liberation” on page 72.

When rising from our seats and leaving the hall, we should make this aspiration:

May all beings profoundly enter the stage of buddhahood and forever depart from the three realms.⁴⁹

Commentarial Verses on the *Flower Garland Sūtra*

Nagarjuna's commentarial verses on the (great and extensive) *Sūtra of the Garland of Buddhas*:

Homage to the ocean-like Flower-Bank World,
 to Vairocana of the true dharmakāya,
 to the expounder of dharma in the present age, Rocana,
 to Śākyamuni and all the tathāgatas,
 and each and every great saint of the past, present, and future and
 the ten directions.

The fundamental teaching of the *Avatamsaka* turns the wheel of
 dharma due of the power of the ocean-seal samādhi.

Bohyeon bosal and all the great assemblies
 of *vajra*-wielding spirits⁵⁰ and spirits with various bodies,
 footstep-following spirits, *bodhimanda*(-protecting) spirits,
 the assembly of spirits overseeing the cities and spirits overseeing the
 land,
 the assembly of spirits overseeing the mountains and spirits overseeing
 the forests,
 the assembly of spirits overseeing medicinal plants and spirits overseeing
 the grain,
 the assembly of spirits overseeing the rivers and the spirits overseeing
 the oceans,
 the assembly of spirits overseeing water and the spirits overseeing fire,
 the assembly of spirits overseeing wind and the spirits overseeing air,
 the assembly of spirits overseeing the (cardinal) directions and the
 spirits overseeing the night,
 the assembly of spirits overseeing the day and the asuras,
 the king of the *garuda*⁵¹ and the *kiṁnara*,⁵²

the *mahorāga*⁵³ and the king of the *rākṣasa*,⁵⁴
 all the great *nāga*⁵⁵ kings and *kumbhāṇḍa*,⁵⁶
 the kings of the *gandharvas*⁵⁷ the assemblies of Candra deva,
 Sūryadeva, and the gods of the Heaven of the Thirty-Three,⁵⁸
 the kings of Yāma Heaven⁵⁹ and those of Tuṣita Heaven,⁶⁰
 the kings of Nirmāṇarati Heaven⁶¹ and those of Paranirmitavaśavartin
 Heaven,⁶²
 the kings of Mahābrahmā Heaven⁶³ and those of Ābhāsvarāloka
 Heaven,⁶⁴
 the kings of Śubhakṛtsna Heaven⁶⁵ and those of Bṛhatphala Heaven,⁶⁶
 the (heaven of the) King of Great Sovereignty,⁶⁷ inconceivable;
 The great bodhisattvas Bohyeon⁶⁸ and Munsu,⁶⁹
 and the bodhisattvas Dharma Wisdom,⁷⁰ Forest of Merits,⁷¹
 Vajraketu,⁷²
 Vajragarbha and Vajraprajna,⁷³ Banner of Blazing Light and Banner
 of Sumeru,⁷⁴
 the greatly virtuous disciple⁷⁵ Śāriputra,⁷⁶ together with the company
 of bhikṣus headed by the monk Ocean of Awakening,
 the senior male and female lay disciples⁷⁷ and the boys and girls led
 by the youth Sudhana,
 the numbers of whom is limitless and inconceivable,
 the youth Sudhana's spiritual mentors, the foremost of whom is
 Munsu,
 then the monks Clouds of Virtue,⁷⁸ Ocean of Clouds,⁷⁹ Well-
 Established,⁸⁰
 Meghadramida,⁸¹ Vimuktikaśresthin,⁸²
 the monk Sāgaradhvaja,⁸³
 the laywoman Āśā,⁸⁴ Bhīsmottaranirghoṣa,⁸⁵
 the brahmin Jayōsmāya,⁸⁶ the maid Maitrāyanī,⁸⁷
 the monk Sudarśana,⁸⁸ the youth Indriyēśvara,⁸⁹
 the laywoman Prabhūtā,⁹⁰ the layman Vidvan,
 the elder Ratnacuda and Samantanetra,
 King Anala and King Mahāprabha,
 the laywoman Acalā, the heterodox practitioner Sarvagāmin,

Utpalabhūti,
 Vairocana, Jayottama,
 the nun Śimhavijṛmbhitā, Vasumitrā,
 the layman Vesthila,
 Gwanseeum and Ananyagāmin,
 Mahādeva, the god Sthāvarā,
 the god Vasantī,
 the god Samantagambhīra-śrīvimalaprabha,
 the god Pramuditanayanagad-virocanā,
 the god Samantasattva-trānojahśrī,
 the god Praśāntaruta-sāgaravatī,
 the god Sarvanagararakṣā-sambhava-tejahśrī,
 the god Sarvavṛkṣa-praphullanasukhasamvāsā,
 the god Sarvajagdrakṣī-praṇidhānavīryaprabhā,
 the god Sutejomaṇḍalaratiśrī, the Lady Gopa,
 the Lady Māyā, the maiden Surendrābhā,
 the youth Viśvāmitra, Śilpābhijñā,
 Bhadrottoma, the elder Muktāsāra,
 the elder Sucandra, Ajitasena,
 the brahmin Śivarāgra,
 the youth Śrīsambhava and the maid Śrīmatī,
 Maitreya *bosal* and Munsu,
 and the assembly of Bohyeon's emanations, (countless as) the atoms of
 the universe,
 gathered like clouds in this dharma-assemble,
 always accompanying Vairocana Buddha in the ocean-like Lotus-
 Bank World,
 generating and adorning the great wheel of dharma,
 and likewise expounding the dharma in the void of the ten directions
 and all the worlds.
 The six chapters of the first assembly, the six chapters of the second
 assembly, the six chapters of the third assembly, the four chapters
 of the fourth assembly, together with the three chapters from the
 fifth assembly,

the one chapter of the sixth assembly, the eleven of the seventh,
 the one of the eighth, and likewise the one of the ninth,
 (the chapters) “The Sublime Adornments of the Lords of the World,”

“The Manifestation of the Tathāgata,”
 “The Samādhi of Bohyeon,” “The Formation of the Worlds”
 “The Lotus-Bank World,” “Vairocana,”
 “The Names of the Tathāgata,” “The Four Noble Truths,”
 “Awakening by Radiance,” “A Bodhisattva Asks for Clarification,”
 “Pure Conduct,” “Chief in Worthiness,” “Ascent to the Summit of
 Mount Sumeru,”
 “Verses of Praise on the Summit of Mount Sumeru,”
 “The Ten Abodes,” “Religious Life,”
 “The Merit of Giving Rise to Aspiration,” “Clarifying the Dharma,”
 “Buddha’s Ascent to Suyāma Heaven,”
 “Verses of Praise in Suyāma,”
 “The Ten Practices” and “The Ten Inexhaustible Treasuries,”
 “Buddha’s Ascent to Tuṣita Heaven,”
 “Verses of Praise in Tuṣita Heaven,”
 “The Ten Dedications” and “The Ten Stages,”
 “The Ten Concentrations,” “The Ten Superknowledges,” “The Ten
 Patiences,”
 “The Incalculable” and “The Lifespan of the Tathāgata,”
 “The Bodhisattvas’ Abodes,” “The Buddha’s Inconceivable Qualities,”
 “The Ocean of Attributes of the Tathāgata’s Ten Bodies,”
 “The Merit of the Tathāgata’s Secondary Characteristics,”
 “The Conduct of Bohyeon” and “The Appearance of the Tathāgata,”
 “Transcending the World,” “Entering the Dharma-Realm:”

These are the contents of the 100,000 verses of the *Flower Garland Sūtra*.

The thirty-nine chapters are perfect and present the complete teaching
 of the one vehicle.

Having recited this sūtra, having faith in it and retaining it in memory,
 when we first aspire to awaken is the moment of complete awakening;
 likewise, sitting at ease in the lands of the Flower-Bank World’s

ocean
is called Vairocana Buddha.
These are Nagarjuna's “Commentarial Verses on the *Flower Garland Sūtra*.”

Commentarial Verses on the *Lotus Sūtra*

Baozang's commentarial verses on the one vehicle of the *Sūtra of the Marvelous Lotus of the True Dharma*:⁹¹

Homage to all the buddhas of the ten directions and to Śākyamuni Buddha who eternally abides without entering nirvāṇa at Vulture Peak⁹² in Rājagṛha⁹³ in this Sahā World,⁹⁴ (vast) like an ocean.

Via the path of skillful means composed of various causes and conditions,

(The Buddha) constantly turns the wheel of the sublime teaching of the one vehicle,

Together with 12,000 great monks, (all) arahats who are free and have exhausted all outflows,⁹⁵

Ajñātakaunḍinya, Mahākāśyapa,

Uruvilvā Kāśyapa, Gayā Kāśyapa,⁹⁶

Nadī Kāśyapa,⁹⁷ Śāriputra,⁹⁸

Mahāmaudgalyāyana,⁹⁹ Kātyāyana,¹⁰⁰

Aniruddha, Kapphīṇa,

Gavam̄pati, Revata,

Pilindavatsu, Bakkula,

Mahākauṣṭhila, Nanda,

Sundarananda, Pūrṇa,

Subhūti, Ānanda,

Rahula, and the other great monks;

the nuns Mahāprajāpatī and Yasodara

And 2,000 other nuns;

Eighty thousand bodhisattva-mahasattvas,

Munsu, Gwanseeum,

Daeseji, Nityodyukta,

Aniksiptadhura, Ratnapāṇi,
 Bhaiṣajyarāja, Pradānaśūra, Ratnacandra,
 Ratnaprabha, Purnacandra, Mahāvikrāmin,
 Anantavikrāmin, Trailokyavikrāmin,
 Bhadrapāla, Maitreya,
 Ratnākara, Susārthavāha;
 Sakrodevanam Indrah, Candradeva,
 Samantagandha, Ratnaprabha, the four celestial kings,
 Īśvara, Maheśvara,
 The Brahmā Lord of the Sahā World,
 The Mahābrahmā Sikhin, and the Brahmā Jyotiṣprabha;
 The dragon kings Nanda, Upananda,
 Sāgara, Vāsuki,
 Takṣaka, Anavatapta,
 Manasvin, and Utpalaka;
 The kiṁnara king's Dharma,¹⁰¹ Sublime Dharma,
 Great Dharma, Dharma Holder;
 The gandharva kings Pleasant, Pleasant Sound,
 Beautiful, and Beautiful Sound;
 The asura kings Balin, Kharaskandha,
 Vemacitrin, and Rahu;
 The *garuḍa* kings Mahatejas, Mahakaya,
 Mahapurna, and Maharddhiprapta;
 Vaidehi's son Ajatasatru,
 With several hundreds of thousands of followers.
 The Buddha expound the *Sūtra of Immeasurable Doctrine* for the sake
 (of sentient beings).
 While in the samādhi of the abode of the immeasurable doctrine,
 Heaven rained the four kinds of divine flowers and the earth quaked
 in six ways,
 And the assembly of the four-fold community, the eight classes of
 beings, humans and non-humans, together with all the minor
 kings and the cakravartins
 And all of the monks and nuns who were awakened—all these joyfully

pressed their palms together in reverence and wholeheartedly beheld the Buddha.

The Buddha emitted a ray of light from the white tuft of hair between his brows.

The light illuminated eighteen thousand (worlds) to the east,
Reached down as far as the Avīci Hell and upward to the Akaniṣṭha Heaven;

Sentient beings, buddhas, and bodhisattvas engaged in spiritual practice

And buddhas expounding the dharma,

The stūpas erected after a buddha achieved nirvāṇa—

All these were made visible by the light.

The moment that the assembly gave rise to doubt,

Maitreya asked Munsu in order to resolve those doubts:

When I have seen this portent in the past,

The sublime dharma was subsequently expounded. You all should know:

At that time, the Buddha (named) Brightness of Lamps Like the Sun and Moon

Who expounded the true dharma (which is good)

In the beginning, the middle, and the end,

Complete with the single characteristic of unalloyed purity.

His expounded teachings corresponding to the four noble truths,

Dependent origination, and the six perfections,

Causing (others) to obtain the wisdom of anuttarasamyaksambodhi.

Likewise, of the twenty-thousand buddhas of the same name,

The last of these buddhas had eight sons who were dharma-masters,

And at that time there were six portents all like this.

The Bodhisattva Sublime Light,¹⁰² the disciple Seeker of Fame,

Munsu and Maitreya: how could they be different people?

The Bodhisattvas Womb of Excellence,¹⁰³ Steadfastly Perfecting,¹⁰⁴

Greatly Pleasing Discourse,¹⁰⁵

Accumulated Wisdom,¹⁰⁶ Superior Conduct,¹⁰⁷ Boundless Conduct,¹⁰⁸

Pure Conduct,¹⁰⁹ Stable Conduct,¹¹⁰

Never Disparaging,¹¹¹ Adorned by the King of Constellations,¹¹²
 Seen with Joy by All Sentient Beings,¹¹³
 Sublime Sound,¹¹⁴ Mind of Superior Conduct¹¹⁵
 And King of Adornments,¹¹⁶ Floral Excellence,¹¹⁷
 Inexhaustible Mind¹¹⁸ and Earth Holder,¹¹⁹
 Adorned with Light, Medicine King,
 Arisen Medicine King, Bohyeon:
 (All these) always accompanied the buddhas of the three times and
 the ten directions.
 The buddhas Brightness of Lamps Like the Sun and Moon and
 Burning Torch,
 The buddha Victorious by Means of Great Superknowledge,
 Aksobhya Buddha and Peak of Sumeru,
 The buddhas Lion Sound and Lion-Mark,
 Abiding in Space and Ever Extinguished,
 Indra-Mark and Brahma-Mark,
 Amitayus and Savior of All Worlds from Pain and Woe,
 Tamala, Sumeru-Mark, Sovereign Cloud, King Sovereign (Cloud),
 He Who Demolishes the Fears of All the Worlds, Prabhūtaratna Buddha,
 King Awesome Sound, Lamp of the Sun and Moon,
 Sovereign Cloud Lamp, Excellence of Pure Light,
 Sovereign of Lands of the Pure Flowers of Amita, Having a Voice
 Like Thunder,
 Sovereign with a Voice Like Thunder, Who Speaks With the Regents
 of Heavenly Realms,
 Tathāgata Treasure Virtue of Unsurpassed Excellence,
 In this manner many buddhas and bodhisattvas arrive and expound
 the sublime dharma in the past, the present, and the future,
 And at this assembly together together with the ten directions always
 attend Śākyamuni Buddha.
 Gathering like clouds, these buddhas and bodhisattvas have followed
 this assembly,
 In which those of gradual and sudden capacities such as Śāriputra
 and the Nāga Princess

(Were all taught like a) single rain equally waters all the trees and grasses.

“The Introduction,” the chapters (titled) “Skillful Means,” “Parable,” “Faith and Understanding,” “Medicinal Herbs,” “Prediction,” “Parable of the Conjured City,” Five Hundred Disciples,” “Predictions Given to Learners and Adepts,” “Teachers of the Dharma” and “Appearance of the Jeweled Stūpa,” “Devadatta” and “Perseverance,” “Comfortable Conduct,” “Arising from the Earth,” “The Tathāgata’s Lifespan,” “Discrimination of Merits,” “The Merits of Responsive Joy,” “The Merits of the Teacher of Dharma,” “Bodhisattva Never Disparaging,” “Supernatural Powers,” “Entrustment,” “The Former Affairs of the Medicine King,” “Bodhisattva Sublime Sound,” “The Universal Gateway of the Gwanseeum bosal,”

“Dhāraṇī,” “The Former Affairs of King Wonderful Adornment”; “Encouragements of Bohyeon bosal,” The twenty-eight chapters are the complete teaching. This is the sublime teaching of the one vehicle; The divided chapters all have separate verses, The person who recites, upholds, has faith and understands (them) Is born from the Buddha’s lips and wears the Buddha’s clothes. Bohyeon bosal, having come, protects (us), All afflictions of demons are cleansed, Not desiring the mundane world, the mind and will are upright, When there is correct remembrance, there is (also) blessing and virtue.

Even if one forgets a phrase of the verses, one still gains penetrating insight,

It will not be long before reaching the *bodhimāṇḍa*, Attaining great bodhi and turning the wheel of dharma; Therefore, the who sees this will be respected like the Buddha. Homage to the buddhas and bodhisattvas of the assembly of the

Sūtra of the Marvelous White Lotus of the True Dharma on Vulture Peak.

The summary verses of Baozang Bodhisattva on the one vehicle of the *Sūtra of the Marvelous Lotus of the True Dharma*.

Patriarch Uisang's "Verses on Dharma-Nature"

Dharma-nature is round and interpenetrating, without the mark of duality;

All dharmas are unmoving, originally quiescent, without name, without characteristics, cutting off every (distinction), it is known through realization, not by any other level.

True-nature is extremely profound and exceedingly subtle and sublime.

It does not preserve self-nature but appears following conditions.

In one are all, in the many is one; one is all, and the many are one.

In one mote of dust is held the ten directions;

It is like this in every mote.

Immeasurably long kalpas are identical to a single moment of thought,

a single moment of thought is identical to immeasurable kalpas.

The nine times and the ten times are mutually identical, yet they are not confusedly mingled and manifest separately.

The moment one first gives rise to the aspiration for awakening, instantly buddhahood (is attained).

Samsara and nirvana always reciprocally harmonious, principle and phenomena are mystically without distinction.

This is the realm of great beings, the ten buddhas and Bohyeon.

If you are able to enter the ocean-seal samadhi,

Numerous inconceivable works appear, according to one's wishes.

A rain of jewels benefitting beings fill space;

sentient beings obtain these benefits according to their (spiritual) capacity.

Therefore, those who practice return to their original place,
If one cannot rest delusional concepts, one certainly will not attain
(awakening).

Grasping unconditionally skillful means as one wishes,
return home/to the mundane and obtain virtues (which are the
foundation for further attainments) according to one's capacity.

By means of the inexhaustible treasure of (this) dhāraṇī,
the *dharmadhātu* is adorned and the jeweled palace is raised.
Finally, one is seated on the bed of the true middle-way.
That which is originally unmoving is named Buddha.

Mantra of Vairocana (Causing) All to Return

Homage to each and every buddha of the ten directions and the three times.

Homage to every worthy dharma of the ten directions and the three times.

Homage to every bodhisattva of the ten directions and the three times.

Homage to every worthy one and saint of the ten directions and the three times.

Ah! The knowledge of principle!

Which equals the merit of reciting 50 fascicles of the Flower Garland Sūtra.

Bala's knowledge of principle!

Which equals the merit of reciting 80 fascicles of the Flower Garland Sūtra.

Ri-je mi-je gi-sa eun-je-ji ba-ra-ta-ni

Which equals the merit of reciting 80 fascicles of the Sūtra of Golden Light.

Om bul-la ji-ri-il

Which equals the merit of reciting the 600 divisions of the prajñāpāramitā.

O-gong-sa jin-sa-ta-hae

Which equals the merit of reciting 10,000 fascicles of the Gwanseeum Sūtra.

Ba-sa-dal-ma-sa-ta-hae

Which equals the merit of reciting 10,000 fascicles of the Amita Sūtra.

Ara-ba-jwa-na

Which equals the merit of reciting the teachings of Śākyamuni Buddha for countless eons.

Won-gak-seung-jwa-do-jin-na

Which equals the merit of reciting 80 fascicles of the Medicine Buddha Sūtra.

Sa-gong-sa-jin-sa-ta-hae

*Which equals the merit of reciting 10,000 fascicles of the *prajñāpāramitā* sūtras.*

Namu hang-a-sa-a-seung-ji-bul-muryang-sam-mae-bo-mun-sam-mae

Which equals the merit of reciting the Lotus Sūtra for an eon.

Om bamana sataba

Which equals the merit of upholding the 250 vows of the bhikṣu.

Taktani-ana

Which equals the merit of upholding the 80,000 [teachings] of the dharma-treasury.

Namu a-sim-ta-a-sim ta-ja-shim do-ryu sabaha

Which equals the merit of constantly reciting all the sutras.

Namu om a-mil-li-da-da-ba-bye-sabaha

Which equals the merit of reciting 60,000 fascicles of the Amita Sūtra.

Namu ri-ba-ri-ba-je-gu-ha-gu-ha-dye-da-ra-ni-dye-ni-ha-ra-dye-bi-ni-ma-ni-dye sabaha

Which equals the merit of reciting the name of Gwanseeum for 10,000 eons.

True Phrases of the Tathāgata's Treasury of Sūtras Preached (Expounded) by the Buddha

Homage to each of the eternally abiding three classes of the three jewels.

Reciting this three times extinguishes the transgressions of the ten negative actions¹²⁰ and the five acts of immediate retribution¹²¹ (accumulated) during the numerous kalpas of a trichiliocosm.

Homage to the dharmakāya, *sambhogakāya*, and nirmāṇakāya of each and every buddha.

Reciting this three times extinguishes five million kalpas' (worth) of (accumulated) transgressions.

Homage to the four kinds of dharma of the profound dharma-treasury.

Reciting this three times extinguishes twenty million kalpas' (worth) of (accumulated) transgressions.

Homage to the ten levels of bodhisattvas and all the worthies and saints of the three vehicles.

Reciting this three times extinguishes fifteen trillion kalpas' (worth) of (accumulated) transgressions.

Homage to the nirmāṇakāyas, the buddhas Śākyamuni and Amitā and the bodhisattvas Gwanseeum and DaeSeji.

Reciting this three times extinguishes fifteen million kalpas' (worth) of (accumulated) transgressions.

Homage to the bodhisattva-mahasattvas Vimalakīrti, Munsu, Bohyeon, Maitreya, and Jijang.

The 108 Dhāraṇī Retaining All (of the Teachings) from the Chapter “Entering the Dharma-Realm” of the *Flower Garland Sūtra*

It is said that there is the dhāraṇī-gate of the buddha-lands, the dhāraṇī-gate of the dharma, and the dhāraṇī-gate of sentient beings,
 the dhāraṇī-gate of the past, the dhāraṇī-gate of the future, the dhāraṇī-gate of the present, the eternally abiding dhāraṇī-gate,
 the dhāraṇī-gate of auspicious practices, the dhāraṇī-gate of the tools which aid auspicious practices, the dhāraṇī-gate of wisdom, the dhāraṇī-gate of the tools which aid wisdom,
 the dhāraṇī-gate of various vows, the dhāraṇī-gate of the divisions of various vows, the dhāraṇī-gate of the collection of various practices,
 the dhāraṇī-gate of pure practices, the dhāraṇī-gate of complete practices, the dhāraṇī-gate of karma, the dhāraṇī-gate of the non-loss of karma, the dhāraṇī-gate of the flow of karma, the dhāraṇī-gate of that which karma creates,
 the dhāraṇī-gate of discarding unwholesome karma, the dhāraṇī-gate of cultivating correct karma, the dhāraṇī-gate of karmic sovereignty, the dhāraṇī-gate of good practices, the dhāraṇī-gate of retaining good practices,
 the dhāraṇī-gate of samādhi, the dhāraṇī-gate of according with samādhi, the dhāraṇī-gate of contemplating samādhi, the dhāraṇī-gate of the realm of samādhi, the dhāraṇī-gate of the samādhi of realm of perception/limit of samādhi, the dhāraṇī-gate arising from samādhi,
 the dhāraṇī-gate supernatural power, the dhāraṇī-gate of the ocean-like mind, the dhāraṇī-gate of various (kinds of) mind,
 the dhāraṇī-gate of the upright mind, the dhāraṇī-gate illuminating

the mind which is like a dense forest, the dhāraṇī-gate of taming the mind to purity,

the dhāraṇī-gate of knowing from where sentient beings are born, the dhāraṇī-gate of knowing the defilements and habitual tendencies, the dhāraṇī-gate of knowing the defilements and skillful methods,

the dhāraṇī-gate of knowing the understanding of sentient beings, the dhāraṇī-gate of knowing the activities of sentient beings, the dhāraṇī-gate of knowing the dissimilarities of the activities of sentient beings,

the dhāraṇī-gate of knowing the nature of sentient beings, the dhāraṇī-gate of knowing the desires of sentient beings, the dhāraṇī-gate of knowing the thoughts of sentient beings,

the dhāraṇī-gate of extensively viewing the ten directions, the dhāraṇī-gate of expounding the dharma,

the dhāraṇī-gate of great compassion, the dhāraṇī-gate of great kindness, the dhāraṇī-gate of tranquility, the dhāraṇī-gate of the way of words and speech, the dhāraṇī-gate of skillful methods, the dhāraṇī-gate of what is not skillful methods,

the dhāraṇī-gate of according, the dhāraṇī-gate of differentiating, the dhāraṇī-gate of extensively entering, the dhāraṇī-gate of unimpeded perspective, the dhāraṇī-gate of pervading universally, the dhāraṇī-gate of the teaching of buddhas, the dhāraṇī-gate of the teaching of bodhisattvas, the dhāraṇī-gate of the teaching of the hearers, the dhāraṇī-gate of the teaching of the solitary realizers, the dhāraṇī-gate of worldly teaching,

the dhāraṇī-gate of the arising of the world, the dhāraṇī-gate of the destruction of the world, the dhāraṇī-gate of the abiding of the world, the dhāraṇī-gate of the pure world, the dhāraṇī-gate of the impure world,

the dhāraṇī-gate of the manifestation of purity in the impure world, the dhāraṇī-gate of the manifestation of impurity in the pure world, the dhāraṇī-gate of the wholly impure world, the dhāraṇī-gate of the wholly pure world,

the dhāraṇī-gate of the level world, the dhāraṇī-gate of the uneven world, the dhāraṇī-gate of covering the world, the dhāraṇī-gate of the world of Indra's net,
 the dhāraṇī-gate of the world turning, the dhāraṇī-gate knowing reliance and the abiding of thoughts, the dhāraṇī-gate of the fine entering the coarse, the dhāraṇī-gate of the coarse entering the fine,
 the dhāraṇī-gate of seeing all the buddhas, the dhāraṇī-gate of differentiating the bodies of the buddha,
 the dhāraṇī-gate of the net adorned with the buddha's radiance, the dhāraṇī-gate of buddha's perfect sound, the dhāraṇī-gate of the wheel of the buddha-dharma,
 the dhāraṇī-gate of the accomplishment of the wheel of the buddha-dharma, the dhāraṇī-gate distinguishing the wheel of the buddha-dharma, the dhāraṇī-gate without distinguishing the wheel of the buddha-dharma, the dhāraṇī-gate interpreting the wheel of the buddha-dharma,
 the dhāraṇī-gate turning the wheel of the buddha-dharma, the dhāraṇī-gate able to produce buddha-works, the dhāraṇī-gate distinguishing the assembly of buddhas and sentient beings, the dhāraṇī-gate of entering into the ocean-like assembly of buddhas and sentient beings,
 the dhāraṇī-gate extensively illuminating the power of buddhas, the dhāraṇī-gate of the samādhi of various buddhas, the dhāraṇī-gate of the sovereign use of the samādhi of various buddhas,
 the dhāraṇī-gate of the abode of various buddhas, the dhāraṇī-gate of that which various buddhas support, the dhāraṇī-gate of that which is transformed by various buddhas,
 the dhāraṇī-gate of the buddhas' knowledge of the minds and actions of sentient beings, the dhāraṇī-gate of various buddhas' supernatural powers, transformations, and manifestations,
 the dhāraṇī-gate of abiding in the palace of Tuṣita Heaven up to the appearance of entering into nirvāṇa, the dhāraṇī-gate of benefiting numberless sentient beings,

the dhāraṇī-gate of entering the profound dharma, the dhāraṇī-gate
of entering the subtle, sublime dharma,
the dhāraṇī-gate of the mind of awakening, the dhāraṇī-gate of the
arising of the mind awakening, the dhāraṇī-gate aiding the mind
of awakening,
the dhāraṇī-gate of various vows, the dhāraṇī-gate of various
practices, the dhāraṇī-gate of supernatural powers,
the dhāraṇī-gate of leaving and separating, the dhāraṇī-gate of
retaining purity,
the dhāraṇī-gate of the purity of the wisdom of the dharma-wheel,
the dhāraṇī-gate of the purity of wisdom,
the dhāraṇī-gate of bodhi's limitlessness, the dhāraṇī-gate of the
purity of one's own mind.

Gwanseeum bosal's Forty-Two Mudra

1. The Mantra of Gwanseeum bosal's Mudra of the Wish-Fulfilling Jewel

Om baara badara hum batak

Those who wish to possess various jewels and wealth should (recite this mantra) and make this mudra.

2. The Mantra of Gwanseeum bosal's Mudra of the Noose

Om girinara monara hum batak

Those who seek respite from various discomforts should (recite this mantra) and make this mudra.

3. The Mantra of Gwanseeum bosal's Precious Alms Bowl Mudra

Om girigiri baara hum batak

Those who wish to eliminate the various ailments of the stomach should (recite this mantra) and make this mudra.

4. The Mantra of Gwanseeum bosal's Precious Sword Mudra

Om dyesedyeya domini dodye satdaya sabaha

Those who wish to subdue all phantoms and ghosts should (recite this mantra) and make this mudra.

5. The Mantra of Gwanseeum bosal's *vajra* Mudra

Om ibye ibye ibya maha siriye sabaha

Those who wish to subdue all celestial demons¹²² and heterodox practitioners should (recite this mantra) and make this mudra.

6. The Mantra of Gwanseeum bosal's *vajra-mallet* Mudra

Om baara anibara nipdaya sabaha

Those who wish to overcome and subdue all foes and enemies should (recite this mantra) and make this mudra.

7. The Mantra of Gwanseeum bosal's Mudra Granting Fearlessness

Om aranaya hum batak

Those who seek respite from all fears should (recite this mantra) and make this mudra.

8. The Mantra of Gwanseeum bosal's Mudra of the Sun-Crystal Jewel

Om dobigaya dobibara barini sabaha

Those who are blind and seek the light (i.e., wish to see again) should (recite this mantra) and make this mudra.

9. The Mantra of Gwanseeum bosal's Mudra of the Moon-Crystal Jewel

Om sositdi ari sabaha

Those who seek relief from fever should (recite this mantra) and make this mudra.

10. The Mantra of Gwanseeum bosal's Precious Bow Mudra

Om ajamirye sabaha

Those who desire greater responsibility in an honorable post should (recite this mantra) and make this mudra.

11. The Mantra of Gwanseeum bosal's Precious Arrow Mudra

Om gamara sabaha

Those who wish to meet with all kinds of good friends early (in life) should (recite this mantra) and make this mudra.

12. The Mantra of Gwanseeum bosal's Willow-Branch Mudra

Om baara basagari anamamna hum

Those who wish to find various hidden treasures in the earth should (recite this mantra) and make this mudra.

13. The Mantra of Gwanseeum bosal's Mudra of Five-Colored Clouds

Om baara garirata mamta

Those who wish to accomplish the path of the immortals should (recite this mantra) and make this mudra.

14. The Mantra of Gwanseeum bosal's Pitcher Mudra

Om baara seogarota mamta

Those who seek rebirth in the various brahma-heavens should (recite this mantra) and make this mudra.

15. The Mantra of Gwanseeum bosal's Red Lotus Mudra

Om sangarye sabaha

Those who seek rebirth in the various celestial palaces should (recite this mantra) and make this mudra.

16. The Mantra of Gwanseeum bosal's Precious Spear Mudra

Om sammaeya ginihari hum batak

Those who wish to be rid of rebels and enemies from other lands should (recite this mantra) and make this mudra.

17. The Mantra of Gwanseeum bosal's Precious Conch-Shell Mudra

Om sangarye maha sammanyeom sabaha

Those who wish to summon all good heavenly spirits should (recite this mantra) and make this mudra.

18. The Mantra of Gwanseeum bosal's Mudra of the Skull-Staff

Om dona baara hyak

Those who wish to compel all ghosts to not be in mutual opposition should (recite this mantra) and make this mudra.

19. The Mantra of Gwanseeum bosal's Mala-Mudra

Namora danadara yaya om anabadye maaye sitdi sitdalje sabaha

Those who desire that all the buddhas of the ten directions come quickly and extend their hands (to give a prediction of buddha-hood) should (recite this mantra) and

make this mudra.

20. The Mantra of Gwanseeum bosal's Precious Bell Mudra

Namo banamam banaye om amiri damambye siriye tamnini sabaha
Those who wish to accomplish all the supreme, sublime Brahma-sounds¹²³ should (recite this mantra) and make this mudra.

21. The Mantra of Gwanseeum bosal's Precious Seal Mudra

Om baaranye damaye sabaha

Those who wish their speech and words to be skillful and profound should (recite this mantra) and make this mudra.

22. The Mantra of Gwanseeum bosal's Mudra of Possessing the Iron sickle of corpses

Om agaroo daragara misaye namo sabaha

Those who desire the helpful gods and dragon-kings to come and protect them should (recite this mantra) and make this mudra.

23. The Mantra of Gwanseeum bosal's Monk's-Staff Mudra

Om sositji garibari danamda mokdaye baara baara banda hanahana hum batak

Those who wish to remove various illnesses and afflictions should (recite this mantra) and make this mudra.

24. The Mantra of Gwanseeum bosal's White Fly-Whisk¹²⁴ Mudra

Om banamini baabadye mohaya aa mohani sabaha

Those who wish to remove evil impediments and difficulties all should (recite this mantra) and make this mudra.

25. The Mantra of Gwanseeum bosal's Precious Vessel Mudra

Om arye sammanyeom sabaha

Those who desire that all their relatives be harmonious should (recite this mantra) and make this mudra.

26. The Mantra of Gwanseeum bosal's Shield Mudra

Om yaksamnanaya jeonnara danobalya basabasa sabaha

Those who wish to be rid of all beasts¹²⁵ and evil animals should (recite this mantra) and make this mudra.

27. The Mantra of Gwanseeum bosal's Axe Mudra

Om miraya miraya sabaha

Those who wish (to be free) of difficulties of place or position at any time should (recite this mantra) and make this mudra.

28. The Mantra of Gwanseeum bosal's Jade Ring Mudra

Om banamam miraya sabaha

Those who wish to obtain a son or daughter as well as various friends and servants should (recite this mantra) and make this mudra.

29. The Mantra of Gwanseeum bosal's White Lotus Mudra

Om ba-ara miraya sabaha

Those who wish to accomplish various virtues and merits should (recite this mantra) and make this mudra.

30. The Mantra of Gwanseeum bosal's Blue Lotus Mudra

Om girigiri baara bulbanda hum batak

Those who wish to be born in the Pure Lands of the ten directions should (recite this mantra) and make this mudra

31. The Mantra of Gwanseeum bosal's Jeweled Mirror Mudra

Om mippora naraksa baara mandara hum batak

Those who wish to obtain great wisdom should (recite this mantra) and make this mudra.

32. The Mantra of Gwanseeum bosal's Purple Lotus Mudra

Om sarasara baara gara hum batak

Those who wish to meet face-to-face with all the buddhas of the ten directions should (recite this mantra) and make this mudra.

33. The Mantra of Gwanseeum bosal's Precious Box Mudra

Om naldinaldi naltabadi naljenaya bani hum batak

Those who wish to aid all sentient beings with compassion should (recite this mantra) and make this mudra.

34. The Mantra of Gwanseeum bosal's *añjali* Mudra

Om banaman aringhari

Those wish to be though of with respect and affection by all ghosts, nagas, snakes, tigers, wolves, lions, humans, and nonhumans should (recite this mantra) and make this mudra.

35. The Mantra of Gwanseeum bosal's Mudra of the Buddhas'

Emanation Body

Om jeonnara bamamta igari nagiri nagini hum batak

Those who wish that, wherever they are born life after life they are at the side of all the buddhas, should (recite this mantra) and make this mudra.

36. The Mantra of Gwanseeum bosal's Magical Palace Mudra

Om misara misara hum batak

Those who, in life after life and world after world, wish to exist with the buddha and not take rebirth in a womb should (recite this mantra) and make this mudra.

37. The Mantra of Gwanseeum bosal's Precious Sūtra Mudra

Om ahara salba ninya dara bonidye sabaha

Those who wish to hear many (teachings) and have extensive (learning) should (recite this mantra) and make this mudra.

38. The Mantra of Gwanseeum bosal's Mudra of the Non-Regressing Golden Wheel

Om seonamija sabaha

Those who wish to attain a buddha-body and the non-regressing bodhisattva's mind in this present body should (recite this mantra) and make this mudra.

39. The Mantra of Gwanseeum bosal's Mudra of the Crown of an Emanation Buddha

Om baarani baaramye sabaha

Those who desire that all the buddhas of the ten directions come quickly and, placing their hands on the crown of the practitioner's head, give a prediction, should (recite this mantra) and make this mudra.

40. The Mantra of Gwanseeum bosal's Fruit¹²⁶ Mudra

Om amara geomdyeini sabaha

Those who wish for plentiful fruit and grains should (recite this mantra) and make this mudra.

41. The Mantra of Gwanseeum bosal's Nectar Mudra

Om sorosoro barasoro barasoro sorosoroya sabaha

Those who wish to make all thirsty and hungry sentient beings obtain relief should (recite this mantra) and make this mudra.

42. The Mantra of Gwanseeum bosal's Mudra of All the Gathered Thousand Arms

Danyata barogidye sabaraya salba dotta ohayami sabaha

Those who wish to be able to subdue all demons and adversaries of a trichiliocosm should (recite this mantra) and make this mudra.

The Phrases to Retain of Jijang bosal's Mantra of Recorded Brightness, Endowed with Water, Fire, Good Fortune, Luminosity, and Greatness

In the past, I received and retained this dhāraṇī from Buddhas, World-Honored Ones as numberless as the grains of sand in the Ganges where the Buddha, (which) can augment all white dharmas,¹²⁷ augment all seeds, roots, growth and sprouts, branches, leaves, flowers, fruit, medicinal plants and grains, vitality, and flavor; increase rain and moisture; augment the beneficial (elements of) earth, water, fire, and air; increase good medicines; increase treasures, increase victorious strength, increase all the utensils of daily use; this dhāraṇī can make all wisdom, courage, and benefit destroy enemy-like afflictions. Therefore, they (the buddhas) expounded this mantra, saying:

*Cheumbu cheumbu cheumcheumbu agaseocheumbu bagyeollapcheumbu
 ambeollapcheumbu bireocheumbu baljeollapcheumbu aruga cheumbu
 dambwocheumbu saldeomwocheumbu saldeo-olheomwocheumbu
 bibarugachalbwocheumbu ubeoseommwocheumbu naeyeonacheumbu
 ballaryeosammudirallacheumbu challacheumbu bisilbariyeocheumbu
 seodaldeoralbacheumbu bieojasujae mambiri dammiseommi
 japgyeollamsi seurichiri sirigyeollalbwo beoleo ballaldi hiribeollalbi
 bwollaljeo reonidalli heollaldalli bworeojeojeo jeojeo hiri miri igyeolta
 tapgitapgyuru tallitalla miri mwodaedeodae gurimiri anggyujeu deobi
 eolli giri bworeogiri gyuchaseommuri jinggidungi dungyuri huruhuru
 hurugyuru suldumiri miridi miridae bwonjadeo heoreohiri huru hururu*

Jijang bosal's Mantra Washing away Fixed Karma¹²⁸

Om baramani dani sabaha

Even if we expounded on Jijang's great, holy, and majestic spiritual power
for kalpas as numberless as the sands in the river Ganges,
it would be difficult to exhaust (the meanings).
In the span of a single thought, we see, hear, and offer reverent worship:¹²⁹
(this) benefits incalculable affairs of men and gods.

The Mantra of the Northern Dipper

The seven stars of the Northern Dipper are mighty gods in Heaven.
 Rising, they (assemble) in the morning at the Golden Palace (of the
 Emperor of Heaven),
 Setting, they cover the Kunlun Mountains.
 They harmonize the principle with (human) law and moral order and
 control heaven and earth.
 The chief, Dubhe, (with) Merak, Phecda,
 Megrez, Alioth, Mizar, and Alkaid,
 The lofty, supreme Jade Emperor, the Chief Star of the Purple
 Enclosure,¹³⁰
 They majestically cover the heavenly realms, penetrating even the
 minute specks of dust.
 What disaster can they not dissolve, what blessings can they not
 bestow?
 The vitality of the supreme emperor arrives and harmonizes with my
 body;
 The night and day constantly revolve according to the instructions of
 the Heavenly Seven Stars.
 They forever protect and grant long life to the people who reside in
 the mundane world,
 who love the Way, seek the miraculous, and aspire to learn honorable
 (moral) ways.
 We pray that the three stars and the six stars join together with the
 Seven Stars,
 give birth to us, nurture us, and protect our bodies and our lives.
 May all swiftly be in accord with the mandate of the Emperor of
 Heaven and all his starry retinue!

The Twenty-Three Buddhas Who Praise Jijang's Vows

The Tathāgata Buddha Lion Who Swiftly Completes Wisdom and Action
The Tathāgata Buddha King Adorned with Awakening and Freely Abiding in Dhyāna
The Tathāgata Buddha Achieving Every Wisdom
The Tathāgata Buddha Adorned with Eyes like Pure Lotuses
The Tathāgata Buddha Body without Limits
The Tathāgata Buddha Universally Victorious
The Tathāgata Buddha Victorious Lapis
The Tathāgata Buddha Lion's Roar
The Tathāgata Buddha Krakucchanda¹³¹
The Tathāgata Buddha Viśvabhū
The Tathāgata Buddha Many Jewels
The Tathāgata Buddha Jewel Appearance
The Tathāgata Buddha Kasa Banner
The Tathāgata Buddha King Greatly Penetrating the Mountain
The Tathāgata Buddha Clear Moon
The Tathāgata Buddha Mountain King
The Tathāgata Buddha Victorious Wisdom
The Tathāgata Buddha King Clear Moon
The Tathāgata Buddha Perfected Wisdom
The Tathāgata Buddha Signless
The Tathāgata Buddha Sublime Sign
The Tathāgata Buddha Full Moon
The Tathāgata Buddha Moon-faced

The Twelve Honored Buddhas Who Remove the Karmic Store for Those Who Repent

When we, together with all sentient beings, call the names (of these twelve buddhas) once, then we move beyond¹³² the heavy karma of five hundred trillion innumerable kalpas.

Homage to Buddha Victorious Store of Jewels Who Removes the Karmic Store of the Repentant,¹³³

Buddha King Radiant Jewel Who Shines like Firelight,
Buddha King All Fragrant Garlands with the Power of Omnipotence,
Buddha with the Certitude of the One Hundred Billion Grains of Sand of the Ganges,
Buddha Who Saves with Awesome Virtue,
Buddha Vajra Who Steadfastly Cleanses, Subdues and Scatters (Evil),
Buddha Honored King Marvelous Sound of the Radiant Jewel-Moon Hall,

Buddha Storehouse of Joy and Accumulation of Jewels,
Buddha King of Inexhaustible Victorious Fragrance,
Buddha Lion Moon,
Buddha King Joyful Adornment of Jewels,
Buddha Emperor Jeweled Banner Luminescent Victorious Pearl.

Repentance of the Ten Negative Actions

Today we repent of the heavy karma of taking life.

Today we repent of the heavy karma of taking what is not given.

Today we repent of the heavy karma of sexual misconduct.

Today we repent of the heavy karma of telling lies.

Today we repent of the heavy karma of evil speech.

Today we repent of the heavy karma of divisive speech.

Today we repent of the heavy karma of treachery.
Today we repent of the heavy karma of avarice.
Today we repent of the heavy karma of anger.
Today we repent of the heavy karma of ignorance and delusion.

A hundred kalpas' accumulated karma
is completely overthrown and dissolved in the space of a single thought,
just like fire burns dry grass, completely consuming it until nothing
remains.

“The Mantra of Repentance”
(Recite as it is found on page 68.)

Cremation Liturgy

Method Using the Banners of the Five Directions

Write on a yellow banner or paper:

Homage to the central region of the Flower-Bank World and the Buddha Vairocana.

Our sole wish is that you receive the spirit of (*name of the deceased*) with great love and lead them into a new, perfect quiescence; (we wish that the spirit be) together with the assembly in the golden lapis lazuli world.¹³⁴

The assembly chants together:

We go for refuge to Vairocana Buddha.

Write on a blue-green banner or paper:

Homage to the eastern region of the Full Moon World and the Buddha Medicine Sage Lapis Lazuli Light.

Our singular wish is that you receive the spirit of (*name of the deceased*) with great love and lead them into a new, perfect quiescence; (we wish that the spirit be) together with the assembly in the blue-green lapis lazuli world.

The assembly chants together:

We go for refuge to the Venerated Buddha Medicine Sage.

Write on a red banner or paper:

Homage to the southern region of the Joyous World and the Tathāgata Buddha Victorious Jewel.

Our singular wish is that you receive the spirit of (*name of the deceased*) with great love and lead them into a new, perfect quiescence; (we

wish that the spirit be) together with the assembly in the red lapis lazuli world.

The assembly chants together:

We go for refuge to the Buddha Victorious Jewel.

Write on a white banner or paper:

Homage to the western region of Sukhāvatī and the Buddha Amita.

Our singular wish is that you receive the spirit of (*name of the deceased*) with great love and lead them in a new, perfect quiescence; (we wish that the spirit be) together with the assembly in the white lapis lazuli world.

The assembly chants together:

We go for refuge to the Buddha Amita.

Write on a black banner or paper:

Homage to the northern region of the Sorrowless World and the Buddha Imperturbable.¹³⁵

Our singular wish is that you receive the spirit of (*name of the deceased*) with great love and lead them into a new, perfect quiescence; (we wish that the spirit be) together with the assembly in the black lapis lazuli world.

The assembly chants together:

We go for refuge to the Tathāgata Buddha Imperturbable.

The Formless Discipline

That which we call “the formless discipline” is the essential gate that opens into nirvāṇa and the compassionate boat that crosses the sea of suffering.

Therefore, each and every buddha, by means of these precepts, enters into nirvāṇa.

Every sentient being crosses the sea of suffering by means of these precepts.

(*Name of the deceased*), today you distance yourself from and throw off

the six faculties and six dusts¹³⁶ and only your consciousness remains manifest; how is it not a blessing to receive the Buddha's supreme, pure discipline?

(*Name of the deceased*), when the conflagration at the end of the kalpa blazes forth, all of the great trichiliocosm¹³⁷ will crumble,

Mount Sumeru and the great sea (surrounding it) will be ground away, leaving nothing—how will it be possible for this body to throw off birth, old age, sickness, and death, or its sorrows and lamentations, its suffering and grief?

(*Name of the deceased*), the hair on your head and the hair on your body, your fingernails, teeth, skin, flesh, tendons, bones, marrow, brain, waste matter, sexual organs: all return to dirt.

Your spit, mucus, phlegm, blood, other bodily humors, saliva, sputum, tears, semen, feces, urine, all return to water, the warm energy returning to fire, and that which moves returning to wind.

The four great elements have each departed the dead body here right now;

where do you exist?

(*Name of the deceased*), the four elements are empty and provisional.

They are not things to be mourned.

For you, since beginningless time up to the present day,¹³⁸

ignorance has given rise to activity,

activity has given rise to consciousness,

consciousness has given rise to name-and-form,

name-and-form has given rise to the six sense-bases,

the six sense-bases have given rise to contact,

contact has given rise to feeling,

feeling has given rise to attachment,

attachment has given rise to clinging,

clinging has given rise to being,

being has given rise to birth,

birth has given rise to old age and death, sorrow, lamentation, suffering and grief.

When ignorance ceases, activity ceases;

when activity ceases, consciousness ceases;
 when consciousness ceases, name-and-form ceases;
 when name-and-form ceases, the six sense-bases cease;
 when the six sense-bases cease, contact ceases;
 when contact ceases, feeling ceases;
 when feeling ceases, attachment ceases;
 when attachment ceases, clinging ceases;
 when clinging ceases, being ceases;
 when being ceases, birth ceases;
 when birth ceases, old age and death, sorrow, lamentation, suffering and grief cease.

All phenomena, from the very beginning, have themselves always had the characteristic of tranquility.

When the sons of buddhas cultivate the Way,
 they will give rise to buddhas in the world-to-come.

All activity (has the characteristic) of impermanence.

This is the phenomena of arising and ceasing.

When that which has arisen and ceased (itself) ceases,
 this tranquility is the highest bliss.

We go for refuge to the discipline¹³⁹ of the Buddha.

We go for refuge to the discipline of the dharma.

We go for refuge to the discipline of the saṅgha.

Homage to the past Tathāgata¹⁴⁰ Victorious Jewels,
 the Arhat, Perfectly Enlightened One, Perfected in Wisdom and Action,

the Sugata, Knower of the World, Unsurpassed, Tamer of Men,
 Teacher of Gods and Men,
 the Buddha, World-Honored One.

(*Name of the deceased*), you have cast off the five skandhas' faulty husk
 and only a numinous consciousness manifests to receive the
 Buddha's unsurpassable discipline.

How wonderful! How wonderful!

In accord with your thoughts, you will be born in either heavenly halls or a buddha-land,

your mind is light and refreshed, light and refreshed!

The intentions of the patriarchs who came from the West is magnificent.

The self-purified mind is our nature's original home.

The wondrous essence is clear and has no place where it abides.

The mountains, rivers, and wide earth appear truly luminous.

Giving Tonsure to the Spirit

Newly tranquil spirit of (*name of deceased*)!

When you were born, where do you come from? When you die, where do you go?

Life is a single floating cloud arising, death is the dispersal of that single cloud.

Just as a cloud's essence is fundamentally without any reality, life and death, coming and going are also so.

There is just one thing alone which is constantly manifest, clear and bright, that does not lead into life and death.

(*Name of the deceased*), do you understand?

What is this single, clear and bright thing?

Even if fire consumed it, the wind shook it, even if heaven and earth crumbled,

it is utterly still, eternally abiding in the space between the white clouds.

Now, you have been tonsured and the roots of ignorance have been completely severed.

By what means can the delusions of the ten fetters¹⁴¹ arise again?

This single white cloud blocks the mouth of the valley—
how many returning birds must have lost their way back to their roosts?

Bathing the Spirit

Newly tranquil spirit of (*name of the deceased*)!
 If a person wishes to know the buddhas' realm,
 they should clear their consciousness so that it is like empty space,
 keeping far from delusive thoughts and the (three) suffering
 destinations¹⁴²

and directing their mind toward the place without obstruction.
 (*Name of the deceased*)! Is your consciousness clear like empty space?
 If this is not yet so, please listen to a further explanation.
 (Concerning) the nature of correct enlightenment,
 from all the buddhas above to the ordinary beings of the six kinds of
 rebirth,¹⁴³

each one is magnificent and each possesses (this nature),
 each mote of dust penetrates above, each thing manifests above.
 Not waiting for cultivation or attainment, know this perfectly and
 with insight!

(*Taking up the staff, say:*) Do you see this?

(*Striking the staff on the floor:*) Do you hear this?

Since you have already clearly seen and heard this,
 ultimately, what is it that sees and hears?

The Buddha's face is like the bright, full moon,
 it is also like the radiant light of a thousand suns.

Now, having washed off the dust and filth of empty delusion, receive
 the body of immovable adamantine.

The pure dharmakāya is without interior or exterior, coming or
 going, life or death;
 it alone is true and eternal.

Washing the Hands

Newly tranquil spirit of (*name of the deceased*)!
 You have come, but there is no coming.
 Coming is like the reflection of a bright moon appearing in a thousand

rivers.

You have gone, but there is no going.

Going is like clear space, whose form separates into various lands.

(*Name of deceased*)!

The four elements have scattered, like a dream or phantasm.

The six dusts, the mind, and consciousness are (all) fundamentally empty.

Do you wish to know the place where buddhas and patriarchs return the radiance?¹⁴⁴

The sun sets on the western mountain, the moon rises in the east.

Now that you have washed your hands, grasp the principle clearly, and the buddha-dharma of the ten directions will rest brilliantly in the palm of your hand.

Filling your eyes with the treeless blue mountains,

laying your hand on the edge of the cliff,

you are a child of the bodhisattvas.¹⁴⁵

Washing the Feet

Newly tranquil spirit of (*name of the deceased*)!

When you were born, it is clear that you did not follow birth.

When you died and departed, it is obvious that you did not follow death.¹⁴⁶

Birth and death, coming and going do not hinder you.

The true essence is clearly right in front of you.

Now you have washed your feet.

Your conduct is perfectly accomplished.

Each time you lift a single foot, you ascend the dharma clouds.

If only you can return to no-thought in the space of a single thought, you will climb to the heights of Vairocana's accomplishments.

Putting on the Inner Garments

Newly tranquil spirit of (*name of the deceased*)!

When the four elements came together, at that time not a single iota of your numinous light was perfected.¹⁴⁷

When the four elements collapses, not a single iota of your numinous light therefore collapsed.

Life and death, completion and collapse, are like flowers in the sky.

Where is the past karma of your enemies and friends?

Already now it does not exist; if you search for it, there are no traces.

Peaceful, without hindrance, it is like empty space.

(Name of the deceased),

every land and every mote of dust are the sublime essence,

all objects too are the essence of all things.¹⁴⁸

Now, having put on the inner garments,

purely protecting the six sense-gates,¹⁴⁹

adorning yourself with repentance and reproach,

leap over and realize bodhi.

If you realize the source by means of this speech,

you will see that the six dusts are originally one part of our numinous light.

Clothing the Spirit

Newly tranquil spirit of (*name of the deceased*)!

What were you when you came,

what were you when you left?

Whether coming or going, originally there is not even one thing.

Do you clearly know the true place of abiding?

The blue heavens and white clouds encompass ten thousand *ri*.

Now you have put on your outer robes and covered your naked body.¹⁵⁰

(These clothes are) the tathāgata's warm forbearance,¹⁵¹ which is our original form.

Our teacher¹⁵² met with the blazing lamp of the buddhas,

and already for many kalpas has been a saint of forbearance.

Placing the Crown¹⁵³

Newly tranquil spirit of (*name of the deceased*)!
 That which sees and hears¹⁵⁴ is like an illusory mask.
 The three realms¹⁵⁵ are like flowers in empty space.
 Listen again: when the mask of the six senses is removed,
 delusion is washed away and awakening is perfect and pure.
 Purity has reached its zenith and light penetrates (everywhere),
 silence and luminosity¹⁵⁶ swallow empty space.
 Over the course of living, if you investigate the world,
 you will realize that (all that happens) is like the affairs of a dream.
 Now, having put on the crown, you enter the supreme teaching of
 the *sūraṅgama samādhi*,¹⁵⁷
 you go together with a thousand saints.
 If your mind does not retreat from the preparatory dharma practices,¹⁵⁸
 there is no doubt that finally you will ascend to perfect enlightenment
 and marvelous enlightenment.¹⁵⁹

Properly Seating the Spirit

Newly tranquil spirit of (*name of the deceased*)!
 (Your) numinous light is all that shines,
 you have flung away the six senses and the six dusts,
 Your essence manifests the true eternal,
 which cannot be captured by words and letters.
 Your true nature is unpolluted,
 originally perfectly complete by itself;
 if you just transcend delusional conditioning,
 then just like that, you become as the Buddha.
 Now, having been properly seated, you become the emptiness of
 phenomena,
 all buddhas and bodhisattvas regard this as their home.
 The sublime seat of bodhi is the supreme adornment.
 All buddhas, having been seated (so) attained perfect enlightenment.

Now you are properly seated and are also like this;
yourself and others attain the buddha-way at the same time.

Verse for Comfortably Seating the Spirit

Ten thousand mountain peaks encircle the temple,
A shaft of red sun illuminates the spirit's terrace.
The sublime *bodhimanda*¹⁶⁰ of complete enlightenment is where one
is seated properly.¹⁶¹
The true mind, unconfused, returns to the lotus terrace (of the
buddha-lands).

Liturgy for Serving the Feast

Newly tranquil spirit of (*name of the deceased*)!
This single incense stick of mine
was born from a single portion of my mind.
We pray that the smoke of this incense
perfumes the arisen, original true brightness.
Life and death alternate, hot and cold take turns;
coming is like lightening striking in the wide-open sky,
going is like a wave subsiding on the great ocean.
(*Name of the deceased*), the conditions of this life have already been
exhausted.
You will soon move onto a greater life.
If you realize that all conditioned phenomena are impermanent,
then quiescence is bliss.
Respectfully relying on the assembly,
move serenely forward.
(The assembly), reciting the names of all the saints,
we present the purified spirits to the Pure Land.
Respectfully look up to the assembly and rely on it . . .

Next, recite the following ten times, from “The pure dharmakāya . . .” to “Maha banya baramil.” Then, set out the food offerings.

Though this single bowl of rice we offer is not food from the fragrant
heavenly realms.

We pray that its single taste suffuses you,
and that the joy of dhyāna¹⁶² fills you with its scent.

Verse for Offering Tea

We present Zhaozhou's¹⁶³ pure tea to your (the deceased's) seat.
It expresses for the moment a small portion of (our) sincerity.
Bowing your head to take a sip, knowingly awaken from the dream
of the three realms,
with a peaceful mind you will arrive directly at the city of the
Dharma King.

Mantra of Universal Offering

Om aana sambaba bara hum

Next, recite the Heart Sūtra and the “Dhāraṇī Expounded by the Buddha to Avert Disasters Calamity and (Bring) Good Fortune.”

Announcement

Beneath Yellow Plum Mountain, intimately transmitting the mind-torch¹⁶⁴ of the Buddha and patriarchs,
the clan of Linji¹⁶⁵ will forever be the eyes of gods and humans.
Do not forget your original vow, quickly return to this Sahā World,¹⁶⁶
again illuminating the great work of extensively benefitting numerous
beings,
adorned (by) great wisdom.

(Recite out loud:)

Each and every buddha of the three times and the ten directions,
all the venerable bodhisattva-mahasattvas,
*Maha banya baramil.*¹⁶⁷

The Memorial Liturgy¹⁶⁸

(*On this day, in this month, in this year, name of the deceased*)
 courteous and disciplined, with this offering of tea and milk
 we dare to address the spirits of those masters who have gone before.
 From now, the Profound Palace¹⁶⁹ is closed
 you will be eternally far from the store of compassion.
 Since you are already resentful at the fact of death,
 you must patiently seek the promise of rebirth (in the Pure Land).
 Wait upon it, even though there is no sensation.¹⁷⁰
 Truly it is as if you entered tranquility¹⁷¹ (already).
 Now, moving (yourself), stop when you arrive at what has been
 promised.¹⁷²
 Expression calm, bare-headed,¹⁷³
 (Those whom) you call out and yearn for are without regrets.¹⁷⁴
 This dead mind is like a collapsed peak.
 Our offerings (for the memorial feast) are meager and shabby;
 with this announcement, proceed to your affairs.
 Prostrate before you, we only hope that you receive this meal.

Entering the Reliquary¹⁷⁵

The assembly speaks again:
 The ancient buddhas, where did they go?
 The present buddhas, where did they go?
 (*Name of the deceased*), where have you gone?
 What is the thing which cannot be destroyed?
 Is there anyone who could hold firm?
 All those (assembled here), do you understand?
 (*Name of the deceased*), you together with all the buddhas of the three
 times
 at the same moment attain the Way.
 You together with the ten kinds of beings¹⁷⁶
 on the same day attain nirvāṇa.

Is this not so?
The eyes of a stone person shed tears,
a mute child secretly sighs.

The Memorial Liturgy

After the placing of the body in the reliquary is finished.

(*On this day, in this month, in this year, name of the disciples*)¹⁷⁷
with this memorial offering of medicinal food and tea¹⁷⁸
have cautiously dared to speak openly beneath the master's feet.¹⁷⁹
According with quiescence, you then attain it,
and then the coffin is covered.¹⁸⁰
(Those whom) you call out and yearn for are without regrets.
The mountain peak of the mind (has collapsed) and your throat is
clenched,
Respectfully, we inform you of this humble offering.
Prostrate before you, we only hope that you receive this meal.

Raising up the Coffin

Marvelous awakening is right in front of your eyes.
The joy of meditation becomes your food.
North, south, east, west, in turn each place is refreshed and enlivened.
Although it is like this,
the assembly dares to ask:
(*Name of the deceased*), where is the beginning of the road to nirvāna?
Everywhere, at the green willow trees your horse waits, tied up;
you pass outside the gates of each home on your way to Chang'an.¹⁸¹

*When releasing the straps, lay out each ritual instrument in order and have a ritual specialist chant "Verse of Vulture Peak."*¹⁸²

On Vulture Peak, (the Buddha) lifted up a flower and demonstrated
the highest truth,

(Meeting this is) like a blind turtle poking his head through a piece of wood floating on the sea.

Had Mahākāśyapa¹⁸³ not smiled,
To whom would (the Buddha) have passed on the limitless blue wind?

We wholeheartedly go for refuge to the Buddha.
We wholeheartedly go for refuge to the dharma.
We wholeheartedly go for refuge to the sangha.

Next, the lead officiant for the cremation rings the handbell three times and chants, “Newly tranquil spirit of (name of the deceased)!”

Ten thousand blue mountains encircle the temples.
A shaft of red sunlight illuminates the western region.
We pray that, receiving the power of the three jewels,¹⁸⁴
you drive the chariot of the clouds to the Lotus Bank World.¹⁸⁵

The Twelve Buddhas

1. Homage to the Buddha of the Western Pure Land, the world of Utmost Bliss,¹⁸⁶ the Buddha of great love and compassion, Amita.

Our sole aspiration is that you be seated on the jeweled seat of the golden terrace.

Riding emptiness, come down (to this world) to lead these bodies¹⁸⁷
to be reborn in the Pure Land.

The assembly chants together:

We go for refuge to Amita Buddha.

2. Homage to the Buddha of the Western Pure Land, the world of Utmost Bliss, the Buddha of great love and compassion, Amita.

Our sole aspiration is that, hearing the Buddha's name, you cast

off this realm's body,
and in Sukhāvatī, faithfully receive and practice the Buddha's teachings.

The assembly chants together:

We go for refuge to Amita Buddha.

3. Homage to the Buddha of the Western Pure Land, the world of Utmost Bliss, the Buddha of great love and compassion, Amita.

Our sole aspiration is that Gwanseeum and Daeseji¹⁸⁸ guide those who are supremely good-hearted, who will pleasantly pass time in the Buddha's Land.

The assembly chants together:

We go for refuge to Amita Buddha.

4. Homage to the Buddha of the Western Pure Land, the world of Utmost Bliss, the Buddha of great love and compassion, Amita.

Our sole aspiration is that, walking on the jeweled earth and playing in the groves (of the Pure Land), we achieve great awakening in regard to the three emptinesses,¹⁸⁹ not hearing of the eight sufferings.¹⁹⁰

The assembly chants together:

We go for refuge to Amita Buddha.

5. Homage to the Buddha of the Western Pure Land, the world of Utmost Bliss, the Buddha of great love and compassion, Amita.

Our sole aspiration is that our knowledge of crossing over to Abhirati¹⁹¹ become the mind of non-regression, that in that (place) we realize non-arising and attain acceptance of non-arising.

The assembly chants together:

We go for refuge to Amita Buddha.

6. Homage to the Buddha of the Western Pure Land, the world of Utmost Bliss, the Buddha of great love and compassion, Amita.

Our sole aspiration is that, (among) the golden sands, clear water, and jewel trees (all) floating in space, we awaken to the four dhāraṇīs and obtain the six perfections.

The assembly chants together:

We go for refuge to Amita Buddha.

7. Homage to the Buddha of the Western Pure Land, the world of Utmost Bliss, the Buddha of great love and compassion, Amita.

Our sole aspiration is that we obtain limitless life, limitless light, and freely playing, become identical with the luminous form (of Amita).

The assembly chants together:

We go for refuge to Amita Buddha.

8. Homage to the Buddha of the Western Pure Land, the world of Utmost Bliss, the Buddha of great love and compassion, Amita.

Our sole aspiration is that we be close with those who are wise, and (therefore) become supremely good people (ourselves). Having met with the tathāgatas, may we directly receive a prediction (of future buddhahood).

The assembly chants together:

We go for refuge to Amita Buddha.

9. Homage to the Buddha of the Western Pure Land, the world of Utmost Bliss, the Buddha of great love and compassion, Amita.

Our sole aspiration is, having obtained immovable wisdom, we may perfect the sovereign body. Burning the five kinds of incense, the six perfections are replete.

The assembly chants together:
We go for refuge to Amita Buddha.

10. Homage to the Buddha of the Western Pure Land, the world of Utmost Bliss, the Buddha of great love and compassion, Amita.

Our sole aspiration is that, returning with all buddhas, we convert gods and men by means of the pure body¹⁹² and expound the pure, marvelous dharma.

The assembly chants together:
We go for refuge to Amita Buddha.

11. Homage to the greatly loving and and compassionate one of the Western Pure Land, the world of Utmost Bliss, Gwanseeum bosal mahasal.

12. Homage to the greatly joyful and renounced one of the Western Pure Land, the world of Utmost Bliss, Daeseji bosal mahasal.

Our sole aspiration is that Gwanseeum and Daeseji's great vow spread and, teaching about the lotus terraces,¹⁹³ cause all beings to be reborn in the Pure Land.

The assembly chants together:
We go for refuge to Gwanseeum and Daeseji.

Next, the dharma teacher expounds "The Formless Discipline," and the "dharma teacher of the five directions" recites the name for each direction three times, and then the guide chants the following verse (for dedicating the merit) and circumambulates the arena three times.

We pray that by this merit (*name of the deceased*) and . . . all being together attain the buddha-way.

Next, the senior officiant chants the following while ringing the handbell.

Parting forever from the Sahā World, take rebirth in the western region (of the Pure Land).

If you meet Amita Buddha in person, that place is Sukhāvatī.

Universal Homage

We pay universal homage to all the eternally abiding buddhas of the ten directions.

We pay universal homage to all the eternally abiding dharma of the ten directions.

We pay universal homage to all the eternally abiding saṅghas of the ten directions.

Taking up the funeral banner (with the deceased's name and position), prostrate once and immediately after sound the gong once. The guide chants the verse below.

When saints and sages walk, emptiness reverberates.

Already you have cast off your form-body and reached the Pure Land.

Now, all those who have died are also just like this.

Without taking up the five skandhas, turn toward Sukhāvatī.

Scattering Flowers (*Recite three times.*)

Homage to the assembly of buddhas and bodhisattvas on Vulture Peak (*recite three times*).

Homage to the great sage, King Who Guides (the deceased) Bodhisattva (*recite three times*).

While chanting, circumambulate until reaching the place from which the circumambulation began. Then, recite the memorial liturgy below.

The Memorial Liturgy

(On this day, in this month, in this year, name of the students)

with this offering of tea, fruit, and savory food, we respectfully dare to speak in front of the spirit of the great master (*name of the deceased*) of (*place/temple with which the deceased was associated*).

It is sad! Oh honored seat,¹⁹⁴ today the transformation of death has taken place. Our sorrow is great in the spaces between these compassionate sounds.

How sad! We have no way to attend (to you, the deceased).

Your true face is quiet and still.¹⁹⁵

Before you were born, (*name of the students*) were unable to build anything like the ability of Yizhong.¹⁹⁶

After you died, they will be unable to repay you with anything like the filial piety of Dinglan.¹⁹⁷

We gaze up at heaven and strike the earth.

We ourselves must bear this vast grief.

Although it is insufficient, we will use this fine food to show our sincerity.

Prostrate, we beg you to partake (of this offering).

Chant (the above) and bow twice. Then, one person chants (the following) in a loud voice.

To the great teacher of the West,
homage to Amita Buddha!¹⁹⁸

All the people in the assembly chant “Homage to Amita Buddha!” together and slowly exit.

Memorial Liturgy Performed Outside the Gate¹⁹⁹

(On this day, in this month, in this year, name of the students)

with this offering of tea and fruit, we respectfully dare to address the

spirit of the great master (*name of the deceased*) of (*place/temple with which the deceased was associated*).

How sad! Your spirit's transformation is like yesterday;
suddenly, we have arrived at today.

You have nothing left to hear our words or see our expressions,
what effect can our commemoration have?

The body has become (like) floating duckweed,
pausing in the east and the west,
being born, you could not perform the activity of Yizhong,
having died, you could not model yourself after Shenzan.

We gaze up at heaven and strike the earth.

The vastness deepens on its own.

Although insufficient, we will shortly use these meager memorial
offerings

to appeal to your true spirit.

Prostrate, we beg you to partake (of this offering).

Taking up the coffin and bier again, proceed to the cremation site.

(*Name of the deceased*), even though your physical body will be
consumed,

the dharma body eternally abides.

The mind's essence's pure clarity is the name of the Land of Great
Rest.

Do you wish to know the place of true abiding?

(Know that) heaven and earth flow for a thousand *ri*.

(*Name of the deceased*), our nature is fundamentally vast and huge,
surpassing space.

Our true nature stands (so) tall it transcends the dharma-realm.

(*Name of the deceased*), if you have karmic obstructions,
first you must repent.

With respectful caution, you must recite the following mantra.

Danyata om aridara sabaha

Next, make offerings at the Amita Buddha altar while simultaneously finishing preparations for the cremation site. The dharma teacher and the assembly proceed to the cremation site and circumambulate three times. The dharma teacher rings the handbell three times and recites the following.

Taking Up the Fire

This burning torch is not the fire of the three poisons,
it is the tathāgata's single lamp, (lit with) the flame of samādhi.
This light blazes, pervasively illuminating the three times.
These sparks shine, piercing the ten directions everywhere.
If you obtain this radiance, you join with the morning of all the buddhas.

If you lose this radiance, then ten thousand kalpas of life and death will follow.

(*Name of the deceased*), turn the radiance (of the mind) around and consider its illumination.

Suddenly awaken to the birthless, transcend the burning defilements and suffering,

and obtain the bliss of the twin (śāla) trees.²⁰⁰

Lowering the Torch²⁰¹

If it is the first, fifth, or ninth lunar month, lower the torch to the west first. If it is the second, sixth, or tenth month, begin with the north; if it is the third, seventh, or eleventh month, begin with the east; if it is the fourth, eighth, or twelfth month, begin with the south.

The three conditions²⁰² are in harmony.

For a short time, you possessed being,
(but now) the four elements have scattered.

Suddenly, you return to emptiness.

How many years have you played in the ocean of dreams?

This morning²⁰³ you throw off the body,
and like the mugwort (blossoms), you are felicitously refreshed.

Those assembled here! Speak again:
 Where has (*name of the deceased*) gone?
 The wooden horse is ridden backward for a turn,
 In the midst of the great red flames, a cold wind is blowing.

Sending the Spirit Off

Consider: This monk (*name of the deceased*), who long (rose and) sank (in the sea of *samsāra*), and in accord with causes and conditions, has already entered *nirvāṇa*.

Now we perform the cremation in accord with the dharma, burning this body which has been enriched by the Way for a hundred years.

Enter the gate of the single road to *nirvāṇa*!
 Those assembled here! We ask you to help (the spirit) awaken to the numinous!

Next, recite the “The Ten Remembrance,”²⁰⁴ and then chant the “Announcement.”

By calling the sage’s name just now, you all helped (the spirit) to take rebirth (in the Pure Land).

Our sole aspiration: that the mirror of wisdom grows bright, the true wind scattering bright embellishments, and within bodhi’s park, the flowers of awakening blossom vibrantly, in the ocean of dharma-nature the dirt of the body and mind are washed away, and that, riding high on the cloud-path, you pay homage to the sage (Amita Buddha) and his assembly.

The assembly and the dharma teacher recite the Buddha Amita’s name, sūtras, mantras and dhāraṇī while waiting for the fire to completely burn down. At that time, the banners of the five directions, etc., are thrown into the fire as well. The assembly then returns to the temple proper.

In contemporary practice, it's common to perform the "Crying of the Robes" (the ceremonial sale of a deceased monk's robes), but (here) it has been excluded for brevity.

Sifting the Bones²⁰⁵

One speck, numinous and bright,
is utterly free from obstacles.
If you toss aside this body (just) once,
then the great and the small will all attain independence.
Without characteristics, without emptiness, without non-emptiness:
this is the real mark of the tathāgata.

Picking up the Relics

There is no "getting,"
there is no "throwing away."
When you directly confront this time,
how will you fully understand?
Ah! If we lift our eyebrows and peer into the fire,
(surely) we will grasp with our two hands a single golden bone.

Crushing the Bones

If someone pierces through the highest gate (of awakening),
then at last he will truly know the mountains, rivers, this (whole)
great land.

He will not fall into the mortal realm of calculation.²⁰⁶
How can you catch the blue water and the green mountains?
Will the each of these white bones break open, or not?
If we break them, then they are like blue sky.
If they break open, then they are like a white cloud in the blue
heavens.
The spirit-consciousness manifests in isolation.
Whether here or not, do you understand this (principle)?

Do not to depart from it;
as this place is always tranquil,
if you search for it somewhere else, you will not find it.

Scattering the Bones

The ashes fly out over the broad fields.
Where are the joints of bone?
Traversing the earth is a single sound,
the first to reach the firm barrier (of awakening).
Ah! One speck, numinous and bright,
it is neither within nor without.
Mountain Wutai²⁰⁷ is held captive by the white clouds.

Mantra of Returning to Our Original Ground

Om bajara sadamo

Verse Scattering the Seats

The dharmakāya pervasively fills one hundred billion worlds.
Emitting golden light, it illuminates gods and humans.
Accordingly, each thing is (made) manifest, like the moon reflected in
water.
The perfected essence is properly seated on the jewel lotus terrace.²⁰⁸

Ceremony for the Final Farewell

Set up a temporary altar and, after placing the memorial offerings on it, the donors and guests should sit in order (of position) on either side of the altar.

1. Opening
2. Speech for Settling the Spirit by the Senior Officiant
While the senior officiant recites the “Speech for Settling the Spirit,” he rings the handbell three times.

Newly tranquil spirit of (*name of the deceased*)!
 The numinous and bright nature of awakening is subtle and
 difficult to comprehend.
 The moon sinks into the autumn pond, the laurel tree's shadow is
 cold.
 The sound of the bell's ring sends out a call:
 We would speak to you for just a moment,
 (please) descend from the true realm to this fragrant altar.
 Emitting radiance, fragrantly adorned . . . (*continue reciting*).

3. Sūtra Recitation

Recite the Heart Sūtra after the senior officiant has lit incense.

4. Recitation of the Memorial Liturgy

Or, recitation of the liturgy of grievance.

5. Burning Incense

First, the disciples [or the immediate family] should offer incense, and then the guests.

Internment Ceremony²⁰⁹

When interring (the coffin/body), perform as usual the sections from on “Giving Tonsure to the Spirit” to “Raising Up the Coffin,” and omit the sections from “Taking up the Fire” to “Scattering the Bones.” (Instead), recite the following, “Lowering the Coffin.”

Lowering the Coffin

Every sentient being's body and mind are like a phantasm.
 The body is the collection of the four elements,
 the mind returns to the six dusts.
 When the substance of each of the four elements disperses,
 who is it that is harmonious then?
 Those assembled here! Say something.
 Where has today's departed spirit gone?
 Each buddha-lands are like flowers in empty space,

the three worlds are all equal,
ultimately there is no coming or going.

(Name of the deceased):

In this equality, there is no coming and going;
do you understand these words?

If you do not yet understand,
take one step back,
become one with the mud,
join with water,
listen again to an explanation.

Already to you have thrown away your illusory hundred-year old
body,

suddenly returning to the earth below,
to spend long years in a dark house.

(With) your spirit-body peaceful,
keep watch over your descendants.

May you go to the Pure Land
and play freely (there).

Recite the “Mantra of Returning to Our Original Ground.”

Recite “The dharmakāya pervasively fills one hundred billion worlds . . .”

The Ten *Śrāmanera*²¹⁰ Precepts

Lifting up the Buddha

Homage to the Buddha and his attendants, who approach this dharma assembly with light

Homage to the dharma and its attendants, who approach this dharma assembly with light

Homage to the saṅgha and its attendants, who approach this dharma assembly with light

Mantra of Universal Invitation

Namo bobojeri garidari dataadaya

Reason (for This Invocation)

This is what I have heard:

The one who brings (beings) across the vast and dark waves
lights a lamp in a pitch-black room.

Our great saint the Enlightenment King
manifesting his pity and revealing his form,
casts the net of the teachings (wide) and rescues the dharma-realm.
Pointing out the essential path and revealing the dazzling true
vehicle,

he has already opened the expedient gate and the path of cultivation.
Therefore, (the Buddha's) first speech at Deer Park²¹¹
illuminated the small vehicle to Kaundinya²¹²
and finished his conversion (of beings) in the Crane Forest,²¹³
giving the teaching of the one vehicle to Mahākāśyapa.

For just this reason, the dharma clouds and dharma rain
 together gently soak the many beings.
 Whether a householder or a renunciant,
 all profoundly receive (these) holy lessons.
 Already we have offered praise.
 Next, we extend words of invitation.
 Respectfully, whole-heartedly,
 we first make this invitation three times.
 Homage! We wholeheartedly offer this invitation.
 The three bodies are pure and sublime,
 the four cognitions²¹⁴ are perfectly bright,
 compassion connects all things and joyful generosity benefits all
 beings.
 (Time) penetrates through to the exhaustion of the three times,
 Space pervades the ten directions.
 The pure dharma-realm is the Buddha jewel of thusness.
 The one reality is originally quiescent,
 phenomena are without (such) reality.
 For the sake of benefitting sentient beings,
 the teaching has twelve divisions.²¹⁵
 The pure dharma-realm's equality flowing into the five teachings and
 the three vehicles
 is the deep and profound dharma-jewel.
 Sudden awakening and gradual awakening;
 increasing compassion and increasing wisdom;
 one vehicle and three vehicles;
 same essence and different essence;
 cultivating and accomplishing the two kinds of benefit,²¹⁶
 already having realized the three kinds of knowledge,²¹⁷
 the ten saints and three sages, the pure saṅgha-jewel.
 Our sole aspiration is that you (all) together receive (our offering),
 respond with sympathy and witness (our work).
 We make this offering to all far and wide.

Invitation with Incense and Flowers (a Song)

The awesome brilliance shines throughout the ten directions;
the moon's reflection in a thousand rivers are of a single body.
All the holy ones who have perfected the four cognitions
descend to this dharma assembly to benefit sentient beings.
For this reason, we wholeheartedly go for refuge and give obeisance
(the three jewels).

Mantra of Offering Seats

Recite from "The sublime seat of bodhi is . . . (page 178)."

Om baara minaya sabaha

Mantra Purifying the Dharma-Realm

Om nam

Verse for Offering Tea

We make offerings to:
the buddhas of the three times and ten directions,
the ten thousand marvelous dharmas stored in the Dragon King's
palace in the sea,
the bodhisattvas, pratyekabuddhas, disciples, and monastics.
We pray that you receive (these offerings) with pity and compassion.

The candidate(s) offers incense in front of the Buddha and bows three times, then kneels with palms together.

We go for refuge to the great saints and venerables,
who can pluck us from the suffering of the three bad destinies.
Furthermore, we pray that all sentient beings
enter into the highest bliss.

In the courtyard, while burning incense face the direction of the country's king and bow three times, then kneel with palms together.²¹⁸

First, we must repay the four kinds of grace.²¹⁹

Second, we must ferry beings over the suffering of the three bad destinies.

We are leaving home to cultivate the virtuous path.

King, hear our request with sympathy.

In front of the candidates' parents, burn incense and bow three times, then kneel with palms together.

In the midst of the flow of the three realms,
it is impossible to be free of kindness and love.

Casting aside (worldly) kindness and entering into the unconditioned,
we will truly repay your kindness.

The candidates change out of their secular clothing and into dark (monastic) robes, then bow before the Buddha three times and kneel with palms together.

Our appearance is shabby, but we keep our resolve and integrity.

Cutting off (worldly) love, we bid farewell to our kin.

In leaving home, the Way of the sages opens before us.

We aspire to save every person.

The candidates again go in front of their parents, burn incense, bow three times, and kneel with palms together.

Even if we stayed together with the kindness and love (of our parents)
for a long time,

when death came, then separation (would also come).

For a brief moment, we have witnessed this impermanence.

Therefore, we now go in search of liberation.

The candidates receive a bowl of water and a razor, and following the end of the procession around the teacher, stand in front of the preceptor.

Taking up the Razor

Since early on, we have dreamed of jeweled hall and master.
The grass of ignorance²²⁰ has been thick for many score of years.
Now we face the vajra peak and (the grass of ignorance) falls.
Limitless light shines throughout the universe.

The preceptor speaks:

The very last hairs are called “*cūḍā*.²²¹
Only the Buddha is able to sever them.
For your sake I now remove (this hair) from the top of your head;
do you consent?

The śrāmaneras say :

I do.

The preceptor explains three times and the candidates answer three times.
Next, each monastic receives his monastic name.

Good, great man!²²²
You are capable of understanding the world's impermanence.
Throw away the mundane and advance toward nirvāṇa.
Leaving home is a rarity; its merit is difficult to conceive.

The śrāmaneras receive their gasas,²²³ bow their heads, and hold their palms together.

It is good, the robe of liberation.
This is the robe of the utmost field of merit.
We now place it on our heads and receive it.
World after world, may we always receive this robe.
Om maha gababada sitdye sabaha

Respectfully invite all the buddhas, bodhisattvas, and devas to serve as the teacher.

We respectfully invite Śākyamuni Buddha to be our preceptor.
 We respectfully invite Munsu, greatly wise, to be our *karman*.²²⁴
 We respectfully invite Maitreya, buddha of the coming age, to be our instructor.
 We respectfully invite all the tathāgatas of the ten directions to be our witnesses.
 We respectfully invite the bodhisattvas of the ten directions to be our companions in study.
 We respectfully invite Brahmā and the heavenly assemblies to protect and adorn this community.

The first precept: To not take life

When you forget long-embraced thoughts of vengeance and malice, the deer will come into the courtyard.
 Killing living beings cuts off your seeds of compassion.
 If you rend another (being's) skin and flesh to feast your kin and guests, one day you will face that debt in the three bad destinies.
 Be sympathetic toward those (beings) who are alive.

The second precept: To not steal

The butcher puts down the knife and all the gods supply clothing and food.
 Stealing cuts off your seeds of merit.
 If you obtain a comfortable and suitable place, you will lose that comfort.
 Although greed for another's things might bring a small benefit to someone else,
 in the next life you will exchange your human face for an animal's.

The third precept: To not commit sexual misconduct

If you ride in the king's (Śākyamuni's) carriage, ghosts will admire your Way and merit.
 Yet, sexual misconduct cuts off your seeds of purity.
 Filth is originally the true dharmakāya.

Only look into the boiling cauldrons and smoldering coals (of hell)—
all within are those who broke this precept in the past.

The fourth precept: To not speak untruths²²⁵

Yama tips over the karma-mirror, the demon jailers put down their
hammers and knives.

Speaking untruths cuts off your seeds of sincerity.

The gods do not forgive deceiving the saints and sages.

Even (after) you leave the hell where (lying) tongues are cut out,
you will become a raven who brings bad omens to others.

The fifth precept: To not consume alcohol

The bright moon enters the winter forest,
gathering the cloud asleep in a dark cave.

Drinking alcohol cuts off your seeds of wisdom.

Life after life, you will confusedly wander like one drunk.

The Buddha taught that one who does not keep the five precepts
will surely lose their human body in the next life.

The sixth precept: To not sit on high seats or beds²²⁶

The seventh precept: To not wear perfumes, adornments, or cosmetics

**The eighth precept: To not sing, dance, or play instruments, and
therefore also to not watch entertainments**

The ninth precept: To not touch gold or silver

The tenth precept: To not eat at improper times, nor to raise livestock

The preceptor says:

You must not transgress any one of these ten pure precepts.
Can you keep them?

The śrāmaneras reply:

Yes, we can!

The preceptor asks and the candidates respond three times.

Verse to Establish Intention

From this present body until we have attained the buddha-body,
we will steadfastly keep these precepts without denigration or
transgression.

Our only prayer is that all the buddhas bear us witness:
we would rather give up our bodies and lives than regress from our
precepts.

The preceptor says:

Having established your intention and made a great aspiration, go
for refuge and pay homage to the three jewels.

The śrāmaneras bow three times before the preceptor and the assembly, then kneel.

How marvelous! You are those who attend the Buddha.
What person would not be happy for you?
Reflect again together with this assembly,
I have now obtained the benefit of the dharma!

Next, offer incense and bow before the Buddha three times.

We now dedicate all the dharma [merit] of receiving precepts.
Our merit is entirely perfect and complete,
it benefits all sentient beings.

*When the śrāmaneras have received permission to sit in the last seats of the assembly,
their parents now bow to them and recite this verse.²²⁷*

Even if we filled three thousand worlds

with stūpas made of pure gold,
encouraging just one person to leave home
surpasses that merit.

Offerings are made to the Buddha, and the ritual continues with the blessing.

Householder's Five Precepts²²⁸

Perform the offering before the Buddha altar as usual.

The preceptees bow three times in front of the Buddha, then kneel.

1. We go for refuge to the great saints and venerables . . . (recite as on page 140).
2. Invite the six teachers as usual (recite "We respectfully invite Śākyamuni Buddha . . ." as on page 143).

Most virtuous one,²²⁹ think of me (recite own name here) single-mindedly. We now invite the most virtuous one to be our teacher. Our sole hope is that, for our sake, the most virtuous one will be our preceptor. We rely on the most virtuous one; for this reason, we are able to receive the upasaka precepts. Think of us with compassionate pity!

The preceptor replies:

It is good!

The Precept of the Three Refuges

I, (preceptee's name), until my death, go for refuge to the Buddha, the most honored among gods and men.

I go for refuge to the dharma, that which transcends craving.

I go for refuge to the saṅgha, the honored of the assembly.

Recite three times.

I, (preceptee's name), have gone for refuge to the Buddha.

I have gone for refuge to the dharma.

I have gone for refuge to the saṅgha.

Having joyfully received the five precepts for householders of Śākyamuni's dharma, it is appropriate that we realize (our precepts). From this moment until death,

I call the Buddha my teacher. I will not seek refuge again in the errant teachings of heterodox paths. My sole hope is that the three jewels accept me with compassion.

Think of us with compassionate pity!

Recite three times.

The preceptor says:

You, (*preceptee's name*), listen to this. The buddha, the *bhagavan*, Śākyamuni, the tathāgata, the arhat, the complete and perfect enlightened one, taught the five precepts for the sake of householders. Householders ought to keep these precepts until death.

Explain:

The first precept: To not take life *until* The fifth precept: To not consume alcohol.

The ceremony for explaining the five precepts is finished.

The five pure precepts explained above are the householder precepts. You must not transgress any one of these precepts for your whole life. Can you keep them?

The householders reply:

Yes, we can!

The preceptor asks and the candidates respond three times.

Verse to Establish Intention

From this present body until we have attained . . . (*recite as on page 145*).

Verse of Dedication

We now dedicate all the dharma [merit] of receiving precepts . . . (*recite as on page 145*).

The Bhikṣuni's Eight Diferential Precepts²³⁰ and Eight Defeats²³¹

The Eight Diferential Precepts

1. Even if a bhikṣunī (has been ordained) for a hundred years, she must honor a bhikṣu who is in his first retreat.²³²
2. Bhikṣunī may not denigrate or revile a bhikṣu.
3. Bhikṣunī may not point out a bhikṣu's transgressions.
4. Bhikṣunī must receive ordination from a bhikṣu.²³³
5. Bhikṣunī must confess their faults to the community of bhikṣu.
6. Bhikṣunī must ask the community of bhikṣu for instruction.
7. Bhikṣunī must hold their three-month retreat where there is a community of bhikṣu.
8. Following the three-month retreat, bhikṣunī must go to the community of bhikṣu for the *pravāraṇā*.²³⁴

In the Sūtra of [the Buddha's] Origin it is said: After the Buddha attained awakening, his aunt Mahāpajāpatī sought to leave home and study the Way. The Buddha refused, so Ānanda asked [instead], "Lord, please [hear] this request to leave home!" The Buddha spoke: "Enough, enough. It is not allowable for women be allowed to enter into my dharma for the sake of becoming a renunciant. Suppose it is like a home in which women are many and men are few. Know that that house will weaken and be unable to regain its strength . . ." Ānanda asked the Buddha a second time, "Then, expound the 'eight differential rules' and if [Mahāpajāpatī] can rely on these, then grant her permission to become a renunciant." Mahāpajāpatī bowed her head and received [these rules] with respect and faith, and accordingly became a bhikṣunī.

The Eight Defeats

The first four defeats are the same as the first four *śrāmaṇera* precepts: to not take life, to not steal, to not commit sexual misconduct, and to not speak untruths.

The fifth [precept], “[physical] contact,” refers to mutual physical contact with a man’s body, giving rise to a defiled and lascivious mind.

The sixth [precept] “the eight [situations]” refers to: holding hands with a man with a lascivious mind, or grabbing his clothing, or entering a secluded place together, or sitting in a secluded place, or talking together, or going together, or leaning against each other, or making plans [to meet]. These are the eight transgressive situations.

The seventh [precept], “concealment,” refers to concealing the offenses [of another bhikṣuni] and not revealing them to the assembly.

The eighth [precept], “following,” refers to following [a bhikṣu] who has not relied on the strict rules of the saṅgha and instead follows his own will, becoming a “co-habitating monk.”

If any of the preceding eight precepts are transgressed, then [the offender] will be expelled from the assembly; this is why these precepts are called “the eight defeats.”

If the female renunciant receives the precepts, then from the offerings at the main altar to the inviting of the six teachers, proceed the same as for the śrāmaṇera precepts [ceremony].

Then, having explained the sixteen items of “The Eight Deferential Precepts” and “The Eight Defeats” and asked if she can keep these precepts, follow the procedure for giving the śrāmaṇera precepts.

End of the first volume of the Essential Compendium for Buddhists: A Modern Buddhist Liturgy.

Notes

- 1 The five-fold body refers to the five kinds of dharma-body (dharmakāya) possessed by a buddha. Interpretations of what these five bodies are vary, but here they are understood to be the meditation body (定身); wisdom-body (慧身); liberation body (解脱身); the body of the knowledge and experience of liberation (解脱知見身).
- 2 The four necessities are: clothing (衣服), food (飲食), bedding (臥具), medicine (醫藥).
- 3 The four virtues are the four qualities of constancy (常), bliss (樂), personality (我), and purity (淨). These four virtues are aspects of each of the three virtues.
- 4 The three realms or worlds are: the desire realm (欲界); the form realm (色界); and the formless realm (無色界).
- 5 *Anuttarasamyaksambodhi*, the unsurpassed (*anuttara*), complete (*samyak*), and perfect enlightenment (*sambodhi*).
- 6 The single-volume book *Pointing Directly at the Three Gates* (*Sammun jikji* 三門直指) was compiled and edited by the monk Palgwan during the Joseon dynasty, first being printed in 1769. In this text, Palgwan explains the three major divisions of Buddhism in Korea as Pure Land practices, doctrinal or sūtra study, and meditation or Seon, and attempts to harmonize the three approaches. It includes daily and special liturgies, explorations of Jinul's thought and the *Avataṃsaka-sūtra* [Flower Garland Sūtra], and selections from some of Jinul's Seon writings.
- 7 The lines omitted here are: "I desire that all the celestial nāgas and the eight kinds of beings for my sake protect me closely and not leave my body, and that in every difficult place I be without all difficulties; thus (may I) easily accomplish (this) great vow."
- 8 Also commonly referred to as the Protector Deities in English.
- 9 The *cāturmahārājakāyika* or *lokapālas*, the four protector-gods who preside over the cardinal directions. They are: Dhṛtarāṣṭra in the east; Virūḍhaka in the south; Virūpākṣa in the west; and Vaiśravana in the north.
- 10 Another name for Sukhāvatī, the Pure Land of the Buddha Amitābha.
- 11 There are nine classes into which sentient beings are born in the Pure

Land.

- 12 The name of Amitābha Buddha in his previous life.
- 13 The implication seems to be that the body would be considered merely a physical prop or support, not something intrinsically important.
- 14 Traidhātuka, the three realms in which sentient beings are born: the desire realm (欲界), form realm (色界), and formless realm (無色界).
- 15 Three bodies of the Buddha (*samsin* 三身), i.e., dharma-body (*beopsin* 法身), reward-body (*bosin* 報身), transformation-body (*hwasin* 化身). The trikāya, or three bodies of the Buddha.
- 16 Four stages (*sawi* 四位). Although this could refer to the four stages of stream-enterer, once-returner, non-returner, and arhat (“worthy one”), it could also refer to those who are at the four stages of heat, summit, endurance, and supreme worldly dharmas.
- 17 Seven buddhas of the past (*chil yeoraebul* 七如來佛): Vipaśyin, Śikhin, Viśvabhū, Krakucchanda, Kanakamuni, Kāśyapa, Śākyamuni.
- 18 The dragon-flower assembly (*yonghwa* 龍華, short for *yonghwahoe sang* 龍華會上). Maitreya, currently a bodhisattva residing in Tuṣita Heaven, will descend as the buddha of the future age and attain awakening under a dragon-flower tree.
- 19 The middle altar, or *jungdan* 中壇, is where the protector deities (often simply referred to as the “Assembly of Gods” or *Sinjung* 神衆), usually in the form of a painting or *taenghwa*, are installed. The middle altar is named so because of its relationship to the *sangdan* 上壇, the “high” or main altar both at a given temple and within a given hall. The main altar typically houses a buddha or a major bodhisattva. Most temples will have only one middle altar in the same hall as the main altar, and the middle altar will be located to either the left or the right of the main altar. The ritual relationship between the main and middle altars is of great importance: offerings such as rice and fruit will be moved from the main altar to the middle altar as part of the daily mid-morning offering ceremony (*sasi bulgong* 巳時佛供), and at least the *Heart Sūtra* will be chanted toward the middle altar in the mornings and evenings. For the first three days of each lunar month, many temples perform ceremonies specific to the protector deities and the middle altar occupies a place of great ritual importance. The prominent figures in the assembly are drawn largely from the *Avataṃsaka-sūtra*, which itself displays a pantheon of gods from Indian Brahmanic tradition which have been domesticated into patrons and protectors of the buddha-dharma.
- 20 Beomcheon 梵天 (Skt. Brahmā) is the lord of the form realm.

21 *Jeseokcheon* 帝釋天 (Skt. Śakra) is the lord of the desire realm.

22 *Sawang* 四王. The *lokapālas*, or “world-protectors,” who reside in and are associated with the four cardinal directions: Dhṛtarāṣṭra (east), Virūḍhaka (south), Virūpākṣa (west), Vaiśravaṇa (north).

23 *Hagye* 下界, literally “lower realm,” refers to either the lowest of the three realms, the realm of desire (*yokgye* 欲界), or to the human realm (*in'gye* 人界).

24 *Sa ju* 四洲, the “four continents,” refers to the whole human world in terms of classical Buddhist cosmography.

25 *Sangho* 相好. “Excellent characteristics,” with thirty-two major marks (Skt. *lakṣana*) and eighty minor marks (Skt. *anuvyañjana*).

26 *Sintong* 神通 (Skt. *abhibhūtā*), superknowledges which are the by-products of meditation. Six superknowledges are listed: (1) unimpeded bodily action, (2) clairvoyance, (3) clairaudience, (4) knowledge of one’s own past lives, (5) knowledge of other people’s minds, (6) knowledge of the extinction of the outflows or contaminants.

27 *Bori bangpyeon* 菩提方便 (Skt. *bodhi* and *upāya*): this pairing recalls the more typical pair of *prajñā* and *upāyakauśalya*, wisdom and skillful means. The latter pair is the two essential components of attaining awakening.

28 *Jihyeon* 智慧眼 (Skt. *prajñācakṣus*), one of the five eyes or kinds of vision. Similar to the six superknowledges.

29 *Gyejokdo* 戒足道. An extremely odd series that may contain an errata; the corrected text of Dr. Sung-woon replaces *jok* 足 with *jeong* 定 and interpolates *hye* 慧 into the line, so that it reads as referencing the “three teachings” of morality (戒), concentration (定), and wisdom (慧). It may be that this line has abbreviated the three teachings, but it is also possible to read the line as simply referencing morality and *samādhi*.

30 Dharma-nature (*beopseong* 法性, Skt. *dharmaṭā*), i.e., the nature of reality. Depending on context, it can connote suchness (Skt. *tathatā*), the dharma realm (Skt. *dharmadhatu*), emptiness (Skt. *śunyatā*), the ultimate, reality, etc.

31 *Agwi* 餓鬼 (Skt. *preta*), one of the six realms of rebirth for sentient beings, classed in the lower three realms of unfortunate rebirth. *Pretas* are depicted as having enormous bellies with hair-thin throats; they are unable to satiate their constant hunger.

32 *Sura* 修羅 (Skt. *asura*), another of the six realms of rebirth for sentient beings, classed in the lower three realms of unfortunate rebirth, along with the pretas and the hell realms. Asuras are variously called “warring gods,” “titans,” and “demigods.” They are said to be at war with the gods (Skt.

devas) who reside in the heavenly realms.

33 Daeseji 大勢至 (Skt. Mahāsthāmaprāpta), “the one who has obtained great power.” Mahāsthāmaprāpta is most frequently paired with Avalokiteśvara as the attendants of Amitābha Buddha. Mahāsthāmaprāpta exemplifies Amitābha’s wisdom, while Avalokiteśvara exemplifies Amitābha’s compassion. In iconography, Mahāsthāmaprāpta is depicted to the right of Amitābha, with Avalokiteśvara on the left.

34 Gwanjajae 觀自在. One of two primary translations from the Sanskrit name for the Bodhisattva Avalokiteśvara. *The Princeton Dictionary of Buddhism* cites the highly popular name 觀(世)音 as Kumārajīva’s translation of an earlier form of this bodhisattva’s name, Avalokitasvara: “the one who gazes (Skt. *avalokita*, Kor. *gwan*) on the sounds (Skt. *svara*, Kor. *eum*) [of the world (Kor. *se*)].” Xuanzang rendered the standard Sanskrit, Avalokiteśvara, as 觀自在, the “gazing sovereign (Skt. *iśvara*, Kor. *jajae*).” Both names refer to the same bodhisattva.

35 Jeongchwi bosal 正趣菩薩 (Skt. Ananyagāmin Bodhisattva), the twenty-eighth of the fifty-three guides of Sudhana in the final chapter of the *Avataṃsaka-sūtra*, the “*Gaṇḍavyūha*” [Entry into the Dharma-Realm].

36 Manwol bosal 滿月菩薩, Full Moon Bodhisattva. The name of a bodhisattva in Chapter 9 of the *Saddharma-puṇḍarīka-sūtra*.

37 Suwol bosal 水月菩薩, also Suwol gwaneum 水月觀音. A popular image for iconography and *taenghwa*, Gwanseeum gazes at the reflection of the moon in water, i.e., contemplates the emptiness of phenomena, for which the moon reflected in the water is a metaphor.

38 Gundari 軍荼利 (Skt. Kunḍalī). One of the five “wisdom kings” associated with the five tathāgatas. Kunḍalī is associated with the south and is considered the wrathful manifestation of Ratnasambhava. Although both the five tathāgatas and the five wisdom kings are more formally associated with tantric Buddhist iconography and practices, they are also present in the wider context of Mahāyāna texts and traditions.

39 Sibilmyeon bosal 十一面菩薩 (Skt. Ekādaśamukhāvalokiteśvara), the eleven-headed Avalokiteśvara.

40 *Doryang* 道場. “Place of the way,” the Chinese translation of *bodhimāṇḍa*, “seat of enlightenment” or “platform of enlightenment,” especially the Buddha’s seat under the Bodhi tree. The term is also used in China and Korea to refer to a temple complex or a place of worship or practice. In Korea, the term *doryang* also frequently refers specifically to the large courtyard in front of the main hall and constituting the center of the traditional concentric design of temple complexes.

41 These are the donor, the recipient, and the object offered.

42 The vehicles of the *śrāvakas*, *pratyekabuddhas*, and *bodhisattvas*.

43 These are the donor, the recipient, and the object offered.

44 *Budongji* 不動地, the “unmovable” or “steadfast” stage, the eighth of the ten stages of the bodhisattva path (Skt. *daśabhūmi*).

45 *Samdo* 三途, the three negative destinies or rebirths: the hell realm, preta realm, and animal realm.

46 *Sipjongji* +種智. Various lists of ten knowledges are found in the canon, one of the most prominent being found in the *Avataṃsaka-sūtra*, chapter 28.

47 *Osang* 五常 (*deok* 德). The five constant virtues: humaneness (*in* 仁), justice (*ui* 義), propriety (*ye* 禮), wisdom (*ji* 智), and faithfulness (*sin* 信). The formulation of these five virtues as foundational ethical attitudes and actions originates with Confucian thinkers, who culled them from the central texts in the Confucian canon, especially the *Analects* of Confucius.

48 Clothing, food, shelter, and medicine.

49 *Samgye* 三界. The three realms of *samsāra*, the desire realm, form realm, and formless realm.

50 This begins a listing of the eight categories of non-human spiritual beings who protect the dharma: *deva*, *asura*, *garuḍa*, *kimnara*, *mahorāga*, *nāga*, *yakṣa*, and *gandharva*. The *devas* are discussed in some detail, following the extensive list of the various major and minor *devas* who assemble to hear the dharma in the first chapter of the *Avataṃsaka-sūtra*.

51 *Garura* 迦樓羅 (Skt. *garuḍa*), a mythical “golden-winged bird” who appears in both classical Indian mythology and Buddhist texts.

52 *Ginara* 緊那羅 (Skt. *kimnara*), half-human, half-animal celestial musicians.

53 *Mahuraga* 摩睺羅伽 (Skt. *mahorāga*), subterranean serpents held responsible for earthquakes and tremors.

54 *Yacha* 夜叉 (Skt. *rākṣasa*), sometimes understood as ogres or demons.

55 *Yong* 龍 (Skt. *nāga*), sometimes also used to refer to the autochthonous dragons of East Asian mythology. The two, dragons and *nāgas*, are frequently conflated in East Asian Buddhist mythology and iconography. The *nāgas* are serpent-like beings who inhabit bodies of water and can be both benevolent and malevolent forces in Buddhist literature.

56 *Gubanda* 鳩槃茶 (Skt. *kumbhāṇḍa*) are generally considered evil, but in chapter 1 of the *Avataṃsaka-sūtra*, the *kumbhāṇḍa* are described as those who “diligently practiced and studied the teachings of freedom from impediment, and emitted great light.” Thomas Cleary, *The Flower Ornament Scripture: A Translation of The Avatamsaka Sutra* (Boston, Mass.):

Shambhala, 1993), 62. Their inclusion in this otherwise straight-forward list of dharma protectors alerts us to the *Avataṃsaka-sūtra*'s inclusiveness; even supposedly evil forces are included in the totality the *Avataṃsaka-sūtra* and its teaching.

57 *Geondalba* 乾達婆 (Skt. *gandharva*), another class of celestial musicians who are said to subsist on fragrance alone (hence their name, derived from *gandha*, fragrance). They are also considered a transitional being whose existence bridges the present and future existences.

58 *Doricheon* 切利天 (Skt. *Trāyastriṃśa*). Also called *Kauśika* Heaven, for the name (*Kauśika*) that Śakra/Indra had in a previous life as a brāhmaṇa. This half-line begins a hierachal ascension through the heavenly realms of the *kāmadhātu*, the sensual realm. *Trāyastriṃśa* is the second of the six heavenly realms, and it may be that the previous two half-lines, regarding the regents of the moon and sun, are referring to the Heaven of the Four Kings (*Sacheonwangcheon* 四天王天, Skt. *Cāturmahārājākāyika*), the first of the six heavens.

59 *Yamacheon* 夜摩天 (Skt. *Yāma* or *Suyāma*), a place where the seasons are always pleasant. Third of the six heavens.

60 *Dosolcheon* 兜率天 (Skt. *Tuṣita*), “contentment” or “to be pleased.” Fourth of the six heavens, and the realm where bodhisattvas reside before descending to take their final rebirth, in which they become buddhas. As the Bodhisattva Śvetaketu, the Buddha Śākyamuni resided here before his descent into Queen Māya’s womb, and the Bodhisattva Maitreya is said to currently reside in this heaven until he takes rebirth and becomes a buddha.

61 *Hwarakcheon* 化樂天 (Skt. *Nirmāṇarati*), “enjoying emanations.” Fifth of the six heavens, where the gods who dwell there are able to create and control their own emanations.

62 *Tahwacheon* 他化天, also *Tahwa jajaeccheon* 他化自在天 (Skt. *Paranirmitavaśavartin*), “controlling others’ emanations.” Final of the six heavens. The gods who dwell here can both create their own emanations as well as control the emanations of others (such as those the gods of the *Nirmāṇarati* Heaven create).

63 *Daebeomcheon* 大梵天 (Skt. *Mahābrahmā*), “heaven of great Brahmā.” The highest of the three heavens of the *rūpadhātu*, the realm of subtle materiality, associated with the first *dhyāna*, or meditative absorption. This heaven is the abode of Brahmā Sahāmpati, who in Buddhist literature is a powerful, but not immortal or omnipotent, deva. There is some variance as to whether there is a single king—a single Brahmā—or a number of gods

possessing the same status occupying this heaven. For the sake of the translation, I have chosen plural “kings.” The section beginning here names the major heavens of the *rūpadhātu* in ascending order. These heavens are associated with the four dhyānas.

64 Gwangeumcheon 光音天, also Geukgwangjeong cheon 極光淨天 (Skt. Ābhāsvarāloka), “heaven of luminous sound.” The highest of the three heavens associated with the second dhyāna in the *rūpadhātu*. Bliss and ease characterize the experience of this realm.

65 Byeonjeongcheon 遍淨天 (Skt. Śubhakṛtsna), “heaven of pervasive purity.” The highest of the three heavens associated with the third dhyāna in the *rūpadhātu*. The bodies of the devas occupying this heaven emit a steady radiance, hence the name of the heaven.

66 Gwanggwacheon 廣果天 (Skt. Bṛhatphala), “heaven of great fruition.” The lowest of the eight heavens associated with the fourth dhyāna in the *rūpadhātu*. Rebirth in this heaven is the greatest fruition of all the places of rebirth in samsāra for ordinary beings who have not yet reached the stage of stream-enterer or higher on the path for noble persons.

67 Dae jajaewang 大自在王 (Skt. Maheśvara). This also references Akaniṣṭha (Saekgugyeong cheon 色究竟天), the eighth and highest level of the *rūpadhātu*. Akaniṣṭha corresponds to the fourth dhyāna and is accessible only to those who have entered the path and are at the stage of nonreturner.

68 Samantabhadra first appears in the *Avataṃsaka-sūtra* in meditative absorption. He emerges from meditation to praise the formation of the worlds as arising from the vows, deeds, and virtues of buddhas, and he then specifically praises the Flower-Bank World of Vairocana, and Vairocana himself, in chapters 3 through 6.

69 Mañjuśrī explains the names of the tathāgata and the four noble truths in chapters 7 and 8 of the *Avataṃsaka-sūtra*.

70 Dharma Wisdom Bodhisattva (Beophye bosal 法慧菩薩). He explains the ten abodes (*sipju* +住) in chapter 15 of the *Avataṃsaka-sūtra* while abiding on Mount Sumeru.

71 Forest of Merits Bodhisattva (Gongdeok[rim] bosal 功德[林]菩薩). He explains the ten practices (*siphaeng* +行) of the bodhisattva in chapter 21 of the *Avataṃsaka-sūtra* while abiding in the palace of Suyāma Heaven.

72 Vajraketu Bodhisattva (Geumgangdang bosal 金剛幢菩薩), “diamond banner.” He explains the ten dedications (*siphoehyang* +回向) of the bodhisattva in chapter 25 of the *Avataṃsaka-sūtra* while abiding in Tuṣita Heaven.

73 Vajragarba and Vajraprajñā bodhisattvas (Geumgangjang bosal 金剛藏菩薩 and Geumganghye bosal 金剛慧菩薩). The Sanskrit of these names is reconstructed. They explain the ten stages (*sipji* 十地) of the bodhisattva in chapter 26 of the *Avataṃsaka-sūtra* while abiding in Paranirmitavaśavartin Heaven.

74 Gwangyeomdang 光焰幢 and Sumidang 須彌幢. These two bodhisattvas are listed at the head of the assembly which gathers at the opening of the final chapter (39) of the *Avataṃsaka-sūtra*, the “Entry into the Dharma-Realm,” (Ru fajie pin 入法界品, Skt. Gaṇḍavyūha). The final chapter takes place in Jetavana park, near the city of Śrāvastī. The “Entry into the Dharma-realm” describes the pilgrimage of the boy Sudhana to fifty-two spiritual mentors.

75 *Seongmun* 聲聞. Literally, “a hearer,” i.e., a disciple of the Buddha who heard his voice.

76 Sarija 舍利子, also Saribul 舍利佛 (Skt. Śāriputra). The first of two chief disciples of the Buddha, along with Mahāmaudgalyāna, and known for his great wisdom.

77 *Ubasae* 優婆塞 and *ubai* 優婆夷 (Skt. *upāsaka* and *upāsikā*), adult male and female lay disciples of the Buddha. Together with male and female renunciants (bhikṣu and bhikṣuṇī), these four categories of disciples constitute the complete four-fold saṅgha (*sabujung* 四部衆).

78 Meghaśrī (Ch. Deyun [biqu] 德雲 [比丘]). The first of Sudhana’s teachers, a monk dwelling on the mountain Sugriva in the country Ramavaranta (Ch. Shengleguo 勝樂國), who teaches Sudhana the first of the ten abodes, that of arousing the aspiration for buddhahood (*balsimju* 發心住).

79 Sāgaramega (Ch. Haiyun [biqu] 海雲 [比丘]). Second of Sudhana’s teachers, a monk dwelling in the country of Sagaramukha (Ch. Haimenguo 海門國) who teacher Sudhana the second of the ten abodes, that of preparing the ground (*chijju* 治地住).

80 Supratīṣṭhita (Ch. Shanzhu [biqu] 善住 [比丘]). Third of Sudhana’s teachers, a monk dwelling in Sagaratira in Lanka, who teaches Sudhana the third of the ten abodes, that of cultivation (*suhaengju* 修行住).

81 Meghadramida (Ch. Migia [dashi] 彌伽 [大士]). Fourth of Sudhana’s teachers, a grammarian dwelling in the city of Vajrapura.

82 Vimuktikaśresthin or Gr̥hapatī (Ch. Jietuo [zhangzhe] 解脫 [長者]). Fifth of Sudhana’s teachers, dwelling in the country of Vanavasin.

83 Sāgaradhvaja (Ch. Haichuang [biqu] 海幢 [比丘]). The sixth teacher.

84 Upāsikā Āśā (Ch. Xiushe [youpoyi] 休捨 [優婆夷]). The seventh teacher.

85 The seer Bhīsmōttaranirghoṣa (Ch. Pimuqusha xianren 麗目瞿沙仙人). The eighth teacher.

86 Brahmin Jayōsmāya (Ch. Shengre poluomen 勝熱婆羅門). The ninth teacher.

87 The maiden Maitrāyaṇī (Ch. Cihang tongnū 慈行童女). The tenth teacher.

88 Sudarśana (Ch. Shanjian biqiu 善見比丘). The eleventh teacher.

89 The youth Indriyēśvara (Ch. Zizaizhu tongzi 自在童子). The twelfth teacher.

90 Upāsikā Prabhūtā (Ch. Juju youpoyi 具足優婆夷). The thirteenth teacher.

91 *Lotus Sūtra* (*Miaofa lianhua jing* 妙法蓮華經, Skt. *Saddharmapuṇḍarīka-sūtra*), in Sanskrit, “sūtra of the white lotus of the true dharma.” In Chinese, the sūtra’s title is “sūtra of the sublime white lotus of the (true) dharma.”

92 Vulture Peak (Gidogul 著闍窟, also Yeongchwisan 靈鷲山, Skt. Gṛdhrakūṭaparvata). One of the five hills surrounding the city of Rājagrha in Magadha, and the location at which Śākyamuni preached some of the most important sūtras, including the *prajñāpāramitā* sūtras and the *Saddharmapuṇḍarīka-sūtra*.

93 Wangsaseong 王舍城 (Skt. Rājagrha). The capital of the kingdom of Magadha during the time of Śākyamuni Buddha, and the capital city of King Bimbisāra, the ruler of Magadha and the first royal patron of the Buddha.

94 Saba segye 婆婆世界 (Skt. Sahāloka), “the world of endurance.” In the Mahāyānā, this is the name of the world system we historically inhabit, and the world into which Śākyamuni Buddha was born and taught.

95 *Nu* 漏 (Skt. āsrava), “outflows” or “contaminants.” There are four: sensuality, continued existence, ignorance, and views. These are the contaminants or fetters which the arhat is free from. They are called “outflows” because they flow out from the mind to warp or contaminate one’s interactions with the world.

96 Uruvilvā Kāśyapa (Urubinna Gaseop 優樓頻那迦葉), Gayā Kāśyapa (Gaya Gaseop 伽倻迦葉).

97 Nadi Kāśyapa (Naje Gaseop 那提迦葉).

98 Saribul 舍利弗 (Skt. Śāriputra).

99 Dae mokgeollyeon 大目健連 (Skt. Mahāmaudgalyāyana).

100 Gajeonnyeon 伽旃延 (Skt. Kātyāyana or Mahākātyāyana).

101 Beopginnara 法緊那羅. The Sanskrit of the *Lotus Sūtra* lists this kiṁnara king’s name as Druma, but the Chinese gives it as “law” or “dharma.”

102 *Myogwang* 妙光. Hurvitz translates as “Fine Lustre.” In his translation throughout he keeps with the Sanskritic reading of 妙 as “fine” or “good,” rather than the Sinitic “sublime,” “mysterious.”

103 Deokjang 德藏 (Skt. Śrīgarbha).

104 *Gyeonman* 壓満 (Skt. Dhṛtiparipūrṇa).

105 *Daeyoseol* 大樂說 (Skt. Mahāpratibhāna).

106 *Jijeok* 智積 (Skt. Prājñākara).

107 *Sanghaeng* 上行 (Skt. Viśiṣṭacāra) bosal.

108 *Mubyeonhaeng* 無邊行 (Skt. Anantacāra).

109 *Jeonghaeng* 淨行 (Skt. Viśuddhacāra).

110 *Alliphaeng* 安立行 (Skt. Supratiṣṭhitacāra).

111 *Sangbulgyeong* 常不輕 (Skt. Sadāparibhūta).

112 *Suganghwa* 宿王華 (Skt. Nakṣatrārāja samkusumitābhijñā).

113 *Ilche jungsaeung huigyeon* 一切衆生喜見 (Skt. Sarvasattvapriyadarśana).

114 *Myo'eum* 妙音 (Skt. Gadasvara).

115 *Sanghaengui* 上行意. Same as *Sanghaeng* 上行.

116 *Jangeomwang* 莊嚴王 (Skt. Vyūharāja).

117 *Hwadeok* 華德 (Skt. Padmaśrī).

118 *Mujinui* 無盡意 (Skt. Aksayamati).

119 *Jiji* 持地 (Skt. Dharaṇīmdhara).

120 *Sibak* 十惡. Killing, stealing, sexual misconduct, lying, malicious speech, abusive speech, idle speech or gossip, covetousness, malice or anger, wrong views or ignorance. The list of ten can be subdivided into the categories of physical actions (1–3), verbal actions (4–7), and mental actions (8–10).

121 *Oyeok* 五逆. Matricide, patricide, killing an arhat, maliciously spilling a buddha's blood, or causing a schism in the monastic community (saṅgha).

122 *Cheonma* 天魔. Usually referring to the deva Māra, here the plural seems to indicate more a class of pernicious being rather than the particular deity.

123 *Beobeum* 梵音 (Skt. brahmasvara), “Brahmā-sound,” one of thirty-two marks of a great man. This voice is sonorous and pleasing. “Brahmā-sounds” can also refer mantra and dhāraṇī.

124 *Baekbul* 白拂. Short for *baekbulja* 白拂子. A white *vālavyajana*, or fly-whisk. Originally used in India by Jain and later Buddhist monks and made of yak-tail hair, the fan or whisk became a symbol of authority and status in the Chan school and frequently appears in formal portraits of Chan Masters.

125 *Horang* 虎狼. Literally tigers and wolves, but can also signify desires.

126 *Podo* 葡桃. Literally, “grapes,” but here seems to indicate fruit, vegetables, and grains in general.

127 *Baekbeop* 白法. Literally white dharmas, refers to wholesome, pure, virtuous qualities.

128 *Jeongeop* 定業. Fixed karma, that is, certain results as determined by past actions.

129 *Cheomnye* 瞳禮. Having a hard time finding a colloquial translation for this.

130 *Jami* 紫微. The “Purple Enclosure” forms part of the celestial administrative center, of which Ursā Major is the center.

131 *Guryusonbul* 拘留孫佛, one of the seven buddhas of the past.

132 *Chowol* 超越, “to cross (over)” or “transcend.”

133 Only in front of this Buddha’s name is “Homage” and “[He] Who Removes the Karmic Store of the Repentant” written; it is likely that the reciter either knew from practice or inferred that the phrases “Homage” and “He Who Removes . . .” were meant to be applied universally to all the buddhas in the list, not just the first one.

134 The implication is that Amitābha Buddha is the one receiving and leading the deceased, even though other buddhas and buddha-lands are being invoked at the same time.

135 This is also the Sinitic name for Akṣobhya Buddha, one of the five dhyāni buddhas; however, since in this sequence only Amitābha Buddha and Vairocana Buddha correspond to other dhyāni buddhas, it is unlikely that the five buddhas of this sequence are intended to be the five dhyāni buddhas more familiar in esoteric Buddhist ritual practices.

136 The six faculties are the five senses of sight, hearing, smell, taste, and touch or sensation, plus the mental faculty. The six dusts are their corresponding objects.

137 In Mahāyāna Buddhist cosmology, the universe is comprised of three thousand world-systems, each of which contains a thousand worlds, making a trichiliocosm.

138 The sequence which follows is a fundamental teaching in Buddhist doctrine. “Dependent origination” (Skt. *pratītyasamutpāda*) describes a causal cycle of typically twelve events, in which each one conditions, or gives rise to, the next. Although the recitation of the links, here and most often in Mahāyāna literature twelve in number, begins with ignorance conditioning or being the condition for volitional activity, the cyclical nature of the links means that the last link listed here, the conditioning of old age and death by birth, is also the causal condition for ignorance. Interrupting the cycle of conditioned arising frees one from the cycle of rebirth (*samsāra*), so that dependent origination has a critical soteriological dimension.

139 Translated earlier as “precepts,” the sense here is that of the philosophical, spiritual, and ethical training of the Buddha, dharma, and saṅgha, not just precepts as a static object or set of specific rules.

140 This begins a series of ten common epithets of a buddha.

141 The ten fetters are: (1) the view of self, (2) attachment to rules and rituals,

(3) skeptical doubt, (4) craving for sensual gratification, (5) malice, (6) craving for the realm of subtle materiality, (7) craving for the immaterial realm, (8) conceit, (9) delusion, and (10) restlessness.

142 There are six possible categories of rebirth: as a being in hell, as a hungry ghost, as an animal, as a asura or warring titan, as a human, and as a god. Of these six, the first three are referred to as the “negative” or “evil” destinies, both because it is the ripening of one’s negative karma that causes one to be reborn in one of these realms, and because existence in them is characterized by suffering of varying intensity.

143 See note 31, 32.

144 A synonym for our original nature, that is, our buddha-nature.

145 Literally, “a great man.”

146 It would seem that these lines reference the twelve links of dependent origination—birth arises based on being, and gives rise to old age and death—while also referring to the constantly abiding, numinous buddha-nature, which is neither separate from nor identifiable with the paired poles of birth and death, coming and going, etc.

147 The implication here is that the supramundane numinous—buddha-nature—does not depend on the mundane, that is, the gross physical body or our regular mental activities. Just as death does not disturb our fundamental nature, birth, which is the coming together of the four elements, does not condition it. Our buddha-nature does not follow birth anymore than it disperses at death.

148 Unclear. It seems that the image is that the inanimate world—lands, dust, material objects—also have of buddha-nature, which when witnessed or manifest in the mundane material world elevates materiality to a place on par—the “head of the household”—with other sentient expressions of buddha-nature.

149 I.e., the whole body consisting of its physical and mental sense capacities.

150 Literally, “dirty” or “filthy appearance.”

151 Forbearance or patience is one of the six pāramitās or perfections.

152 Śākyamuni Buddha

153 Crowning the deceased spirit resonates with the imagery of bodhisattvas as princes of the Dharma King, a.k.a the Buddha, and bodhisattvas imagery throughout the Buddhist world and in Korea as well depict bodhisattvas as wearing crowns. To crown the spirit is one way of encouraging, indicating or even actualizing the spirit’s attainment of the buddha-dharma. In more technical terms, this section of the funerary ritual might also be a form of empowerment or *abhiṣeka*, or coronation. In esoteric Buddhist practice,

empowerment brings an individual into intimate relationship with enlightened activity and being. Although the funeral rites are not presented in any specific or overt way as a kind of empowerment, the ritual cleansing of the spirit and the crowning of the spirit are very consonant with the broad structure of esoteric empowerment rituals.

154 I.e., the body.

155 The three realms of *samsāra*: the desire realm, the form realm, and the formless realm.

156 A way of describing thusness.

157 The “*samādhi* of heroic valor,” a meditative practice taught in the eponymous *Śūramgama-sūtra*. This *samādhi* allows bodhisattvas to quickly attain enlightenment.

158 There are various kinds of practice, especially meritorious actions based on moral conduct as well as contemplation of the buddha-dharma which are the causal ground (the literal translation) for awakening.

159 In the 52-stage path to awakening explicated in the *Hwaeom* (Ch. Huayan) school, perfect enlightenment and marvelous enlightenment are the final two stages of the path.

160 Often confused with *bodhimandala*, or a “circle of enlightenment,” a *bodhimāṇḍa* is the place, position, seat, etc. of enlightenment.

161 Although contemporary Korean Seon (Ch. Chan, Jp. Zen) is descended from the Imje (Ch. Linji) branch of Chan, the parallel the liturgy makes between being “properly seated” and awakening is reminiscent of the teachings of Dōgen, who founded the Sōtō school of Zen in Japan. As a practice distinct from the *hwadu* and *gongan* practices associated with Imje/Linji-style Seon, Dōgen’s practice of *shikantaza*, “precisely sitting,” echoes strongly in these verses. The mutual echo tantalizes with suggestions as to how Korean Buddhists related to the physical practice of sitting in Seon meditation; possible exchanges between Korean Buddhists and Sōtō representatives during colonial-era Korea; and liturgical history. A more complete study of the history of funeral liturgies and comparisons between previous liturgies and this one would be necessary before coming to any conclusions.

162 *Dhyāna*, “meditative absorption.”

163 Zhaozhou Congshen 趙州從諗 (778–897), one of the most famous Chan masters of the Tang dynasty.

164 A descriptive way of referring to transmission or certification from teacher to student in the Seon tradition (*in’ga* 印可).

165 Linji Yixuan 臨濟義玄 (d. 867). Tang Chan master and founder of the Linji

school of Chinese Chan, which was subsequently transmitted to Korea and Japan.

166 In Sanskrit, literally “the world of endurance,” describing the world and time in which we live.

167 These phrases are a standard close to Korean Buddhist liturgy. “*Maha banya baramil*,” transliterated from the Sanskrit, is simply “great perfection of wisdom.” At this point in the liturgy, these three phrases can also signal a close to the section that began with “The Ten Remembrances” (page 74) and paying homage. These lines serve as the closing dedication of merit.

168 The liturgy and accompanying ritual performance has, up to this point, been distinctly Buddhist. The closing of the section with a dedicatory phrase confirms this. The movement into the “memorial liturgy” is a distinct section of the ceremony, and brings Confucian mourning rites and values into a Buddhist context.

169 The crypt for the royal casket. Here, the deceased is alluded to in royal terms.

170 It is unclear whether the thing without sensation is the spirit or the “promise of rebirth.”

171 Nirvāṇa.

172 I.e., the Pure Land.

173 Literally, “guard your face and reveal your head.” This line sounds like instruction on etiquette: maintain a calm, i.e. “guarded” expression, and—perhaps by removing any headgear, often a sign of secular rank, show humility. “Meeting” the promised Pure Land, unlike meeting a secular power, requires the same inner control which manifests through expression but does not rely on one’s rank. Monks also have “revealed heads,” and this may be a reference to that as well.

174 A curious line, in that it could be interpreted to be either an internal object—the idea of his- or herself—onto which the spirit holds, or external people and objects, especially beloved family and friends. The overall implication is, however, that the spirit should feel free to let go, as there are no regrets (*han* 憾) which might need resolution.

175 In practice, a *gam* 龕, or reliquary/stūpa, would only be the resting place for a monk, and probably one of senior rank.

176 Somewhat unclear. It could be the usual six realms—gods, demigods or asuras, humans, animals, hungry ghosts, and hell beings—with the additional four of disciples (Skt. *śrāvakas*), solitary buddhas, bodhisattvas, and buddhas.

177 Another indication that this ritual is reserved for monks. Just as children

survive a parent, students or disciples survive a monastic teacher.

178 Literally “tea and milk,” or “milk-tea,” which could refer to a tea made of powder and so is more opaque, or as a way to describe the nourishing quality of the tea.

179 This line is not entirely clear. But it suggests the situation in which the master—the deceased, most likely a monk for this particular ritual—is gone, and yet his students are speaking, both literally through the ritual liturgy and perhaps more metaphorically, in that they are alive while their teacher is now absent. We can likewise read “beneath the master’s feet” both literally and metaphorically. Literally, those performing the ritual could be standing either next to or at the foot of the body, encased in a reliquary. More metaphorically, students are always “at the feet” of their teachers throughout their lives, both indebted to and surpassed by their teacher.

180 The name of the deceased or ancestor/patriarch for whom the funeral and memorial rites are conducted is written on a piece of paper, which is usually placed within a small wooden box with hinged doors which can be opened to reveal the plaque, or closed to conceal it.

181 Chang’an is a Chinese city, the present-day Xi’an in Shanxi Province. As the capital of the Tang (although it enjoyed capital status during previous dynasties as well), Chang’an is important in a Buddhist context because, as the eastern terminus of the Silk Road, it became a center of Buddhist transmission and activity.

182 Vulture Peak, or Grdhraṅkūṭaparvata, is a mountain near Rājagrha in the ancient state of Magadha, India. It is given as the location at which the Buddha gave a number of important Mahāyāna sūtras.

183 Mahākāśyapa, one of the buddhas major disciples. Renowned for his practice of austerities, he is also a central figure in the imagined genealogies of the Chan schools (and Seon and Zen). The liturgy is recounting the story of the Buddha’s holding up of a flower in front of the assembly on Vulture Peak. No one responded in any way except Mahākāśyapa, who smiled. This is cited as an example of “mind-to-mind transmission,” making Mahākāśyapa the Buddha’s dharma heir and initiating the lineage of dhyāna practice which spread to East Asia via Bodhidharma.

184 *Gajiryek* 加持力 (Skt. *adhiṣṭhānabāla*).

185 The image is one of ascension to the Pure Land of Amitābha Buddha, Sukhāvatī, which lies in the west.

186 Geungnak segye 極樂世界. The literal translation of Sukhāvatī in literary Chinese.

187 It is unclear whether the liturgy is asking the spirit to ascend to the Pure Land and return to this world to lead “others,” i.e., those who have not yet died, to the Pure Land.

188 The two bodhisattvas who flank Amitābha Buddha.

189 *Samgong* 三空. There are several different sets of three “emptinesses,” although exactly which one is meant here is not entirely clear. One like set is the emptiness of self, phenomena, and the emptiness of emptiness; meditating on each of these will bring liberation. Another possibility is that this is shorthand for the “three gates (to liberation) of emptiness” (*samgong mun* 三空門) in which the three are: to contemplate emptiness, to contemplate signlessness, and to contemplate wishlessness.

190 Birth, aging, sickness, death, separation from what is dear, encountering what is unpleasant, not obtaining what one seeks, and the five skandhas.

191 The Pure Land of Akṣobhya Buddha, which is said to be to the east. There appears to be a conflation here of Abhirati and Sukhāvatī.

192 Probably referencing one of the three bodies of a buddha, the “form body,” “truth body,” or “enjoyment body.”

193 The Pure Land of Amitābha.

194 Probably literally referencing the empty seat in the assembly left by the deceased teacher, as well as the empty place in the hearts and minds of the bereaved.

195 The characters used, *jeongmak* 寂寞, could also imply loneliness or solitude, an interesting emotional nuance to the image of the deceased’s “true face,” i.e., their original buddha-nature, being quiet and still.

196 Yizhong 義忠 (781–872). A Tang monk renowned for his lectures and commentaries on sūtra.

197 Dinglan 丁蘭 (d.u.). Known in Confucian literature as extremely filial.

198 In current practice, “homage” comes before “To the great teacher of the West.” This is a slight difference, but given the prevalence of funerary rites and their relative stability compared to other liturgical and ritual practices, it is an interesting detail that raises questions of how and when ritual practices change.

199 *Noje* 路祭, also known as *gyeonjeonje* 遺奠祭. This section of the memorial is performed as the coffin is escorted outside the gates, in this case, the gates of the temple. It can also refer not to a physical coffin, but to the ritual procession of the assembly outside the gate, escorting the spirit of the deceased outside the home or temple precincts. The dignity and polite care shown in escorting the coffin or spirit mirrors the formalities of hosting a guest; in the context of a funeral, it also highlights the concern that if not

properly escorted out, the spirit may linger and cause problems. To think of the dead spirit as guest who might overstay their welcome if they are not properly escorted out and given a farewell provides a mild framework for understanding the concerns and potential dangers of funeral rites. Not only would a lingering spirit not be progressing on the spiritual path—one of the major aims of rebirth in the Pure Land—but such a spirit could interfere in minor to malevolent ways with the lives of the people, in this case monks or nuns, living in the home or temples where the funeral was held. This also marks the beginning of the procession to the cremation site, and as such is an important transition space. The liminality of the gate heightens the sense of transition and the importance of bringing the spirit along from within the temple to the space outside, where the cremation will take place.

200 The Buddha entered final enlightenment (Skt. *parinirvāṇa*) under twin śāla trees at Kuśinagarī. Although awakening, such as that of the Buddha Śākyamuni, destroys the seeds of future rebirth, thus cutting off the cycle of birth and death, the karmic seeds which were the causal conditions for this life have not yet been exhausted. That happen at death with the dissolution of the five skandhas, and final *nirvāṇa*, or *nirvāna* without remainder, is obtained.

201 At a full cremation ritual, the bier with the body, in a casket, will rest on a large pile of wood and tinder carefully constructed not only to burn evenly, but also (in the case of a great teacher) to allow for the formation and collection of relics. Lowering the torches toward the bier is a critical stage in the ritual.

202 The causes of death (finishing life), cutting off delusion, and taking rebirth.

203 It is worth noting that cremations typically happen in the morning; the temporal language is not arbitrary, but simultaneously descriptive and instructive.

204 Although the “The Ten Remembrances” could reference the ten subjects of mindful recollection—the Buddha, the dharma, the saṅgha, morality, renunciation, the gods, the breath, disgust, death, and the body—it is equally likely that what is meant is the recitation of “*namu Amitabul*” (homage to Amitābha Buddha) ten times. This is even more likely given that the next line in the liturgy thanks the assembly for “calling the sage’s name” and helping the spirit to take rebirth in the Pure Land. The recitation of Amitābha Buddha’s name ten times is a pervasive practice in East Asian Buddhisms. As an example, Seosan Hyujeong (1520–1604), wrote in his *Seon’ga gwigam*, “The principle of reality is like this, but

the gate of traces really has the world of ultimate bliss and its Amitābha Buddha, who has forty-eight great vows, and so all who chant ten times will receive the power of these vows and will be reborn in the lotus womb and shortly escape transmigration.” Hujeong, *A Handbook of Korean Zen Practice*, trans. John Jorgensen (Hawaii: University of Hawaii Press, 2015), 124.

205 I.e., looking for relics (*sari* 舍利, Skt. *śarīra*). In Sanskrit, the term *śarīra* can refer to the body, living or dead, as well as to the material remaining after the crematory fire, which are thought to be the sanctified physical evidence of, and embodiment of, the awakened person. Sifting through the ashes of the cremation fire for such relics, which can be bones or parts of bones, or small pearl or gem-like globes, is an important activity post-cremation. Often, large crocks of water are placed beneath the main platform of the bier, and it is said that during the cremation, the awakened energies of the deceased monk will congregate and congeal in the water. Such relics can be placed in a *stūpa* or reliquary, and become an important locus for ritual attention and pilgrimage.

206 Calculation or discriminating thought does not here have the connotations of rationalism or reason, but rather indicate the human tendency to encounter and interpret the world through dualisms, such as self/other, like/dislike, good/bad, which only impeded our capacity to awaken and experience the world in a non-dualistic way.

207 “Five Terraces Mountain,” located in northern Shanxi Province. It is associated with a mountain in the *Avataṃsaka-sūtra*, Mount Qingliang (“Clear and Cool”), where Mañjuśrī is said to abide, ceaselessly preaching the dharma.

208 I.e., in the Pure Land.

209 It appears that this is offered as an alternative to cremation.

210 *Sami* 沙彌 transliterating the Sanskrit *śrāmaṇera*. *Samī/śrāmaṇera* is designates novice males, *samini* 沙彌尼 (Skt. *śrāmaṇerikā*) designating novice females. This is a mandatory stage of ordination and training before receiving higher ordination as a *bhikṣu* (male) or *bhikṣuṇī* (female).

211 Mṛgadāva in modern-day Sārnāth, near Vārāṇasī.

212 One of the first disciples of the Buddha; he is also the first to receive *bhikṣu* ordination from the Buddha

213 Śāla forest in Kuśinagarī where the Buddha passed away.

214 Although there are a several different sets of “four cognitions,” one of the likely sets intended here is the “four kinds of cognition” from the Yogācāra school: “cognition like a great round mirror,” “cognition of equality in

nature,” “cognition which subtly observes,” and “cognition with perfected activity.”

215 The twelve divisions of the teaching refer to the twelve types of scripture: discourses, aphorisms of prose and verse, prophecies, verses, utterances, explanatory stories, expanded teachings, stories of previous lives, marvelous events, narratives, fables, and instructions.

216 Benefitting oneself and others.

217 *Sammyeong* 三明, the three kinds knowledge from the six supramundane powers: clairvoyance, knowledge of past lives, and knowledge of the extinction of the contaminants. Interestingly, when this term is applied to a buddha, it is referred to as the “three penetrating knowledges” (*samdal* 三達) and when applied to arhats—as is appropriate in relation to the jewel of sangha in this line—referred to as the “three bright knowledges” (三明).

218 At the time the *Essential Compendium* was published, in 1931, Korea was no longer an independent empire (as it was between 1897 and 1910), but under the colonial rule of the Japanese. The formality of a “king” could signal a holdover of attitudes from the Joseon, which was nominally a client-state of its contemporaneous Chinese empires but was headed by a king.

219 *Saeun* 四恩. The compassionate activities of the four kinds of benefactors. There are various formulations of four, but many include the Buddhas, the secular ruler, one’s parents, and other beings.

220 Refers to the hair of the head.

221 *Cūḍa*. A few hairs, even a full lock, are left on the head during the ritual cutting of hair; these will be finally removed by the student’s teacher later. Another spelling is *cūlā*.

222 The term in Sino-Korean, *daejangbu* 大丈夫, has gendered connotations. Despite the fact that ordination ceremonies for novices—male and female candidates receiving the ten precepts—are not necessarily gendered and could in theory be held in exactly the same way for both men and women, it is the translator’s opinion that the historical sexism and strands of misogyny which are woven throughout Buddhist doctrine, discourse, and practice should be expressed, rather than glossed over, especially in the case of a text as historically important as the *Essential Compendium*.

223 The term “*gasa*” 裳裟 refers to the ceremonial robe worn by Buddhist monastics in East Asia, derived from the Sanskrit word for dyeing/dyed cloth, *kāṣāya*. Typically ochre or a ruddy red-brown in color (although yellow *gasa* are also found, and sumptuous *gasa* made of silks in a variety of colors, especially red in Korea, are also not uncommon in some branches

of East Asian Buddhism), the *gasa* is generally a patched robe sewn in a particular pattern reminiscent of rice fields. In contemporary Korean monastic practices, novices often wear a *manui* 纓衣, which—unlike the *gasa* of a fully ordained monastic—is made of whole cloth.

224 *Galma* 糴磨, transliterating Sanskrit “*karman*,” in the sense of “ecclesiastical proceedings.” Therefore, one who manages and conducts saṅgha matters according to the vinaya rules.

225 Although this precept is popularly understood to refer to lying in any form, it specifically refers to telling the “supreme lie,” that is, claiming to be awakened when one is not. Hence the emphasis in the following verse about deceiving saints and sages.

226 This also refers to “sleeping on luxurious beds.” The verb used in this precept, *jwa* 坐, denotes sitting, but commentaries on the precept make it clear that “any” high or luxurious seat/bed is to be avoided.

227 Two major points of significance here. First is that the newly ordained individuals take the last seats in the assembly. Much, if not all, of Buddhist monastic life is organized along principles of seniority. As the newest members of the saṅgha, the novices are seated last. In contemporary Korean Buddhist monasteries, these seats are actually toward the front of the hall, with the senior-most individuals sitting in the final rows. The second point is that the parents now bow before the ordinands. Again, this is a common reversal in Buddhist traditions, where the honor and respect that a child shows for his or her parents becomes secondary—but not unimportant—to the respect owed a member of the monastic community by the laity. This contrasts with the moments earlier in the ordination ritual when the candidates bowed before their parents, asking (perhaps nominal) permission to enter monastic life.

228 The term used here, “householder” *geosa* 居士, is interchangeable with the more technical term, *ubasae* 優婆塞 (Skt. *upāsaka*), for a male lay disciple. Like *upāsaka*, *geosa* is also gendered in its application, being used to refer to male lay Buddhists, and *bosal* 菩薩 to refer to female lay Buddhists (Skt. *upāsikā*). The five precepts for the lay community, both male and female, are the same—much as the ten novice precepts are the same for male and female renunciants. The normative use of masculine terms to either stand in for the whole Buddhist community—as is likely the case here—or in other cases to exclude women, highlights the tension between the universalizing and equality-promoting aspects of Buddhist doctrine and the reiteration of masculine-normative language, images, and hierarchies. Householder as a term also reflects the distinction with one who has “left home,” that

is, monastics. The complete Buddhist community is four-fold, consisting of male and female renunciants (Skt. *bhikṣu* and *bhikṣunī*) and male and female householders (*upāsaka* and *upāsikā*).

229 Broadly speaking, the term *daedeok* 大德 could refer to a range of figures, from a buddha to a senior monastic. The liturgy blurs the line between whether the preceptees are referencing the Buddha here as the “most virtuous one,” and inviting Śākyamuni to be their preceptor, or, as is equally likely, speaking directly to the senior monk performing the precept ceremony as the “most virtuous one.”

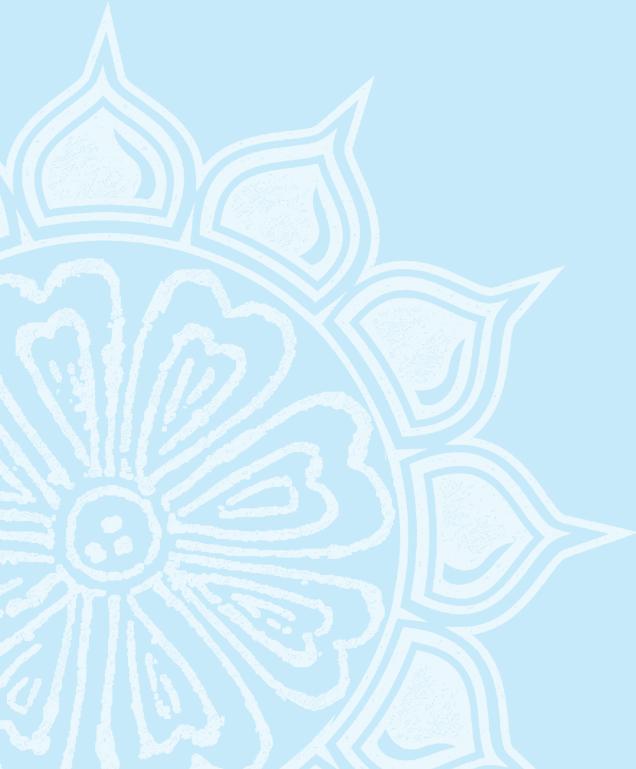
230 *Palgyeonggye* 八敬戒 (Skt. *gurudharma*). Also called the eight “heavy” rules. These eight precepts, taken at either the intermediate probationary ordination (Skt. *śikṣamāṇā*) or, as indicated here, the bhikṣunī ordination, explicitly subordinate the nuns’ order to the monks’.

231 *Palgigye* 八棄戒 (Skt. *pārājika*), the precepts which, if broken, bring about the “downfall” or “defeat” of the transgressor. These precepts constitute the most grave the vinaya’s several categories, and the only ones which result in expulsion of the transgressor from the saṅgha. Monks also have a set of *pārājika*, consisting of the first four of the nuns’ precepts. There is a potentially rich line of inquiry regarding the social situation of nuns, relationships between the monks’ and nuns’ saṅghas, and the social attitudes toward gender and sex in Korea indicated by the presence of only the nuns’ most severe and socio-religiously constraining precepts in the *Essential Compendium*.

232 As noted at other points, seniority determines much of monastic life. The rule effectively bars nuns from participating in the overall hierarchy of the conjoined community of monastics, male and female, by making the status of a nun of a hundred years lower than that of a newly ordained monk.

233 Monks only need to receive ordination from the community of bhikṣu, whereas nuns receive a “dual platform” ordination, in which they are effectively ordained twice, once by the bhikṣunī saṅgha, and once by the bhikṣu saṅgha. This “dual ordination” requirement has made it difficult for those seeking to restore the lineage of full ordination for women in Vinaya lineages that no longer have the nuns’ saṅgha: lacking a community of nuns to ordain the women, a monks’ saṅgha alone cannot legally ordain a bhikṣunī. Conversely, were a nuns’ community alone to ordain a woman, the ordination can be contested on the grounds that a woman needs the dual ordination. Historically, this has proven to be a highly complicated and contested issue in Buddhist saṅghas worldwide.

234 *Jaja* 自恣 (Skt. *pravāraṇā*). The monastic ceremony marking the end of the three month retreat, involving a confession of any offenses committed during the retreat and an affirmation of the purity of the saṅgha. Monks do not perform their *pravāraṇā* in front of nuns, whereas—in accordance with this rule—nuns must perform theirs in front of the assembly of monks.



ESSENTIAL COMPENDIUM FOR BUDDHISTS

Volume 2

Comprehensive Invocation for All the Buddhas

(Chant) from the “Mantra for Purifying the Karma of Speech” until “May sentient beings together attain the buddha-way” at the end of “Cundi’s Mantra,” then recite the following.

Mantra Purifying the Three Karmas [of Body, Speech, and Mind]

Om sabababa sudasalba dalma sabababa sudoham

Mantra for Opening the Altar

Om baara nuwaro dagadaya sammaya barabye saya hum

Mantra for Establishing the Altar

Om nanda nanda nadinadi nandabari sabaha

Mantra Purifying the Dharma-Realm

The syllable “*ra*” is vivid white.

With the dot of emptiness, it adorns this place
like the bright jewel in the Buddha’s topknot.

If you place [the mark of emptiness] over the eyebrows,
the mantra is the same as the dharma-realm’s,
limitless numbers of transgressions are washed away.
If you come into contact with any kind of dirty place,
you ought to apply this syllable-gate.¹

Namu samanda motdanam nam

Lifting Up the Buddha

Homage to the Buddha and his attendants, who approach this
dharma assembly with light

Homage to the dharma and its attendants, who approach this
dharma assembly with light

Homage to the saṅgha and its attendants, who approach this dharma assembly with light

Mantra of Universal Invitation

Namo bobojeri garidari dataadaya

Reason (for This Invocation)

We lift our thoughts to the three jewels and the great saints. From the dharma-realm of suchness great clouds of compassion arise, not a body but manifesting a body, unfolding that body of cloud throughout the trichiliocasm. Although is no dharma that is taught, they expound the dharma, sprinkling dharma-rain over the eighty thousand afflictions, opening manifold gates of skillful means, guiding the vast (number) of beings of the *Sahā* World. Like the echo in an empty valley, help us to attain everything we are seeking. Like the moon's reflection on a clear lotus pond, let us attain everything we are seeking after.

Therefore, in this *Sahā* World . . . this month, this day, we respectfully open this dharma assembly, [making] pure offerings to the limitless three jewels of Indra's net, [sending] with loving reverence the subtle scent of this ceremony. We cast our gaze upward; those who pray for the sublime aid [of the buddhas and bodhisattvas], with reverential prostrations and the burning of fine incense offer worship and invitation. We offer rice with jade-like grains and cultivate our discipline. Although these offerings are meager, please view our respect and sincerity with pity. We pray that [you all buddhas and bodhisattvas] turn the mirror of compassion [to us] and illuminate this small sincerity.

We first reverently and wholeheartedly extend these three invitations.

Homage! We wholeheartedly make offering and request. We take great compassion and loving-kindness to be the essence, and because of this we take seeking the protection of sentient beings as wealth

and provisions. For various illnesses and sufferings, may we be the kind doctor; for those who are lost, may we show the right way; for those [wandering] in the dark night, may we be a brilliant light; for those who are poor and in need, may we always cause them to obtain the jewel treasury.

[Homage to:]

Vairocana Buddha, of the pure dharmakāya which equally benefits every sentient being;

Rocana Buddha, of the perfectly complete reward body;

Śākyamuni Buddha, of the ten trillion transformation bodies;

Amita Buddha, teacher of the West;

Maitreya Buddha, the teacher in the age to come;

all the Buddha jewel of thusness, eternally abiding in the ten directions.

[Homage to:]

the perfect teaching of the one vehicle, the great *Flower Garland Sūtra*;

the true teaching of the Great Vehicle, the *Lotus Sūtra*;

the three sites of the transmission of mind;²

the expounding of Seon outside the sūtras;

the deep and profound dharma jewel, eternally abiding in the ten directions.

[Homage to:]

Munsu bosal, of great wisdom;

Bohyeon bosal, of great action;

Gwanseeum bosal, of great compassion;

Jijang bosal, of great vows;

the disciple Kāśyapa, who transmitted the lamp of the Buddha's mind;

the disciple Ānanda, who promulgated the ocean of teachings;

the pure saṅgha jewel, eternally abiding in the ten directions.

Like this, the three jewels are without number or limit, each one universally pervading each of the dust-like [buddha] lands.

Our sole desire is that [the three jewels] with compassion and loving-

kindness take pity on sentient beings, descending to this *bodhimanda*³ and receiving these offerings.

Invitation with Incense and Flowers

After reciting the “Invitation” three times, chant the “Scattering Flowers [Verse]” three times, and pray, “[Please] descend to this bodhimanda and receive these offerings” three times.

Sung Verse

The buddha-body extends everywhere in the ten directions;
the three worlds are like the single body of the tathāgata.
The clouds of vast and great vows are inexhaustible;
the wide ocean of awakening is profound and difficult to comprehend.

For this reason, we wholeheartedly go for refuge and give obeisance.

Mantra of Offering Seats

The sublime seat of bodhi is the supreme adornment.
All buddhas, having seated themselves [here], achieve perfect awakening.
We now offer this seat in just this way;
may ourselves and others simultaneously achieve the buddha-way.

Om baara minaya sabaha

If you intend to set up a mandala, recite the following first.

Mantra Purifying the Dharma-Realm

Om nam

Verse for Offering Tea

We offer this to the Tamer of Men⁴ throughout the ten directions,
to the pure and profound dharma they have expounded,

and to the liberated saṅgha of the three vehicles and four fruits.
We desire that you receive this with love and compassion.

Offering Mantras⁵

This fragrant food, (pleasingly) arranged,
(shows) the respectful sincerity of the donors.
If we desire this offering's perfect completion,
we should rely on the transformative power of the buddhas'
empowerment.⁶
We solely look to the three jewels
to especially grant us their empowerment.

Homage to the buddhas of the ten directions,
Homage to the dharma of the ten directions,
Homage to the saṅgha of the ten directions.

Mantra Transforming Food (Offerings) with the Mystical, Supreme Power of the Sovereign Brilliance of Limitless Power and Virtue

Namak salba dataada barogije om sambara sambara hum

Mantra Offering Nectar

*Namu sorobaya dataadaya danyata om sorosoro barasoro barasoro
sabaha*

Mantra Observing the Single-Syllable Water Wheel

Om bam bam bam bam

Mantra of the Ocean of Milk

Namu samanda motdanam om bam

Mantra Transporting the Mind (and Making) Offerings

We pray that these fragrant offerings pervade the dharma-realm.
We make offerings to the limitless ocean of the three jewels.

(Please) accept these offerings with compassionate and increase our roots of goodness

and make the dharma to remain in the world, that we may repay the Buddha's kindness.

Namak salbadata adyebyakmi saeba mogyebaeyak salbadakam onaaje barahyemam om aanagam sabaha

Mantra of Universal Offering

Om aana sambaba baara hum

Mantra (Causing) the Offerings to Arise

Om

Mantra Purifying the Food

Om dagabara hum

Next, (perform) the “Mantra of Universal Dedication,” “Mantra for the Accomplishment of Aspirations,” “Mantra for Repairing Omissions,” “Abbreviated Worship and Repentance,” and recitation practice⁷ in order.

Entreaty

We respectfully cast our gazes upward, to the limitless three jewels, arrayed like Indra's net throughout the three times and ten directions. With unreserved compassion, be our witnesses and grant us (a glimpse in) the mirror (of discernment).

The ocean of virtues and merits that we have cultivated previously, we dedicate to the three sites;⁸ may all be perfectly complete.

We make offering for:

May the king's life be long like the mahogany tree, may the officials at his side have lives as long as a turtle's; may the four seas be pure and clear, may the productivity and pleasure of the common people increase.

May the three kinds of giving⁹ and the six perfections¹⁰ increase joy and fill the mind, may the ten categories¹¹ and four births¹² all equally attain buddhahood.

In the ocean of teachings and the forest of Seon, may the sun of the Buddha increase in brilliance.

May the winds be gentle and the rain sweet, and may the the wheel of dharma turn forever.

Our prayer:¹³

Today, we (perform this with) utmost sincerity and reverence. Those who hold this ceremony for the commendation of the deceased are (*names of the bereaved*), and those for whom this ceremony is held are (*names of the deceased*). By the karmic affinity of this merit and virtue (from performing this offering), may the departed never tread the dark paths, (but) be born in Sukhāvatī: this is our great prayer.

Again, we pray for those who are recorded with the deceased, the teachers, parents, generations of relatives, siblings, all the members of the extended family, all these who passed before, all the spirits arrayed in their proper places.¹⁴

Again, we pray for this temple, for those who have donated to it from its initial construction through its repair and restoration, for the senior monastics and donors, the monastic director, the cooks, (the monastics who chant) in front of the Buddha,¹⁵ all the various goods used within and without (the temple), the (karmic) conditions of (giving) small and large objects—(we pray for) each spirit, arrayed in its proper place.

Again, we pray for this *bodhimanda* within and without, the area above and the area below, those who have (descendants) and those without, those depressed or trapped spirits,¹⁶ for every sorrowing spirit buddha-child—(we pray for) each spirit, arrayed in its proper place.

Again, we pray for (this world of) five great continents, six oceans, those who faithfully died for the sake of the state, who were loyal and honorable to the end, those who (suffered) starvation and the freezing cold, those who suffered the nine kinds of shocking deaths, who were

punished and died, who died in a difficult childbirth—(we pray for) every sorrowing spirit buddha-child, arrayed in its proper place.

We also include those enclosed within the mountains of iron, or those who (committed one of the) five (crimes and are now in) Avīci Hell,¹⁷ where each day and each night they die and are born ten thousand times—(we pray for) the multitude of suffering spirits, each arrayed in its proper place.

Also included is the dharma-realm, the four types of birth and seven destinies,¹⁸ the three suffering destinies and eight difficult circumstances,¹⁹ the four objects of our gratitude and the three existences²⁰—(we pray for) all the many spirits possessing consciousness, each arrayed in its proper place. (May) they all cast off the suffering of the three realms, leaping (over them) to take birth in one of the nine classes of being of the land of bliss, receiving the nectar of the buddhas on their foreheads and, with the bright wisdom of *prajñā*, clearly opening awakening.

Again, we pray for the sincere (donors) of today's offering, for the community of senior monastics, bhiksus, śrāmaneras, the faithful men and women, for the white-clothed generous supporters; (we pray) for each donor and for the aspirations which each have in their hearts. May each day bring the felicity of a thousand blessing; may they always be free from the hundred dangerous calamities. May their lives be (as long as) the mountain peaks are high; may their blessings be wide and vast as the ocean. (This is) our great hope. Flower-Bank World

Afterwards, may the followers of the Buddha, infinite as the sands of the Ganges in the dharma-realm, together play in the ocean-like adornments of the; together enter the arena of bodhi, constantly making offerings to the buddhas and bodhisattvas of the Flower-Bank World; may the great luminous light of all the buddhas always (pierce) the dark; may the obstruction of limitless, myriad misdeeds be removed; may they obtain limitless great wisdom and in an instant perfect the utmost, highest enlightenment, saving the many beings of the dharma-realm, repaying the vast kindness of the buddhas—world after world, always practicing the bodhisattva way, finally completely

accomplishing perfect knowledge.
Maha banya baramil.

Offerings for the Middle Altar²¹

Verse for Offering Tea

These pure, fragrant, cloud-like offerings,
 we present before the assembly of protective saints.
 (Please) consider our respectful, sincere worship;
 we pray that you have compassion and pity (for us), and receive (these
 offerings).

We wholeheartedly bow our heads and make offerings to the flower garland assembly, all the gods of the realm of desire.

We wholeheartedly bow our heads and make offerings to the flower garland assembly, the eight classes of being and four kings.

We wholeheartedly bow our heads and make offerings to the flower garland assembly, the good dharma-protecting spirits.

Our sole prayer is that the gods protect this *bodhimanda* with their compassion,
 receiving these offerings, may they release their awakened mind (for us)
 and undertaking the work of buddhas, guide sentient beings.

When the above blessing is finished, proceed with (making) the offerings, making a special offering with these fragrant things.

The incense offering: we offer the burnt incense.

The lamp offering: we light the lamp of the offering;

The tea offering: we offer the tea to the sages.

The fruit offering: we offer the fruit to the sages;

The rice offering: we offer fragrant rice.

Our sole prayer is that the spirits will have pity on us and descend to this *bodhimāṇḍa*; please, do not forget your compassion, receive this offering.

Mantra of Universal Offering

Om aana sambaba baara hum

Mantra of the *Vajra* Mind

Om oryuni sabaha

Ucchuṣma's Dhāraṇī²²

We bow our heads to Ucchuṣma, the transformation body of Śākyamuni.

In (each of his) three heads, his eyes bulge, his teeth like knives; his eight arms (each) grasp implements for subduing demons, a garland of poisonous snakes wraps around his body.

His body accords with the fire-wheel of samādhi.

Gods, demons, the heterodox, and phantoms, (when) they hear this supernatural spell all flee in fear.

May the great, victorious power of the (buddhas') awesome empowerment²³

swiftly accomplish the buddha-work of the unsurpassed Way.

Om bilsilguri mahabarahannae mikjipmik hyemani migilmi manase om jagana osimmo guri hum hum hum bak bak bak bak sabaha

Mantra Subduing Demons

With the three kinds of *vajra* expedients,

I ride the *vajra* half-moon wheel of wind.

Above the altar, (my) lips release the radiance of the syllable *lam*, burning up your²⁴ body (made of) amassed ignorance.

Moreover, (the syllable) commands the space of heaven and the (realms) within the earth,

(getting rid of) every one of the obstacles and difficulties (you) have

made.

Those who harbor malice for you will come and kneel (before you),
 listening to the dharma-sound of empowerment I expound.
 Renounce all cruel, harmful, and traitorous mental states
 and arouse the mind of faith in the buddha-dharma.
 Defend this *bodhimanda* and its donors,
 grant (your) blessing and dispel all calamity.

*Om somani somani hum harihanna harihanna hum harihanna banaya
 hum anayahok baabam baara hum batak*

Mantra of Indra King of Heaven Which Cleanses Impurities

*Ajibu dyerina ajibu dyerina miadyerina osodyerina abuda dyerina
 gusodyerina sabaha*

Mantra of the Ten Great Wise Kings' Object of Veneration²⁵

Om horo horo ditta ditta banda banda anaana amiridye om bak

Mantra Inviting the Eight Classes of Beings

Om salba dibanaga anari sabaha

Recite the Heart Sūtra, the “Dhāraṇī Expounded by the Buddha to Avert Disasters Calamity and (Bring) Good Fortune,” “Nagarjuna’s Commentarial Verses,” the “Mantra for the Accomplishment of Aspirations,” the “Mantra for Repairing Omissions,” the “Mantra of Universal Dedication,” the “Praise” (“May the holy assembly of the flower garland brighten wisdom’s mirror . . .”).

Entreaty for the Altar of the Assembly of Gods

We cast our gaze upward to the highest assembly of the flower garland, to all the great sages and saints. (May) they bestow (on us) their sincere affection, which has pity for us, and to each of us grant the sublime power of the superknowledges.

We (respectfully) prostrate ourselves: today we pray that . . . (*recite accordingly*).

We cast our gaze upward to the great holy assembly. (By) the sublime power of their protection, may our heart's aspirations, which have been displayed, each day have the good fortune of a thousand blessings, at all times free from the calamity of a hundred harms. Our great aspiration is that that which we seek in our hearts succeed according to our intentions.

May the six faculties be pure; may the four elements be strong and firm; may the body be free from every illness, suffering, distress, and difficulty; may the mind be free from every desire, attachment, and delusion; may that within each heart . . . (*recite accordingly*)

For those who practice Seon, may the mass of questioning alone be manifest; for those who practice buddha-remembrance,²⁶ may samādhi appear in front of them; for those who study the sūtras, may their wisdom-eye be insightful.

May those who are sick immediately obtain healing relief; may those charged with responsibilities (each) accomplish (their work) according to their portion:

this is our great prayer.

Again, we pray: (whenever) we leave or enter, arrive or depart from the east and west, and all the four directions, may we meet with good fortune, and not encounter calamity or harm; whether an official's speech, the three or the eight kinds of difficulty, the four hundred and four kinds of illness: may they all cease at the same time.

Again, we pray: may those who perform this offering today together with the gathered assembly immediately be rid of the three hindrances²⁷ and may the five blessings accumulate. May all the three karmas (of body, mouth, and mind) of sentient beings each be purified, and may they uphold and keep all the Buddha's teachings, revering the great saints and venerables and obtaining (all) good fortune.

Maha banya baramil.

Invocation for Amita Buddha

Lifting Up the Buddha

Homage to the guiding teacher of Sukhāvatī, Amita Buddha
 Homage to the assistant to his left, Gwanseeum bosal
 Homage to the assistant to his right, Daeseji bosal

Mantra of Universal Invitation

(Continue to recite the appropriate mantras.)

Reason (for This Invocation)

We lift our thoughts to Amita, the great saint. His violet eyes are like pure lotuses, his true body is purple-gold. Pitying all sentient beings, he does not cast off the suffering and distress of samsāra. With the strength of his great compassionate vow²⁸ he distinguishes and establishes the adornment of illusory abiding (in the Pure Land). Even though he is fundamentally without preference, he has particular karmic affinity for that Pure Land.

Therefore, in this Sahā World (*recite accordingly*) this month, this day, we respectfully establish this Dharma assembly, making pure offerings to the guiding teacher of Sukhāvatī, Amita Buddha, and to the helpers to his left and right, the two great bodhisattvas, who subtly perfume this ceremony. Those who gaze upward and pray for (their) marvelous help, by means of prostrations and the burning of fine incense offer obeisance and invitation. (With) jade-like rice grains, we cultivate our discipline; although these offerings are meager, please view our respectful sincerity with pity. We manifest

our singular intention, first extending these three invitations.

Homage! We wholeheartedly make offering and request (to) the figure (who is) adorned with purple-gold light, illuminating one hundred billion realms, his white-jade hair wrapping around the top of Five Peak Mountain. Wherever his light flows, there is no being it does not embrace; the shadows, layering, lead all those who have the (karmic) conditions. If there is someone who possesses the three minds²⁹ and accomplishes the merit of ten moments of remembrance,³⁰ (then) Amita Buddha will lead (that person) to the nine lotus (terraces of the Pure Land) and separate (that person) from the five degenerations.³¹ (To) the great saint, our loving father, Amita Buddha, (we give homage and invitation).

Invitation with Incense and Flowers (a Song)

Myriad transformation buddhas are within this limitless light;
lifting our gazes we see that all of them are Amita Buddha.
Each nirmāṇakāya manifests a yellow-gold form,
the jeweled tuft³² on the top of each head wrapped around a blue-green jade conch.

For this reason, we wholeheartedly go for refuge and give obeisance.

When performing a cremation, the “Ritual Protocol for Praising Amita Buddha” is performed in the following manner.

Lifting up the Buddha

Homage to the guiding teacher of Sukhāvatī, Amita Buddha
Homage to each and every buddha of the five-jeweled world
Homage to the great bodhisattvas, Gwanseeum and Daeseji

Mantra of Universal Invitation

(Continue to recite the appropriate mantras.)

Reason (for This Invitation)

This is what we have heard: this one (called) Amita generated a vast vow to compassionately cross sentient beings (over the sea of suffering), like an echo corresponds to a sound. The four great saints summon spirits (with) the great compassion to lead them, just like the moon reflects on water. If our going for refuge is sincere, how could the response be delayed?

Therefore, in this *Sahā* World, in these four continents under heaven, in this southern continent *Jambudvīpa*,³³ in the East Asian country of *Joseon*, in (*province name*), (*county name*), residing at (*specific address*), this person³⁴ (*name*) makes offerings for the newly tranquil spirit (*name of deceased*), bearing aloft this offered seat with the aspiration that (the deceased) advance toward the paradise (of *Sukhāvatī*), selecting the cremation day and respectfully preparing the rite's incense and tea, offering these to the guiding teacher of *Sukhāvatī*, Amita Buddha, and all the buddhas and all the great bodhisattvas of the five-jeweled world, reverently praying that they will subtly perfume this rite with their wondrous aid.

With respectful prostrations, the donors for this rite consider: even though (our karmic) affinity is as minute as a mustard seed, like a speck of a cloud in the vast expanse of the sky, the numinous mirror reflects (this merit) like the round moon is reflected in a thousand rivers.

Leave (the world) of the red-root lotus for a moment, briefly descend to this white cloud altar. Do not forget your ancient vow; bow your head to examine our ruddy sincerity; with respect we bring ourselves wholeheartedly and first extend these three invitations.

Homage! We wholeheartedly make offering and request:
to the western realm of *Sukhāvatī* and Amita Buddha, of the forty-eight great vows which guide sentient beings, greatly loving and greatly compassionate;
to the assistants to his right and left, the great bodhisattvas *Gwanseeum*

and Daes ejí, to every bodhisattva-mahasattva in the pure, great ocean.

Our sole aspiration is that you consider sentient beings with pity and descend to this *bodhimāṇḍa* to receive this offering.

Invitation with Incense and Flowers (a Song)

The blue-green mountain ranges are the cave of Amita;
the azure sea's vastness is the palace of quiescence;
if you are unimpeded in the comings (and going) of all things,
surely you will see the red crane's head at the top of the pine tree.

For this reason, we wholeheartedly go for refuge and give obeisance.

Homage! We wholeheartedly make offering and request:
to the worlds of the five jewels;
to Vairocana Buddha, sovereign and unhindered, of the central Flower-Bank World;
to Bhaisajyaguru Buddha³⁵ of the eastern Full Moon World;
to Ratnaketu Tathāgata Buddha³⁶ of the southern Joyous World;
to Amita Buddha of the western realm of Sukhāvatī;
to Aksobhya Buddha of the northern Sorrowless World;
to all the suchness Buddha jewels of the three times and ten directions;
to the *Flower Garland Sūtra*; to the *Sūtra of Bohyeon bosal's Conduct and Vows*;³⁷ to the Mahayana's final teaching, the *Lotus Sūtra*;
to the *Sūtra of Amita*³⁸ praising the Pure Land; to the *Diamond Sūtra*;³⁹ to the profound dharma jewel of the three times and ten directions; to Munsu bosal, of great holiness; to Bohyeon bosal, of great action; to Gwanseeum bosal, of great compassion; to the Bodhisattva Who Guides (Beings), of great holiness; to every pure, great, ocean-like host of bodhisattva-mahasattvas; to the pure saṅgha jewels of the three times and ten directions.

Our sole aspiration is that you consider sentient beings with pity and

descend to this *bodhimanda* to receive this offering.

Invitation with Incense and Flowers (a Song)

Awesome light pervasively illuminates the ten directions;
the moon's reflection in a thousand rivers is like a single body;
the four wisdoms perfectly brighten all the holy lands;
descend to this dharma assembly for the benefit of many beings.

For this reason, we wholeheartedly go for refuge and give obeisance.

Invocation of Gwanseeum

Lifting Up the Buddha

Homage to the one whose teachings penetrate to the truth of all things,
Gwanseeum bosal.

Homage to the teacher of the *bodhimanda*, Gwanseeum bosal.

Homage to the assembly of teachers of the complete truth, the
buddhas and bodhisattvas.

Mantra of Universal Invitation

(Continue to recite the appropriate mantras.)

Reason (for This Invocation)

We lift our thoughts to the great holy one, Gwanseeum, whose loving face is profoundly sublime, whose compassionate vow is even more profound, (all) for the purpose of guiding sentient beings to eternally abide in Amita Buddha's Pure Land, entering into the quiescence and purity of samādhi. However, without leaving the white lotus *bodhimanda*, (Gwanseeum) responds throughout the ten directions to the cries (of beings calling Gwanseeum's name), saving (them from) suffering. Without taking even a step, Gwanseeum's transformation bodies appear in all the lands. If we perform this rite of offering, surely Gwanseeum will respond to our thoughts. (If) we seek, all will be fulfilled; without an aspiration, (the response) will not follow.

Therefore, (recite accordingly) on this day in this month, we respectfully open this dharma assembly, offering pure food. Teacher

of the (teaching which) perfectly penetrates (truth), Gwanseeum bosal, subtly perfumes this ceremony. Those who gaze upward and pray for Gwanseeum's wondrous aid, with prostrations burn a stick of incense and draw close to wisdom, expressing the mind's fragrance; without burning its scent is pervasive. Gazing upward, we address the gate of compassion [where Gwanseeum resides] and invite the Moon-Faced One. Leave emptiness behind and bend your illumination (to our world), briefly leave the jeweled grotto; we invite you to this fragrant assembly. Casting our gaze upward, we express our wholeheartedness and first extend these three invitations.

Homage! We wholeheartedly make offering and request to the one who abides in the lonely places of the seacoast and at Mount Potalaka⁴⁰ in the Khadiraka range;⁴¹ the guiding teacher of the *bodhimāṇḍa*, with thirty-two nirmāṇakāya, possessing the forty kinds of fearless power and the four kinds of inconceivable virtue; who enjoys unhinderedness; with 84,000 heads of wisdom, 84,000 arms in mudras (of compassion), 84,000 eyes of pure jewels, (Gwanseeum) possesses love and majesty, dividing his body to respond to all sentient beings. (According to) that which their hearts pray for and seek, Gwanseeum plucks them from suffering or brings them joy. Our sole aspiration is that the loving and compassionate one descend to this *bodhimāṇḍa* and receive this offering.

Invitation with Incense and Flowers (a Song)

White-clothed Gwanseeum teaches without teaching;
the youth Sudhana⁴² hears without hearing.
The green willow in Gwanseeum's bottle⁴³ brings summer to the
three times,
in front of the cliff, green bamboo brings spring to the ten directions.

Invocation of Jijang

Lifting Up the Buddha

Homage to the guiding teacher of the dark realms, Jijang bosal.
Homage to the southern lord of transformation, Jijang bosal.
Homage to the venerated one of great vows, Jijang bosal.

Mantra of Universal Invitation

(Continue to recite the appropriate mantras.)

Reason (for This Invocation)

We lift our thoughts to the great holy one, Jijang, whose true face is (like) the full moon, whose pure eyes are (like) translucent rivers. Holding a jewel⁴⁴ in his hands, he demonstrates the perfected stage of attainment; ascending to the Lotus-Bank World, he maintains the practice of the causal stage. He emits loving light universally, constantly brandishing the sword of wisdom. His light illuminates the dark ways, eradicating the roots of evil deeds. If we sincerely go for refuge, how can Jijang's response be late?

Therefore, *(recite accordingly)* on this day in this month, we respectfully open this dharma assembly, offering pure food to the southern lord of transformation, the great saint Jijang. Turning the mirror of love, shine a light on our sincerity no matter how small. We lift our gaze, expressing our wholeheartedness, and first extend these three invitations.

Homage! We wholeheartedly make offering and request: accumulating goodness by means of love, Jijang vowed to save

sentient beings. When he shakes iron staff⁴⁵ in his hand, the the gates of hell open; in the palm of his (other) hand is a bright jewel, its light covering the chiliocosm.⁴⁶ For the sake of the sentient beings of the southern continent, Jambudvīpa, when we come before the mirror of karma (hung) above the hall of the Lord Yama,⁴⁷ he, the lord of virtue and merit, stands witness for each of us.⁴⁸ Our sole aspiration is that the compassionate one of great vows, the great saint of compassion, the venerated one, Jijang bosal mahasal, with love and compassion descend to this *bodhimanda* and receive this offering.

Invitation with Incense and Flowers (a Song)

In the palm of his hand, he holds a bright jewel, a single pearl,
which spontaneously, unerringly manifests with (other) colors as they
(themselves) appear,
turning several times before kindly giving judgement;
in a dark room, the children turn to look outside.

Invocation of the Hermit Sage⁴⁹

Lifting the Eyes⁵⁰

Homage to the Hermit Sage, who in solitude practices dhyāna on Mountain Tiantai.

Homage to the Hermit Sage, who has already attained the three superknowledges⁵¹ and perfectly accomplished the two benefits (to self and other).

Homage to the Hermit Sage, who is a field of merit worthy of receiving offerings and waits for the dragon-flower assembly.⁵²

Mantra of Universal Invitation

(Continue to recite the appropriate mantras.)

Reason (for This Invocation)

We lift our thoughts to the Hermit Sage. After Lord Śākyamuni had entered nirvāna and before Maitreya has been born, he does not return to the world of dust, without obstacle to hiding his manifestation. Perhaps (seated) on the terraces (of stone), he resides with purity and peacefully (maintains) samādhi, coming and going as he wishes between the great drooping pines. The mountains are dark and obscure, rivers gurgle and rush, in a place of practice⁵³ he sits, lies down, or strolls about. The flowers burst into bloom, the birds sing, sound and form in such profusion, he moves and walks with freedom. He wears a gasa of mist over one shoulder and takes pleasure in the Way; his eyebrows cover his eyes like fallen snow and he perceives emptiness; he manifests as abiding in dhyāna,

his worthiness to receive offerings is without limit. If we perform this rite of offering, surely (the Hermit Sage) will respond with his superknowledge, and all that we seek for will come (to us). If we are without aspiration, (the response) will not follow.

Therefore, (*recite accordingly*) on this day in this month, with a pure (mind) we open this fragrant altar and arrange these sublime offerings. We again burn fine incense and, lifting our gaze, invoke the holy assembly of solitary practitioners who are on Mountain Tiantai, as well as those kinfolk who accompany them. We lift our gaze and pray for their wondrous assistance.

Those who have made this offering, prostrating, burn incense with clean hands and give obeisance to the worthy one, calling and inviting him to the entryway⁵⁴ with the clear sound of the bell. Briefly leave the jeweled grotto, descend to this fragrant altar, and receive these offerings, satisfying our hearts' aspirations. We reverently and wholeheartedly first extend these three invitations.

Homage! We wholeheartedly make offering and request to the one who was with the Buddha at Vulture Peak and received the Buddha's prophecy (of future enlightenment), who constantly resides on top of Mountain Tiantai, cultivating dhyāna in solitude and does not enter nirvāna for the sake of creating a field of merit, who waits for the dragon-flower (assembly), the arhat together with those kinfolk who accompany him. Our sole aspiration is that through his compassion and love he descend to this *bodhimanda* to receive this offering.

Invitation with Incense and Flowers (a Song)

The arhat's superknowledges are rare in the world,
 moving, hiding, manifesting, and transforming spontaneously,
 concealing his traces on the piney cliff, he traverses a thousand
 kalpas;
 with his form hidden, he freely travels throughout all the realms of
 ordinary beings.

For this reason, we wholeheartedly go for refuge and give obeisance.

Mantra of Offering Seats

We now respectfully prepare this seat with jeweled adornments,
offering it before the Hermit Sage of Mountain Tiantai.

We pray that all our defilements and delusions be extinguished,
and that we swiftly achieve perfect liberation and the fruit of
awakening.

Om gamara seungha sabaha

Invocation for the Sixteen Arahats

Lifting Up the Buddha

Homage to the guiding teacher of the age, Śākyamuni Buddha.
 Homage to the assistants standing to either side, the great bodhisattvas.
 Homage to the sixteen great arahats, the holy assembly.

Mantra of Universal Invitation

(Continue to recite the appropriate mantras.)

Reason (for This Invocation)

We lift our thoughts to the sixteen (arahats) of the holy assembly, who, after the sage entered nirvāṇa and before Maitreya is born, who did not enter nirvāṇa but live long in the latter age and pervade the trichiliocosm in order to save sentient beings, who manifests their bodies in one hundred billion of worlds. (We lift our thoughts) to those residing in the azure waters and blue mountains, observing emptiness and delighting in the Way, to those who reside in the ten thousand nations, saving and benefitting beings. If we perform this rite of offering, surely (the Hermit Sage) will respond with his superknowledge, and all that we seek for will come (to us). If we are without aspiration, (the response) will not follow.

Therefore, *(recite accordingly)* on this day in this month, we respectfully open this dharma assembly, offering pure food to: the guiding teacher of Vulture Peak, Śākyamuni Tathāgata, is the chief; those to his right and left, the great bodhisattvas together with the

sixteen great arahats, those who support the observance of abstinence and those who support the honoring of contracts. (May they) subtly perfume this rite. We lift our gaze and pray for their wondrous assistance.

Those who have made this offering, prostrating especially to the spiritual source and, burning incense, make obeisance and invitation. With our minds fixed on Vulture Peak and ordered with sincere earnestness, we go for refuge. Briefly leave your jade grottos at the spiritual source and, having been invited, attend the pure offering of this sublime assembly. Not forgetting your previous vows, observe our sincerity. We reverently and wholeheartedly first extend these three invitations.

Homage! We wholeheartedly make offering and request to the one who was born above in Tuṣita Heavn and below on Jambudvīpa, emitting a great light which illuminated all that is dark and obscure, who showed the eight scenes of the accomplished Way, who is called the “God of gods,” who appeared throughout the ten directions to subdue Māra, who is called “the Sage of sages,” who was difficult to meet in past kalpas, who is like the *udunbara* flower, the one who has a thousand hundred billion nirmāṇakāya, Śākyamuni Buddha. And to the assistant on his left, Maitreya *bosal*, and the assistant to his left, Dīpamkara bodhisattva, the mahāsattvas. Our sole aspiration is that through their compassion and love they descend to this *bodhimāṇḍa* to receive this offering.

Invitation with Incense and Flowers (a Song)

Accomplishing buddhahood in the distant past,
for the sake of freeing beings he⁵⁵ manifest in the world.
His lofty virtue is like the image of the full moon;
he has become the guide and teacher of the three realms.

For this reason, we wholeheartedly go for refuge and give obeisance.

Verse for Offering Tea

We now offer this ambrosial tea before those who have realized (bodhi) . . . (*recite accordingly*).

Homage! We wholeheartedly make offering and request to the ones who were with the Buddha at Vulture Peak and received the Buddha's prophecy (of future enlightenment), who do not enter *nirvāṇa* but manifest as abiding in *dhyāna* and are a field of merit, worthy of offerings, for gods and humans.

In western continent of *Godānīya*,⁵⁶ the foremost *Piṇḍolabhāradvāja*,⁵⁷ in the state of Kashmir, the second *Kanakavatsa*; in the eastern continent of *Pūrvavideha*, the third *Kanakabharadvāja*; in the northern continent of *Uttarakuru*, the fourth *Subinda*; in southern continent of *Jambudvīpa*, the fifth *Nakula*; in the continent of *Amala*, the sixth *Bhadra*; in the continent of *Simhala*, the seventh *Kālika*; in the continent of *Ballana*, the eighth *Vajraputra*; on Mount *Gandhamadhamala*, the ninth *Jīvaka*; in the Heaven of the Thirty-Three, the tenth *Panthaka*; in *Piliyanggu*, the eleventh *Rāhula*; on Mount *Bandopa*, the twelfth *Nāgasena*; on Mount *Gwanghyeop*, the thirteenth *Āṅgaja*; on Mount *Gaju*, the fourteenth *Vanavasin*; on Vulture Peak, the fifteenth *Ajita*; on Mount *Jichuk*, the sixteenth *Cūḍapanthaka*.

Those who were on Vulture Peak (at the time of the Buddha) together with all the holy assembly, who together gave rise to *bodhicitta*, those who support the observance of abstinence and those who support the honoring of agreements, each of the saints and sages along with the kinfolk who follow together. Our sole aspiration is that through their compassion and love they descend to this *bodhimandā* to receive this offering.

Invitation with Incense and Flowers (a Song)

Those who have already perfectly realized the four accesses and four realizations,

completely possessing the three knowledges and the six superknowledges, who secretly received the charge of the Buddha (to spread the teachings), who return to the world, always becoming a true field of merit.

For this reason, we wholeheartedly go for refuge and give obeisance.

Invocation for the Seven Stars⁵⁸

Lifting up the Buddha

Homage to the Tathāgata Buddha of the Golden Wheel Treasure World, Flourishing Brilliance.

Homage to the assistants to the right and left, the great bodhisattvas.

Homage to the great northern stars, the chief gentlemen-scholars, the Seven Stars.⁵⁹

Mantra of Universal Invitation

(Continue to recite the appropriate mantras.)

Reason (for This Invocation)

We lift our thoughts to Flourishing Brilliance Tathāgata, together with the respected Seven Stars of the north. Their wisdom and superknowledge is inconceivable; they completely know the minds of every single being, they have the capacity for all sorts of expedient means, extinguishing the innumerable sufferings of sentient beings, perpetually shining from the heavens and granting long life and blessing to humans.

Therefore, (*recite accordingly*) on this day in this month, we humbly provide this precious offering and with respectful sincerity, give obeisance and invite the Tathāgata Flourishing Brilliance, together with the assistants to the right and left, the great bodhisattvas who are the chief stars, the Seven Stars of the north, the twenty-eight constellations, and all the assembly of sage stars. (May they) subtly perfume this rite. We lift our gaze and pray for their wondrous

assistance.

Those who have made this offering, by means of prostrations and the burning of fine incense offer obeisance and invitation. (With) jade-like rice grains, we cultivate our discipline; although these offerings are meager, please view our respectful sincerity with pity. We pray that you will briefly leave your heavenly palace and descend to this fragrant altar. We humbly, wholeheartedly, respectfully extend these three invitations.

Homage! We wholeheartedly make offering and request to: the Tathāgata Buddha of the Golden Wheel Treasure World, Flourishing Brilliance: to the assistant to his left, whose sunlight shines pervasively, Bodhisattva Extinguishing Calamity; to the assistant to his right, whose moonlight shines pervasively, Bodhisattva Stopping Calamity; to the Tathāgata Buddha of the Supreme World, Resolving to Realize; to the Tathāgata Buddha of the Marvelous Jewel World, Sovereign Luminous Jewel; to the Tathāgata Buddha of the Complete World, Golden Attainment; to the Tathāgata Buddha of the Sorrowless World, Supreme Fortune; to the Tathāgata Buddha of the Pure Abode World, Extensively Penetrating Wisdom and Discernment; to the Tathāgata Buddha of the Dharma Intent World, Playing in the Ocean of Dharma; to the Tathāgata Buddha of the Lapis Lazuli World, Bhaisajyaguru. Our sole aspiration is that through their compassion and love they descend to this *bodhimāṇḍa*, witnessing the merit and virtue (of this offering).

Invitation with Incense and Flowers (a Song)

Majesty and light shines throughout the ten directions.
 The moon's reflection in a thousand rivers are all the same.
 Those whose four wisdoms are perfectly bright are the holy gentlemen-scholars:
 (please) descend to this dharma assembly to benefit beings.

For this reason, we wholeheartedly go for refuge and give obeisance.

Mantra of Offering Seats

(Recite accordingly.)

We now offer this ambrosial tea before those who have realized (bodhi) ... (recite accordingly).

Homage! We wholeheartedly make offering and request to:
 the first of the Seven Stars, who directs our descendants' ten thousand
 virtues, Dubhe;
 the second of the Seven Stars, who banishes obstacles and difficulties,
 Merak;
 the third of the Seven Stars, who washes away karmic hindrances,
 Phecdha;
 the fourth of the Seven Stars, who (helps us) get what we seek, Megrez;
 the fifth of the Seven Stars, who utterly extinguishes the one hundred
 hindrances, Alioth;
 the sixth of the Seven Stars, who supplies all blessing and virtue,
 Mizar;
 the seventh of the Seven Stars, who extends our life, Akaid;
 to the assistant on the left and the assistant on the right, to the
 three terraces and six stars, the twenty-eight constellations, who
 are arrayed and shine throughout the heavens, all the many
 gentleman-scholar stars. Our sole aspiration is that through their
 compassion and love they descend to this *bodhimanda* to receive
 this offering.

Inspect us with your numinous powers and vast wisdom.
 While residing in emptiness your light is unimpeded,
 descend to this land from the blue heavens where you are arrayed,
 may gods and humans be long-lived.

For this reason, we wholeheartedly go for refuge and give obeisance.

Invocation for the Protector Deities

Lifting up the Buddha

Homage to the buddhas and bodhisattvas of the *vajra* assembly.

Homage to the saints and sages of the assembly of the Heaven of the Thirty-Three.

Homage to the many numinous worldly spirits of the assembly of protectors.

Ucchuṣma's Dhāraṇī

Om bilsilguri mahabarabhanne mikjipmik hyemani migilmi manase om jagana osimmo guri hum hum hum bak bak bak bak sabaha

Mantra of the Ten Great Wise Kings' Object of Veneration

Om horohoro jitta jitta bandabanda anaana amarije om bak

Mantra Inviting the Various Gods of the Three Realms

Om samanda agari bariborari dagadaga hum batak

Mantra of Universal Invitation

(Continue to recite the appropriate mantras.)

Reason (for This Invocation)

We reflect upon the wise king Ucchuṣma, the divisions of heaven and the empty realms, the spirits of mountains, rivers, and earth, those of the protective holy assembly. Their awesome numinous power cannot be reckoned; their supernatural transformations are difficult

to imagine. For the sake of leading beings (out of suffering) they (also) reveal their compassionate faces. For the sake of protecting the dharma they (also) manifest their awful aspect. Their expedient means leave no traces in their transformations. When they manifest reality, they are esoterically joining with the origin. (May) your sagacious examination be clear and your sublime functioning be sovereign. They are disinterested when rewarding good and punishing the bad, they are upright in dispersing calamity and granting blessing. There is no aspiration (of beings) they cannot accomplish, (just like) an echo (surely) follows (sound).

Therefore, (*recite accordingly*) on this day in this month, we respectfully open this dharma assembly, offering pure food; making this offering to the holy assembly of protectors, may they turn their gaze to the earnest prayers of ordinary beings, (who) pray that they [the gods] turn the brightness of their numinous mirror to illuminate the minuscule portions of (beings') sincerity. We wholeheartedly and respectfully extend these three invitations.

Homage! We wholeheartedly make offering and request to the incantation-chanting⁶⁰ protectors, the eight great *vajra* (kings); the protectors of the four directions, the four great bodhisattvas; the manifestations of the tathāgatas, the ten wise kings; the lord of the Sahā World, the heavenly king Sikhin; the lord of the gods of the earth, the heavenly king Indra; the protectors of the world and its people, the heavenly kings of the four directions; the two great heavenly princes of the palaces of the sun and moon; all the great heavenly kings of the twenty heavens; the great saints of the North Star, the seven chief gentleman-stars, the assistant to the left and the assistant to the right, the six stars of the three terraces, the twenty-eight constellations, brightly arrayed throughout the heavens, all the assembly of the gentleman-stars; those who reside in the lower realm, the gods of earth and cloisters, the great gods who protect the precepts, the great gods of blessings and virtue; the inner protector [of the home], the Kitchen God; the outer protector, the Mountain King; all the anonymous gods of this realm, near and far, who profoundly

manifest as lords and make use of yin and yang; to every numinous earth-god in the assembly: our sole aspiration is that, receiving the power of the three jewels, and descending to this *bodhimanda*, receive this offering.

Invitation with Incense and Flowers (a Song)

The holy assembly of protectors fills all of space,
all are within the single ray of light from (the Buddha's) tuft of hair
(between his brows).

They faithfully received the Buddha's speech and protect it always, they
uphold the sūtras (that they may) forever circulate.

For this reason, we wholeheartedly go for refuge and give obeisance.

Invocation for the Mountain Spirit

Lifting the Eyes

Homage to the Great Spirit Mountain King of high and outstanding virtue, whose nature is of leisure and quietude.

Homage to the Great Spirit Mountain King of these mountains within (our) village, the permanently abiding great sage.

Homage to the Great Spirit Mountain King, who is of the utmost divinity and sagehood through the ten directions of the dharma-realm.

Mantra of Universal Invitation

(Continue to recite the appropriate mantras.)

Reason (for This Invocation)

We consider that the one (who is) the Great Spirit Mountain King is the supreme spirit and divinity, of imposing majesty and ferocity. Where he (displays his) ferocity, he cuts down and subdues (all) demons; when he (displays) his supreme divinity, he repulses disaster and bestows blessing. If there is something you seek, (through the Mountain King) it will follow; (but) without an aspiration, (the response) will not follow.

Therefore, (*recite accordingly*) on this day in this month, we respectfully open this dharma assembly, offering pure food to the Great Spirit Mountain King together with the kinfolk who accompany him, and pray that [the Mountain King] turns the brightness of his numinous mirror to illuminate the minuscule

portions of (beings') sincerity. We express our wholeheartedness and first extend these three invitations.

Homage! We wholeheartedly make offering and request to the holy mother⁶¹ charged with (caring for) the earth; to the gentleman who presides over the five mountains; to the eight great mountain kings who oversee the law⁶² and the high peaks; to the wife who shuns the five skandhas and comforts the people; to the true gentleman who benefits the holy and protects virtue; to all the great mountain kings of the utmost divinity and sagehood through the ten directions of the dharma-realm, together with the kinfolk who accompany them. Our sole aspiration is that, holding the power of the three jewels, you descend to this *bodhimanda* and receive this offering.

Invitation with Incense and Flowers (a Song)

Long ago on Vulture Peak, you received the Buddha's trust,
residing in the rivers and mountains, you save sentient beings.
Within the white clouds and blue peaks of ten thousand *ri*,
Riding the clouds, pulled by cranes, you are at your leisure.

For this reason, we wholeheartedly go for refuge and give obeisance.

Sūtra of the Mountain King

Great Spirit Mountain King of mountains great and small;
Great Spirit Mountain King of ranges great and small;
Great Spirit Mountain King of greater and lesser awakened mountains;
Great Spirit Mountain King of the greater ox⁶³ and lesser ox mountains;
Great Spirit Mountain King whose resides on Tail⁶⁴ Mountain;
Great Spirit Mountain King of the twenty-six Nail⁶⁵ Mountain(s);
Great Spirit Mountain King of the bright mountains of the outer
range;

Great Spirit Mountain King of the protector Keśīni⁶⁶ of the four seas;
Great Spirit Mountain King of mountain of auspicious⁶⁷ land;
Great Spirit Mountain King of the greatly virtuous *geumgwe*;
Great Spirit Mountain King of the blue dragon and white tiger;
Great Spirit Mountain King of the esoteric martial god red bird;⁶⁸
Great Spirit Mountain King of the north, south, east, and west;
Great Spirit Mountain King of mountains far and near;
Great Spirit Mountain King of the upper and lower realms;
Great Spirit Mountain King of mountains of good fortune and bad.

Invocation for the Kitchen God⁶⁹

Lifting the Eyes

Homage to the 84,000 Great Spirit Kitchen Gods.

Homage to the assistant on the left, the gentleman charged with
(watching over) the strength of the (fire's) fuel.

Homage to the assistant on the right, the mother charged with
(watching over) the fire and making the food.

Mantra of Universal Invitation

(Continue to recite the appropriate mantras.)

Reason (for This Invocation)

We consider that the lord of the kitchen and home is the numinous spirit of earth, whose holy virtue is lofty and spiritual merit is vast; if he manifests his majestic form once, demons spontaneously surrender; if he manifests his loving face once, humanity shows him respect and awe. If there is something you seek, (through the Kitchen God) it will follow; (but) without an aspiration, (the response) will not follow.

Therefore, *(recite accordingly)* on this day in this month, we respectfully arrange pure food, offering it with respect before the holy one. Descend to this fragrant altar, fulfill the aspiration of these donors, come and be seated on this jeweled seat, give aid to the mind which (seeks to) benefit and help sentient beings. First we open with these words of praise and next extend words of invitation. We respectfully maintain (these) in our heart, and first extend these three

invitations.

Homage! We wholeheartedly make offering and request to the protecting numinous earth spirit, the lord of kitchen and home, who clearly discerns between good and bad, who with sovereignty engages in (material) exchange,⁷⁰ who does not leave the Buddha's teachings and protects the 84,000 Great Spirit Kitchen Gods together with the kinfolk who accompany them. Our sole aspiration is that, holding the power of the three jewels, you descend to this *bodhimanda* and receive this offering.

Invitation with Incense and Flowers (a Song)

In this fragrantly stocked kitchen, (the Kitchen God) always (watches) the exchange (of things),
protecting and maintaining the buddha-dharma and subduing demons.

If those people with wishes sincerely pray (to the Kitchen God), (he) will extinguish all calamity and bestow manifold blessings.

For this reason, we wholeheartedly go for refuge and give obeisance.

Sūtra of the Delighted Kitchen God

We bow our heads to the adorned Kitchen King God, who shines a great luminous light throughout the ten directions.

The Kitchen King God, of majestic brilliance and sovereignty, delights all the dragon-spirits of the earth.

The Kitchen King God, granting celestial offices, puts the people of the entire household at peace.

The Kitchen King God, who brings good fortune and prosperity within and without (the house), fills it entirely with gold, silver, jade, and silk.

The Kitchen King God, always making sure we meet with felicity,

repels and scatters bad ghosts and evil spirits.
The Kitchen King God, bringing to fruition our intentions and
wishes, possesses a billion virtues and ten thousand blessings.
The Kitchen King God, separating (us) from obstacles and settling (us)
comfortably, increases the life of husband, wife, and family.
The Kitchen King God, forever eradicating disaster, cleanses one
hundred illnesses and increases auspicious (events).
The Kitchen King God, who has long protected (the home),⁷¹ causes
the one hundred grains to successfully grow and increases the
cultivated silkworm.
The Kitchen King God, who rescues and aids the home, delights
each of the spirits.

Invocation for the King of Manifestation⁷²

Lifting up the Buddha

Homage to the Tathāgata King Universal Manifestation, lord of the dark realms' assembly.

Homage to the great celestial kings, Brahmā and Indra.

Homage to the host of judges and recording officials.

Mantra of Universal Invitation

(Continue to recite the appropriate mantras.)

Reason (for This Invocation)

We consider that, if we are to seek, we must invite (the buddhas, bodhisattvas, and gods);⁷³ this is, in the human world, always proper behavior. Without an aspiration, (a response) does not follow; this is the sublime principle of the numinous officers.

Therefore, *(recite accordingly)* on this day in this month, we respectfully prepare incense and lanterns, offering to the lord of the liminal assembly; Tathāgata King of Universal Manifestation is the chief, the celestial kings Brahmā and Indra, the *mahācakravartins* and *cakravartins*, the heavenly kings of the four directions who protect the world and pacify the people, the judges and record-keepers, those who support the observance of abstinence and those who support the honoring of agreements, together with all the kinfolk who accompany them, and those who lift their gaze and pray for their sublime aid.

Those who have made this offering, prostrating, especially face

the officials of the dark realm, burning a stick of fine incense, and lift our thoughts to (the king's) holy face, the steam of this offerings' jade-like rice spreading in clouds. Briefly leave your jeweled hall in the spiritual arena, (having been) invited come to this sublime assembly (who is offering) a pure feast. We reverently and wholeheartedly first extend these three invitations.

Homage! We wholeheartedly make offering and request to the lord of the dark realm's assembly, the Tathāgata King of Universal Manifestation who is chief, to the celestial kings Brahmā and Indra, to the *mahācakravartins*, the *cakravartins*, the heavenly kings of the four directions who protect the world and pacify the people, the judges who record the good and the evil, all the record-keepers who note good and evil, those who support the observance of abstinence and those who support the honoring of agreements, together with all the kinfolk who accompany them. Our sole aspiration is that, holding the power of the three jewels, you descend to this *bodhimanda* and receive this offering.

Invitation with Incense and Flowers (a Song)

This day, the World-Honored One has given King Yama a prediction:
 before long, he will attain buddhahood,
 his pure land will be adorned with jewels and perpetually pure.
 The community of those cultivating the practices of awakening is
 indeed many!

For this reason, we wholeheartedly go for refuge and give obeisance.

Invocation for the Four Celestial Kings

Lifting the Eyes

Homage to the four celestial kings who protect the four quarters of the world.

Homage to the four celestial kings who manage the eight divisions (of the protector-gods).

Homage to the each of the sages and worthy ones of the assembly of the four celestial kings.

Mantra of Universal Invitation

(Continue to recite the appropriate mantras.)

Reason (for This Invocation)

We consider that those who are of the holy assembly of the four celestial kings, who externally manifest the awesome ferocity of heavenly spirits, and internally conceal a bodhisattva's compassion. Leading the eight divisions (of protectors), they subdue evil spirits and conquer demons; pacifying the four quarters they protect the buddhas and the dharma; using expedient (means), they display them (to beings); revealing reality, they unite with the source. (They give) reward and punishment without bias. This sincere invitation will surely (receive) their response.

Therefore, *(recite accordingly)* on this day in this month, we respectfully arrange pure food, offering it with respect before the holy ones. Not disregarding their original vows, they bend to examine the donors' sincerity. First we open with these words of praise and next

extend words of invitation. We reverently and wholeheartedly first extend these three invitations.

Homage! We wholeheartedly make offering and request that they reveal their compassion and majesty in order to protect all the places where the dharma is practiced. (We give homage to:) Vaiśravāṇa in the north, the world protector, lord of the *rākṣasas*; Dhṛtarāṣṭra in the east, the world protector, lord of the *gandharvas*; Virūḍhaka in the south, lord of the *kumbhaṇḍa*; Virūpākṣa in the west, the world protector, lord of the *nāgas*; and to each of their accompanying retinue. Our sole aspiration is that, holding the power of the three jewels, you descend to this *bodhimanda* and receive this offering.

Invitation with Incense and Flowers (a Song)

The four great celestial kings are heroes of majesty and strength.
 Protecting the world, they roam freely from place to place.
 They grant blessings and hidden virtue to those sentient beings who
 follow the good;
 they bring punishment and calamity to those who practice evil.

For this reason, we wholeheartedly go for refuge and give obeisance.

Ritual Method for the Altar of the Assembly of Gods⁷⁴

Verse for the Protectors

The eight classes of *vajra* (deities) protects this *bodhimanda*,
 the spirits of air travel quickly to inform the Celestial King.
 All the gods of the three realms gather together;
 like the present buddha-land, aid us with your auspicious signs.

Lifting the Eyes

When performing the abbreviated ceremony, recite the thirty-nine names; when performing the extensive version, recite the one hundred and four names.

The Thirty-Nine Names

The Main Altar

We make offering and invitation to:

1. The one who observes impermanence and whose equanimous activities are limitless, the Celestial King Maheśvara
2. The one who is quiescent in everything and whose peaceful abiding in the midst of that is limitless, Celestial King Heaven of Vast Reward
3. The one whose teachings are vast and great and whose efforts to benefit (others) are limitless, the Celestial King Pervasive Purity
4. The one whose purity is vast and great and whose unimpeded teachings are limitless, the Celestial King Radiant Sound
5. The one who possesses great compassion and whose pity for

sentient beings is inconceivable, the Celestial King Mahābrahmā;

6. The one who cultivates and masters expedient means and whose vast and great teaching is limitless, the Celestial King Enjoying the Transformations of Others⁷⁵
7. The one who disciplining of sentient beings and causing them to attain awakening is limitless, the Celestial King Delighting in Transformations
8. The one whose comprehensive effort to be mindful and retain all the buddhas' names is inconceivable and incalculable, the Celestial King of Tuṣita
9. The one whose comprehensive effort and cultivation to master vast and great roots of goodness is incalculable, the Celestial King of Suyāma
10. The one whose comprehensive effort to give rise to each world is limitless, the Celestial King of the Thirty-Three Heavens
11. the one whose comprehensive effort and cultivation to master benefitting sentient beings is limitless, the Celestial Prince Sūrya;
12. The one whose comprehensive effort manifest the jeweled heart of sentient beings is limitless, the Celestial Prince Candra.

Our sole aspiration is that the General of the Gods look upon us with compassion, protecting this *bodhimanda*, accomplish the work of buddhas.

A Song

All the gods and holy beings of the realms of form and desire
always accompany the buddhas' assembly and manifest compassion
and majesty.

Their activity broadly examines (all) with equanimity
for the sake of saving sentient beings, without growing weary.

For this reason, we wholeheartedly go for refuge and give obeisance.

The Secondary Altar

We make offering and invitation to:

1. The limitless one who profoundly gave rise to faith and liberation and joyfully (consider others) as loving and precious, the King of the Gandharvas
2. The limitless one whose teachings are unobstructed and has vast, great radiance, the King of the Kumbhāṇḍas
3. The limitless one who forms clouds and spreads rain to wash away the fever of delusion, the King of the Nāgas
4. The limitless one who makes diligent effort to protect each sentient being, the King of the Yakṣas
5. The limitless one of vast and great expedients eternally cutting through ignorance's net, the King of the Mahorāgas
6. The limitless one whose mind is always-refreshed mind and who plays freely, the King of the Kimpnaras
7. The one whose accomplishment of expedient means and rescue of sentient beings is inconceivable and incalculable, the King of the Garudas
8. The one whose self-pride, by means of previous endeavor, is already restrained, the King of the Asuras.

Our sole aspiration is that the General of the Gods look upon us with compassion, protecting this *bodhimanda*, accomplish the work of buddhas.

A Song

The eight classes (of beings) and the four kings descend to this assembly,

their minds are always refreshed and their benefit (to beings) inexhaustible.

By means of their comprehensive diligence with the expedients of liberation,

they frighten myriad demons into submission and are the heroes who rouse their power.

For this reason, we wholeheartedly go for refuge and give obeisance.

The Tertiary Altar

We make offering and invitation to:⁷⁶

1. All the limitless ones who gave rise to faith and liberation in the sublime dharma, the lords of day
2. All the limitless ones who diligently cultivate and master (the dharma), so that the dharma became a joy, the lords of night
3. The limitless ones who emit pervasive radiance eternally throughout the ten directions, the lords of the (cardinal) directions
4. All the limitless ones whose minds are totally removed from impurity and (have a) vast and great clear purity, the lords of air;
5. All the limitless ones who diligently abolish the mind of self-pride, the lords of wind
6. The limitless ones who manifest radiance which obliterates the burning defilements, the lords of fire
7. the limitless ones who, with constant diligence, save and protect every sentient beings, the lords of water
8. The limitless ones whose merit and virtues are a great ocean, completely full, the lords of the oceans
9. All the limitless ones who diligently form the intention to benefit sentient beings, the lords of the rivers
10. The limitless ones who achieve great joy, the lords of grain
11. The limitless ones whose nature is totally removed from impurity and who benevolently and lovingly helps beings, the lords of medicinal herbs
12. All the inconceivable ones who possess limitless loving light, the lords of the forests
13. All the limitless ones who obtain the pure eye in (regard to various dharmas), the lords of the mountains

14. Those who, intimate with various buddhas, together cultivate felicitous karma (in) buddha-realms numbered like the grains of sand in the Ganges, the lords of earth
15. Those who adorn with purity the palaces where the tathāgatas reside (in) buddha-realms numbered like the grains of sand in the Ganges, the lords of the cities
16. Those who accomplish the power of the vow⁷⁷ and extensively make offerings (in) buddha-realms numbered like the grains of sand in the Ganges, the gods of the *bodhimanda*
17. Those who, intimate with the tathāgatas, accord with what is pure (in) buddha-realms numbered like the grains of sand in the Ganges, the footprint-following gods
18. Those who accomplish great vows, offering to various buddhas (in) buddha-realms numbered like the grains of sand in the Ganges, the lords of the body
19. Those who constantly make great vows, offering to various buddhas (in) buddha-realms numbered like the grains of sand in the Ganges, the gods holding *vajras*.

Our sole aspiration is that the General of the Gods look upon us with compassion, protecting this *bodhimanda*, accomplish the work of buddhas.

A Song

Each kind (of spirit) has boundlessly different form and color,
according to their vow they manifest supernatural abilities.
Practicing the buddha-dharma sincerely, they are always protectors,
benefitting beings (like) each were exactly the same.
Therefore . . . (*recite accordingly*).
This pure tea and (mystical) medicine . . . (*recite accordingly*).

Praise

The Celestial King Indra brightens the mirror of wisdom;
with a single thought, he knows (all) human affairs within the four
continents.

He pities sentient beings like (one would) a newborn babe;
therefore we now offer respectful obeisance.

One Hundred and Four Names

The Main Altar

We make offering and invitation to:

1. The tathāgatas' transformation body, whose supernatural abilities are perfectly fulfilled, the great holy one, Ucchuṣma
2. The one who demolishes the ancient disasters and catastrophes of beings, Vajra (Holder) Removing Calamity
3. The one who destroys the contagions and all the various poisons of sentient beings, Vajra (Holder) Blue Poison
4. The one who is lord of merit and virtue, who seeks the mani jewel, Vajra (Holder) Yellow Responding to Those Who Seek
5. The one who is lord of all jeweled stores, destroyer of delusion, Vajra (Holder) Clear Pure Water
6. The one who sees the radiance of the buddha-body and pursues it swiftly like the wind, Vajra (Holder) Red Sound Fire
7. The one who shows the eye of compassion to all things and knows how to destroy calamity, Vajra (Holder) Determined to Destroy Calamity
8. The one who breaks the hardened, closed (minds of beings) and opens enlightenment for beings, Vajra (Holder) Purple-Gold Kind Spirit
9. The one who responds to and disciplines beings, so that wisdom's sprout is accomplished, Vajra (Holder) Great Spirit of Power

10. The one who abides in the (monastic) assembly, using expedients to admonish beings, Gwon bosal
11. The one who achieves mastery of dhyāna and whose blessings cultivate the karma of dhyāna, Saek bosal
12. The one who accords with all beings and, showing their supernatural powers, disciplines beings, Ae bosal
13. The one who (spreads) the sound of pure clouds everywhere to admonish confused beings, Oe bosal
14. To the east, the Wise King Yeommandanga
15. To the south, the Wise King Ballaniyadan'ga
16. To the west, the Wise King Ballapmadanga
17. To the north, the Wise King Miheulladanga
18. To the southeast, the Wise King Takgiraya
19. To the southwest, the Wise King Iranana
20. To the northwest, the Wise King Mahamara
21. To the northeast, the Wise King Ajwaranata
22. Below, the Wise King Barabandara
23. Above, the Wise King Onisaejagarabarije.

Our sole aspiration is that the General of the Gods look upon us with compassion, protecting this *bodhimanda*, accomplish the work of buddhas.

A Song

The awesome hero holding jeweled sword of *vajra*
 with a single shout shatters the (sword-)point of the heterodox.
 Wherever in the universe heaven's land reaches, all color is lost;
 Mount Sumeru falls like a table into half of the empty space.

The Secondary Altar

We make offering and invitation to:

1. The lord of the Sahā World who rules over (all), alone honored,

the Celestial King Mahābrahmā

2. The lord of world who resides on the ground of the Heaven of the Thirty-Three, the Celestial King Indra
3. The world-protector of the northern region, the lord of the great raksas, the Celestial King Vaiśravāṇa
4. The world-protector of the eastern region, the lord of the gandharvas, the Celestial King Dhṛtarāṣṭra
5. The world-protector of the southern region, the lord of the khumbhandas, the Celestial King Virūḍhaka
6. The world-protector of the wester region, the lord of the mahoragas, the Celestial King Virūpākṣa
7. The one who benefits beings with one hundred (kinds of) light and one thousand (kinds of) radiance which shatter obscurity, the Celestial Prince Sūrya
8. The lord of the stars and the constellations, the one who illuminates the night with a cool clear light, the Celestial Prince Candra
9. The one who lovingly subdues demons and whose vow makes him a hero, Guhyapati
10. The one who resides at the pinnacle of the realm of form, the lord who is venerated and special, the Celestial King Mahēśvara
11. The commander of the twenty-eight classes of spirits, General Pāñcika
12. The one able to (retain) dharani and has great accumulated wisdom, the Celestial King Sarasvatī
13. The one who follows that which is sought and causes (it) to be accomplished, the Celestial King Lakṣmī
14. The one who secretly is concerned for the four-fold (saṅgha) and outwardly protects the three continents,⁷⁸ the Celestial Spirit Skanda
15. The one who extends production and releases the light of virtue and merit, the Earth Spirit Pṛthivī
16. The one who gives shade on the *bodhimāṇḍa* of awakening, for whom cause and fruit adorn one another, the spirit Bodhivṛksa

17. The one who gives birth to various ghost-kings and protects men and women, Hāritī
18. The one who passes before the sun and the moon and saves from the calamity of war, the spirit Maricī
19. The one who secretly holds the jewel of the dharma and advocates for various nāgas, King Sāgara
20. The one holds dominion over the dark realms in his palm and is the lord of the hell realms, King Yama
21. The one who gathers (in his hands) the orbits of the stars, the true noble of the farthest north, the Great Emperor of the Purple (Enclosure)
22. The first of the northern constellation, (shining with) yang⁷⁹ light, the Great Star Noble Tamnang
23. The second of the northern constellation, (shining with) yin⁸⁰ essence, the Great Star Noble Geomun
24. The third of the northern constellation, the true person, the Star Noble Nokjon
25. The fourth of the northern constellation, of mysterious darkness, the Star Noble Mun'gogyu
26. The fifth of the northern constellation, the origin of cinnabar, the Star Noble Yeomjeonggang
27. The sixth of the northern constellation, the limit of the north, the Star Noble Mugokgi
28. The seventh of the northern constellation, heaven's gate, the Star Noble Ppgun'gwan
29. The eighth of the northern constellation, the bright aperture, the Star Noble Oebo
30. The ninth of the northern constellation, with concealed radiance, the Star Noble Naepil
31. The one of the Upper Terrace, of the essence of emptiness, the True Lord Establishing Virtue
32. The one of the Middle Terrace, of the six simplicities, the True Lord Governing Space
33. The one of the Lower Terrace, who twists life, the True Lord

Governing Prosperity

34. The twenty-eight constellations and all the great star nobles shining in alignment throughout the heavens
35. The one by whose managing hand the sun and the moon are subtly directed, the King of the Asuras
36. The one whose is pure and swift and whose pervasive wisdom shines, the King of the Garudas
37. The one who delights in (good) intentions and whose lion's roar causes myriad demons to be fearful and surrender, the King of the Kimpuras
38. The one whose superior wisdom is an adornment and is as steady as Mount Sumeru, the King of the Mahorāgas.

Our sole aspiration is that the General of the Gods look upon us with compassion, protecting this *bodhimanya*, and accomplish the work of buddhas.

A Song

Brahmā, Indra, and the four celestial kings
have made their vows firm in the buddha-dharma.
The (cycle) of the seasons has carried on for a thousand years,
with their own spiritual powers they protect the Buddha.

For this reason, we wholeheartedly go for refuge and give obeisance.

The Tertiary Altar

We make offering and invitation to:

1. The one who (brings) fortune and blessing to the myriad affairs of the twenty-five ranks⁸¹ (of sentient beings), the Great Spirit Protecting Precepts
2. The eighteen ranks of the one who internally protects the true dharma, the Great Spirit of Blessing and Virtue

3. The one who abides in this one (place) with pervasive virtue and pure flowers, the Earth Spirit
4. The one who adorns the *bodhimanda* and protects myriad activities, the Bodhimanda Spirit
5. The one who protects and upholds every bhiksu, the Monastery Spirit
6. The one who completely covers the dharma-realm and expansively contains (it all), the House Spirit
7. The one of extensive numinous penetration who enters and exits without obstruction, the Spirit of Windows and Doors
8. The one whose accumulation is boundless and purifies meritorious activity, the Spirit Lord of the Family
9. The one who inspects human affairs and distinguishes between good and evil, the Spirit Lord of the Kitchen
10. The one whose myriad virtues are lofty and superior and whose nature is quiescent, the Spirit Lord of the Mountain
11. The one who transcends the (world of) dust and washes away the fever (of delusion), protecting the joy of sentient beings, the Spirit Lord of the Well
12. The one who vows to get rid of impurity and extensively cleanses sentient beings, the Spirit of the Privy
13. The one who (causes) the wonderful millet to grow and (cycles of harvest) to turn without end, the Spirit of the Mortar and Pestle;
14. The one who (makes) the clouds and rain give even moisture and gives rise to the myriad things, the Spirit Lord of Water
15. The one whose brilliance shatters the darkness in the marvelous halls of the (monastic) community, the Spirit Lord of Fire
16. The one who is steadfast, clever, possessing mastery, blazing more brilliantly than the sun, the Spirit Lord of Gold
17. The one who pulls up the trunks (of trees) and spreads light, giving birth to shoots and releasing brightness, the Spirit Lord of Wood
18. The one who arises, grows, abides, and maintains, whose mind-ground has ten thousand virtues, the Spirit Lord of Earth

19. The one broadly observes the affairs of the world, eternally severing confusion, the Spirit Lord of the Compass
20. The one who saves (beings) from suffering and leads them (away) from calamity, (causing them to be born) as the twelve kinds of beings, the Spirit of the Earth Official⁸²
21. The one who makes the four continents revolve, regulating hot and cold, the Spirit Arranging Years and Directions
22. The one who shatters the darkness and treasures beings, capable of (making things) freeze or heat, the Spirit Settling the Times of the Sun and Moon
23. The one who extensively makes offerings, meeting limitless buddhas, the Spirit of Wide Wilderness
24. The one who is far distant from the filth of the (world of) dust, possessing and holding myriad virtues, the Spirit Lord of the Ocean
25. The one who beneficially moistens many things where the dharma's water flows and touches, the Spirit Lord of the (Ganges) River
26. The one who everywhere raises the clouds and banners (of the dharma), separating from what is filthy and accumulating the fragrant (dharma), the Spirit Lord of the (Yangtze) River
27. The one whose awesome brilliance especially penetrates, dividing, placing, and arranging the heights (for fortifications), the Spirit of the Roads and Ways
28. The one who adorns with purity the tathāgatas' residential palaces, the Spirit Lord of the City
29. The one who makes cloud-like flowers blossom, with sublime radiance shining far, the Spirit of Herbs and Grasses
30. The one who perfects the subtle fragrance (of life), increasing the vitality (of things), the Spirit Lord of Crops
31. The one who tosses about and strikes (with the wind) the clouds and banners (of the dharma), without obstruction where he is active, the Spirit Lord of Wind
32. The one who accords with various karmic repayments, sharing

benefit in many ways, the Spirit Lord of Rain

33. The one who in daytime embraces and transforms (sentient beings), practicing virtue and shining constantly, the Spirit Lord of Day
34. The one who leads with wisdom and light, making known the correct path, the Spirit Lord of Night
35. The one of limitless majesty and supreme adornment, the Spirit Body of the Assembly
36. The one who is intimate with the tathāgatas, always accompanying the non-rejecting, the Spirit Following Footsteps
37. The one who holds the decision to (lengthen) life or cut it short, the Spirit Governing Lifespans
38. The one who secretly determines wealth and goods, the Spirit Governing Prosperity
39. The one who, on the left, follows and pours out (goodness) on children, Spirit Holding Goodness in the Palm
40. The one who, on the right, follows and pours out (evil) on children, Spirit Holding Evil in the Palm
41. The Great Spirit who gives out the two categories of punishment and illness
42. The Great Spirit who gives out the two categories of contagious jaundice and chronic fatigue
43. The Great Spirit of *yin* and *yang*, the three generative forces (of heaven, earth, and human), and the five practices
44. The ones who harmonizes *yin* and *yang*, each good dharma-protecting spirit whose name is impossible to know, the Assembly of Numinous Earth Spirits.

Our sole aspiration is that the General of the Gods look upon us with compassion, protecting this *bodhimanda*, and accomplish the work of buddhas.

A Song

The assembly of heroic (dharma-)protector saints fills space,
all existing within the single whorl of light from the Buddha's brow.
Faithfully holding the Buddha's teachings, they are eternal heroic
protectors,
sincerely practicing the sutras, they travel (through the world) forever.

For this reason, we wholeheartedly go for refuge and give obeisance.

Order of Service for Attending the Spirit Plaque

Verse for the Protectors

We invoke the various saints and worthies of the ten directions,
 Brahmā, Indra, and the four celestial kings,
 the spirits of the monastery and the (other) eight classes of spirits,
 do not abandon your compassion (for beings); we pray you descend (to
 this *bodhimāṇḍa*).

Mantra of Offering Seats

We now respectfully prepare this seat with jeweled adornments,
 offering it before each of the saints and worthies.
 We pray that they extinguish delusion and deceptive thoughts,
 and quickly (bring us) to the fruit of perfect liberation and enlightenment.

Om gamara seungha sabaha

Verse Offering Tea

We now offer this ambrosial tea
 before the saints and worthies.
 They inspect our respectful and sincere hearts,
 we pray they bestow their pity and receive us (with compassion).

Verse for Leaving

Moving over ten thousand *ri* through full space,
 returning to the path and forgetting mistaken sentiment, arriving in
 the Pure Land.

With the three karmas [of body, speech, and mind], we sincerely offer
 obeisance to the three jewels.

Saints and ordinary beings meet together in the Dharma King's palace.

Scattering Flowers (*Recite three times.*)

Homage to the King Guide of the Way Bodhisattva-mahasattva (*three times*).

Verse of Vulture Peak

On Vulture Peak, (the Buddha) picked up a flower and showed it to (those of) the highest capacity,
(an event) like a blind turtle meeting a floating yoke of wood.
If Mahākāśyapa had not smiled (in response),
to whom would the unbounded blue wind deliver (its news)?

After circumambulating (the altar), perform the universal obeisance to the three jewels.

We pay universal homage to the eternally abiding buddhas of the ten directions.

We pay universal homage to the eternally abiding dharma of the ten directions.

We pay universal homage to the eternally abiding saṅgha of the ten directions.

Ceremony for Calling the Spirits

Lifting up the Buddha

Homage to the guiding teacher of Sukhāvatī, Amita Buddha.

Homage to the assistants to his right and left to his left, the great bodhisattvas.

Homage to the leader of spirits, the great saint, King Guide of the Way Bodhisattva.

Address for Calling the Spirits

Address Giving the Details for Opening the Great Assembly

This is what I have heard: on the dark road of birth and death, (it is only) having relied on the lamp of the Buddha's (wisdom) that it is then possible to illuminate (the darkness). On the ocean of suffering where the waves are deep, (it is only) having relied on the ship of the dharma that it is then possible to cross over (the ocean). The confusion (of beings of the) four kinds of birth and the six destinies as to what is true is like ants wandering helter-skelter. The selfish sentiments of (beings) of the eight difficult conditions and three bad destinies are like a silkworm entangled in its own cocoon. It is painful!: (the cycle of) birth and death (continues) from the ancient past to the present; having not awakened to the mind's source, how could we possibly escape (that cycle)? Not having relied on the Buddha's power, it is difficult to cross over (samsāra) and rise (from it).

This Sahā World . . . (*recite accordingly*).

Now, the heavenly wind grows still and the bright sun shines even more, (*the night is deep and tranquil*), and solely by spreading the fragrance of flowers we extend this greeting and invitation.

Homage! We wholeheartedly make offering and request to the leader of spirits, the great saint, King Guide of the Way Bodhisattva.

The donors of this ceremony gaze upward and pray that the (departed) solitary spirit not be ignorant, seeing clearly the eighth consciousness, returning to the *bodhimanda* and putting on virtue and merit, shaking off grudges and old debts, remembering (the Buddha) and suddenly extinguishing (ignorance), (attaining) correct awakening that follows the mind and directly realizes (bodhi): we respectfully offer this address.

On this day, in this month, in this year, this dharma practitioner (*name of monastic*) respectfully seals this address

Method for Sealing the Envelop

While bowing, offer the letter of invocation before the Three Jewels of the Ten Directions and the compassionate Bhagavan.

This dharma practitioner (*name of monastic*), practicing with the empowerment of the disciples who received the Tathāgata Śākyamuni's teaching, humbly seals this envelop.

Offering the Feast to the Spirit⁸³

Speech for Settling the Spirit

Today, (*name of deceased*), although we say that there is “arising,” originally there is no arising; although we say there is “cessation,” originally there is no cessation; arising and cessation are originally empty. Only the true characteristic⁸⁴ abides eternally. Spirit (*name of the deceased*), can you awaken to this one phrase which is without arising and cessation?

(silence)

Whether bowing our heads or lifting our eyes, the hidden meaning is a mystery beyond mystery.

Whether seeing or hearing, the truth is distinct and clear. If you awaken to this principle, all at once you will attain the dharmakāya and eternally extinguish hunger and emptiness.

If you cannot so attain this, then receive the Buddha’s spiritual strength. Relying on the blessing of the dharma, accept our sublime offering and realize the birthless.

Verse of the Bell

With this ringing bell, the spirits are invoked.

Today, the spirits of the deceased far and wide listen and know.

We pray that today at this hour, you gather at this assembly and receive the power and grace of the three jewels.

Mantra of Universal Invitation

(Continue to recite the appropriate mantras.)

Invitation to the Lonely Spirits

Homage! We wholeheartedly make offering and request.

Causes and conditions gather and disperse, the past and the present are likewise so, utterly empty, vast, and numinously penetrating, coming and going independently, without obstruction. Today, without utmost sincerity, those who make offerings for the liberation of the spirits, (*name of person offering*), (for the sake of) the spirit (*name of deceased*). (Our sole aspiration is that) the spirit receive the spiritual power of the buddhas and, relying on the grace of the dharma, come to this fragrant altar and receive this blessed offering.

Invocation by Burning Incense

A Song

Spirits, your life is extinguished and your body dead,
(time is like) a spark illuminating the dark, the dream of a single
night.

Today we invite you spirit with a ringing bell.
Even though it (may be) far, the (realms of) dark and light are one
great *bodhimāṇḍa*.

Spirit of (*name of the deceased*), already you have received this respectful invitation and descended to this fragrant altar. Cast off your various entanglements, bow your head and gaze upon these offerings. Spirit of (*name of the deceased*), one stick of pure incense is your original face. The bright lantern's several points (of light) are the seasons which open your eyes.

First, we offer Zhaozhou's tea, and then the ceremonial food (fine like that of) the Fragrant Realm. Turn your gaze to this offering. (*silence*)

Whether you bow your head or tip your face upward, there is no place of imprisonment.

Clouds are in the blue heavens, water is in a bottle. Spirit of

(name of the deceased), you have already received this fragrant offering, you have already heard the unparalleled dharma. Place your hands together and single-mindedly offer obeisance to the Buddha.

Bathing the Spirit

Section Guiding the Spirit into a Fragrant Bath

You have already relied on the power of the Buddha and the dharma, and the awesome mystical power of the three jewels; all of the human realm, each human relationship, (all) the masterless lonely spirits and sentient beings whom we have invited have already arrived at this *bodhimanda*. The assembly plays the cymbals to greet (you the spirit) at this bath.

It is permissible to chant the “Great Dhāraṇī of Spiritually Sublime Phrases” or Heart Sūtra here as well.

Mantra Purifying the Road

Om sositdi najaridara najaridara moradaye jarajara mandamanda hanahana hum batak

Verse for Entering the Bathing Room

Having once turned your back on the fundamental mind-king,⁸⁵ how many times will you enter the three (evil) paths and pass through the four rebirths (of samsāra)?

Today, wash off the afflictions and defilement, accord with conditions, rely on the ancient, and return spontaneously a pleasant realm.

Play the bell for the bath.

Section Bathing the Spirit with the Blessing (of the Three Jewels)

Listen carefully: of that which (is called) purifying the three karmas (of the body, speech, and mind), the highest is brightening the mind; of that which is purifying the myriad things, the best is clear water. Therefore, we reverently arrange this bath and especially prepare the perfumed water. With one drop of water on the defilements (of the mind), you obtain ten thousand kalpas of purity.

The assembly will recite the following “bathing verse” after me.

With this perfumed bath-water,
 I now sprinkle this water (of ablution) over lonely spirits and sentient
 beings both.
 Body and mind are washed and made pure,
 (may you) realize (truth), enter into true emptiness, and perpetually
 enjoy (your) hometown.

Mantra for Bathing

Press the ring finger and little finger to the palm, while the right hand presses the left. Raise the two middle fingers and match the tips, while the each pointer finger rests on the middle finger. Set the two thumbs in the space between the middle fingers.



Om badamo sanisa amokka are hum

Mantra for Brushing Teeth

The left-hand thumb presses against the lower joint of the ring finger, making an adamantine fist.



Om baaraha sabaha

Mantra for Rinsing the Mouth

From the position of a closed fist, the left-hand middle finger, ring finger, and little finger are raised.



Om dodori guroguro sabaha

Mantra for Washing the Face

The mudra is the same as the one for the “Mantra for Brushing Teeth.”

Om sammanda bari sutje hum



Section Transforming (Worldly) Clothes (into the Clothes of Liberation) by the Blessing (of the Three Jewels)

Followers of the Buddha, you have already bathed and your body and mind have been purified. Now, by means of the tathāgatas' supreme esoteric speech, the clothes of the departed are empowered. We pray that this single set of clothing become many sets of clothes; may these many sets become numberless sets of clothes, fitting the body's form (perfectly), neither too long nor too short, neither too tight nor too loose, (clothing) far superior to that which you wore before, transformed completely to the clothes of liberation. Since there is a dhāraṇī of our Buddha, the tathāgata, for transforming clothing and possessions, may (the assembly) recite this dhāraṇī together.

Mantra Transforming Clothing and Possessions

This mantra is without a mudra. If one has a vajra,⁸⁶ use it for bestowing empowerment; if not, then simply place one's hands in “lotus-flower prayer position.”

Namu samanda motdanam om bajana birogije sabaha



Followers of the Buddha, with this mantra we have been empowered and (now) it is complete, having transformed clothes (and possessions). Those without clothing, receive these clothes and cover your (naked) body. Those with clothing, cast off your old clothes and wear these new ones. In a moment you will approach the fragrant altar (of the Buddha), but first (you must) neatly arrange your clothing.

Mantra for Giving the Clothing

The right hand makes a fist, while the left hand sprinkles water.

Om barimaraba baarini hum



Mantra for Putting on the Clothing

The thumbs of both hands press down the ends of the pointer, middle, ring, and little fingers (in a quasi-fist).

Om baara basase sabaha



Mantra for Straightening the Clothing

This mudra is the same as the previous.

Om samanda sadarana badame hum bak



Section for Exiting the Bath

Followers of the Buddha, you have been fully adorned and can (now) approach the Buddha's altar, paying obeisance to the compassionate three jewels and hearing the sublime dharma of the one vehicle. We invite you to leave the perfumed bath and wholeheartedly approach the pure altar with hands in prayer position, walking slowly as you come.

Mantra Pointing to the Altar

While making a vajra fist, point the pointer finger of the right hand straight at the altar.

Om yeihye byerojanaya sabaha



The dharmakāya pervades one hundred million realms, shining golden light in the human and heavenly realms.

(the way that it) accords with the forms of things like the moon reflected in a pond;

(now that your) body is perfected, be properly seated on the jeweled lotus terrace.

Homage to the leader of spirits, the great saint, King Guide of the

Way Bodhisattva

Verse (Recited) in the Courtyard

Taking a step, yet you do not move;
turning to face the gap between the water and the clouds,
you have arrived at a place of practice;
enter and offer obeisance before the Buddha.

Verse for Opening the Door

Roll up the shade (on the window) and meet Maitreya,
open the door and see Śākyamuni.
Offering obeisance three times to each,
be at ease with the Dharma King's family.

Universal Obeisance to the Three Jewels

We offer universal obeisance to the eternally abiding dharmakāya, nirmāṇakāya, and saṃbhogakāya of all the buddhas throughout the ten directions.

We offer universal obeisance to the eternally abiding collection of sūtra, vinaya, and treatises of all the dharmas throughout the ten directions.

We offer universal obeisance to the eternally abiding bodhisattvas, śrāvakas, and pratyekabuddhas of all the saṅghas throughout the ten directions.

Verses on Dharma-Nature

Dharma-nature is all-inclusive and interpenetrating . . . (*recite accordingly*).

Section for Installing (the Deceased Spirit) Comfortably in Their Seat

Followers of the Buddha, just previously you received the Buddha's embrace and, relying on the empowerment of the dharma, you have entered this dharma assembly by means of your freedom. We pray

that you obtain leisure and approach (this) seat.

Since there is the “Verse for Comfortably Seating (the Deceased),” may the assembly recite it together after me.

I now, relying on the teachings, establish the beautiful dharma assembly, arranging various kinds of flowers and fruits before the seat (of the deceased).

Depending on one’s high or low position, take your appropriate seat, wholeheartedly and carefully listen to this explanation of the Buddha’s words.

Mantra for Installing (the Deceased Spirit) Comfortably in Their Seat

Om mani gundari hum hum sabaha

From amongst the hundred kinds of grasses and trees . . . (*recite accordingly*).

Ritual Method for the “Verse for the Protectors”

(Recite accordingly.)

Offerings for the Permanently Abiding⁸⁷

Proclaiming (the Virtue of) the Incense

We offer this one stick of incense,
the uses of its virtue are difficult to conceive,
the foundation of its roots contain the whole world,
its leaves cover five Mount Sumerus.

Verse of the Lantern⁸⁸

The (fragrant) incense of our moral conduct, our concentration, our wisdom, our liberation, and our (knowledge and) vision of that liberation⁸⁹
spread throughout the lands of the ten directions and are always sweet-smelling.

We pray that this incense's smoke will also be like this,
perfuming us and manifesting to ourselves and others (as) the five-fold dharmakāya.

Obeisance

We go for refuge to the eternally abiding buddhas of the ten directions.
We go for refuge to the eternally abiding dharma of the ten directions
We go for refuge to the eternally abiding saṅgha of the ten directions.

Verse of Palms Pressed Together⁹⁰

These palms pressed together become a flower,
the body becomes a tool for offering;
our sincere hearts are the true and real mark,

we praise (how) this fragrant smoke covers (the whole world).

Announcing the Fragrant Smoke

This fragrant smoke entirely covers the three thousand-fold world,
(the fragrance of) concentration and wisdom can open the 80,000
dharma-teachings.

Our sole aspiration is that the three jewels in their great compassion
receive this faith-filled fragrance, and descend to this dharma assembly.

Opening the Assembly

We reflect: water possesses the ability to make pure (what is impure),
incense has the virtue of perfuming everything.

For this reason, we sprinkle this dharma-water,⁹¹
specially perfumed with marvelous incense, over the dharma assembly,
bringing to completion a pure land.

Verse for Sprinkling the Water

Avalokiteśvara Bodhisattva is the great physician king,
in his bottle of nectar is the fragrance of dharma-water,
sprinkling (this water), he washes the cloud banks and gives birth to
auspicious energies,
the fever of the afflictions is washed away and (all is) pure and serene.

The assembly recites together the “Great Dhāraṇī of Spiritually Sublime Phrases” and the Thousand Hand and Eyes (Sūtra) while prostrating and performing invocations (recite accordingly).

First, (ambrosia) is sprinkled to the east and purifies the *bodhimanda*.
. . . (recite accordingly).

The *bodhimanda* is pure . . . (recite accordingly).

All the negative karma I have previously created, . . . (recite accordingly).

Mantra of Repentance

(Recite accordingly.)

Verse for Accepting and Reciting the Sūtras

We have not (even) recited the titles and (already) the (Hell of the)
Forest of Knives is crumbling,
not one phrase has been elevated, but the (Hell of the) Mountain of
Swords is tumbling.

Being touched by this verse and (desiring to recite the sūtras), the karma
of a thousand lives is washed away.

How much more (benefit), then, to actually recite the sūtras and
engrave them in one's heart!

Verse for Opening the Sūtra

(Recite accordingly.)

Mantra for Opening the Dharma-Treasury

(Recite accordingly.)

The Ten Remembrances

Vairocana Buddha, of the pure dharmakāya . . . *(recite accordingly)*.

Verse Inviting the Dharma⁹²

The assembly's hearts thirst and yearn for
the deep, profound meaning of this sutra.
Our sole aspiration is that the great master
give an expansive explanation for the sake of sentient beings.

Verse for Expounding the Dharma

Broadly clarify the supreme (dharma) for the sake of the assembly.
Ānanda founded (the canon) (out of concern) for all the starving ghosts.
If Emperor Wu had not repeatedly made preparations⁹³
how would the ghosts⁹⁴ have the means to attain ease?

Picking up the Incense

(The next explanation of the dharma.)

Verse for Gathering the Sūtras

Having heard the sūtras and cracking open enlightenment, the mind
leaps over (suffering).

Wherever (the dharma) is expounded, its clarity (makes) the assembly
proclaim aloud.

Know that although we now gather up the sūtras, their (essence)
never leaves you,

just as the setting moon never leaves the heavens.

(All the sentient beings) of the ten directions go for refuge,
their misdeeds washed away, giving rise to pure faith.

We pray to be reborn in the Pure Land of Sukhāvatī in the Flower-
Bank World.

*Perform Cundi's (mantra), the "Mantra Purifying the Three Karmas," the offering for
the "Invocation of Gwanseeum," the "Entreaty," serving the feast, and dedication.*

Worship Liturgy for Gwanseeum bosal

Perform “Lifting Up the Buddha” and the “Mantra of Universal Invitation” as usual.

We consider Avalokiteśvara’s stages of fruition, which filled three incalculable kalpas; whose merits and virtue perfected ten lands; who abided in Amitābha’s land of Sukhāvatī; whom we call the Venerated One of Vast Bright Merit and Virtue.

(Avalokiteśvara) gives fearlessness in the Sahā World, displaying his authority and majesty on Mount Potalaka’s peak; on his forehead is a curled blue tuft of hair, its shining hairs (like) a thousand azure conch shells, his body wrapped in perfect luminescence, like the single round of the bright moon.

If (he) manifests the rare sight of his twelve faces, his marvelous characteristics will be perfectly clear; if (he) manifests the adornments of his one thousand arms, his majesty and supernatural power will manifest and shine.

When the karmic actions of sentient beings bring various afflictions and entanglements, (if) they can generate a single thought of refuge it will wipe out a thousand misfortunes.

Now, the dharma clouds and dharma rain refresh (all) in the three realms. The fragrance of moral conduct and meditative concentration spread their sweet smell throughout the ten directions. Water-like compassion washes away all the obscuring defilements. Blade-like wisdom slices through injustice and fetters (*abbreviated “Entreaty”*).

This (*day/night*), the courtyard and passageways are solemn, adorned with embroidered silk; the balanced auspicious energies of heaven and earth are fragrantly full; our ritual performance is like the clear sounds of the fish of heaven, we burn fine incense which is like the head of a cow; with the greatest intention and sincerity, we go for refuge to the Buddha and to the dharma.

Our sole aspiration is that: within the expanse of the five-colored clouds the thousand blessings of true rites circulate; in the brilliance of a hundred jewels, neatly adjust (your) fine robes, equal to six *su*,⁹⁵ moisten the withering and desiccation of sentient beings; cast back the dim dust of the great earth; your jade-like tuft of hair shines and the ten good actions come into being, you sprinkle nectar and the eight calamities rest. (We pray that) with your knowledge of others' minds and the eye of wisdom, you perceive being's thoughts of (spiritual cultivation), and so guide them; with holy wisdom and sublime merit, please approach at the invocation of the beings of this dust world.

Respectfully and with utmost sincerity, we wholeheartedly offer praise and obeisance.

In supplication (we address) the dharmakāya, nirmāṇakāya, and sambhogakāya of the loving father who resides within a red lotus on top of the purple-gold (light) of the lotus terrace. Our sole aspiration is that with your majesty and spiritual power, you shine radiantly throughout the ten directions of the thousand-fold world, descend to this bodhimanda, and witness our merit and virtue.

We wholeheartedly go for refuge and offer obeisance to:

the ocean adorned with purity and fragrance; the world adorned with perfect and shining flowers, with inconceivable mani-jewel clouds and a limitless kalpa's worth of luminous light and a jeweled net hung with every kind of jewel, sparkling without obstruction; the reality and the eternity of the ten thousand virtues becoming quiescent with rectitude; an immeasurable amount emptying completely, the traces cut off in heaven's meaning; an unimaginable depth filling to the brim, forgetting speech in the ocean of teaching; from a distance, (we go for refuge to the ones who, like) a vapor appearing, the great lord of the teachings, Ammannamhamgam and the pure dharmakāya, Vairocana.

Our sole aspiration is that, with your compassion, you descend to this *bodhimanda* and make manifest your merit and virtue.

Invitation with Incense and Flowers (a Song)

The imperial capital is raised at the end of a gnat's⁹⁶ eyelash,
 the feudal princes offer jade and silk in turn,
 the sons of heaven debate the breadth of the land from the balustrades,
 the vastness of space is like a single bubble of foam.

For this reason, we wholeheartedly go for refuge and offer obeisance.

With utmost sincerity we go for refuge and pay homage to:
 the ten Lotus-Bank (worlds) in the midst of the great jeweled lotus at
 the height of Akaniṣṭhāḥ Heaven;⁹⁷
 the ones adorned with the marks of a great man, as numerous as
 motes of dust;
 the sublime light of countless kalpas numerous as the sands of the
 Ganges, which is our kin, each of their senses with boundless
 marks and characteristics;⁹⁸
 the principle and secondary (marks) repeated, their majesty different
 from that of the masses, manifesting bodies for their own and
 others' enjoyment:
 Abalahaka, the lord of the dharmakāya, and Vairocana, of the perfect
 saṃbhogakāya.

Our sole aspiration is that, with your great compassion . . . (*recite
 accordingly*).

Invitation with Incense and Flowers (a Song)

Above the ocean (of suffering), within and without the house is
 already well-managed,
 coming and going continuously a few times, following the waves,
 although one branch of the old road is level,
 relying on old habits, we can walk down two forks (in the road).

For this reason, we wholeheartedly go for refuge and give obeisance.

With utmost sincerity we go for refuge and pay homage to:
 the elephant riding wheels of the sun above Tuṣita Heaven;
 the nāga of Magadha who encircled the forest of awakening;
 the (one who expounded the) dharma on more than three hundred
 occasions, in order to save sentient beings;
 the one who abided in the world for seventy-nine years, bringing
 benefit and joy to numerous beings; the one whose manifest
 transformations (of form) accords with things;
 the Sahā World's great teacher, the one of ten trillion nirmāṇakāya,
 Śākyamuni Buddha.

Our sole aspiration . . . (*recite accordingly*).

Invitation with Incense and Flowers (a Song)

The moon covers the silver river (of the Milky Way) and gradually
 grows full,
 the radiance unfolding in its white face shines over the three-
 thousandfold world;
 (the monkeys) connect hand to hand into the sky over the mountains
 to catch a shadow,
 the lonely disk of the moon has never fallen from the blue heavens.

For this reason, we wholeheartedly go for refuge and give obeisance.

With utmost sincerity we go for refuge and pay homage to:
 the one whose awesome, purple-gold body shines in ten billion
 buddha-lands;
 whose tuft of hair, bright as white jade, circles the five-peaked
 mountain;
 whose radiance flows everywhere, leaving no being unembraced;
 whose multiple liberating manifestations save all those with the

karmic conditions;
 if there is someone who is endowed with the three kinds of mind
 and has accomplished the merit of ten recitations (of the Buddha's
 name), they will be pulled upward into the nine lotus terraces (of
 the Pure Land) and be freed from the five turbidities;
 to the one of great pity and great vows, of great sanctity and great
 love, our guiding teacher, Amita Buddha.

Our sole aspiration is that, with your great compassion . . . (*recite
 accordingly*).

Invitation with Incense and Flowers (a Song)

The transformation Buddha abides in limitless radiance;
 casting our gaze upward, all is Amita Buddha.
 Each response-body is a form of pure yellow gold,
 the jeweled tuft of hair curls like a blue conch.

For this reason, we wholeheartedly go for refuge and give obeisance.

Mantra of Offering Seats

(Recite accordingly.)

Verse for Offering Tea

We now offer this tea of sweet ambrosia before those of clear witness,
 who observe (our) devotion and sincerity: may they receive us with
 compassionate pity.

With utmost sincerity we go for refuge and pay homage to:
 the lonely place where the oceans and the hills end at Mount
 Potalaka;
 the bright king of the true dharma eye, the holy Gwanseeum;
 his inky blue-black hair in masses and lips a beautiful crimson;
 cheeks suffused with a blush like a sunset and eyebrows arched like

the crescent moon;
 if we call on you even briefly, the benefits are many,
 (even) if we call on you only from time to time, it is auspicious;
 your moon-white clothes and the irises of your eyes flashing even
 more brightly;
 sitting on a blue lotus, your body is adorned with one hundred
 blessings;
 your (responsive) echoes embrace loneliness and sorrow, perceiving (the
 sounds of) suffering and saving (beings);
 you are like the moon appearing in the nine heavens and your form
 divides (and reflects) in many rivers, like spring coming to the
 myriad countries;
 the one of great compassion and great vows, great sanctity and great
 love, the holy white-clad Gwanseeum bosal mahasal.

Our sole aspiration is that, with your compassion, you descend to
 this *bodhimanda* and make manifest your merit and virtue.

Invitation with Incense and Flowers (a Song)

Above Mount Potalaka in the lapis lazuli world,
 the wise king of the true Dharma eye, Gwanseeum
 manifests himself and enters the three negative destinies to help
 sentient beings,
 the appearance of your bodies throughout the six paths has not yet
 rested.

For this reason, we wholeheartedly go for refuge and give obeisance.

Without abandoning compassion, according to appearances you
 teach (beings),
 expounding the sagacious, esoteric speech.

Gwanseeum's Mantra Extinguishing Karmic Hindrances

Om aroneukgye sabaha (Repeated 108 times.)

Verse of Repentance

Misdeeds accumulated over one hundred kalpas
are washed away in a single moment of mindfulness,
like fire consumes dry grass completely,
so that nothing remains.

Give the repentance burn.⁹⁹

Mantra of Repentance

Om salba motja modi sadaya sabaha

We pray that all the many karmic hindrances, committed over numerous kalpas by sentient beings of the four kinds of birth, the six destinies, and the *dharma-dhātu*, be extinguished; we now repent and bow our heads in obeisance, praying that all the negative (karmic) obstacles be completely cleansed. Life after life, may we always practice the bodhisattva path.

With utmost sincerity we go for refuge and pay homage to:
The one who protects the ships' passage of a thousand merchants
from the fierce black wind above the Mountain Jeweled Radiance
of the southern sea;
the one who leads (beings) to the place where the lotuses on blue
water open as the nine categories (of birth) in the golden realm to
the west;
the one of great compassion and great vows, great sanctity and great
love, the holy white-clad . . . (recite accordingly).

Invitation with Incense and Flowers (a Song)

For the (karmic) cause of cultivating the ten wholesome deeds for

fully three incalculable eons,
 the result is the blossoming of a thousand lotuses adorned with a
 hundred felicities.
 From far away, the jeweled king of mountains (Potalaka) (shines) from
 the midst of the blue ocean;
 your form is draped with precious adornments and white robes.

For this reason, we wholeheartedly go for refuge and give obeisance.

Now, with this bodily action we go for refuge and pay homage,
 praying that (Gwanseeum) bears witness (to us) from afar with the
 power of the divine eye.

Gwanseeum's Mantra Extirpating Karmic Hindrances

Om aroneukgye sabaha

Verse of Repentance

Misdeeds accumulated over one hundred kalpas . . . (recite accordingly).

Give the repentance burn.

Mantra of Repentance

(Recite accordingly.)

We pray that the karma of taking life committed over numerous kalpas by sentient beings of the four kinds of birth, the six destinies, and the *dharmadhatu*, be extinguished; we now repent and bow our heads in obeisance, praying that all the negative (karmic) obstacles be completely cleansed. Life after life, may we always practice the bodhisattva path.

With utmost sincerity we go for refuge and pay homage to:
 the one whose golden body, seated on a lotus, emits a marvelous
 fragrance,

shedding the filth of the human world, grasping a willow branch in
 his jeweled hand,
 sprinkling nectar to dampen the burning ghostly realms,
 the one of great compassion and great vows . . . (*recite accordingly*).

Invitation with Incense and Flowers (a Song)

Each cheek is a golden color like purple sandalwood,
 a tuft of hair like white jade shines from the middle of your forehead;
 obscuring even the light of one hundred thousand suns and moons;
 illuminating hundreds of millions (of the realms of) earth and sky.

For this reason, we wholeheartedly go for refuge and give obeisance.

Now, with this bodily action we go for refuge and pay homage,
 praying that (Gwanseeum) bears witness (to us) from afar with the
 power of the divine eye.

Gwanseeum's Mantra Exirpating Karmic Hindrances

Om aroneukgye sabaha

Verse of Repentance

Misdeeds accumulated for one hundred kalpas . . . (*recite accordingly*).

Give the repentance burn.

Mantra of Repentance

(*Recite accordingly*.)

We pray that all the karma of stealing, committed over numerous
 kalpas by sentient beings of the four kinds of birth, the six destinies,
 and the *dharmadhātu*, be extinguished; we now repent and bow our
 heads in obeisance, praying that all the negative (karmic) obstacles
 be completely cleansed. Life after life, may we always practice the

bodhisattva path.

With utmost sincerity we go for refuge and pay homage to:
 the one who removes the three calamities¹⁰⁰ from the three calamitous
 eras,
 transforming calamity into non-calamity;
 who rescues (beings) from the eight difficulties¹⁰¹ and transforms
 difficulty into non-difficulty;
 the one of great compassion and great vows, great sanctity and great
 love, the holy white-clad Gwanseeum ... (*recite accordingly*).

Invitation with Incense and Flowers (a Song)

Your eyes are like two wide lotuses in the clear, cool space (of your
 forehead),
 your eyebrows are like blue and violet (light) dividing into the arc of
 the new moon,
 your neck is hung about with perfect and bright gold-colored light,
 at the crown of your head, here and there strands of pearls gleam.

For this reason, we wholeheartedly go for refuge and give obeisance.

Now, with this bodily action we go for refuge and pay homage,
 praying that (Gwanseeum) bears witness (to us) from afar with the
 power of the divine eye.

Gwanseeum's Mantra Extinguishing Karmic Hindrances

Om aroneukgye sabaha

Misdeeds accumulated for one hundred kalpas ... (*recite accordingly*).

Give the repentance burn.

Mantra of Repentance

(Recite accordingly.)

We pray that the karma of erroneous behavior¹⁰² committed over numerous kalpas of living by sentient beings of the four kinds of birth, the six destinies, and the *dharmadhatu*, be extinguished; we now repent and bow our heads in obeisance, praying that all the negative (karmic) obstacles be completely cleansed. Life after life, may we always practice the bodhisattva path.

With utmost sincerity we go for refuge and pay homage to:
 the one who, moving freely through one thousand kalpas in the
 mundane world,
 has the most transformational manifestations,
 who transcends the twenty-four stages of holiness and who is the first
 in the power of omnipresence,
 the one of great compassion and great vows, great sanctity and great
 love, the holy white-clad . . . (recite accordingly).

Invitation with Incense and Flowers (a Song)

That which is called a “lotus bud” is like the color of a red lotus
 adhering to a tongue,
 that which is called a “water chesnut” is (like) lips as beautifully
 crimson as fruit,
 the awesome comportment (described above) is like the activity of the
 king of elephants,
 the sound of (the bodhisattva’s) expounding of the dharma is like the
 lion’s roar.

For this reason, we wholeheartedly go for refuge and give obeisance.

Now with this verbal activity we make obeisance while giving praise,
 praying that (Gwanseeum) hears us from afar with the power of the

divine ear.

Gwanseeum's Mantra Extinguishing Karmic Hindrances

Om aroneukgye sabaha

Misdeeds accumulated for one hundred kalpas ... (*recite accordingly*).

Give the repentance burn.

Mantra of Repentance

(Recite accordingly.)

We pray that the (negative) karma of lying, committed over numerous kalpas of living by sentient beings of the four kinds of birth, the six destinies, and the *dharma-dhātu*, be extinguished; we now repent and bow our heads in obeisance, praying that all the negative (karmic) obstacles be completely cleansed. Life after life, may we always practice the bodhisattva path.

With utmost sincerity we go for refuge and pay homage to:
 the one who seeks the sound (of beings' cries) and saves them from suffering,
 who grants ease in response to the thoughts (of beings),
 whose face and form manifest a thousand hands and eyes,
 who cleanses the eighty thousand obscurations and defilements of body and mind,
 the one of great compassion and great vows, great sanctity and great love, the holy white-clad Gwanseeum bosal mahasal.

Our sole aspiration is that . . . (*recite accordingly*).

Invitation with Incense and Flowers (a Song)

On the crown of your head, (your hair) is coiled up in blue-black

curls,
 the *uṣṇīṣa*, vermillion and red, is a shining, beautiful aspect (of your head);
 in the light shining out, the five colors are faintly apparent;
 in the air, this clarity is certainly more beautiful than a thousand flowers.

For this reason, we wholeheartedly go for refuge and give obeisance.

Now with this verbal activity we make obeisance while giving praise, praying that (Gwanseeum) hears us from afar with the power of the divine ear.

Gwanseeum's Mantra Extinguishing Karmic Hindrances

Om aroneukgye sabaha

Misdeeds accumulated for one hundred kalpas . . . (recite accordingly).

Give the repentance burn.

Mantra of Repentance

(Recite accordingly.)

We pray that the (negative) karma of flattery, committed over numerous kalpas of living by sentient beings of the four kinds of birth, the six destinies, and the *dharmadhātu*, be extinguished; we now repent and bow our heads in obeisance, praying that all the negative (karmic) obstacles be completely cleansed. Life after life, may we always practice the bodhisattva path.

With utmost sincerity we go for refuge and pay homage to:
 the one who, sitting on the stone of the *vajra* seat, bestowed the dharma on Sudhana,
 whose position in the palace of *Sukhāvatī* is higher than that of

Daeseji,
the one of great compassion and great vows, great sanctity and great
love, the holy white-clad Gwanseeum bosal . . . (*recite accordingly*).

Invitation with Incense and Flowers (a Song)

Moved by the sufferin (of sentient beings) and responding without
ceasing, according to their capacities;
seeking the sound (of their cries) and saving them from suffering, you
have not yet rested;
meditating on and observing the three emptinesses, you perceive that
the emptiness (you observe) is empty;
your mind abides in the four (divine abodes)¹⁰³ and so is equanimous.

For this reason, we wholeheartedly go for refuge and give obeisance.

Now with this verbal activity we make obeisance while giving praise,
praying that (Gwanseeum) hears us from afar with the power of the
divine ear.

Gwanseeum's Mantra Extirpating Karmic Hindrances

Om aroneukgye sabaha

Misdeeds accumulated for one hundred kalpas . . . (*recite accordingly*).

Give the repentance burn.

Mantra of Repentance

(Recite accordingly.)

We pray that the (negative) karma of divisive speech, committed
over numerous kalpas of living by sentient beings of the four kinds
of birth, the six destinies, and the *dharma**dhātu*, be extinguished;
we now repent and bow our heads in obeisance, praying that all the

negative (karmic) obstacles be completely cleansed. Life after life, may we always practice the bodhisattva path.

With utmost sincerity we go for refuge and pay homage to:
 Dao'an,¹⁰⁴ who gazed upward and prayed to receive the spiritual power of manifest holiness for a brief time,
 to Lishe¹⁰⁵ who dispassionately sought to be mindful, and attained extraordinary skill of speech;
 to the one of great compassion and great vows, great sanctity and great love . . . (*recite accordingly*).

Invitation with Incense and Flowers (a Song)

A single sound clearly pierces the three-thousandfold world with the seven eloquencies explicating and discoursing on the eight noble truths,
 with a compassionate mind, following (beings') aspirations and in accord with their capacity,
 saving the beings of the six destinies in this world and others.

For this reason, we wholeheartedly go for refuge and give obeisance.

Now with this verbal activity we make obeisance while giving praise, praying that (Gwanseeum) hears us with the power of the divine ear.

Gwanseeum's Mantra Extirpating Karmic Hindrances
Om aroneukgye sabaha

Misdeeds accumulated for one hundred kalpas . . . (*recite accordingly*).

Give the repentance burn.

Mantra of Repentance

(Recite accordingly.)

We pray that the (negative) karma of evil speech, committed over numerous kalpas of living by sentient beings of the four kinds of birth, the six destinies, and the *dharmadhātu*, be extinguished; we now repent and bow our heads in obeisance, praying that all the negative (karmic) obstacles be completely cleansed. Life after life, may we always practice the bodhisattva path.

With utmost sincerity we go for refuge and pay homage to:
 the one who, with the mantra of the greatly compassionate mind
 benefits and saves (beings),
 responsive to (beings') feelings and according with their capacities,
 the one to whom the Bodhisattva Inexhaustible Intent respectfully
 goes for refuge,
 who is superior to the worthy ones and surpasses the saints,
 to the one of great compassion and great vows, great sanctity and
 great love, the holy white-clad . . . *(recite accordingly)*.

Invitation with Incense and Flowers (a Song)

The conch-like swirl of your hair is like blue-green jade,
 on your palms, which are like purple-gold lotuses, the lines are
 clearly defined,
 you wash away the confusion of dreams and delusions with the water
 of eight qualities,¹⁰⁶
 and with the seven-jeweled willow branch banish the burning
 defilements.

For this reason, we wholeheartedly go for refuge and give obeisance.

Now with this intentional activity we make obeisance while giving

praise,
praying that (Gwanseeum) observes and knows our minds from afar
with the power of omniscience.

Gwanseeum's Mantra Extinguishing Karmic Hindrances

Om aroneukgye sabaha

Misdeeds accumulated for one hundred kalpas . . . (*recite accordingly*).

Give the repentance burn.

Mantra of Repentance

(*Recite accordingly*.)

We pray that the (negative) karma of craving, committed over numerous kalpas of living by sentient beings of the four kinds of birth, the six destinies, and the *dharmadhatu*, be extinguished; we now repent and bow our heads in obeisance, praying that all the negative (karmic) obstacles be completely cleansed. Life after life, may we always practice the bodhisattva path.

With utmost sincerity we go for refuge and pay homage to:
the one who saves those who are drowning in Saju,
appearing as a holy monk wearing clothes (fragrant with) purple
sandalwood,
the one who puts an end to lasciviousness and bewilderment in
Seombu,
transforming into a woman-sage who leaves behind bones of golden
dust,
the one of great compassion and great vows, great sanctity and great
love . . . (*recite accordingly*).

Invitation with Incense and Flowers (a Song)

Your body shines with a beautiful reddish haze, clear and pure,
 your joyful countenance is like the cool white face of the moon,
 inspecting the capacities (of beings), modifying the (appropriate)
 teaching, you keep balance
 with your explication of the dharma, you benefit beings and cause
 them all to awaken.

For this reason, we wholeheartedly go for refuge and give obeisance.

Now with this intentional activity we make obeisance while giving
 praise,
 praying that (Gwanseeum) observes and knows our minds from afar
 with the power of omniscience.

Gwanseeum's Mantra Extirpating Karmic Hindrances
Om aroneukgye sabaha

Misdeeds accumulated for one hundred kalpas . . . (*recite accordingly*).

Give the repentance burn.

Mantra of Repentance
(Recite accordingly.)

We pray that the (negative) karma of aversion, committed over
 numerous kalpas of living by sentient beings of the four kinds of
 birth, the six destinies, and the *dharmadhātu*, be extinguished; we
 now repent and bow our heads in obeisance, praying that all the
 negative (karmic) obstacles be completely cleansed. Life after life, may
 we always practice the bodhisattva path.

With utmost sincerity we go for refuge and pay homage to:

the jewel on the face of the ocean's waves whose heart resides in a
 cave on Mount Potalaka,
 the one whose silk collar is like a floating, translucent mist-like
 smoke,
 whose crown and belt shine like the moon off the sea,
 the one of great compassion and great vows, great sanctity and great
 love . . . (*recite accordingly*).

Invitation with Incense and Flowers (a Song)

You bear the symbol *man*¹⁰⁷ in yellow gold on your chest,
 blue-green jade flowers with a thousand petals are on your feet,
 you adorn (each place) with your thirty-two manifestations,
 you are constantly saving (beings) from suffering with your ten trillion
 bodies.

For this reason, we wholeheartedly go for refuge and give obeisance.

Now with this intentional activity we make obeisance while giving
 praise,
 praying that (Gwanseeum) observes and knows our minds from afar
 with the power of omniscience.

Gwanseeum's Mantra Extirpating Karmic Hindrances

Om aroneukgye sabaha

Misdeeds accumulated for one hundred kalpas . . . (*recite accordingly*).

Give the repentance burn.

Repentance of the Ten Negative Actions

Today we repent of the great offense of taking life . . . (*recite accordingly*).

Mantra of Repentance

(Recite accordingly.)

We pray that the (negative) karma of ignorance, committed over numerous kalpas of living by sentient beings of the four kinds of birth, the six destinies, and the *dharmadhātu*, be extinguished; we now repent and bow our heads in obeisance, praying that all the negative (karmic) obstacles be completely cleansed. Life after life, may we always practice the bodhisattva path.

With utmost sincerity we go for refuge and pay homage to:
 the one who, in robes and with a shaved head, appears in the form of
 a śrāmaṇera,
 taking up the iron-ringed staff¹⁰⁸ and jewel¹⁰⁹ and whose face shines
 like the autumn moon
 and whose teeth are like snow-white cowrie shells, whose eyebrows
 are like flowering willow branches draping down,
 who with a compassionate heart endeavors for a time to save beings
 in the three evil destines,
 who with his vast vow repeatedly traverses the six paths (of beings);
 who vows, “Until all beings have been saved and attained bodhi and
 the hells are entirely empty, I will not attain buddhahood”;
 the one of great compassion and great vows, great sanctity and great
 love, our original teacher, Jijang bosal mahasal.

Our sole aspiration . . . *(recite accordingly.)*

Invitation with Incense and Flowers (a Song)

You are supreme in upholding the precepts and tell (others) to not be
 negligent;
 the (negative) effects that beings obtain through past karma is difficult
 to transmute,
 (but) tonight you vow to pardon (the evils actions) of all the spirits

and cause them to the place of awakening and liberation.

For this reason, we wholeheartedly go for refuge and give obeisance.

Jijang bosal's Mantra Washing away Fixed Karma¹¹⁰

Om bara manidani sabaha

We pray that all the many karmic hindrances, committed over numerous kalpas of living by sentient beings of the four kinds of birth, the six destinies, and the *dharmadhātu*, be extinguished; we now repent and bow our heads in obeisance . . . (recite accordingly).

With utmost sincerity we go for refuge and pay homage to:
 the one whose awesome spiritual power is sovereign and whose form
 is majestic,
 from the midst of whose crown the *uṣṇīṣa* (appears) like a thousand
 flowers,
 whose body is clothed in cloud-like garments of the five colors,
 numinous light spilling from a golden jar,
 who embraces sentient beings and teaches them, dividing his form
 and shining (the light from) the tuft of hair (between his brows) to
 the all the beings in the defiled world,
 the one of great compassion and great vows, great sanctity and great
 love, Daeseji bosal mahasal . . . (recite accordingly).

Invitation with Incense and Flowers (a Song)

In the midst of your crown the *uṣṇīṣa* is more beautiful than a
 thousand flowers,
 your body is clothed in cloud-like garments of the five colors,
 (your) numinous light spills from a golden jar,
 the tuft of hair (of your manifestations) shines in the defiled world.

For this reason, we wholeheartedly go for refuge and give obeisance.

With utmost sincerity we go for refuge and pay homage to:
 the one who does not retreat from the stage of a bodhisattva bound
 by only one (last) rebirth,¹¹¹
 who is equipped with a boat to cross to the far shore of the defiled
 world,
 who illumines the dark ways of the three (negative) destines like the
 moon,
 whose sublime hands carry lotus flowers able to lead sentient beings
 to Sukhāvatī,
 the one of great compassion and great vows, great sanctity and great
 love, the Bodhisattva Mahasattva Entire Pure Great Oceanic
 Assembly.

Our sole aspiration . . . (*recite accordingly*).

Invitation with Incense and Flowers (a Song)

You are equipped with a boat to cross to the far shore of the defiled
 world,
 you illumine the dark ways of the three (negative) destines like the
 moon,
 your sublime hands carry lotus flowers,
 able to lead sentient beings to Sukhāvatī.

For this reason, we wholeheartedly go for refuge and give obeisance.

With utmost sincerity we go for refuge and pay homage to:
 the ones who, while in the midst of the ten billion buddha-lands of
 the trichiliocosm, do not enter extinction,
 appearing to abide in a state of meditation, bearing witness to the
 four truths for noble ones and cutting off the body (in) the three
 states of existence,
 awakening to the emptiness of causes and conditions, exiting the
 four realms of birth,

the ones who are truly kind and luminous (spiritual) friends, great fields of blessings,
 the pratyekabuddhas and disciples, all the worthy and holy saṅgha.
 Our sole aspiration is that through their compassion and love they descend to this *bodhimanda* to receive this offering.

Invitation with Incense and Flowers (a Song)

You play in the mountains and water, riding a dragon and a tiger,
 without distinctions you take the pine tree as your companions,
 long ago on Rajagriha you received a prediction of buddhahood
 and now through this gathering you are ushered into the house.

For this reason, we wholeheartedly go for refuge and give obeisance.

For the sake of the sentient beings of the *dharmadhatu* who bear the four kinds of grace throughout the three states of existence,
 we pray that all their karmic obstacles be removed and wholeheartedly repent (of our misdeeds).

We go for refuge and pay homage to the lord of the great holy ones,
 the sagacious king of the correct dharma, Gwanseeum, whose great compassion and great vows are vast and without limit, who with great holiness and love saves beings who have suffered (for) many ages.

We pray that (Gwanseeum) bears witness (to us) from afar with the power of the divine eye, and with this bodily action go for refuge touching our heads (to the ground) in obeisance.

We pray that (Gwanseeum) hears us from afar with the power of the divine ear, and with this verbal action offer praise with a heart of dedication (of merit to others).

We pray that (Gwanseeum) observes and knows our minds from afar with the power of omniscience, and with this intentional activity, we respectfully and sincerely repent our errors.

From the distant past to the present life,
 by our body, mouth, and intent we have committed the ten
 unwholesome actions,
 with each (action) using the three minds (of desire, aversion, and
 ignorance) while increasing the seven kinds of pride;
 how many times will we enter the river of desire?
 For ages we have been confused about the two-fold truth and turned
 our backs on the three vehicles,
 for numerous kalpas drifting about in the ocean of suffering,
 unable to cut off the four kinds of birth in the six destines,
 the four vipers¹¹² and three poisonous snakes¹¹³ oppressing (us) with
 avariciousness and cruelty.
 The seven contaminants¹¹⁴ and eight defilements¹¹⁵ push and pull us
 about,
 the nine bonds¹¹⁶ and ten fetters¹¹⁷ constantly impede and defile (us),
 for kalpas we been without access to a gate into liberation,
 how could we have known how to rest in our comings and goings
 through the three realms?
 For a thousand lives there has been a path out of samsāra,
 but immersed in (cycling through) the four kinds of birth, how could
 we awaken?
 There has always been doubt regarding the eight-fold path, defiled by
 the eight wrong views,¹¹⁸
 grasping cause and result (only) strengthens disputation.
 The ten wholesome actions are difficult (to practice), the ten
 unwholesome actions seize us up,
 while we were unawakened and ignorant, the afflictions have grown
 heavier,
 romance and foolishness are difficult to escape,
 we cannot transcend beginningless ignorance.
 We have been fortunate to meet the Buddha's teachings¹¹⁹ (and so)
 meet with good conditions,
 allowing us to be near the true vehicle (of the Mahāyāna) and opening
 the path of repentance,

we will do our utmost to be careful in the actions of our body, speech, and ;

thought, and exert ourselves to purify and gentle our hearts.

We go for refuge to the sovereign, holy Gwanseeum, confessing and (receiving) forgiveness for all various karmic obstructions.

Now we have repented; we go for refuge and give obeisance to the three jewels.

We wholeheartedly make this aspiration:

Having been born (there are) all the afflictions of our unwholesome actions,

we pray that the karmic cause of the hindrances be forever eradicated; the not-yet arisen wrong views and confusion of the ten unwholesome actions,

we pray that they do not arise continually together with the mind.

In the realms of desire, form, and formlessness,

(may) the causes of the entangling contaminates,¹²⁰

the workings of defiled causes, results, and objects, be quickly cut off; we pray that (our) repeated births not continue.

(May) the causes and conditions of the three worlds,

the karma which bears fruit in this life, the karma which bears fruit in the next life, and the karma which bears fruit in later lives, be forever extinguished;

the transgression of the fast,¹²¹ the precepts, and (monastic) regulations,

we sincerely repent them all.

The hindrances of karma, retribution, and the defilements,

when observing the body's true form, their essence is seen as empty.

Respecting the Buddha, the dharma, and the saṅgha,

the pure dharmakāya will swiftly suffuse (us) and be manifest.

Now we have made aspirations; we go for refuge and give obeisance to the three jewels.

We respectfully ask the assembly to listen at this time to the expounding of the “Verses on Impermanence.”

Momentary arising and ceasing is the law of impermanence;
coalescing and dispersing is the cause of contamination.
The golden crow’s ascent and descent hurries along the year’s light,¹²²
the jade rabbit’s rise and fall hasten the appearance of old age.¹²³
How can the fish endure the evaporating water in their wells?
How can the elephant allow himself to be harassed by mice and vines?

Looking at these precarious situations, spiritually cultivating ourselves before it’s too late,
we earnestly recall Amita and are reborn in Sukhāvatī.
Practicing the three kinds of giving equally,
we cultivate the six pāramitās all together;
the uncontaminated result is perfect
and all together achieve buddhahood.
We go for refuge to five wisdoms and ten bodies of all the tathāgatas,
praying that all sentient beings together enter the adamantine realm.¹²⁴

We go for refuge to the esoteric yogic teachings of the supreme vehicle (of the Mahāyāna),
praying that all sentient beings together enter the adamantine realm.
We go for refuge to the greatly compassionate saṅgha of bodhisattvas
who are non-regressing (from awakening),
praying that all sentient beings together enter the adamantine realm.
We conclude our refuge to the three jewels:
may all the merit which we have made
be given to every single sentient being,
and may all together achieve buddhahood.

Gwanseeum's Food Offering¹²⁵

Lifting Up the Buddha

Homage to the one whose teachings completely penetrates (truth),
Gwanseeum bosal.

Homage to the teacher of the *bodhimanda*, Gwanseeum bosal.

Homage to (the one who) plucks us from suffering and gives us joy,
Gwanseeum bosal.

Ring the handbell three times while reciting, "In this Saha World . . ." etc.

Speech for Settling the Spirit

The numinous source is profound and quiescent, there is no past or present, the sublime essence is perfectly bright: how is there birth and death? This principle is (what was attained by) the World-Honored One, Śākyamuni, during his time of seclusion in Magadha (and by) the lineage of Bodhidharma, who sat at Shaolin facing the wall. For this reason, next to the river Nairañjanā (Śākyamuni) showed his feet outside the coffin¹²⁶ and Bodhidharma crossed the Congling Mountains¹²⁷ carrying a single shoe.¹²⁸ All (you) followers of the Buddha,¹²⁹ can you grasp this single phrase (concerning the) profound, quiescent, and perfectly illuminated thing?

(Pause, then continue.)

Whether you bow your head or tip your face upward, the obscure (meaning) has no end;
whether seeing or listening, this principle is clear.
If you have attained the principle,

you will at once gain the dharmakāya.
 If you cannot,
 then receive the Buddha's spiritual power
 and rely on the empowerment of the dharma.
 Approach this fragrant altar,
 receive our sublime offering,
 and attain awakening to the birthless.

Verse of the Bell

With this ringing bell, the spirits are invoked.
 Today, the spirits of the deceased far and wide listen and know.
 We pray that today at this hour, you gather at this assembly
 and receive the power and grace of the three jewels.

All the followers of the Buddha we have invited (in this liturgy today),
 the spirits arrayed, each in their place:

Speech for Settling the Spirit

Where the light of compassion shines, lotuses bloom,
 when the eye of wisdom observes, the hells empty.
 Moreover, (if you rely on) the power of the dhāraṇī of great compassion,
 sentient beings attain buddhahood in the span of a moment.

For the sake of the lonely spirits, recite the *Thousand Hands and Eyes Sūtra* once,
 listening and receiving it wholeheartedly.

Great Dhāraṇī of Spiritually Sublime Phrases

(Recite accordingly.)

If someone wishes to completely understand . . . (recite accordingly).

Mantra for Shattering Hell

(Recite accordingly.)

Mantra to Release the Bonds of Enemies

(Recite accordingly.)

Mantra of Universal Invitation

(Recite accordingly.)

Homage to the eternally abiding Buddhas of the ten directions.

Homage to the eternally abiding dharma of the ten directions.

Homage to the eternally abiding saṅgha of the ten directions.

Homage to the greatly loving and compassionate one who saves
(beings) from suffering, Gwanseeum bosal.

Homage to the *Flower Garland Sūtra*.

Invitation of Bearing Witness

Homage! We wholeheartedly make offering and invitation to the great saint, King Guide of the Way Bodhisattva. In the palm of your hand, you have gathered a thousand jeweled mountains, from your body are hung a hundred garlands of blessing.

You lead those spirits who are pure to Sukhāvatī and the spirits of the dead along the paths of the blue-lotus terraces. Our sole aspiration is that, out of compassion, you descend to this *bodhimāṇḍa* and bear witness to our merits and virtues.

Invitation with Incense and Flowers (a Song)

You have accumulated merit by paracticing patience, and the nāga
spirits are pleased.

Recalling the Buddha and reading the sūtras, your karmic hindrances
are cleansed.

Thus (today), the saints and worthies come to lead (you)

with great strides along the golden bridge in front of the courtyard.

For this reason, we wholeheartedly go for refuge and give obeisance.

Mantra of Offering Seats

(Recite accordingly.)

Verse for Offering Tea

We now offer this tea of sweet ambrosia to those holy ones who have come to witness . . . *(recite accordingly)*.

Invitation to the Lonely Spirits

Homage! We wholeheartedly make offering and request to:
 The one whose true characteristic transcends name, the traceless dharma-body,
 concealing and showing (itself) in accordance with conditions.
 Existence and non-existence are like a reflection in a mirror,
 rising and falling according to karma,
 like the raising and lowering of a well wheel.
 We cannot conceive of its sublime transformations;
 how difficult it is to call it to come!
 We pray on behalf of those who have presented this (memorial) feast
 and the deceased spirit (*name of deceased*), accept the Buddha's (spiritual) radiance,
 descend to this fragrant altar and receive these fine offerings.

Invocation by Burning Incense (a Song)

The three spirits¹³⁰ are faint and obscure; where (can) they return?
 The seven spirits are nebulous and dim; they have departed for their far-off hometown.

Ringing the handbell today, we extend (our) invitation,
 praying that (the beings of both) the underworld and this world

descend to this *bodhimāṇḍa*.

All (you) followers of the Buddha! Each spirit is arrayed in its place.

Just now you received the Buddha's acceptance and (turned in) reliance to the dharma's empowerment;

already, unfettered, you take your place in this (dharma) assembly.

We pray that, obtaining freedom, you rise from your seats (and exit).

Next, the verse of being comfortably seated; the assembly will recite after me in unison.

Relying on the teachings, we now meet with the splendid (dharma) assembly;

various jewels are arrayed before (the deceased spirit's) seat;

the major and minor ranks take their respective places;

turn your mind, listen carefully to this explanation of the Buddha's speech.

Mantra for Installing (the Deceased Spirit) Comfortably in Their Seat

(*Recite accordingly.*)

From amongst the hundred kinds of grasses and trees,
Zhaozhou selected the very best for his tea.

Having boiled the most clear, pure water in his stone kettle,
he offered this tea to thousands of beings.

(Deceased) please receive this tea and be released from the suffering of
the wheel of samsāra,

may (the buddhas) grant their esoteric blessing,

may the field of the body be moistened,

the fire of karma be cooled,

and each (spirit) pursue liberation.

After reciting the "Mantra Transforming Food (Offerings)" and the "Four Dhāraṇī," next recite.

Calling the Holy Names

Homage to Tathāgata Abundant Treasures! We pray that all lonely spirits abandon miserliness and avarice, and be endowed with the wealth of the dharma.

Homage to Tathagata Sublimely Hued Body! We pray that all lonely spirits separate from their misshapen forms and (gain) the perfect, complete major and minor marks (of a great man's body).

Homage to Tathāgata Extensive Body! We pray that all lonely spirits cast off the six (kinds of) ordinary bodies¹³¹ and awaken to the empty body.

Homage to Tathāgata Transcending Fear! We pray that all lonely spirits transcend various fears and obtain the bliss of nirvāṇa.

Homage to Tathāgata Ambrosia King! We pray that each individual spirit, their names each (written here), open their throats and receive the taste of ambrosia.

We pray that the blessing of this food universally pervade the ten directions,

doing away with the hunger and thirst (of beings so that) they obtain rebirth in the land of Sukhāvatī.

Mantra Feeding the Ghosts

(Recite accordingly.)

Mantra of Universal Offering

(Recite accordingly.)

Mantra of Universal Dedication

(Recite accordingly.)

(Spirits!) Now that you have received this, our dharma-food, how is it different from what Ānanda ate?

Starving bellies are (now) replete and full,
the fire of karma all at once being cooled.

Instantaneously, greed, anger, and ignorance are abandoned.
 We always go for refuge to the Buddha, dharma, and saṅgha,
 we constantly recall the mind of awakening,
 wherever we are is the Land of Bliss.

Now, whatsoever has attributes, is delusory.¹³²
 If one sees all attributes as non-attributes, then one sees the Tathāgata.

The Ten Epithets of the Tathāgata

The Thus-Come One, Worthy of Respect, Correctly Enlightened,
 Perfected in Wisdom and Action, the Well-Gone One, Knower
 of the World, Unsurpassed, Tamer, Teacher of Gods and Men,
 World Honored One.

From their origin, all dharmas always have the characteristic of natural
 quiescence.

If followers of the Buddha practice this way,
 in their next lives they will become buddhas.

All phenomena are impermanent:
 this is the law of arising and cessation.

Whatever arises, ceases, and when cessation ceases,
 this tranquility is bliss.

Until the end of our life, may we without distraction solely follow
 Amitābha Buddha alone, . . . (*recite accordingly up to:*) . . . all together
 meet the Buddha of Infinite Life, and all together attain the buddha-
 way.

Sending the Spirit Off

The deceased, (together with) spirits, lonely ghost, and living beings,
 hell (beings), hungry ghosts, and animals,
 on another day we will set up the *bodhimanda*,
 do not forget the vows you have made (today), and (on that day)

descend (to that place).

Followers of the Buddha, you have received the fragrant offerings and heard the sounds of the dharma. Now we send you off, with respect and sincerity again offering thanks to the three jewels.

We give obeisance universally to the eternally abiding buddhas of the ten directions.

We give obeisance universally to the eternally abiding dharma of the ten directions.

We give obeisance universally to the eternally abiding saṅgha of the ten directions.

Verse for Leaving

Moving over ten thousand *ri* through full space,
returning to the path and forgetting mistaken sentiment, arriving in
the Pure Land.

With the three karmas [of body, speech, and mind], we sincerely offer
obeisance to the three jewels.

Saints and ordinary beings meet together in the Dharma King's
palace.

Scattering flowers (*Recite three times.*)

Homage to the great sage, King Who Guides (the deceased) Bodhisattva.
(*Recite three times.*)

Dharma-nature is all-inclusive and interpenetrating, without the
mark of duality . . . (*recite accordingly up to the cremation site.*)¹³³

Now, outside the front gate, we are sending (the deceased) off . . . (*recite
accordingly up to name of the deceased.*)

By the merits of these offerings, recitations of sūtra, and chanting

of the Buddha (Amita's) name, have you separated from delusive conditions? Have you not?

If you have, then in either the heavens or buddha-lands you (will be born) spontaneously and at your leisure.

If you have not, then listen to this mountain monk's last verse.

The four great elements¹³⁴ each disperse like a dream,
the six sense objects and the consciousness are originally empty.

If you wish to know the place to which the buddhas and patriarchs turn their (inward) light;

The sun sets on the western mountain, the moon rises in the east.

Recite:

Each and every buddha of the three times and the ten directions,
all the venerable bodhisattva-mahasattvas,

Maha banya baramil.

We desire to enter the Pure Land, we desire to enter the Pure Land,
we desire to be seated amidst the assembly of Amita Buddha . . . (*recite accordingly*).

Mantra for Burning the Name Plaque and Paper Money

Om birogidye sabaha

Mantra Sending off the Spirit

Om baara sada mokchamok

Mantra for Attaining the Highest Rebirth in Sukhāvati

(*Recite accordingly; found on page 58.*)

Even residing in the world, it is like (residing in) emptiness,
like a lotus untouched by the water;

the mind, pure, crosses over to the other shore.

We bow our heads and give homage to the most honored (Buddha).

We go for refuge to the Buddha.
 We go for refuge to the dharma.
 We go for refuge to the saṅgha.
 We go for refuge to the Buddha, honored among men and gods.
 We go for refuge to the dharma, honored as that which is free from desire.
 We go for refuge to the saṅgha, honored among the assembly.
 We have gone for refuge to the Buddha.
 We have gone for refuge to the dharma.
 We have gone for refuge to the saṅgha.

(Spirit), walk the path of the clouds! With respect, we think of you, (urging you) to go well.

Mantra of Universal Dedication

(Recite accordingly.)

(Even if) fire rages, the wind swirls, and heaven and earth crumble,
 it is always tranquil, abiding the space between clouds.
 A single sound obliterates the golden city's walls;
 simply turn to face the seven-jeweled mountain in front of the Buddha.

Homage to the Buddha Storehouse of Joy and Accumulation of Jewels

Homage to the Bodhisattva-mahasattva Perfectly Replete Treasury
 Homage to the Bodhisattva-mahasattva Treasury of Dedication (of
 Merits)

Food Offering to Relieve Illness

Homage to the eternally abiding buddhas of the ten directions.
Homage to the eternally abiding dharma of the ten directions.
Homage to the eternally abiding saṅgha of the ten directions.
Homage to the greatly loving and compassionate one who saves
(beings) from suffering, Gwanseeum bosal.

In this Sahā World . . . (*recite accordingly*) (*in this place*) on this (*day/night*), especially for the sake of (*name*)'s lord of the tormenting spirits, receiving the Buddha's awesome spiritual (*power*) and relying on the blessing of the dharma, rise from this jeweled seat of purity, and partake of this offering of food and the joy of meditation.

Verse of the Bell

With this ringing bell, the spirits are invoked . . . (*recite accordingly*).

Speech of the Thousand Hands (of Gwanseeum) for Settling the Spirit

Where the light of compassion shines, lotuses bloom . . . (*recite accordingly*).

For the sake of the lonely spirits, recite the *Thousand Hands and Eyes Sutra* once,
listening and receiving it wholeheartedly:

Great Dhāraṇī of Spiritually Sublime Phrases (*Recite accordingly*.)

If someone wishes to completely understand . . . (*recite accordingly*).

Mantra for Shattering Hell

(*Recite accordingly*.)

Mantra Extinguishing Evil Rebirths

Om amoga mirojana mahamonara mani banama abara baramitdaya hum

Mantra Inviting the Hungry Ghosts

Om jinajiga yehyehye sabaha

Mantra of Universal Invitation

(*Recite accordingly*.)

On this day, in this month, this year, in this province, this county, this township, this town, this person (*name of sponsor/beneficiary of the ceremony*), afflicted with disease difficult to remove, lies moaning on his/her bed. (Therefore), we have respectfully prepared incense, candles, food, rice-cake, money, and a horse; we greet (you), lord of the tormenting spirits, together with the various ranks of spirits of the five directions, with this array of offerings. Prostrate, (*name of sponsor/beneficiary of the ceremony*) prays that (you), lord of the tormenting spirits and the various directional spirits descend to this seat of offerings, receive this fine offering¹³⁵ and, freeing yourselves from grievances and disentangling yourselves from afflictions, this illness and worry be eliminated, the body become vigorous and strength increase; may all which we seek, like this prayer, each be fulfilled.

We consider the dark paths in their obscurity, the torments of the lonely spirits; if they enter the gate of the dead (in hell) they (must) eternally endure the suffering of the world; if they abide in an intermediate state (between life and death), their hunger goes unfulfilled for long kalpas. Those calamities and sufferings are difficult to endure or break free; even after a thousand seasons, they

cannot find the way to fly off (in escape), even after the four seasons (of the year), there is no rite for making ancestral offerings (to help them).

(Journeying) through the four directions, (searching) for something to put in your mouth, in the end there's nothing to satisfy (your hunger). Trusting to chance for your wealth and possessions, you have then harmed (others') belongings, and what is more, attached to alcohol and food, you have attacked others. Or, you have not set aside your (ties of) affection and clung to the past, nor let go of past wrongs and hatred or oppress others; or caused a calamity with the ledgers of the cauldron, kettle, trough, or storage pots (i.e., household commerce or small business); or, embezzling¹³⁶ roof tiles, stones, earth, or lumber, you brought disaster.

Ordinary people do no understand the origin of illness and so they suffer greatly; ghosts and spirits, completely understanding the true characteristic of misdeeds, attack and torment (them). Ghosts, not knowing people's suffering and affliction, mistakenly vent their frustration. People, not knowing ghosts' empty bellies, come to hate (ghosts). If you do not pray for Gwanseeum's spiritual power, how will the resentments between people and ghosts be resolved?

Now then, settling our minds in equanimity, having prepared this unobstructed offering, we pray that the many lonely spirits who had no one (to offer memorials in their name) lift their gaze in reliance on Gwanseeum's sublime strength. Each one being liberated from suffering rebirths, descend to this dharma assembly. We reverently and wholeheartedly first extend these three invitations.

Homage! We wholeheartedly make offering and request to the one who utilizes the (skillful means of) the provisional teachings, who universally saves (beings) from consuming hunger, who, for the sake of saving sentient beings from evil rebirths, manifests a weak and crippled form, the great saint Ghost King Scorched Face, the bodhisattva-mahasattva of increasing pity. Our sole aspiration is that you not disregard your original vow, and bear witness to our merits and virtues.

Invitation with Incense and Flowers (a Song)

Then the great bodhisattva whose compassion increases and who shows traces,¹³⁷
 the one whose form is the manifestation of skillful means, is the ghost king,
 who we honor (as the one who) journeys through Jambudvīpa for the sake of beings,
 the bright moon naturally rises far above the flowering reeds.

For this reason, we wholeheartedly go for refuge and give obeisance.

Mantra of Offering Seats

(Recite accordingly.)

Verse for Offering Tea

We now offer this tea of sweet ambrosia before those of clear witness, who observe (our) devotion and sincerity: may they receive us with compassionate pity.

Homage! We wholeheartedly make offering and request to: the ghosts tormenting (name); our parents, deceased before us, all our teachers in previous lives, the five clans¹³⁸ and six relatives,¹³⁹ each individual spirit named here; to the inner protector [of the home], the Kitchen God and the outer protector, the Mountain King, the earth-moving spirits of the five directions, the nāga kings of the five directions, the saints of the five directions; the blue *gap* and *eul*¹⁴⁰ spirits of the eastern region, the red *byeong* and *jeong*¹⁴¹ spirits of the southern region, the white *gyeong* and *sin*¹⁴² spirits of the western region, the black *im* and *gye*¹⁴³ spirits of the northern region, the yellow *mu* and *gi*¹⁴⁴ spirits of the center region; the seven ghosts of the best dhāraṇī (received in a) dream; the spirit of the blue land in the east, the spirit of the red land to the south, the spirit of the white land to the west, the spirit of the black land to the north, the spirit of

the yellow land in the center; the ghostly spirits moving about with the five skandhas, the ghostly spirits of each object; to the spirits of the near realm, the earth spirit-officials, the spirits of the anvil, the spirits of the outhouse, the spirits of the roads and ways, the spirits in the courtyard, the spirits of fences; the host of sky-dwelling spirits, the host of earth-dwelling spirits, the host of spirits dwelling amongst humans, the host of spirits dwelling amidst the five skandhas, the host of wandering spirits, the host of spirits who (died away from home as) as guests, the host of spirits dwelling on the roads, the host of spirits dwelling in the mountains, the host of spirits dwelling in the water, and each of our kinfolk. (To these we give homage and offer invitation. Our sole aspiration is that) receiving the power of the three jewels, you descend to this *bodhimanda* and receive this offering.

Invocation by Burning Incense (a Song)

You ghosts who harbor grudges against this person,
when will you rest your grievances and affections?
We have provided food and given the dharma to you;
all at once awaken to the birthless and be free of your entanglements
and enemies.

The lord ghost of the tormenting spirits and each spirit named here
has been invited.

Mantra for Installing (the Deceased Spirit) Comfortably in Their Seat (Recite accordingly.)

From amongst the hundred kinds of grasses and trees . . . (recite accordingly).

(The buddhas) grant their esoteric blessing . . . (recite accordingly).

Calling the Holy Names

(Recite accordingly.)

We pray that the blessing of this food . . . (*recite accordingly*).
 . . . all together meet the Buddha of Infinite Life, and all together
 attain the buddha-way.

We have just now made respectful invitation; by the merit of this food offering, recitations of the Buddha's name, and chanting of sūtra especially on behalf of the ghost tormenting (*name of sponsor/beneficiary of the ceremony*), who is their chief, all the kinfolk arrayed by name, all spirits according to their rank, all the ghosts and followers of the Buddha: may those who are disturbed by their resentments swiftly realize the sublime fruit of joy in the dharma, and may those who are attacked and tormented by hunger be eternally satiated by the fine food of the pleasures of dhyāna.

We pray that (you spirits) receive the awesome radiance of Avalokiteśvara's great compassion, and that we all together enter Amita's enlightened ocean of great vows.

(chant) All the buddhas and venerated bodhisattva-mahasattvas of the three times and ten directions,
Maha banya baramil.

We desire to enter the Pure Land, we desire to enter the Pure Land . . .
(recite accordingly).

Mantra for Burning the Name Plaque and Paper Money

(Recite accordingly.)

Mantra Sending off the Spirit

(Recite accordingly.)

Mantra for Attaining the Highest Rebirth in Sukhāvatī

(Recite accordingly.)

Dhāraṇī Liberating from the Grievances of the Household Over (the Span of) One Hundred Lives

Om aaamak *(Recite 108 times.)*

Food Offering According to the Flower Garland's (Teaching of Mind-Only)

Homage to Amita Buddha.

Homage to Gwanseeum bosal.

Homage to Daeseji bosal.

The Buddha's body fills the *dharmadhātu*,
manifesting it before every sentient beings.
Responding according to (causes and) conditions, there is no place it
does not reach,
yet the place he eternally (abides) is the seat of awakening.

Ring the handbell three times, then be silent.

Therefore, in this Sahā World, in these four continents under heaven . . . (recite accordingly up to:) residing at (specific address), this person (name), with the utmost sincerity burns incense before the altar today and makes offering and invitation on behalf of the deceased (name) as well as for all those dead before them, their parents over kalpas, their teachers from many lives, clan relatives of many generations, close and distant relatives, older and younger brothers, uncles and nephews, older and younger sisters, aunts and nieces, each spirit arrayed and named.

Again, we pray for the donors of this temple, from its initial construction to its reconstruction and repair, making buddha statues and building reliquaries, (providing) material (goods), lanterns, and candles, including (the goods) inside and outside the buddha hall—all the various everyday goods in use, whether those who exhorted others to give or those who were direct donors; (we pray for) the

manager of the grounds, the manager of the kitchen, the assistants,¹⁴⁵ and the donors of the four necessities, each spirit arrayed and named; those within and without this *bodhimanda* . . . (*recite accordingly up to:*) . . . receive the Buddha's spiritual power, come to this fragrant altar, and together (receive) this fine offering of dharma, realizing the birthless (state).

Radiating light everywhere, the adornment of incense:
gathering various sublime fragrances to make a screen,
scattering it throughout the (buddha) lands of the ten directions,
we offer this to every great, virtuous honored one.

Radiating light, the adornment of tea:
gathering various sublime teas to make a screen,
scattering it throughout the (buddha) lands of the ten directions,
we offer this to each host of spirits.

Radiating light, the adornment of rice:
gathering various sublime rice (grains) to make a screen,
scattering it throughout the (buddha) lands of the ten directions,
we offer this to each host of lonely ghosts.

Radiating light, the adornment of the sovereign¹⁴⁶ dharma:
this radiance can awaken every being,
causing them to obtain inexhaustible dhāraṇī,
and completely grasp every single buddha's teaching.

The power of the dharma is difficult to conceive of,
there is no obstacle to great compassion.

Grains (of rice) pervade the ten directions,
given to all (beings) throughout the *dharmadhātu*.

Now, in this place, the blessings which we have cultivated
we entirely bestow upon (hungry ghosts, raksasas, and) ghosts.

Having eaten, may you escape extreme suffering,
casting off your suffering body, may you emerging in *Sukhāvatī*.

Mantra of Universal Offering

(Recite accordingly.)

Four Dhāranī or the *Heart Sūtra*

(Recite accordingly.)

We pray that the blessing of this food . . . *(recite accordingly.)*

Mantra Feeding the Ghosts

(Recite accordingly.)

Mantra of Unobstructed Offering of Dharma-Food

Om mogyeongneung sabaha

Mantra for Giving Rise to the Mind of Awakening

(Recite accordingly.)

Mantra of Universal Dedication

(Recite accordingly.)

The Ten Remembrances

Vairocana Buddha, of the pure dharmakāya . . . *(recite accordingly up to :)*
Maha banya baramil.

If you do not burn or send home the memorial plaque, then recite the section for sending off the spirit peacefully.

All followers of the Buddha who we have called and invited, each spirit arrayed and named, you have come to this garland assembly and partaken of this food; (now, full with) the joy of dhyāna, put down your body and mind, go peacefully and abide.

Food Offering for the Lineage Patriarchs

Perform “Lifting Up the Buddha” and the invitation to the spirits as usual.

Speech for Settling the Spirit

The one true body penetrates every place it contacts;
originally there is no north and south, nor east and west.
At the sound of the bell, be seated properly on the reed cushion.
We will serve you with the (same) importance (as if you were) Majestic
Voice King Buddha¹⁴⁷ or a pratyekabuddha.

Perform the “Verse of the Hand Bell” and the “Mantra of Universal Invitation” as usual.

Homage! We wholeheartedly make offering and invitation to the one who knows the profound ultimate truth, who shines the disk of the laurel tree-moon¹⁴⁸ in the blue heavens, who compassionately saves all beings by miraculously floating a precious raft (of truth) on the vast ocean (of suffering), the one who is the shape and sound of the teaching of Seon, who is the unfolding of the buddha-dharma. Today . . . (recite accordingly) this disciple of the dharma, (name of the donor/living disciples) devotedly asks the awakened spirit of the Great Seon Master (honorific title and/or name of deceased master). Our sole aspiration is that you receive the Buddha's awesome radiance, come to this fragrant altar, and accept these offerings.

Invitation with Incense and Flowers(a Song)

The principle of Seon is the marrow of the western heaven.
The speech of teaching is the instruments of the eastern land.

Breaking off evil and manifesting the correct is the return to the yellow way.

On one flower, five petals open and (all the beings of) the many nations awaken.

For this reason, we wholeheartedly go for refuge and give obeisance.

Mantra for Installing (the Deceased Spirit) Comfortably in Their Seat
(*Recite accordingly.*)

Verse for Offering Tea

In a bottomless almsbowl, the taste of joy in dhyāna is offered.

Piercing the cup with the mind, it fills with Zhaozhou's tea.

We courteously offer this tea of joy in dhyāna to the master.

(It's like) Nanquan moon-gazing at flowers.

Spirit of (*name*)! All the various offerings of food and goods did not fall from heaven, or did they rise up out of the earth. They simply flow from your students' sincerity, arrayed neatly before you, the honored spirit. Prostrate (before you) we only ask that you partake (of these offerings).

When performing an abbreviated food offering, recite the Heart Sūtra, “Mantra of Universal Offering” and “Mantra of Universal Dedication” and then pause. If performing a full memorial offering, recite the various appropriate mantras, burn the memorial goods (i.e., paper money), and then continue on to the “Section for the Returning Spirit.”

Under (the lineage of) Mountain Huangmei¹⁴⁹ the Buddha and patriarchs have closely transmitted the mind-seal; the Linji clan has forever opened the eyes of gods and humans.

Do not forget your original vow, in the course of a day swiftly return to this Sahā World and again illuminate the great business (of life and death) and widely benefit living beings.

Verse Breaking Opening (the Maṇḍala)

All the buddha lands of the ten directions
are adorned and utterly perfect.

We pray that you return to the Pure Land
and think with compassionate pity of us in the Saha World.

Routine Memorial Offering

Perform "Lifting up the Buddha" and the invitation of the spirits as usual.

Speech for Settling the Spirit

The awakening of the numinously bright nature is sublime and difficult to conceive.

The moon sets into an autumn pond, the willow's shadow filling it (the pond).

The bell rings several times, opening the path to awakening, for a short while, leave the realm of truth and descend to this fragrant altar.

Verse of the Bell

(Recite accordingly.)

Mantra of Universal Invitation

(Recite accordingly.)

Homage! We wholeheartedly make offering and request to the one who has exhausted this life's conditions, who has just now transitioned (to another state). (Your) spirit is a wanderer on the (path to) the Yellow Springs¹⁵⁰ and you have become the recipient of memorial offerings. Your (previous) form and face have faded. Today, (we pray that) the spirit of (*name of deceased*), receive the Buddha's awesome radiance, come to this fragrant altar, and accept these offerings.

Invocation by Burning Incense (a Song)

Spirits, your life is finished and your body gone.

(This life, which is like) the brightness of a spark in the dark is just a single night's dream.

The three spirits are faint and obscure; to where (can) they return?

The seven souls are nebulous and dim; they have departed for their fair-off hometown.

Mantra for Installing (the Deceased Spirit) Comfortably in Their Seat

(Recite accordingly.)

From amongst the hundred kinds of grasses and trees . . . *(recite accordingly)*.

Spirit of *(name of deceased)*!

The smoke of this incense is the true fragrance of the five incenses; it suffuses (the place where) great wisdom arises.

The lamp is the bright lamp of prajñā; shining, it shatters the dark ways.

The tea is Zhaozhou's pure tea; all at once it douses the intellect's thirst.

The fruit is the product of the saint's district; it always gives the single taste of blessing.

The food is the offering from the Fragrant Realm;¹⁵¹ it eternally satisfies all hunger.

Spirit of *(name of deceased)*! The various offerings of food and goods did not fall from heaven, or did they rise up out of the earth . . . *(recite accordingly)*.

(Even if) fire rages, the wind swirls, and heaven and earth crumble, it is always tranquil, abiding the space between clouds.

A single sound obliterates the golden city's walls; simply turn to face the seven-jeweled mountain in front of the Buddha.

(We perform this memorial) so that all the various spirits will be reborn
in the Pure Land,
may those who have made this memorial offering have long lives.

End of the second volume of the Essential Compendium for Buddhists: A Modern Buddhist Liturgy.

Notes

- 1 In keeping with similar esoteric practices relating to mantras, this verse invokes the mystical power of a *bija* or seed syllable. By reciting it, the practitioner can transmute potentially transgressive mundane situations into purified spaces or experiences.
- 2 These are the three places where Śākyamuni is said to have transmitted his mind directly to Kāśyapa: at Vulture Peak, at the “Pagoda of Many Children” (Skt. Bahuputrakacārya), and at Kuśinagarī.
- 3 *Doryang* 道場, a “place of enlightenment,” either the site where enlightenment has been achieved, such as under the Bodhi tree where Śākyamuni Buddha attained awakening, or a site of practice and cultivation.
- 4 One of the Buddha’s epithets.
- 5 These mantras had constituted an abbreviated, but complete, offering ritual (see the fifteenth century *Jineon-jip* 真言集 [Mantra Collection] for an example).
- 6 *Gajī* 加持, *adhiṣṭhāna*, in Sanskrit, literally “determination” or “resolution,” and translated as “empowerment” or “blessing,” especially in East Asian Buddhist contexts.
- 7 *Jeonggeun* 精勤, which literally translates along the lines of “sincere effort,” in a Buddhist context broadly means to make effort at spiritual cultivation. However, in ritual contexts, it almost exclusively refers to the practice of reciting the name of a buddha or bodhisattva out loud, often communally with the rhythm kept with a *moktak*.
- 8 The meaning is unclear in this line.
- 9 The giving of goods, fearlessness, and the dharma.
- 10 Generosity, morality, patience, effort, concentration, and wisdom.
- 11 Beings in hell, hungry ghosts, warring gods, animals, humans, and gods; and added to this, the disciples, pratyekabuddhas, bodhisattvas, and buddhas.
- 12 Born from eggs, born from a womb, born from moisture, born by transformation.
- 13 *Won* 願. This character, whose range of meaning includes aspiration, vow,

prayer, hope, and wish, is difficult to translate. Although the English word “prayer” is used frequently to translate this character throughout this text, its usage should be understood not in a Judeo-Christian sense, but rather as an expression of hope for a particular karmic fruition, based on the “causes and conditions” generated by the individual participants—the donors, the monastics, the family of the deceased, and the deceased him or herself—both prior to the ceremony and through the performance of the ceremony itself. Prayer is not, therefore, asking for something to be given without cause or connection, but rather a way of activating or generating causes and conditions to bring about the hoped-for result, in this case rebirth in the Pure Land and distance from suffering realms for the deceased.

14 The language in this passage could apply equally to blood-relations, where the relatives, siblings, and extended family refer to the clan; or to the family-like relationships within a single school or temple lineage/clan. The emphasis on the departed being arrayed “in their proper places” reflects the hierarchy of familial relationships, as well as echoing the social structure of temples in which seniority is an important determination not only in allocating responsibility and authority, but also visible in the way individuals move through and occupy spaces.

15 These are formal titles for various positions within a temple.

16 Several terms can be used to refer to the departed essence, mind, or spirit of a person. There is argument over exactly what portion of an individual the various terms refer to: *hon* 魂 is sometimes considered the portion of a person which is unattached to worldly things; *baek* 魄 which can be considered the portion of a person which is attached to the physical body; *yeongga* 靈駕, the numinous spirit, used in Buddhist contexts. “Spirit” translates all three here, there being a relative paucity of terms to use for what remains or passes on after the body has died. “Ghost” would be inappropriate here.

17 *Avīci*, “endless” or “unremitting.” The eighth of the eight burning hells. Committing one of the five heinous crimes (killing one’s father or mother, killing a saint, wounding the body of a buddha, or destroying the harmony of the saṅgha is a common set of five) sends one to *Avīci* after death.

18 This is the standard six, hell through deva, with an additional one added for those among men who are spiritually attained, the “seers” or saints.

19 The eight are: being born in the hell realms, as a hungry ghost, animal, or in the heavenly realms (where the ease of life disinclines one to spiritual practice), in a pleasant situation as a human, with limited faculties (i.e.,

deaf or blind), as a mundane philosopher, or in the intermediate time between buddhas.

20 There are various sets of three that this might refer to: that which exists in the realm of desire, form, and formlessness, respectively; present existence, future existence, and the intermediate state between the two; the moment of becoming, the time between birth and death, and the moment of death.

21 The “middle altar” is where the Assembly of Gods—the pantheon of protector deities—is housed.

22 Yejeok Geumgang 穢跡金剛 (Skt. *Ucchṣuma*), a bodhisattva particularly associated with esoteric rituals and purifying what is unclean.

23 *Gaji* 加持 (Skt. *adhiṣṭhāna*). A technical term literally connoting “support” or “taking a stand,” which can be translated as “blessing,” “empowerment,” “determination.”

24 Pronouns are rare in this liturgy; many of instances of “we” or “I” are “interpretations” of the text into English, rather than a strict translation of what is actually found in the original. However, this is one of the few places where a pronoun is used, referring to “you” or “your” body, establishing a difference between the I (or we) pronouncing the liturgy, verse, and mantra, and the stated other, the “you.”

25 The “main object of veneration” loosely translates *bonjon* 本尊, which more strictly means “the fundamental/original (object) of veneration,” and in conjunction with the ten great wise kings (*sipdae myeongwang* 十大明王) likely refers to Vairocana. Vairocana, together with various *dharma-pāla* who act as Vairocana’s retinue, is associated with esoteric practices.

26 *Yeombul* 念佛 (Skt. *buddhānusmṛti*), “recollection of the Buddha.” Although the term *buddhānusmṛti* refers, generally, to the recollection of any buddha and his meritorious qualities, in East Asia *buddhānusmṛti* largely happens in the context of the Pure Land schools as the recollection of the Buddha Amitābha and the recitation of the phrase “homage to Amitābha Buddha,” “*namu Amitabul*” in Korean.

27 The hindrances of the *kleśas* (afflictions); karmic actions; and retribution.

28 Referring specifically to the 18th Vow; see page 50.

29 The “three minds” refers to three methods by which to attain the Pure Land: by the utmost sincerity, profound resolve, and aspiring to dedicate all one’s merits to others.

30 Ten perfectly mindful remembrances (usually understood as “recitations”) of the Buddha Amitābha’s name.

31 The five degenerations or turbidities are: degeneration of lifespan, degeneration of views, degeneration of afflictions, degeneration of sentient

beings, degeneration of the age. They are associated with a decline in the general state of a world or age.

32 *Uṣṇiṣa*, in Sanskrit, the protuberance (alternately translated as “turban” at times) on the crown of a buddha’s head; it is also among the thirty-two marks of a “great man.” This protuberance is commonly portrayed in iconography and statuary.

33 Jambudvīpa, the “Rose-Apple Continent,” corresponding to India. In Buddhist cosmology, there are four continents arrayed around the axis mundi, Mount Sumeru, with Jambudvīpa as the southern of these continents. Although Jambudvīpa corresponds to our historical and geographic Indian subcontinent, it is also transhistorical, the continent on which all buddhas are born, attain awakening, and teach the dharma.

34 *Bogwi* 伏爲. As a technical term, this differentiates the donor for the ceremony from a *boche* 保體, someone who is still alive and whose name is included in the entreaty, a *chugwonmun* 祝願文. The *bogwi*, literally “the one who is prostrate,” offers prayers for the sake of the deceased and is typically a member of the family of the deceased.

35 Yaksa yuri gwangbul 藥師琉璃光佛. This is an extended version of this buddha’s name, in Sanskrit *Bhaiṣajyaguruvaidūryaprabhārāja*, more commonly simply “Yaksa yeorae.” His body is the color of lapis lazuli and he has the power to heal illness.

36 Boseung yeoraebul 寶勝如來佛. Possibly a variant of Ratnasambhava (Bosaeng yeorae 寶生如來,), one of the five tathāgatas common in esoteric and tantric Buddhism.

37 *Bohyeon bosal haengwonpum gyeong* 普賢菩薩行願品經. Although considered a chapter within the *Avataṃsaka-sūtra*, it is not unlikely that this chapter, on the “Conduct and Vows of Samantabhadra” was a separate text at one point, incorporated into the body of the *Avataṃsaka-sūtra* (*Samantabhadracarīprañidhāna-sūtra*). In practice, Samantabhadra’s chapter from the *Avataṃsaka-sūtra*, like Avalokiteśvara’s chapter from the *Lotus Sūtra*, is called a “sūtra” (*gyeong* 經) even while recognized as a “chapter” (*pum* 品).

38 *Amita gyeong* 阿彌陀經, the *Amitābha-sūtra*, the popular title for the shorter *Sukhāvatīyūha-sūtra*, one of two of the most important Pure Land sūtra.

39 *Geungang banya baramil gyeong* 金剛般若波羅蜜經 (Skt. *Vajracchedikāprajñāpāramitā-sūtra*), the “diamond-cutter perfection of wisdom sūtra.”

40 Mount Potalaka is the abode of Avalokiteśvara.

41 The third of seven rings of iron mountains encircling Mount Sumeru.

42 Referred to here as Namsun dongja 南巡童子, “the youth who travelled

through the south,” referencing Sudhana’s visit to fifty-three teachers in the final chapter of the *Avataṃsaka-sūtra*, “Entry into the Dharma-Realm.”

43 A common iconographic representation of Avalokiteśvara depicts the bodhisattva dressed in white and holding a slender-necked vase with a willow branch. Beautiful examples of this form of Avalokiteśvara abound in Korean art, often referred to as “Water-moon Avalokiteśvara paintings” (*Suwol gwaneum do* 水月觀音圖).

44 *Mani* 摩尼 (Skt. *mani*), a generic Sanskrit term for a jewel, often associated with “wish-fulfilling jewel” (Skt. *cintāmani*), although the Sino-Korean translation for that term, *yeo'uiju* 如意珠, translates rather than transliterates the Sanskrit.

45 *Geumseok* 金錫, more fully *geumseokjang* 金錫杖 (Skt. *khakkhara*, *khakharaka*, etc.). A mendicant’s staff topped with a cap with rings hanging from it, which make a jangling sound when shaken. Kṣitigarbha is frequently depicted with this staff in statuary and paintings.

46 *Daecheon* 大千, an abbreviated form of *samcheon daecheon segye* 三千大千世界 or trichiliocosm, the “three-thousandfold, great-thousandfold world system.” The term describes the universe in its largest imagined form, containing a billion (or more) world systems.

47 *Yeomwang* 閻王, Lord or King Yama, who presides over death and hell.

48 This refers to the idea of Lord Yama as the judge of the dead, using the mirror of karma to ascertain the positive and negative deeds of the deceased before assigning them to a realm appropriate to their karma. Kṣitigarbha, by standing witness for each being, essentially turns the judgement in each being’s favor, saving them from suffering tenures in any of the hell realms.

49 *Dokseong* 獨聖, who in Korea is an amalgam of a hermit, perhaps linked to Daoist images and ideals, an arhat, and a pratyekabuddha, or “solitary buddha” who attains awakening by meditating on codependent origination but without the benefit of a teacher or buddha.

50 *Geomok* 舉目, literally means “to lift the eyes.” It also refers to the piece of paper on which a holy being’s name is written, or to the reverent invocation of that name.

51 *Sammyeong* 三明, the three knowledges: the “heavenly eye” which observes the lives of all beings; knowledge of previous lives; and the extinguishment of defilements.

52 Maitreya, the future buddha, will preside over the dragon-flower assembly when he attains buddhahood.

53 *Nanya* 蘭若, an abbreviated form of *aranya* 阿蘭若 (Skt. *āranya*). A forest

or wilderness ideal for spiritual practice, and also a term used to designate monastic residences.

54 *Hyeon'gwan* 玄關, could be both literal, as in the vestibule or portico at the main entrance to a house or building, or as the “profound entrance” to the buddha-dharma.

55 The text is not clear who this figure is.

56 Seogutani 西瞿陀尼 (Skt. Aparagodāniya), “Western Godāniya,” another of the four continents of our world in Buddhist cosmology, located to the west of Mount Sumeru.

57 Binduro balatado jonja 賓頭盧跋羅墮闇尊者 (Skt. Piṇḍolabhbāradvāja), one of the sixteen great arhats, considered the “foremost lion’s roarer” among the Buddha’s disciples. When Piṇḍola used supernatural powers to win a contest, the Buddha rebuked him and banished Piṇḍola to Apargodāniya to preach the dharma. The Buddha also forbade him from entering *parinirvāna*, telling him to remain in the world to serve beings, giving rise to his name as “the World-Dwelling Arhat,” which is why he is placed at the head of the list of the sixteen arhats. Iconographically, Piṇḍola is depicted with long bushy eyebrows, often holding a staff but occasionally depicted with the monastic begging bowl.

58 *Chilseong* 七星. The seven stars which form Ursa Major/the Big Dipper. Their worship has deep roots in East Asian culture and religious practice. In Buddhism, they are seven celestial buddhas, who are often given offerings to commemorate birthdays and to pray for the health and longevity of children.

59 *Gun* 君. This character appears several times in the “Invocation for the Seven Stars”; although it sounds awkward in English, the term is especially current in Confucian discourse as to the model of the ideal man: sagacious, learned, and humble, a gentleman-scholar also serves or rules in government, guiding the nation to prosperity and peace. The Seven Stars are often considered as ministers of various celestial courts in a celestial bureaucracy; to see the term “gentleman-scholar” appear here is consonant with that image.

60 *Jiju* 持呪. Literally, “to hold a spell.” The verb may refer to the Sanskrit root of dhāraṇī, dhr, which means to hold or sustain, understood as something spiritual which is held or sustained in the mind. Therefore, to “hold” a dhāraṇī is to hold it in mind and to recite it. *Ju* 呪 is a more generic character that can refer to mantra, dhāraṇī, or other incantation/spell.

61 The Mountain King can be depicted as both an elderly woman or a man; this verse includes both feminine and masculine images and terms in

reference to the Mountain King.

62 *Jikjeon* 職典. The reference is vague; it could refer to natural law (such as yin and yang, as we saw earlier), to the “law” of the dharma, or even to the Buddhist scriptural canon.

63 *Chuk* 丑. Refers to either the hour of the ox (1–3 a.m.), or the second sign of the zodiac in the “earthly branches.”

64 *Mi* 尾. “Tail,” one of the twenty-eight constellations whose system and naming is at least partially derived from Sanskrit astrological tradition. This constellation’s Sanskrit name is Mūla.

65 *Jeong* 丁, the fourth “stem” of the ten “celestial stems,” a system of ordinals which, in combination with the twelve “earthly branches” forms part of the calendric cycle.

66 *Pibal* 被髮; although literally meaning to tear one’s hair out (typically in mourning), it is also Dharmarakṣa’s translation for Keśinī, one of the ten protectors of the dharma in the *Lotus Sūtra*.

67 *Myeongdang* 明堂. It can refer to the open spaces of a temple; the land itself, which is fortuitous or powerful on account of its geomantic properties; or a royal sacrificial site.

68 *Hyeonmu jujak* 玄武朱雀. *Jujak*, literally “red bird” or “red sparrow,” is one of four seasonal god.

69 *Jowang* 爪王. Although literally the “Kitchen King,” this being is also a spirit/god; “Kitchen God,” in the sense of spirit, more precisely conveys this being’s role in the pantheon of minor spirits and altars than “Kitchen King” in English would.

70 I.e., for the good of the household economy.

71 This line could also be interpolated as protecting the dharma, as well, as suggested in the invocation liturgy.

72 *Hyeonwang* 現王, probably one of the “ten kings of the underworld” who became independent and is worshipped separately.

73 This is a liberal interpolation; strictly speaking, the invocation/invitation here is to the King of Manifestation. However, in the hierarchy of beings, buddhas and bodhisattvas are of both higher attainment and greater spiritual power than the king invoked here. To avoid implying that only lesser powers need be invoked, the translator has chosen to mention all general categories of beings who can receive offerings and offer their spiritual aid to beings.

74 *Jakbeop* 作法, translated here as “ritual method” to differentiate it from the invocational liturgy earlier. Liturgically speaking, there is little difference between an invocation (請) and “ritual method”; the main difference

emerges in the ritual actions employed, which includes non-liturgical elements (specific vocal styles of chanting, particular bodily gestures and movements, etc.). “Ritual method,” therefore, refers to both to the whole suite of activities for a given ceremony, not just the liturgy or recited portion, and to a specific “style” for that suite.

75 *Tahwa jajaе cheonwang* 他化自在天王. This heaven is the sixth and highest of the six heavens of desire, where Śiva resides. Residents of this heaven enjoy the creations of other beings.

76 The list of minor gods listed here is derived from the list in the first chapter of the *Avataṃsaka-sūtra*.

77 *Wollyeok* 願力 (Skt. *prajñidhānabala*), one of the ten powers of a bodhisattva.

78 The four continents minus the northern continent of *Uttarakuru*.

79 *Yang* (Kor. *yang*) 陽 as in opposite of *yin* (Kor. *eum*) 陰. *Yang* as a principle force is related to masculinity, heat, light, the sun, etc.

80 *Yin* 陰, opposite of *yang* (see note 79 above). *Yin* as a principle force is related to femininity, coolness, dark, the moon, etc.

81 *Isip owi* 二十五位, read as *isip oyu* 二十五有, the twenty-five stages of existence for sentient beings, a schematic way to divide the three realms and the possible places/stages of rebirth for sentient beings.

82 *Togongsin* 土公神. This folk deity, one of the earth spirits, is found in different shared/open areas of a family compound, depending on the season (the kitchen, the gate, the well, and the yard in turn).

83 Although this section hints at the full ritual set-up, it is helpful to know that this liturgy would typically take place in front of an elaborate altar including not only various offerings of cooked foods, rice, fruit, and sweets, but also water and possibly tea offerings; paper money, *sūtra* or *dhāraṇī*, or other paper “grave goods”; and a small bath, often with soap and—in contemporary Korea—a toothbrush, toothpaste, and tissues, as well as a complete set of clothing for the spirit which will be burned, together with the paper money, at the completion of the ritual.

84 *Sang* 相 (Skt. *lakṣaṇa*). A mark or characteristic.

85 *Simwang* 心王. This term refers to the overall function of one’s consciousness, rather than its particular functions (perception, intention, etc.).

86 A ritual implement that looks like a double-ended, three-pronged bolt of lightening. Also known as a *dorje* (Tibetan).

87 There are a couple of ways to understand who is meant by “permanently abiding.” It could simply refer to the recipient of the offering, that is, the “permanently abiding three jewels” who appear in other liturgies. It could also refer, more indirectly, to the stable monastic community of a

given temple. This latter interpretation would refer, then, to the monastics who were not “cloud and water” (*unsu* 雲水) monastics, that is, itinerant travelers.

88 Although the title of this verse is clearly “Verse of the Lantern,” its contents refer to incense; in the liturgies of large ceremonies, such as the *Yeongsan beophoe*, there are verses for lanterns, incense, and flowers, of which this instance appears to have included only the incense verse without the other two.

89 Each of these five also corresponds to an attribute of the body of a buddha; this five-fold dharmakāya will be mentioned in the last line of the verse.

90 That is, *añjali*, the “prayer position” in which hands are held, palms pressed together, in front of the chest.

91 The water which is offered during ceremonies, either from the altar or kept in a particular container for just this section of the ceremony.

92 Meaning, to invite the teacher to expound the dharma.

93 Liang Wudi 梁武帝, Emperor Wu of Liang (r. 502–549). It is said that Emperor Wu, whose many dharmic activities included constructing numerous temples and stūpas, asked Bodhidharma when the two met how much merit he had accumulated. Bodhidharma replied, “None.”

94 In addition to his many construction projects, Emperor Wu is also sometimes connected with establishing the elaborate land and water rituals (Ch. *shuiluzhai* 水陸齋).

95 *Su* 錢, a small coin or unit of measurement; exactly which is meant is not clear, but the sumptuous weight of the clothing being described is adequately communicated with either translation.

96 Chomyeong 蟑蠍. A minuscule insect that lives at the end of a mosquito’s eyelash and whose lifespan lasts only as long as it takes a cow to blink.

97 Saekgugyeong cheon 色究竟天 (Skt. *Akaniṣṭhāḥ*), the eighth and highest heaven in the realm of subtle materiality, but also one of the pure abodes accessible through the fourth dhyāna and the place where “nonreturners” abide.

98 I.e., the marks and characteristics of a buddha.

99 *Yeonbi* 燃臂, “to burn the arm.” In this practice, either a small piece of waxed cotton thread is coiled on the arm and lit (less common now), or the lit end of a stick of incense is pressed to the skin, usually on the forearm. Both methods produce a small, round scar associated with repentance rituals. Both monastics and lay-people participate in this practice, although it is symbolically more strongly connected with monastics in part because the ritualistic burns form an important part of

the closure or sealing of monastic precept-giving ceremonies, when the repentance verse and mantra are recited while the ordinands receive these burns.

100 I.e., either the three minor calamities (wars, pestilence, famine) or the three major calamities (fire, floods, and storms).

101 *Pallan* 八難. That is, the condition of being born in a hell-realm, as a hungry ghost, an animal, in one of the long-life heavens, on the continent of Uttarakuru, with impaired sense faculties, as a worldly philosopher, or between the lives of buddhas.

102 *Sahaeng* 邪行, meaning especially non-Buddhist practices, and by implication whatever heterodox views inform such practices.

103 The four divine abodes (Skt. *brahmavihāra*) are loving-kindness, compassion, empathetic joy, and equanimity.

104 Dao'an 道安 (312–385). A scholar-monk of the Eastern Jin dynasty who greatly contributed to efforts to translate and organize sūtras in Chinese. He lived in Chang'an under the patronage of the King Fu Jian (r. 357–385), encouraging him to invite the Central Asian translator-monk, Kumārajīva, to Chang'an. In addition to composing his own exegetical works on sūtras and commentaries, Dao'an also compiled a catalogue of sūtras, the *Zhongli zhongjing mulu*. Among several practices still current attributed to Dao'an, the monastic practice of setting aside one's family name and taking *Seok* (Ch. *shí*), the transliteration of the first syllable of the Buddha Śākyamuni's family name, is traced to Dao'an.

105 Lishe 利涉 (d.u.). Originally from Central Asia, the monk Lishe came to China during the Tang at the invitation of Xuanzang, whom he met at Jinlengling. In Chang'an, he mastered the sūtras and lectured on the *Huayanjing* at Anguo Temple (安國寺). Also known as Mingjiao dashi (明教大師), after Mingjiao Temple, the temple he founded, an extant record of his sayings exists, as well as a biography.

106 *Pal gongdeok su* 八功德水. The water of the lotus pond in the Pure Land, which has eight qualities: sweetness, freshness, gentleness, lightness, purity, clean fragrance, the capacity to cleanse, and the quality of being nourishing.

107 *Man ja* 卍字. The *svastika* (swastika), an auspicious sign associated with the Buddha and other divinities.

108 One of the instruments of a monk includes a staff with iron or other metal rings affixed through a top ring on a staff, which when shaken give off a ringing sound to warn small animals and insects from the path, allowing a monk to travel without causing harm to other living beings. The staff is a

standard part of Kṣitigarbha's iconography, usually held in his right hand.

109 The wish-fulfilling jewel is usually depicted in Kṣitigarbha's left hand.

110 *Jeongeop* 定業. That is, karma which determines one's rebirth and is "decided" in its effects.

111 *Bocheo ilsaeung* 補處一生 or *ilsaeung bocheo* 一生補處. A bodhisattva who has only one more rebirth before attaining buddhahood.

112 *Sasa* 四蛇. The four elements of the physical body, earth, water, fire, and wind.

113 *Samdok* 三毒. Desire or attachment, aversion or anger, and ignorance.

114 *Chillu* 七漏. Five contaminates and two causes: (1) the contamination of views; (2) the contamination of wrong views; (3) the contamination of the five sense-organs; (4) the contamination of evil actions; (5) the contamination of physical necessities (food, clothing, medicine, etc.); (6) the contamination of the three sensations, neutral, pleasurable, and painful; (7) the contamination of recollection. The last two become causes of other contaminations, and therefore are included in this list.

115 *Palgu* 八垢. Also called the *palpung* 八風, the eight winds. These are four sets of pairs describing the influences under which people act: prosperity and decline, disgrace and honor, praise and blame, pleasure and suffering.

116 *Gugyeol* 九結. That which binds humans to *samsāra*: love, hate, pride, ignorance, wrong views, grasping, doubt, envy, and mean-spiritedness.

117 *Sipjeon* 十纏. Ten secondary afflictions: lack of conscience, lack of shame, envy, stinginess, guilt, drowsiness, lassitude, wrath, hypocrisy, and frivolousness.

118 *Palsa* 八邪. Views contrary to the dharma, misleading beings with incorrect views as to the nature of reality. They are the views of arising, decay, equality, inequality, coming, going, annihilation, and eternalism.

119 *Sanggyo* 像教. Teaching with images or statues of the Buddha.

120 *Yuru* 有漏 (Skt. *āsrava*). Meaning "contaminated, tainted," this term should not be conflated with *klesa* (*beonnoe* 煩惱) or affliction.

121 *Pajae* 破齋. In the strict sense, this means breaking the monastic regulation to not eat after noon. In a wider sense in Mahāyana practice, it can also refer to not maintaining vegetarianism.

122 In East Asian mythology, a golden crow, depicted as having three legs as well, inhabits the sun.

123 The jade rabbit is said to live in the moon.

124 *Geumganggye* 金剛界. The realm associated with Vairocana.

125 This category of ritual, literally "bestowing food" (*sisik* 施食), is oriented toward the propitiation of spirits and hungry ghosts; it can be used as a

memorial ceremony for a specific individual or incorporated into a more general propitiation of spirits. Although it contains worship elements for Gwanseeum, it is not a worship of Gwanseeum in the same vein as the previous ritual; rather, the offering to the spirits is made “through” the worship and invocation of Gwanseeum. Hence I have chosen to translate this as “Gwanseeum’s Food Offering” rather than “Food Offering for Gwanseeum” or similar.

126 This refers to the appearance of the Buddha’s feet outside his coffin, specifically to the disciple Mahākāśyapa, for whom the funeral of the Buddha was delayed until he arrived. In Seon (Ch. Chan, Jp. Zen) 禪, this scene is understood as the third “mind-to-mind” transmission from the Buddha to Mahākāśyapa.

127 Congling 葱嶺. The Pamir mountain range.

128 Three years after his death, Bodhidharma was seen carrying a single shoe or sandal in the Congling Mountains by the official Song Yun 宋雲 (fl. ca. 518–522).

129 Although this addresses an unspecified number of general believers, this should be understood to refer specifically to the person or persons for whom the offering is being held.

130 *Samhon* 三魂. There is some debate as to what each of these three are, and what terminology to apply; suffice to say, human consciousness, both when embodied and after death, is thought to consist of several aspects which have different qualities and connect to different parts of the whole, compounded identity of an individual. In the following line, the “seven souls” *chilbaek* 七魄 are mentioned. The *hon* 魂 and the *baek* 魄 are frequently understood to refer to the spiritual part of the self/soul, and the physical or earthly aspect. Their subdivisions into three and seven pre-dates Buddhism.

131 I.e., the bodies of beings born in the hell, hungry-ghost, animal, asura, human, and heavenly realms.

132 Now, whatsoever has attributes (凡所有相) . . . These lines are from the *Diamond Sūtra*, chapter 26.

133 The instructions here are vague; it is not clear what the precise parameters are for the omitted liturgical sections, although they are covered elsewhere in the *Essential Compendium*. These elisions are common in the *Essential Compendium* and suggest that a body of oral and experiential knowledge was expected to supplement the liturgical and ritual instructions supplied by the text.

134 Earth, fire, air, and water.

135 *Jeom beopgong* 霽法供. Although it literally means a “moist” or “damp” offering, the implication is that the food and drink of the offering are freshly prepared and of good quality, expressing the respect and care of the sponsor.

136 *Beomdong* 犯動. The term is somewhat unclear; it literally means to move in an incorrect—or criminal—manner. Since this section is highlighting various wrongdoings and the intent to appropriate construction materials is more morally grave than simply laziness in construction, I have chosen to interpret the phrase in this way. It could also be read as poor attention causing the resulting structure to be weak, bringing disaster and harm that way. Either way, the main thrust is that there is a moral aspect to misuse or abuse of materials and people.

137 Generally, this means activity in the mundane world which can be seen and experienced by even the unenlightened.

138 *Ojok* 五族. The five clan names.

139 *Yukchin* 六親. There are various ways to consider the six relatives. One, as four generations of forebears, up to one’s great-great-grandparents, and two generations of descendants to make six generations. Two, as the father, child, elder siblings, younger siblings, and husband and wife of an immediate family unit.

140 *Gap* 甲 and *eul* 乙, respectively. The first and second of the ten celestial stems.

141 *Byeong* 丙 and *jeong* 丁, respectively. The third and fourth of the ten celestial stems.

142 *Gyeong* 庚 and *sin* 辛, respectively. The seventh and eighth of the ten celestial stems.

143 *Im* 壬 and *gye* 癸, respectively. The ninth and tenth of the ten celestial stems.

144 *Mu* 戊 and *gi* 己, respectively. The fifth and sixth of the ten celestial stems.

145 *Joyeon* 助緣 and *yanggong* 良工. These positions within the temple do not have clear contemporary equivalents.

146 *Jajae* 自在. Translated here as “sovereign,” the term refers not to politically sovereignty, as a monarch, but to self-mastery, self-existent, free from the fetter of delusions, afflictions, and evil karma.

147 *Wieum wangbul* 威音王佛. This buddha appears in the *Lotus Sūtra*.

148 This appears to refer to the image of a laurel tree “on” the face of the moon, much like the Western “man in the moon.”

149 *Huangmeshan* 黃梅山. The mountain where the fifth patriarch, Hongren, lived.

150 *Hwangcheon* 黃泉. Another name for the underworld.

151 *Hyangjeok* 香積. The Fragrant Realm, mentioned in the *Vimalakīrtinirdeśa-sūtra*.

SUPPLEMENT

Methods for Propagating the Teachings

First Method: Propagation through Lectures

1. Teaching with the Sūtras (Colloquial Korean Sūtras)
2. Converting by Teaching According to Custom
The teacher lectures freely on the subject of his choosing.
3. Instruction with Seon
Instruction using the Record of the Transmission of the Lamp, the Compilation of Examinations of and Verses on Ancient Precedents, Blue Cliff Record, Gateless Gate, or the recorded sayings of patriarchs, etc.
4. Special Lectures on the Sūtras
Lecturing on the Vimalakīrtinirdeśa-sūtra, Sūtra on Perfect Enlightenment, Heart Sūtra, etc.

Second Method: Propagation through Writing

1. Magazines
Buddhist magazines.
2. Books
Books published primarily for the purpose of propagating Buddhism.
3. Translation
Translating texts like the “Chapter on the Universal Gate” (from the Lotus Sūtra) and the “Chapter on the Vows of Universal Worthy” (from the Flower Garland Sūtra), etc. into colloquial Korean.
4. Letters
Exchanging letters which focus on faith (in the Buddhist teachings).

Third Method: Propagation through Ritual

1. Making Offerings before the Buddha

Setting up memorial offerings and dharma essentials, etc.

2. Funerals

Reciting sūtras and liturgical verses.

3. Officiating at Marriages

Acting as the officiant for a marriage.

4. Ceremonies for Processions of Mourning

5. Ceremonial Adornment

A rite set up like a memorial with flowers, fruit, instruments, etc.

6. Ceremonies with Singing

Fourth Method: Propagation with Special (Methods)

1. Working with Individuals

- a. Paying visits to the household
- b. Consulting on matters of worship

2. Working with Groups

- a. Schools
- b. Factories
- c. Prisons
- d. Converting by the roadside

Fifth Method: Propagation by Moral Education

1. The Family, Small Children, and School-Age Children

Setting up kindergartens and (Buddhist) Sunday school.

2. Orphans

Establishing educational centers for orphans and youths.

3. The Sick and the Disabled

4. Helping Refugees and the Poor

5. Entertainment

Religious plays or movies, etc.

Sixth Method: Organizing Groups Centered on Worship

1. Buddhist Wives' Associations
2. Buddhist Youth Associations
3. Buddhist Boys' Associations
4. Buddhist Girls' Associations
5. Buddhist Friendship Associations

Documents for Conversion

The Application (Reason) for Conversion¹

Address:

Name:

Birthdate:

This individual, having faith in the precious teachings, submits this document (attesting to) his/her aspiration, asks for the following Certificate of Faith.

On the (*day*) (*month*), in the year 29__ since the World-Honored One manifested²

Address:

Aspirant Name: *Seal*³

Address:

Sponsor Name: *Seal:*

(*name of center/temple*) Center for Propagation, Propagation Director⁴

Sample Form for the Congregation⁵ Registry

Sample Form for the Certificate of Congregation Membership

FIRST PAGE

住 所	第	號
正 信 徒 證		
<hr/> 里 某 面 某 郡 某 堂 教 某		
Congregant's Name: 正信		
address: (name) Center for Propagation		
Order of Names:		

SECOND PAGE

GOING FOR REFUGE TO THE THREE JEWELS
We go for refuge to the Buddha, honored among
men and gods.
We go for refuge to the dharma, honored as beyond
desire.
We go for refuge to the saṅgha, honored among the
assembly.
VERSES IN PRAISE OF THE BUDDHA
Above heaven and below, there is no one like
Buddha;
In all the worlds of the ten directions, there is still
no one like him.
Even if we examined all that exists in the world,
There is absolutely no one who is like the Buddha.
FOUR GREAT VOWS
Sentient beings are limitless; I vow to guide them
(over to nirvāna).
Delusions are endless; I vow to sever (their roots).
Teachings are infinite; I vow to learn them all.
The buddha-way is unsurpassable; I vow to attain it.

(Repeated in *Hangeul*)

THIRD PAGE

佛說五戒
第一、不殺
第二、不偷
第三、不邪
第四、不妄
第五、不飲
立志偈
自從今身至佛身
堅持禁戒不毀犯
唯願諸佛作證明
寧捨身命終不退

불설오
제일, 불 살
제이, 불 살
제삼, 불 살
제사, 불 살
제오, 불 살
립지계
자종금신지불신
전지금제불제법
유원제불제종명
영사신명종불퇴

THE FIVE LAY PRECEPTS

- First: To not take life
- Second: To not steal
- Third: To not commit sexual misconduct
- Fourth: To not speak untruths
- Fifth: To not consume alcohol

VERSE TO ESTABLISH INTENTION

From this present body until we have attained
the buddha-body,
we will steadfastly keep these precepts
without denigration or transgression.
Our only prayer is that all the buddhas bear
us witness:
we would rather give up our bodies and lives
than regress from our precepts.

(Repeated in Han'geul.)

FOURTH PAGE

(意注)

(條 信)

(Creed of faith)

THE SIX PERFECTIONS

1. Generosity
2. Moral conduct
3. Patience
4. Effort
5. Concentration
6. Wisdom

(Principles)

- On days of observance, attend (a temple or center) and listen to a dharma talk or a lecture on Buddhism.
- Congregation members should show respect and affection for one another.
- Congregations members should become role models by maintaining the five precepts and cultivating the six perfections.
- Bring others to Buddhism.
- If you lose this certificate, please request another.

In the Buddhist year *(year)*, *(month)*, *(day)*

(Repeated in Han'geul)

Ceremonial Protocol for Expounding the Teachings

1. The Three Obeisances

We now bring this single stick of burning incense . . . (recite accordingly).

With utmost sincerity we go for refuge and pay homage to all the eternally abiding buddhas of the ten directions.

With utmost sincerity we go for refuge and pay homage to all the eternally abiding dharmas of the ten directions.

With utmost sincerity we go for refuge and pay homage to all the eternally abiding saṅgha of the ten directions.

2. Verses in Praise of the Buddha

Above heaven and below, there is no one like Buddha . . . (recite accordingly).

3. Reciting Mantras

“Great Dhāraṇī of Spiritually Sublime Phrases”

(Recite accordingly.)

All the negative karma I have previously created . . . (recite accordingly).

4. The Twelve Buddhas

Homage to Buddha Victorious Store of Jewels Who Removes the Karmic Store of the Repentant . . . (recite accordingly).

5. Repentance of the Ten Negative Actions

Today we repent of the great offense of taking life. . . . (recite accordingly).

“Mantra of Repentance”

(Recite accordingly.)

6. Verse for Opening the Sūtra

The utmost, deeply profound, and subtly mysterious dharma . . . (recite accordingly).

7. The Highest Offering (i.e., memorial ceremonies of dharma offerings for the deceased)

Residing in this Sahā World, in these four continents under heaven, in this southern continent Jambudvīpa, in the East Asian country of Joseon, in (province name), (county name), this hall of propagation, in this *bodhimanda* (like) the moon in water,⁷ we now, for the sake of advancing the deceased (toward enlightenment), invite them to this dharma feast. The community gathered at this time, the senior and junior bhikṣu and bhikṣunī, the novice monastics and the trainees, the faithful laymen and laywomen, each of us respectfully prostrates ourselves for the purpose of advancing (toward enlightenment) all those generations who passed before us, our teachers and honored mother and father, each spirits arrayed in their place, including those trapped in the iron mountains, the five unremitting hells, where in one day and one night beings are die and are born (again) ten thousand times, all the ghosts who suffer and all the buddha-sons, each arrayed and named here:

I possess a single fascicle of sūtras,
 it does not rely on paper and ink to be complete.
 Even if you roll it open, there is not a single word.
 There is always a great brilliance emitting (from it).

All the followers of the Buddha and each of the spirits, arrayed in their place, who we have just invited: do you understand?
 This eternally luminous word: do you understand it?
 This single fascicle of sūtra (states)
 even if Śākyamuni had not appeared in this world,
 each person's nose can smell the scent of heaven;
 even if Bodhidharma had not come,
 every individual's heel would touch the earth.
 Today, (since) this mountain monk
 with the handle of this metal mallet,
 breaks the new nests of the buddhas and patriarchs,
 the original face of the spirit is manifest.

If you do not yet understand,
 it is like a jewel in the dark, which cannot be seen without a lamp,
 which is like not having someone to explain the buddha-dharma.
 Even if you cannot understand with wisdom,
 for your sake we unroll the sūtras of the Mahāyāna.
 Please listen carefully, please receive this with sincerity.
 All the followers of the Buddha and each of the spirits, arrayed in
 their place, who we have just invited:

Mantra for Installing (the Deceased Spirit) Comfortably in Their Seat
Om mani gundani hum hum sabaha

8. Sitting Meditation (*three or five minutes*)
9. Expounding the Teachings
10. Chanting the Ten Remembrances

Homage to the great teacher of the three realms, the loving father
 of the four kinds of beings, who is our founding teacher,
 Śākyamuni Buddha.

Above heaven and below, there is no one like Buddha . . .

“Seokgamonibul . . . (*recite accordingly*).”⁸

The dust of all the lands can be reckoned by the mind . . . (*recite
 accordingly*).

We pray that by these merits . . . (*recite accordingly up to*) . . . all
 together attain the buddha-way.

11. Closing

Ceremonial Protocol for Lectures

1. Going for Refuge to the Three Jewels

We go for refuge to the Buddha, honored among men and gods.
 We go for refuge to the dharma, honored as that which is free
 from desire.

We go for refuge to the saṅgha, honored among the assembly.

2. Heart Sūtra

“Maha banya baramil . . . (recite accordingly).”

3. Songs of Praise of Buddha

동 글고쓰한 말근비은 우주를싸고
 dung geul go tto han bal geun bi seun u ju reul ssa go

고 르고다시 널분덕은 만물을길화
 go reu go da si neol beun deo geun man mu reul gil hwa

억 만겁토록 변함없는 부처님전에
 eong man geop to rok byeon ham eop neun bu cheo nim jeon e

한 마음함께 기우려서 찬양합시다
 han ma eum ham kke gi u ryeo seo chan yang hap si da

A perfect and luminous light pervades the universe
 Merit both even and broad nourishes the myriad things
 Before the eternally unchanging Buddha
 With one heart, together, let us bow.

In all the heavens, he is the highest
 In this wide world amongst all things, he is the most precious
 Before the Buddha, possessed of wisdom and virtuous
 blessing,
 With one heart, together, let us bow.

There is nothing obscuring the site of wisdom and compassion
 He gives love according to each of our aspirations
 Before the Buddha, who grants us ease and happiness,
 With one heart, together, let us bow

4. Verses in Praise of the Buddha

Above heaven and below, there is no one like Buddha . . . (*recite accordingly*).

5. Sitting Meditation (*three or five minutes*)

6. Lecture

7. Four Great Vows

Sentient beings are limitless; I vow to guide them (over to nirvāṇa).
 Delusions are endless; I vow to sever (their roots).
 Teachings are infinite; I vow to learn them all.
 The buddha-way is unsurpassable; I vow to attain it.

8. Verse Dismissing the Assembly

We have gathered by the blessings bestowed by the Buddha,
 the three karmas of body, mouth, and intention are clear (and
 pure), and we have gone for refuge to the three jewels.
 Our brothers and sisters who are now departing from here:
 (remember) that the compassionate Buddha is always aiding us!

Ceremonial Protocol for the Three Commemorative Holidays for the Buddha (Birth, Enlightenment, Death)

A. Buddha's Birthday (*previously, The Eighth Day of the Fourth Lunar Month*)

1. Ceremony for inside the temple/center (i.e., within the main buddha hall)
 - a. Opening
 - b. Going for Refuge to the Three Jewels
 - c. Reciting Sūtras (Heart Sūtra)
 - d. Songs of Praise of Buddha
 - e. Sitting Meditation
 - f. Expounding the Teachings (Sūtra of the Origin of the Prince's Blessed Deeds, *etc.*)
 - g. Offering
 - h. Worship and Repentance with the "Liturgy for Obeisance of the Eight Scenes"
 - i. Aspiration and Entreaty
 - j. Offering to the Protector Deities
 - k. Closing
2. Ceremony for outside the temple/center (i.e., in the courtyard or a public space) (*also called the Ceremony for Washing the [Baby] Buddha*)
 - a. Opening
 - b. Music ("Songs of Praise of Buddha" with accompaniment)
 - c. Going for Refuge to the Three Jewels
 - d. Reciting Sūtras (Heart Sūtra)
 - e. Making Obeisance to the Eight Scenes⁹
 - f. Celebratory Songs
 - g. Bathing the Baby Buddha
 - h. Dedication of Merit (*see below*)

i. Closing

Statement Dedication of Merit

We pray that by these merits, extending universally to reach all beings, ourselves and all other beings be born in our next lives in Sukhāvatī, all together meet the Buddha of Infinite Life, and all together attain the buddha-way.

Liturgy for Obeisance of the Eight Scenes

Homage to the great teacher of the three realms, the loving father of the four kinds of beings, descended from Tuṣita Heave, our founding teacher, Śākyamuni Buddha.

Homage to the great teacher of the three realms, the loving father of the four kinds of beings, born in Lumbini, our founding teacher, Śākyamuni Buddha.

Homage to the great teacher of the three realms, the loving father of the four kinds of beings, witness of the four sights, our founding teacher, Śākyamuni Buddha.

Homage to the great teacher of the three realms, the loving father of the four kinds of beings, who left the palace and renounced the world, our founding teacher, Śākyamuni Buddha.

Homage to the great teacher of the three realms, the loving father of the four kinds of beings, who practiced austerities in the Himalayas and cultivated the Way, our founding teacher, Śākyamuni Buddha.

Homage to the great teacher of the three realms, the loving father of the four kinds of beings, who subdued Māra beneath the (Bodhi) tree, our founding teacher, Śākyamuni Buddha.

Homage to the great teacher of the three realms, the loving father of the four kinds of beings, who turned the wheel of dharma at Deer Park, our founding teacher, Śākyamuni Buddha.

Homage to the great teacher of the three realms, the loving father of the four kinds of beings, who entered nirvāṇa under the twin śāla trees, our founding teacher, Śākyamuni Buddha.

Homage to the assembly at Vulture Peak, to the sūtras, the

vinaya, and the Abhidharma, the profound dharma jewel.
 Homage to the assembly at Vulture Peak, to the *bodhisattvas*,
pratyekabuddhas, and *śrāvakas*, the pure saṅgha jewel.

Buddha's Birthday Songs

1. 벗 날에 도 그 네t 적 삼 천 년 전 봄
 nyet nal e do geu nyet jeok sam cheon nyeon jeon bom

향 그 땅 고 땅 그 땅 고 땅 그 땅 고
 hyang geu reop go tta tteut han kkot pin yeo deu rae

세계 를 움 죽 이 는 웅 장 한 소 래
 se gye reul um jeuk i neun ung jang han so rae

한 울에 나 땅 그 땅 고 땅 그 땅 고
 han ul e na tta e na hol ro na ha na

In the spring of three thousand years ago
 The fragrant and warm flowers bloomed for eight days
 The awesome, world-shaking sound:
 “In Heaven and on Earth, I alone (am holy).”

Taking birth in a wonderful country
 Possessed of wealth and rank
 (He) threw away the palace and left alone
 Studying in the mountains for twelve years.

On the globe of the world
 Expounding the speech of the dharma
 Pouring it upon the thirsty people
 There is no limit to the flow of this ambrosia

Even after ten thousand kalpas, it is unchanging;
 The true flower of the sublime dharma, whenever it is blooming
 We place one beautiful blossom on our bosoms
 Let us also exert ourselves to the utmost!

B. Enlightenment (*previously, The Eighth Day of Twelfth Lunar Month*)

1. Opening
2. Going for Refuge to the Three Jewels
3. Reciting Sūtras
4. Songs in Praise of Buddha
5. Sitting Meditation
6. Expounding the Teachings
7. Greetings
8. Offering
9. Worship and Repentance with the “Liturgy for Obeisance of the Eight Scenes”
10. Aspiration and Entreaty
11. Removing the Offering¹⁰
12. Closing

C. Parinirvāṇa (*previously, The Fifteenth Day of the Second Lunar Month*)

1. Opening
2. Going for Refuge to the Three Jewels
3. Reciting Sūtras
4. Sitting Meditation
5. Expounding the Teachings (Mahāparinirvāṇa-sūtra, Sūtra of the Buddha’s Deathbed Injunctions)
6. Offering
7. Worship and Repentance (“Liturgy for the Parinirvāṇa” or “Liturgy for Obeisance of the Eight Scenes”)
8. Aspiration and Entreaty
9. Removing the Offering
10. Closing

Liturgy for the Parinirvāṇa

We wholeheartedly bow our heads and make offerings to the expounder of the *Mahāparinirvāṇa-sūtra*, the lord of the Sahā World, the World-Honored One, who (manifested as a) body when appearing in sound and light to the gathered community, our founding teacher, Śākyamuni Buddha.

We wholeheartedly bow our heads and make offerings to the expounder of the *Mahāparinirvāṇa-sūtra*, the lord of the Sahā World, the World-Honored One, who (manifested as a) body when Sujātā offered food, our founding teacher, Śākyamuni Buddha.

We wholeheartedly bow our heads and make offerings to the expounder of the *Mahāparinirvāṇa-sūtra*, the lord of the Sahā World, the World-Honored One, who (manifested as a) body when he lay upon the jeweled bed, appearing to be sick, our founding teacher, Śākyamuni Buddha.

We wholeheartedly bow our heads and make offerings to the expounder of the *Mahāparinirvāṇa-sūtra*, the lord of the Sahā World, the World-Honored One, who (manifested as a) body when he entered the “moon-loving samādhi,” our founding teacher, Śākyamuni Buddha.

We wholeheartedly bow our heads and make offerings to the expounder of the *Mahāparinirvāṇa-sūtra*, the lord of the Sahā World, the World-Honored One, who (manifested as a) body when showing the major and minor marks (of a great man) to gods and men, our founding teacher, Śākyamuni Buddha.

We wholeheartedly bow our heads and make offerings to the expounder of the *Mahāparinirvāṇa-sūtra*, the lord of the Sahā World, the World-Honored One, who (manifested as a) body when observing the world’s quiescence, our founding teacher, Śākyamuni Buddha.

We wholeheartedly bow our heads and make offerings to the expounder of the *Mahāparinirvāṇa-sūtra*, the lord of the Sahā World, the World-Honored One, who (manifested as a) body

when entering the path of extinction of the four dhyāna, our founding teacher, Śākyamuni Buddha.

We wholeheartedly bow our heads and make offerings to the expounder of the *Mahāparinirvāṇa-sūtra*, the lord of the Sahā World, the World-Honored One, who (manifested as a) body in a golden coffin wrapped in white wool, our founding teacher, Śākyamuni Buddha.

We wholeheartedly bow our heads and make offerings to the expounder of the *Mahāparinirvāṇa-sūtra*, the lord of the Sahā World, the World-Honored One, who (manifested as a) body when showing his feet outside the coffin to Kāśyapa, our founding teacher, Śākyamuni Buddha.

We wholeheartedly bow our heads and make offerings to the expounder of the *Mahāparinirvāṇa-sūtra*, the lord of the Sahā World, the World-Honored One, who (manifested as a) body when he entered the fragrant funeral pyre and the fire transformed him, our founding teacher, Śākyamuni Buddha.

We wholeheartedly bow our heads and make offerings to the teaching which was expounded at the parinirvana assembly, the oceanic store of sūtras, the profound dharma jewel.

We wholeheartedly bow our heads and make offerings to the saints and worthy ones who were gathered at the *parinirvāṇa* assembly, the community of bodhisattvas, pratyekabuddhas, and disciples.

Our sole aspiration is that the three jewels receive this offering out of compassion and pity. We pray that all the beings of the *dharmadhātu* enter Amita's great ocean of vows together.

Memorial Services

1. Opening (*Ring the bell.*)
2. Going for Refuge to the Three Jewels
3. Reciting Sūtras (Heart Sūtra)
4. Silence (*Meditation*)
5. Pronouncement of the Memorial Liturgy
6. Sharing the Deceased's Biography
7. Memorial Announcement
8. Reflections (*among the guests*)
9. Offering Incense (*first, the bereaved family and then the guests*)
10. Response (*a representative from the family*)
11. Closing

Wedding Ceremony

The numbers below correspond to the following “Explanation.”

1. Opening
2. Seating the Guests
3. The Officiant (enters and) Ascends the Wedding Platform
4. The Bride and Groom Enter
5. Introduction of the Bride and Groom
6. Going for Refuge to the Three Jewels
7. Bride and Groom Pay Homage to One Another
8. Pronouncement of the Matrimonial Intention
9. (Bride and Groom) View Each Other¹¹
10. Flower Offering
11. Exchanging Tokens of Fidelity¹²
12. Congratulatory Announcement and the Proclaiming of the Vows
13. Verses in Praise of Buddha
14. Congratulations from the Guests
15. Sharing of Congratulatory Announcements
16. Four Great Vows
17. Closing

Next, photographs and the reception.

Explanation

1. For the opening, ring the bell five times, or substitute fireworks.
2. While the processional music is playing, the person helping lead the ceremony leads families of the bride and groom, together with the guests, to their seats. (If there is no music, this person simply helps seat everyone.)
3. The flower boy and flower girl lead the officiant to the altar.

4. The flower boy and flower girl lead the bride, groom, and marriage broker into the hall. The music stops at this time.
5. The officiant introduces the bride and groom.
6. The officiant offers incense and leads the assembly in the three refuges. The assembly rises and offers obeisance.
7. The bride and groom alone bow before the Buddha.
8. The officiant reads the statement of matrimonial intention (*see below*).

This monk (*name*), as the officiant (today), offers incense and humbly makes this announcement:

Before our compassionate father, Śākyamuni Buddha, we prostrate ourselves. (The Buddha) shades us all with the clouds of compassion and perpetually waters our sincere faith, shining his numinous radiance everywhere and forever illuminating the dark night of our confusion.

Therefore, in this *Sahā* World, in the Eastern Sea, in the country of Korea, in (province name), (county name), in this hall of propagation, in this pure *bodhimāṇḍa*, we perform this ceremony to join this layman (*name*) and this laywoman (*name*) as they promise themselves as husband and wife to one another. Following the practices of the time of the tathāgata, (these two) vow together to make the great aspiration to seek the utmost Way without fail and respectfully make the offering seven flowers; they prostrate, themselves invoking the clear witness of the buddhas of the ten directions. Casting their gazes upward, they pray: that (the buddhas) receive (them) with compassion; by the sublime power of the buddha's spiritual blessing that (the buddhas') mind and their minds be commensurate, like needles and slender blades of grass mingle easily; that (the buddhas') capacities and their capacities be like the arrows and knife-blades mutually support one another, that they be harmonious like the *nansae* and *bongsae*¹³ dancing together in the melodious music of the harp and lute played; that both their faith and actions be perfect, and so, like the turtle and

the crane, may their lives be long; that they go for refuge to the supreme great Way; and (finally they pray) to repay the infinite blessings (of the buddhas).

9. The bride and groom face forward together and bow.
10. The flower offering is performed as below:

On a side altar, place two vases, one with five flowers and one with two flowers. First, the groom receives the vase with five flowers during the procession and presents it to the officiant, who then places it at the eastern end of the offering table in front of the Buddha. Next, the bride receives the vase with two flowers during the procession and via the groom, gives it to the officiant, who then places it on the western end of the offering table.

11. The habit beloved in secular culture of mutually exchanging rings or having one person exchange a ring is based on Western culture; however, for our Buddhist faithful, it is sufficient to exchange a red-and-white jewel.
12. Contents of the congratulatory announcement and the proclaiming of the vows.

- a. The congratulatory announcement (*following the example below*)
This dharma teacher, as a representative of the Buddha, has some words for the bride and groom.

The Buddha said: the karmic causes and conditions which create (the opportunity) to hear the dharma (takes) five hundred lifetimes, (to meet like this) it is even more difficult. In other words, everything in our lives is caught up in karmic causes and effects. Even the matter of being born and gathering to hear the dharma with strangers from all over has taken five hundred lifetimes of (shared) karmic causes and conditions. It's said that the karmic affinity of just three lifetimes (a person's immediate past, present, and future lives) is very weighty; how much more so shall we consider the connection of five hundred lifetimes! However, having said that the karmic causes and conditions

(required) to meet one another face-to-face take five hundred years (of association), how is it for the causes and conditions (which allow) a couple to live happily? Perhaps it is the accumulation of a thousand years of karmic causes and conditions. Therefore, I pray over and over again that this couple deeply awaken to (the meaning of their) accumulated causes and conditions of a thousand lifetimes, sharing both good and bad, joys and sorrows, and while raising up a perfect family also become leaders for all the people of the world.

b. Proclaiming the vows (*Before taking the couple takes their vows, the officiant, standing in for the Buddha, shares the vows.*)

From this point onward, this benevolent couple with one heart together, with virtue, make a proper family. They will not commit various evils (but instead) practice the many virtues.

With fidelity to their country and filiality toward their parents, respecting their elders and having faith in their friends, they vow to fortify their promise of a lifetime.

They will be always be harmonious with the nine kinds of relatives

and from this life forward, for a hundred thousand kalpas, while their karmic conditions as husband and wife are strengthened,

they will always meet with the true dharma and receive the precepts,

never falling into wrong views or failing to find a teacher.

Attaining independence of will in the heavenly palaces, benefitting self and others through the joy of dharma and the pleasure of dhyāna,

ultimately they will attain buddhahood and lead vast numbers of beings.

Liturgy for Proclaiming the Vows

The officiant asks the groom for the bride:

- Will you yourself be satisfied with this wife, and not seek another?
- Will you serve your parents and follow their intentions without opposing them?

Will you be harmonious with your male siblings and be a pure example for the family?

Will the couple be in accord with one another and maintain the honor of the house?

Will you serve your ancestors and do your utmost (by performing memorials)?

- Will you be assiduously frugal and put aside (money and goods), so that (your family) is does not lack food and clothing?

Will you discipline yourself and keep your family in order, always following the advice of holy people?

Will you promise to never enter a brothel or bar?

Will you give all your strength to help someone in dire straights when you see them?

- Will you not (selfishly) seek your own benefit if you work for the nation?
- When you hear someone disparaging the Buddha, will you consider it like an awl piercing your ear?
- Will you abide by only the buddha-way and always cultivate that mind?

The groom responds by performing a standing bow.

Next, the officiant asks the bride for the groom:

- Are you able to maintain the role and duties of a wife and be constant from beginning to end?

Will you take care of and obey your parents-in-law, sparing neither your body nor life?

Will you welcome your kinfolk warmly to your home and not forget your faithfulness (to family)?

Will you solely give your energy to the home and not

participate in other work?

- Will you be frugal and thrifty in discipling yourself and not work for luxury or comfort?
Will you maintain the household and make thrift into abundance, not exceeding good sense?
Will you solely maintain the true Way and not enter into heterodox teachings?
- Will you honor your husband's wishes and not follow your own?
Maintaining your heart's profundity, will you avoid frivolous behavior?
Will you act with limitless compassion when you see an elderly senior?
- Do you promise to seek the buddha-way in the ocean of limitless lives?

The bride responds by performing a standing bow.

13. Verses in Praise of Buddha

Above heaven and below, there is no one like Buddha . . . (recite accordingly).

14. Congratulatory address from the guests

15. Reading congratulations sent in

(When the congratulations are finished, the music starts playing. If there are no congratulations, then begin the music at the end of the congratulatory address.)

16. Reciting the “Four Great Vows”

Sentient beings are limitless . . . (recite accordingly).

When the officiant finishes each line of the solo recitation, the assembly bows.

17. Closing

The officiant announces this.

(The flower boy and flower girl go in front, leading the officiant, the bride, and the groom from the hall. While the guests leave, the music plays, stopping at this point.)

Reference: Sources for (Performing) the Wedding Ceremony of Offering Flowers in front of the Buddha

In the distant past, many kalpas ago, the Buddha was a holy man named Good Wisdom. At that time, a man named King Lantern Light was monarch of the world, and a buddha named Buddha Universal Radiance was alive. King Lantern Light, intending to make an offering of flowers to Buddha Universal Radiance, gave an order that the private selling of flowers by the people was forbidden and that they must be given to the nation to offer to the Buddha. At that time, a goddess named Gopī, living in the mountains, possessed seven flowers. However, she was afraid of the King's command and secreted the flowers in a vase. When the holy man Good Wisdom heard the King's command to prepare a flower offering, his faith arouse and he began to devotedly search for the finest flower.

Finally, he heard that the celestial maid Gopī had seven flowers; when he sought them out, they were so overcome by his sincerity that the flowers Gopī had hidden in the vase leapt out. Good Wisdom looked at Gopī and asked her to sell him the flowers. Gopī, who considered the flowers leaping out of the vase as a sign, spoke. "These flowers are to be given to the King, that they may be offered to the Buddha. Since it is ordered that objects for offering cannot be sold, I must refuse."

Nonetheless, Good Wisdom kept asking to buy them, asking what was their price. Gopī, with the intention to not sell the flowers, told him that one flower cost one hundred silver pieces, a high price. Instantly, Good Wisdom laid down five hundred pieces, and said that he would buy five flowers. Inspired by his sincerity, Gopī was on the verge of selling him these flowers when she asked him what he thought of becoming husband and wife for lifetime after lifetime. Good Wisdom refused, saying, "I am a holy man, unable to bind myself into the karmic causes and conditions of life and death." Disappointed, Gopī said, "Then, I also cannot sell these flowers." Unable to do anything, Good Wisdom spoke to Gopī. "Your wish is

such; I also have a wish. If we become husband and wife, afterward whatever I propose we do, such as cultivating the bodhisattva practices of generosity, morality, etc., you will not stop me from gladly and joyfully giving things like our heads, eyes, bodies, the nation's capital, my wife or my son."

Gopī was overjoyed and said she would not stop him from doing whatever he wanted, and after swearing this she gave him the remaining two flowers and asked him to offer them to Buddha Universal Radiance in her stead, according to her own aspiration. Good Wisdom immediately went to where the Buddha was staying and scattered the flowers over the Buddha's head. The flowers offered by the king and ministers were stuck fast to the ground, while the seven flowers offered by Good Wisdom floated in the air, making a flowered terrace which covered the Buddha. Would not the ordinary people looking at this sight have been surprised? The Buddha then gave the holy man Good Wisdom a prediction of Buddhahood: "When you attain Buddhahood in a future life, you will be called Śākyamuni. Therefore, you, Good Wisdom, will become the Tathāgata Śākyamuni and the celestial maid Gopī will be Śākyamuni's wife, that is, Yaśodhara."

According to the past deeds of buddhas, since these two offered flowers before the Buddha, we certainly should take the Buddha's activities as a model for ourselves. I pray that we become lights for the world.

Explanatory Notes for the Wedding Ceremony

1. (Since) specific Buddhist clothing has not yet come out, the bride and groom wear new clothes in the ordinary style of Korean clothing; however, the groom can also wear Western-style clothing.
2. When manufactured (i.e., cloth) flowers are unavailable, fresh flowers can be used.
3. The flower boy and flower girl should be youths of around eight

or nine years old; they should wear colored clothing and enter the hall carrying a flower basket while scattering petals.

- When there is not much time, the proclamation of prohibitions (spoken by [the officiant] representing the Buddha) is of course abbreviated, and the “Liturgy for Proclaiming the Vows” can be shortened from twelve each to only those marked by a (•), for five vows each.
- Bowing before the Buddha is generally done simply with a standing (half) bow. However, when the bows are performed with a sense of solemnity and awe, match the bows with the organ or piano. When there are no instruments, it is permissible to use the small brass hand-bell.¹⁴

SETUP

Buddha altar							
Candle	Water offering bowl	Incense burner	Candle	Vase	Fruit	Fruit	Vase
Processional leader	<input type="checkbox"/>	Processional leader	Officiant	Processional leader	<input type="checkbox"/>	Processional leader	<input type="checkbox"/>
Flower girl	<input type="checkbox"/>				<input type="checkbox"/>	Flower boy	<input type="checkbox"/>
	<input type="checkbox"/>				<input type="checkbox"/>		<input type="checkbox"/>
	<input type="checkbox"/>				<input type="checkbox"/>		<input type="checkbox"/>
	<input type="checkbox"/>				<input type="checkbox"/>		<input type="checkbox"/>
	<input type="checkbox"/>				<input type="checkbox"/>		<input type="checkbox"/>
Female guests	Guests of the bride					Guests of the groom	Male guests
	<input type="checkbox"/>					<input type="checkbox"/>	<input type="checkbox"/>
	<input type="checkbox"/>					<input type="checkbox"/>	<input type="checkbox"/>
	<input type="checkbox"/>					<input type="checkbox"/>	<input type="checkbox"/>
	<input type="checkbox"/>					<input type="checkbox"/>	<input type="checkbox"/>
	<input type="checkbox"/>					<input type="checkbox"/>	<input type="checkbox"/>
				Matchmaker	Bride	Groom	Matchmaker
				<input type="checkbox"/>			<input type="checkbox"/>

Verses for Rebirth in the Pure Land

(from the manuscripts of Master Baek Hakmyeong¹⁵)

Let's go, let's go, to the wonderful land, let's go!
Leave behind the heavenly people, let's go to Sukhāvatī.
That place we call Sukhāvatī is totally lacking in the various sufferings.
The ground is made of yellow gold and the terraces are of lotuses.
Amita Buddha is lord there, and Gwanseeum and Daeseji are his
attendants.
He established the forty-eight vows and set forth the nine kinds of
(rebirth by) lotus.
He set the dragon-boat of prajñā sailing to lead those sentient beings
who recall the Buddha.
The eight bodhisattvas encircle the boat in protection and King
Guide of the Way Bodhisattva paddles it.
Celestial boys and girls dance to the refined airs of celestial music.
Where the five colors originate, (there) we transcend the sea of
samsāra.
On the lotus terraces, we will be born spontaneously, receiving
limitless joy and blessings.
Both you and I without distinction will ultimately attain buddhahood.
How beautiful! With the great vows we have made with our brothers
(and sisters).
We will not waste our lives, but pass each day busily (with) Amita
Buddha.
Where is the Pure Land (which arises from) the mind alone?—it is
whoever (sees) their self-nature's Amita.
With a thousand recollections, or ten thousand, ceaselessly turn back
(your) radiance to your own self-nature.

Verses for the New Year

(as above, by Master Baek Hakmyeong)

This false and impermanent human life is so quick!
The (old) year of our affections has no place of return, and the new
year has come again.
Even if we tell the old year not to go and ask the new year not to
come,
a baby becomes a child, a child becomes a youth.
From our youth, we grow old; when we are old, there's no-one left to
become.
With neither riches nor poverty, strength nor weakness, we must
tread that distant road.
This body, precious and difficult to obtain again;
my mind will certainly begin to fail from this year forward!
Taking up an axe and heading to the mountains, cutting down the
thickets and making improvements,
taking a hoe and digging in the field of stones, a wasteland becomes
fertile land.
Beyond us, the barley shoots are growing green while the snow falls,
and the flow of the spring flows noisily away.
Exerting ourselves, isn't it like some heavenly land?
May we become fully human, with our full faculties.
Homage to Amita Buddha!

Method for Imbibing the “Talisman for Rebirth in the Pure Land”

(from the *sūtras*)

On the first day of the first lunar month, the third day of the second lunar month, the ninth day of the fifth lunar month, the community faces west and wholeheartedly recites (the name of) Amita Buddha a thousand times. Next, recite “*om madari hum batak*” one hundred and eight times, then burn the “Talisman Rebirth in the Pure Land” and mix the ashes in a cup of tea-water. If you drink this water, then in this life you will be prosperous, and in the next life you will attain the highest rebirth in the Pure Land.



Talisman for Rebirth
in the Pure Land

Six Days of Observing the Fast¹⁶

(from the Sūtra of the Four Heavenly Kings)

On the first and fifteenth days of the first lunar month, if you eat one vegetarian meal at 6 a.m. you will gain merit equal to keeping the precepts for thirteen thousand years, (which) will accumulate seventy-thousand stone¹⁷ of rice, and eighty thousand benevolent spirits will protect you.

On the first and fifteenth days of the fifth lunar month, if you eat one vegetarian meal at 8 a.m., you will gain merit equal to keeping the precepts for one thousand five hundred years, (which) will accumulate ten thousand stone of rice, and five thousand benevolent spirits will protect you.

On the first and fifteenth days of the ninth lunar month, if you eat one vegetarian meal at 10 a.m., you will gain merit equal to keeping the precepts for ten thousand years, (which) will accumulate ten thousand stone of rice, and five thousand benevolent spirits will protect you.

The Five Toilet Mantras

Mantra for Entering the Toilet

Om haro daya sabaha

Mantra for Washing the Pure Place¹⁸

Om hana marije sabaha

Mantra for Washing One's Hands

Om jugaraya sabaha

Mantra Expelling Filth

Om siriye bahye sabaha

Mantra Purifying the Body

Om baara noegadak sabaha

Mantra for When There Is No Water in the Bottle (to Wash with)

Plucking the leaf of the lotus flower,
this is ultimately like a wave on the ocean.

As there is no water in this bottle,
it is (the same as) the the pure lapis lazuli world.

Om jeongche hyeche sabaha

Reference for Observing Buddha's Enlightenment Day in the Monastery

Verses Recited in the Evening¹⁹

Sitting speechlessly²⁰ in a quite mountain hermitage;
desolate and still: the original nature of things is fundamentally so.
What is this business of the western wind shaking the forest?
The lone cry of a winter goose fills the heavens.

Verse

On the mountain of perfect enlightenment, there is one tree;
a flower bloomed before heaven and earth were divided.
Neither blue nor white nor black:
it is not in the spring wind nor in the heavens.

Verse of Repentance

All the negative karma I have previously created,
originated from beginningless desire, aversion, and delusion
and arisen from the actions of body, speech, and thought:
I now repent of it all.

Having repented and made a great aspiration,
we go for refuge to the three jewels.

Mantra of Repentance

(Recite accordingly.)

Homage to the assembly of buddhas and bodhisattvas at Vulture Peak.

Homage to the assembly of buddhas and bodhisattvas in the flower

garland (realm)

Homage to the assembly of buddhas and bodhisattvas in Amita's lotus pond

Verses to Be Recited in the Morning

Rebirth in the three realms is like the rising and falling of a well-bucket;

One-hundred and ten thousand kalpas pile up like fine dust.

If with this body you do not attain awakening in the present life,
Then how many lives will you wait before this body will be able to awaken?

Verse

A thread one thousand feet long, when unspooled immediately sags;
a single wave barely arises when ten thousand waves follow;
a still night's water grows cold and the fish won't bite;
the full boat, emptied, returns carrying the light of moon.

Verse to Establish Intention

From this present body until we have attained the buddha-body,
we will steadfastly keep these precepts without denigration or transgression.

Our only prayer is that all the buddhas bear us witness:
we would rather give up our bodies and lives than regress from our precepts.

Having established our intention and made a great aspiration,
we go for refuge to the three jewels.

Mantra of Repentance

(Recite accordingly.)

Homage to the assembly of buddhas and bodhisattvas at Vulture Peak . . . *(recite accordingly)*.

*Facing the wall*²¹**Verse for Entering the Mountain**²²

The World-Honored One entered the Himalayas.
 Sitting down once, he was unaware of the six years that passed.
 Seeing the bright morning star caused him to awaken.
 The news of his awakening spread throughout the universe.

Verses for Recollecting the Buddha

Where does Amita Buddha reside?
 Fixing it in my mind and not forgetting,
 arriving thought by thought at the place of no-thinking, the six
 sense-organs constantly emit purple-gold light.

The Ten Remembrances

(*Recite accordingly.*)

Namu Amitabul (*Recite ten times loudly.*)

Verse for Leave the Mountain

Lofty and steep, pure and bare (is the place of practice),
 Who is my spiritual companion as I walk alone under heaven and on
 earth?
 If I meet someone in the mountains who truly knows me,
 how could I take the golden willow leaves²³ and descend the mountain?

An Explanation of Diligent Training in the Ten Pāramitās

1. The full moon of generosity
2. The quarter moon of morality
3. The worn shoes of patience
4. The scissors of diligent exertion
5. The clouds of meditative absorption
6. The thunderbolt²⁴ of wisdom

7. The twin wells of upaya to the left and right
8. The twin wells of resolve²⁵ in front and behind
9. The two rounds of the marvelous earrings of power
10. The perfect moon shining between the stars of wisdom

Verses for Inspection during the Morning Meal

Seated quietly on the southern terrace, burning a stick of incense in
the incense burner,
(sitting) firmly the whole day long, forgetting the ten thousand
vexations:
concentrate on getting rid of delusions, for all else is useless.

Having eaten and made a great aspiration, we go for refuge to the
three jewels.

Homage to the world of the liberated lord of the east . . . (*recite
accordingly*).

Homage to the assembly of buddhas and bodhisattvas at Vulture
Peak . . . (*recite accordingly*).

Verses for Inspection during the Evening Meal

Having eaten our meal, we are full of vitality and strength.
Majesty radiates from us like (it does from) the heroes of the three
times and ten directions.
(The key to) changing (underlying) causes and thus the results, does
not lie in discriminating thoughts,
it's in the attainment, by every single being, of spiritual powers.

Having eaten and made a great aspiration . . . (*recite accordingly*).
Homage to the world of the liberated lord of the east . . . (*recite
accordingly*).

Homage to the assembly of buddhas and bodhisattvas at Vulture
Peak . . . (*recite accordingly*).

A Summary Compilation²⁶ of the *Diamond Sūtra*

Thus have I heard: If men and women of good family, having received this sūtra, read and memorize this one-fascicle summary compilation, it is like having read²⁷ the *Diamond Sūtra* three hundred thousand times. Furthermore, they will obtain the protection and blessing of the spirits of heaven and earth, and saints will lead them. In the regnal year 7 Dali (772 CE) (of the Tang dynasty), the 19-year old daughter of a minister died, and on the seventh day (after her death), she came before Yama, the great king of the underworld. Yama asked her, “What karmic causes and conditions did you create after you were born (and during your life)?” She responded, “From the time I was born in this life, I only received, retained, and recited the *Diamond Sūtra*.” Again, Yama asked, “How is it that you did not recite the ‘Summary Compilation?’” She answered, “When the conditions arose (for me to be born in) the world, there was no basis (to receive the ‘Summary Compilation’).” Yama spoke, “I will return you to the living (that you may spread the ‘Summary Compilation’). It will be clear to you, if you (devote yourself to) and record the text of this sūtra. If you add up everything from ‘Thus have I heard . . .’ to ‘. . . (they) had faith in and received the teaching, retaining it and putting it into practice,’ it is 5,149 characters. ‘Buddha’ (appears) 69 times, ‘World-Honored One’ 51, ‘tathāgata’ 85, ‘bodhisattva’ 37 times, ‘Subhūti’ 138 times, ‘men and women of good family’ 26 times, ‘For what reason?’ 38 times, ‘sentient beings’ 36 times, ‘What do you think?’ 31 times, ‘therefore’ 30 times, ‘annuttarasamyaksambodhi’ 29 times, ‘generosity’ 21 times, ‘blessings and merit’ 18 times, ‘sand of the Ganges’ 13 times, ‘atoms’ 12 times, ‘trichilocosm’ 7 times, ‘the thirty-marks’ 32 times, ‘merit and virtue’ 8 times, ‘adornment’ 8 times,

‘paramita’ 5 times, ‘stream-enterer’ 4 times, ‘once-returner’ 4 times, ‘non-returner’ 4 times, and ‘arahant’ 4 times, the four stages of a saint’s practice. In the past, even though I carved the flesh from King Kaliṅga I said to him, ‘In the distant past when I had dismembered (you), if I had had a concept of a self, a person, a being, or a lifespan, or each the view of a self, a person, a being, or a lifespan . . .’ and within the number of the three stages of the female monastic community there are the four-line verse(s).

Maha banya barmil.

The End of the “Supplement”

Postscript

Generally speaking, there are a large number of ceremonial liturgies for monastic practice and cultivation. *A Handbook for Seon Practice*, the *Preparatory Memorial*, the “*Middle Worship*” (of the *Festival for Land and Water*), (the ritual performance style of) *Eosan*, *Essential Collection*, *Cloud and Water*, and *Firm Resolve*, to name a few. They are intended to bestow in a profound way the Buddha’s grace by helping one repent negative actions and accrue merit, or by reciting or propagating the names and blessings of the Buddha. However, because of the complicated phrasing (of these liturgies) and the repetition of (ritual/liturgical) formalities, (unlike) the leisured people of yesteryear, who were able to recite (liturgies) and repent according to ritual procedure as a part of daily life, people today have a lot of work and live quite noisy, busy lives. Not only are they unable to properly perform repentance, but, disregarding ceremonial protocols, they do not even closely examine (the ritual/liturgical resources). As a result, there has ultimately been a degradation and loss of ritual propriety and ceremony. Even when a memorial offering is made, it completely transgresses the essential principles of a dharma assembly, and with no few number of monastics, this means that our ritual exemplars are falling apart.

At Yeonbang Temple in Yecheon-gun, Gyeongsangbuk-do, Seon Master Chwi Heo, feeling that this is a deplorable and regrettable situation, consulted with his comrade lecturer Jin Heo and compiled ritual protocol for weddings, worship and mantra recitations, cremation protocols, etc., and called it the *Essential Compendium for Buddhists*. Early the previous September, they brought it to the capital and said they intended to publish it in the future, but as

they were afraid that it might be unsatisfactory, they left the capital to ask Master Gwon Sangro about current practices for various ceremonies. They either supplemented things that had been left out or corrected mistakes. Selecting the pressing or important matters, they wrote those in and then (the whole) was appropriately divided into two volumes. Lecturer Jin Heo was charged with directing the project from start to finish, and I was tasked with proofreading and confirming the interpretation. On the one hand, having been profoundly influenced by the empowerment of the Buddha, together with Master Gwon Sangro this work has been vetted; however, I have been busy with personal affairs and the private work increased exponentially. Also, the work of verifying (the text) was the most difficult; even though it was closely and precisely checked, it was difficult to avoid omissions and mistakes. For these reasons, not having been able to actualize our deep sincerity, I have conveyed the gist of this book's story, attaching it to the volumes, and will give my remarks to the various sagacious people (who helped) in a separate section.

Humbly presented in the winter of the year of the ram, in the Buddhist era 2958 (1931).

Remarks

This *Essential Compendium for Buddhists* is the essence of Buddhist ritual, guidance for everyday events, a master who can lead us and a dharma-companion who will never disappoint, and totally sufficient as provisions for the field of blessings which is the mind. We have made prostrations and presented this for the sake of adorning your dharma-table, praying that the single volume of this book be a compass for your life and a source of daily inspiration, and to encourage you to share this book widely, praying that those reading and studying this book will grow by even one person.

The donor

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Notes

1 *Ipgyo* 入教. Literally, “to enter the teachings;” in Western terms, we can understand this as “conversion,” although that term does have limitations when applied outside of Judeo-Christianity.

2 I.e., since the Buddha Śākyamuni was born. The dating system has been revised since then.

3 Where signatures are used to seal a contractual document, seals (Kor. *dojang*) are used in East Asia, with individuals using small stylized forms of their names to sign and seal a document.

4 Although there is not room here to go into the shifting socio-religious landscape of the colonial era, we see reflected in this language of “propagation halls” and “propagation director”—literally “teacher” in the Sino-Korean—how the emphasize on Buddhist “propagation,” which was supported by the colonial government, was changing communal organization within the Buddhist community, or at least its imagined ideal, where “temples” (*sa* 寺) are now joined by “propagation halls” (*pogyodang* 布教堂), especially in urban areas, with an emphasis on reaching lay populations, some of whom—as evidenced by these forms for new Buddhist faithful and new community members—would not have been Buddhist, or formally identified as Buddhist, prior to ceremonies and events like this. While receiving the five precepts has been a formal moment of affiliation with a Buddhist identity and the undertaking of Buddhist practices since the time of the Buddha, forms, registries, and “propagation” specific centers all suggest a shifting understanding within the Buddhist monastic and lay communities as to the need to emphasize and organize formal membership and identity as Buddhists.

5 *Sindo* 信徒. Literally, “the community of the faithful.” As with “conversion,” borrowing in Western/Christian terms to translate these terms and others both gives us a point of entry for conceiving of temple communities, and limit us with the associations that the English words bring with them. In trying to strike a middle ground, I have opted for familiar terms.

6 The Saṅgha is technically those among the monastic community who have attained liberation: arhats, bodhisattvas, and buddhas.

7 *Suwol* 水月. A common metaphorical image for the emptiness of phenomena in the world.

8 A *jeonggeun* 精勤 is a sustained, repetitious chant of a buddha or bodhisattva's name; the Sino-Korean pronunciation of Śākyamuni Buddha is "Seokgamonibul," and because the practice of *jeonggeun* is fitted to the syllables and rhythms of Korean and not Sanskrit, I have left the transliteration of the Sino-Korean rather than reverting to the Sanskrit name of which the Sino-Korean is itself a transliteration, as I have done elsewhere throughout the *Essential Compendium*.

9 Eight scenes of the Buddha Śākyamuni's life: descent from Tuṣita Heaven, birth in Lumbini Park, seeing the four sites, leaving the palace and renunciation, ascetic practices in the Himalayas, defeating Mara and his daughters, turning the wheel of dharma in Deer Park, and the *parinirvāna*.

10 This can refer to taking the offering off the main altar and removing it from the hall entirely, or it can refer to moving the offering from the main Buddha altar to the Protector Deities altar and performing a simple offering ceremony for the protectors.

11 In traditional, especially Confucian-inflected weddings, the bride enters the wedding ceremony with her face veiled, usually by holding her arms and hands high, with a richly embroidered length of cloth draped over them, effectively screening her face from full view. During the mutual "homage" in (7), the bride would have performed three bows to the groom with the assistances of female attendants to help her with the veil, so that her face would not have been seen at that point, either.

12 This sounds like rings to Western readers, and it may have been that even in the 1930s in Korea, wedding rings were being exchanged. However, it is also possible that this refers to the exchange of highly symbolic and materially important gifts between the bride and groom's family, rather than specifically referring to wedding rings. Now, of course, wedding rings are common in Korea.

13 *Nanbong* 纳鳳, *nan* and *bong*, respectively. These are mythical birds in Chinese and East Asian lore, sometimes identified as "Chinese phoenixes," but distinct from the Western idea of a phoenix.

14 *Gyeongsoe* 경쇠. A different instrument than the *yoryeong*, which is a handbell with a clapper. The *gyeongsoe* is a small brass bowl, usually mounted on a wooden handle with a stuffed cloth base underneath the bowl of the bell, which is played by striking it with a small striker of wood, sometimes wrapped in leather, rubber, or similar. The sound is somewhat more clear than the *yoryeong*, perhaps because greater precision—just one

strike to play, without the motion of a clapper—and often higher-toned. The instrument is common in Chinese and Japanese Buddhist liturgical performance as well, and looks like what we now call “singing bowls,” but much smaller and hand-held.

- 15 Master Baek Hakmyeong, while staying at Naejangsa Temple, sought innovative ways to transmit the traditional, fundamental Seon practices to the contemporary world. In the 1920s, he established the Naejangsa Seon center and developed the “Half Seon, Half Farming” movement, practicing Seon with agricultural workers. These verses are apparently a part of this movement; they were published in the Buddhist magazine *Bulgyo* [Buddhism] after the master’s death.
- 16 Here, “fast” refers not only to restricting food—as in the “monastic fast” of eating only meal a day—but also to restricting oneself to “pure” food as outlined in Mahāyāna bodhisattva precepts and perhaps the *Śūraṅgama-sūtra* as well: avoiding the five noxious vegetables and meat, and possibly also dairy.
- 17 As in, a counting unit for grains.
- 18 Prior to widespread use of toilet paper, one washed one’s privates with water after using the outhouse or toilet. “The pure place” is euphemistic.
- 19 The observance of Buddha’s enlightenment takes place overnight, re-enacting or mimicking (depending on how one theorizes ritual observance) Siddartha Gautama’s night of awakening under the Bodhi tree, in which he is said to have seated himself under the tree and, meditating over the course of the night, attaining awakening “in the third watch,” or sometime between 3 a.m. and 6 a.m. The observance, therefore, begins in the evening.
- 20 Most translations of this verse give this as “silently”; in this more literal translation, I also hope to evoke the Seon axiom of “that which is beyond words and speech,” which while not the most obvious translation, might also bring some additional eschatological nuance to the verse.
- 21 “Facing the wall” is both a literal and metaphorical posture in which to practice meditation. It is said that Bodhidharma, who brought Chan (Kor. Seon) to East Asia, sat facing the wall at Shaolin Temple for nine years. Sitting facing the wall has the immediate effect of limiting sensory input and therefore contributing to meditative focus and calm; it also refers to the ability to shut out external or sensorial stimuli and focus oneself in meditation.
- 22 In this verse, two scenes from the Buddha’s life are combined: his six years of meditation and practicing austerities in the Himalayas, and his awakening under the Bodhi tree. Especially in Chan literature, the Buddha’s sighting of

the Morning Star is said to have triggered his enlightenment.

23 According to an anecdote associated with the *Mahāparinirvāṇa-sūtra*, “yellow leaves” symbolize *upāya*, or expedient means; however, in this poem, it may also symbolize the aging body of the practitioner, whose job it is not to necessarily to remain in removed repose “on the mountain,” but to descend to help those who are waiting “below the mountain” for the salvific dharma.

24 *Geumgangjeo* 金剛杵. Literally the “adamantine hammer,” often stylized as a thunderbolt, symbolizing the power of wisdom to destroy ignorance.

25 Although *won* 愿 generally means “vow, aspiration,” here it refers to those vows or resolutions which lead to enlightenment.

26 A compilation of important doctrinal points and teaching phrases from the *Diamond Sūtra*.

27 *jeon* 轉. Literally meaning “to turn,” in the reading of sūtra it usually means to read only segments of the whole, i.e., just the chapter titles, or a selection from the beginning, middle, and end. An important scriptural relationship emerges in these practices which see the whole in the part: the recite one part is to connect to the whole, in important and meritorious or eschatologically important ways. Interpenetration, one of the major doctrinal points of the *Avataṃsaka-sūtra*, supports this way of reading and approaching sūtra. See also Uisang’s “Verses on Dharma-Nature” in this volume for another exposition of the relationship between the part and the whole in Korean Buddhist doctrine and practice.

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