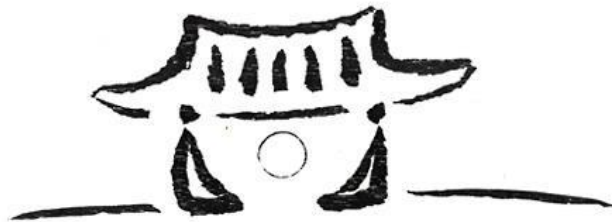


# Chants & Hymns



그즉이 마주 앉으니  
너도 범당 나도 범당  
마음 그대로  
한 범당

Won Buddhism  
of Philadelphia



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# Yeum-Bul

(Reciting the Buddha's Name)

## Na-mu a-mi-ta-bul

Take refuge in Amitabha<sup>1</sup> Buddha, the Buddha of limitless life and light that is within all of us.

## Ten Contemplations on Yeum-Bul

With the me-rit of this chant-ing,  
May the kar-ma of all sen-tient be-ings in the trip-le worlds be re-solved.

**Na-mu a-mi-ta-bul**

With the me-rit of this chant-ing,  
May the tri-ple worlds and the ten di-rec-tions be-come pur-i-fied.

**Na-mu a-mi-ta-bul**

With the me-rit of this chant-ing,  
May all trou-bled souls find peace and be-come free.

**Na-mu a-mi-ta-bul**

With the me-rit of this chant-ing,  
May our six sen-ses al-ways be clear and may the light of wis-dom shine.

**Na-mu a-mi-ta-bul**

---

<sup>1</sup> **Amitabha:** Sanskrit word which literally means "boundless light and boundless life". He is the presiding buddha of the Western Paradise, or Pure Land, in which all beings enjoy unbounded happiness. Western Paradise of Ultimate Bliss is not to be understood as a location but as a state of consciousness.

With the me-rit of this chant-ing,  
May our minds be-come lim-it-less dharma ves-sels to trans-mit the spir-it of all bud-dhas and bo-dhi-satt-vas.

**Na-mu a-mi-ta-bul**

With the me-rit of this chant-ing,  
May we be lib-er-at-ed from birth and death to come and go free-ly through the six realms of ex-is-tence.

**Na-mu a-mi-ta-bul**

With the me-rit of this chant-ing,  
May the count-less sen-tient be-ings of in-fi-nite worlds through in-fi-nite e-ons, a-chieve Bud-dha-hood.

**Na-mu a-mi-ta-bul**

With the me-rit of this chant-ing,  
May the dust of the tri-ple worlds dis-ap-pear so that the bright-ness of the mind-moon shines a-lone.

**Na-mu a-mi-ta-bul**

With the me-rit of this chant-ing,  
May all wan-der-ing spir-its in the tri-ple worlds be de-li-vered.

**Na-mu a-mi-ta-bul**

With the me-rit of this chant-ing,  
Through count-less ages, may we up-hold our Great Vow, turn-ing the Great Dhar-ma Wheel and nev-er re-gress-ing from the Great Dhar-ma Path.

**Na-mu a-mi-ta-bul**

*염불십송 by Master Daesan*

## Sung Joo

(Sacred Mantra<sup>1</sup>)

### **Young-Chon Young-Jee Young-Bo Jang-Saeng**

May you attain eternal life as Heaven and Earth do,

### **Man-Se Myol-Do Sang-Dok-Ro**

Perpetually shining, even with the extinction of all things.

### **Keo-Rae Gak-Do Mu-Gung-Wha**

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

### **Bo-Bo Il-Che Dae-Sung-Kyong**

Every step you take and everything you do will become Holy Dharma.

 *With this mantra our clear spirit shines eternally.*

## Young Joo

(Spiritual Mantra)

### **Chun-Jee Young-kee Ah-Shim Jung**

The spiritual energy of Heaven and Earth permeates my mind.

### **Mahn-Sa Yoh-Euee Ah-Shim Tong**

My pure consciousness touches all things in the universe.

### **Chun-Jee Yoh-Ah Dong-Il Cheh**

Heaven, Earth and I become one.

### **Ah-Yoh Chun-Jee Dong-Shim Jung**

I join with Heaven and Earth, creating Righteousness.

 *With this mantra we become one with the universe and see our true nature.*

---

<sup>1</sup> **Mantra:** A mantra is a power-laden syllable or series of syllables that represents the ultimate reality and manifests certain cosmic forces and aspects of the buddhas. Continuous repetition of mantra is practiced as a form of meditation or spiritual cultivation in many Buddhist schools.

## Chong-Jong Joo

(Purification Mantra)

**Bup Shin Chong Jong Bon-Moo-Eh**

Truth Buddha is so pure that it has no hindrance.

**Ah Deuk Whe Kwang Yowk-Boo-Yo**


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

**Tae Wha Won Gee Sung-Ill-Dan**

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

**Sah Mah Ak Chi Jah-So-Myol**

All negative and unwholesome energy vanish of themselves.

 *This mantra dispels unwholesome energy and purifies our body and mind.*

## Cham Hae Geh

(Repentance Mantra)

**Ah-Suk So-Jo Jeh-Ark-Up**

All the negative karma created by me,

**Keh-You Moo-See Tam-Jin-Chi**

in my greed, anger, and ignorance

**Jong-Shin Goo-Ye Gee-So-Saeng**

through my thoughts, words and deeds,

**Ill-Che Ah-Gum Gae-Cham-Hae**

I now repent for it all.

**Jeh-Moo Jah-Sung Jong-Shim-Kee**

The essence of karma is empty arising from my thoughts.

**Shim-Yak Myul-See Jeh-Yuk-Mang**


As my thoughts cease, my negative karma cease.

**Jeh-Mang Shim-Myul Yang-Goo-Gong**

When karma and thoughts both fall away,

**See-Juk Myung-Ye Jin-Cham-Hae**

this is true repentance.

 *With this mantra we see our karma and repent.*

## Il Won Sang<sup>1</sup> Vow

Il-Won<sup>2</sup> is the realm of sa-ma-dhi<sup>3</sup> be-yond all words and speech;  
the gate-way of birth and death, tran-scend-ing be-ing and non-be-ing;  
the o-ri-gin of hea-ven and earth, pa-rents, fel-low be-ings, and laws;  
and the o-ri-gi-nal na-ture of all bud-dhas,<sup>4</sup> en-ligh-tened mas-ters,  
or-di-na-ry hu-mans, and sen-tient be-ings.

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

Viewed as per-ma-nence, Il-Won un-folds in-to an in-fi-nite world that  
is e-ver a-bi-ding and un-ex-tin-guished, just as it is.

Viewed as im-per-ma-nence, Il-Won un-folds in-to in-fi-nite worlds  
through the cy-cle of for-ma-tion, du-ra-tion, de-cay and  
ex-tinc-tion of the u-ni-verse;  
through the birth, a-ging, ill-ness, and death of all things;  
and through the way we use our minds and bo-dies in the four  
forms of birth,<sup>5</sup> we trans-form through the six realms of  
ex-ist-ence,<sup>6</sup> pro-gres-sing or re-gres-sing, with grace a-ris-ing  
from harm, or harm from grace.

There-fore, mo-del-ing our-selves whole-heart-ed-ly af-ter this Il-Won-  
Sang, the Dhar-ma-ka-ya<sup>7</sup> Bud-dha, we un-a-wa-kened be-ings make this  
vow to prac-tice with ut-most de-vo-tion in or-der  
to cul-ti-vate our minds and bo-dies per-fect-ly;  
to know hu-man af-fairs and u-ni-ver-sal prin-ci-ples per-fect-ly;  
and to use our minds and bo-dies per-fect-ly,

Thus pro-gres-sing ra-ther than re-gres-sing and re-ceiv-ing grace ra-ther  
than harm, un-til we at-tain the awe-some pow-er of Il-Won, and be-come  
u-ni-ted with the es-sen-tial na-ture of Il-Won.

\* See the page 15 for footnotes of Il Won Sang Vow

## The Heart Sutra<sup>1</sup>

The Bo-dhi-satt-va of Great Com-pas-sion<sup>2</sup>, when deeply prac-ti-cing Praj-na<sup>3</sup> Pa-ra-mi-ta<sup>4</sup>, real-ized that all five ag-gre-gates<sup>5</sup> are emp-ty and be-came free from all suf-fering and dis-tress.

Oh, Sha-ri-pu-tra<sup>6</sup>, form does not dif-fer from emp-ti-ness, emp-ti-ness does not dif-fer from form. Form is emp-ti-ness, emp-ti-ness is form.

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

Oh, Sha-ri-pu-tra, all dhar-mas are emp-ty; they do not ap-pear or dis-ap-pear, are not taint-ed or pure, do not in-crease or de-crease. There-fore in emp-ti-ness, no form, no sen-sa-tions, no per-cep-tions, no im-pul-ses, no con-scious-ness.

No eyes, no ears, no nose, no tongue, no bo-dy, no mind; no form, no sound, no smell, no taste, no touch, no ob-ject of mind; no realm of eye, ear, nose, tongue, bo-dy, or mind con-scious-ness;

No ig-nor-ance, nor ex-tinc-tion of ig-nor-ance, no old age and death, nor ex-tinc-tion of them.

No suf-fering, no cause of suf-fering, no ces-sa-tion of suf-fering, no path; no wis-dom, no at-tain-ment with no-thing to attain.

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

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

There-fore know that Praj-na Pa-ra-mi-ta is the great man-tra<sup>7</sup>, is the great en-ligh-ten-ing man-tra, is the un-sur-passed and un-e-qualled man-tra, which is a-ble to e-lim-i-nate all suf-fering. This is true, not false.

So pro-claim the Praj-na Pa-ra-mi-ta man-tra, which says

Ga-te, ga-te, pa-ra-ga-te, para-sam ga-te, bo-dhi svā-hā! (*Three times*)

(*Gone, Gone, Gone beyond, Gone altogether beyond! Oh, what an Awakening!*)

\* See the page 15 for footnotes of The Heart Sutra



## Prayer

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

Dharmakaya Buddha, Fourfold Grace.

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

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

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

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

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

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

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

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

## Prayer Song

Won-ha- om-nee- da.  
Won-ha- om-nee- da.  
Kan-juh- rhee, Kan-juh- rhee  
Won-ha- om-nee- da.

Nay son-keel, Dah-neun- goht  
Nay bal-keel, Maw-moo- neun goht  
Nay eum song, Meh-ah- ree chi-neun goht  
Nay ma-eum, Hyang-ha- neun goht ma-da.

U-ree mo-doo, Da-ham- gay  
U-ree mo-doo, Da-ham- gay  
Song-bool- jay-joong, Een-yon- ee,  
Dway-aw- jee-ee- da.

원하옵시다. 원하옵시다. 간절히 간절히 원하옵시다.  
내 손길 닿는 곳, 내 발길 머무는 곳,  
내 음성 메아리 치는 곳, 내마음 향하는 곳 마다  
우리 모두 다함께 우리 모두 다함께, 성불제중 인연이 되어지이다.

I wish and pray sincerely and truly,  
Where my hands touch the world,  
Where my feet walk on the ground,  
Where my voice echoes through the hills, and  
Where my mind is penetrating, that we,  
All together, all together, share a true affinity  
For attaining great enlightenment and  
Reaching out to all living beings.

## Xiuxiuan Discourse on Zuochan

(Zuo = sitting    Chan = Zen or meditation)

Generally, zuochan aims at maintaining one's own clear alertness by realizing the highest good.

When the mind is devoid of thought and yet no drowsiness takes place in it, it is called zuo; if there is no greed in which one is and if one transcends defilement in which one is, it is called chan.

When neither external sense objects enter the mind nor the mind goes out towards external things, it is called zuo; if the mind is neither attached to nor depends on anything so that the constant light illumines, it is called chan.

If the mind is not moved when the conditions shake it and if the mind is quiet and free from agitation, it is called zuo; if the light turned inward reflects on self-nature and penetrates the source of Dharma, it is called chan.

If neither the mind is agitated by favorable or adverse conditions, nor is it rolled over by sound and color, it is called zuo; if the brightness surpasses heaven and earth when it transforms things, it is called chan.

To enter the state of samadhi in a condition of discrimination is called zuo; to have the discriminating prajna in the condition of no discrimination is called chan.

To sum up: to keep the true nature of samadhi serene while the mind works like a blazing fire is called zuo; to attain boundless wonders and thereby to do things without any obstruction is called chan.

Zuochan can be summarized as briefly as this; however no amount of ink and paper will be sufficient for a detailed illustration.

The great samadhi of *naga* is neither still nor moving; the wondrous nature of true Thusness neither arises nor ceases. Neither can it be seen when looked at nor can it be heard when listened to.

It is empty and yet it is not; it exists and yet it does not. It is as vast as to envelop what has no boundary and it is as minute as to enter what has no inside.

The supernatural, wisdom, eternal light, longevity, the great opportunity, and great application will be inexhaustible and limitless.

If an aspirant searches for truth by a proper practice of chan until one attains the great enlightenment, one will be filled with innumerable powers of numinous wonders upon the roar of awakening. How could this be compared with the wicked heretics who, with their instructions, claim to be teachers, and who take what they gain to be the final goal?

夫坐禪者는 須達乎至善하야 當自惺惺이니  
截斷思想호대 不落昏沈을 謂之坐요 在欲無欲하고 居塵出塵을 謂之禪이며  
外不放入하고 內不放出을 謂之坐요 無着無依하야 常光現前을 謂之禪이며  
外撼不動하고 中寂不搖를 謂之坐요 廻光返照하야 徹法根源을 謂之禪이며  
不爲逆順惱하고 無爲聲色轉을 謂之坐요 燭幽則明逾日月하고 化物則德勝乾坤을  
謂之禪이며

於有差別境에 入無差別定을 謂之坐요 於無差別境에 示有差別智를 謂之禪이니  
合而言之컨댄 熾然作用이나 正體如如를 謂之坐요 縱橫得妙하야 事事無碍를  
謂之禪이니

略言如是나 詳舉인댄 非紙墨能窮이라

那伽大定은 無靜無動하고 眞如妙體는 不生不滅이라 視之不見하고 聽之不聞하며  
空而不空하고 有而非有라 大包無外하고 細入無內하며 神通智慧和 光明壽量과  
大機大用이 無盡無窮하나니

有志之士는 宜善參究하야 以大悟爲則하면 因地一聲後에

許多靈妙皆自具足하리니 豈同邪魔外道 - 以傳授로 爲師佐하고 以有所得으로  
爲究竟者哉아

## The Essential Dharmas<sup>1</sup> of Daily Practice

1. The mind<sup>2</sup> is originally free from disturbance,  
but disturbances arise in response to sensory conditions;  
let us restore the equanimity [Samadhi] of our original nature by  
letting go of those disturbances.
2. The mind is originally free from delusion,  
but delusions arise in response to sensory conditions;  
let us restore the wisdom [Prajñā] of our original nature by letting  
go of those delusions.
3. The mind is originally free from wrong-doing,  
but wrong-doings arise in response to sensory conditions;  
let us restore the precepts<sup>3</sup> [Śīla] of our original nature by letting  
go of those wrong-doings.
4. Let us remove disbelief, greed, laziness, and ignorance  
by means of faith, zeal, questioning, and dedication.
5. Let us turn a life of resentment into a life of gratitude.
6. Let us turn a life of dependency into a life of self-reliance.
7. Let us turn a reluctance to learn into a willingness to learn well.
8. Let us turn a reluctance to teach into a willingness to teach well.
9. Let us turn a lack of public spirit into an eagerness  
for the public's welfare.

\* See the page 15 for footnotes of The Essential Dharmas of Daily Practice

## Phonetic Transcription of Il Won Sang Vow

### - Il Won Sang Seo Won Mun -

Il-won oon, own eoh doe don ui, ip jong chaw ee yo,  
You mu cho whul ui, seng sa mun in bah,  
Chun jee, boo mo, dong po, bup ule ui, bawn won ee yo,  
Jay bul jo sa, boh m boo joun g seng ui, sung pum ooh row,

Noong ee sung, you sahng ha go,  
Noong ee sung, mu sahng ha yo,  
Yoo sahng ooh row bo meun, sahng joo bul meol lo, yo yo ja yuhn ha yo,  
Moo reyahng say gay reul, jun gay ha yote go,

Mu sahng ooh row bo myon, oo ju ui, sung ju guay gong gwa,  
Mahn mool ui, seng row beong sah wa,  
Sah seng ui, shim shin jock yung eul da ra  
Youk do row, byon h'wah rule she-gyoh,  
Ho goun jin goop ooh row,  
Ho goun gahng goop ooh row,  
Ho goun eun seng eoh hay row,  
Ho goun hay seng eoh eun ooh row,  
Ee wa gah chee moo ry'ang say gay rule, jun gay ha yote nah nee,

Oo ree eoh ree so goon, jung seng oon  
Ee bope shin bul Il-won-sang eul, che baht ah so,  
Shim shin eul, won mahn ha gay, su ho ha neun, gohng boo reul ha m'yo,  
Doe neun sa ree reul, won mahn ha gay, a neun gohng boo reul ha-m'yo,  
Doe neun shim shin eul, won mahn ha gay, sah y'ong ha neun, gong boo reul,

Jee sung ooh row ha yo, jin goo pee dway go,  
Eun hay neun, eep eul jee on jung,  
Kang goo pee dway go, hay tok eun, eep jee a nee ha kee row so,  
Il-won ui we reok eul, eoht doe rok gah jee, so won ha go,  
Il-won ui che sung ay, hap ha do roke gah jee, so won ham

## **The *Il-Won-Sang* Vow**

### **- Standard and Literal Translation -**

*Il-Won* is the realm of samādhi beyond all words and speech, the gateway of birth and death that transcends being and nonbeing, the original source of heaven and earth, parents, fellow beings, and laws, and the nature of all buddhas, enlightened masters, ordinary humans, and sentient beings.

It can form both the permanent and the impermanent: viewed as the permanent, it has unfolded into an infinite world that is ever abiding and unextinguished, just as it is and spontaneous; viewed as the impermanent, it has unfolded into an infinite world, now as progression, now as regression, here as grace arising from harm, there as harm arising from grace, by effecting transformations through the formation, subsistence, decay, and emptiness of the universe, the birth, old age, sickness, and death of all things, and the six destinies in accordance with the mental and bodily functions of the four types of birth.

Therefore, modeling ourselves wholeheartedly on this *Il-Won-Sang*, the Dharmakāya Buddha, and practicing with utmost devotion to keep our mind and body perfectly, to know human affairs and universal principles perfectly, and to use our mind and body perfectly, we deluded beings make this vow so that, by progressing rather than regressing and receiving grace rather than harm, we may attain the awesome power of *Il-Won* and be unified with the substance and nature of *Il-Won*.

## Footnotes for Il Won Sang Vow

1. **Il Won Sang:** The visual symbol of Il Won or One Circle. Il Won Sang which represents the ultimate Truth is the object of faith and the model of practice in Won Buddhism.
2. **Il Won:** This literally means One Circle. It refers to Dharmakaya Buddha, which is the origin of all things in the universe, and the original nature of all sentient beings. This represents the fundamental truth which is the basis of all religions.
3. **Samadhi:** Sanskrit word which literally means collectedness of the mind on a single object through calming of mental activity. *Samadhi* is a nondualistic state of consciousness in which the consciousness of the experiencing "subject" becomes one with the experienced "object".
4. **Buddha:** Sanskrit word which literally means "awakened one." A person who has achieved the supreme enlightenment that leads to release from the cycle of rebirth and has thereby attained complete liberation.
5. **Four forms of birth:** Viviparous, as with mammals; oviparous, as with birds; moisture or water born, as with worms and fishes; metamorphic, as with moths from chrysalis, or with devas, or in hells.
6. **Six realms of existence:** The six ways or destinies of sentient beings; Hells, hungry ghosts, animals, malevolent spirits, human existence, and heavenly beings. Sentient beings experience a succession of rebirths. Until liberation, a being is imprisoned in samsaric worlds which are conditioned by greed, hatred and delusion.
7. **Dharmakaya:** Sanskrit word meaning the Dharma Body, the Cosmic Body, or the Essential Body of the buddha. The true nature of the buddha, which is identical with ultimate reality, the essence of the universe.

## Footnotes for The Heart Sutra

1. **Sutra:** a scriptural narrative, especially a text traditionally regarded as a discourse of the Buddha or one of his disciples; literally "thread."
2. **The Bodhisattva of Great Compassion (Avalokitesvara):** one of the most important Bodhisattvas of the Mahayana. The literal meaning of Avalokitesvara is variously interpreted; two interpretations are 'Lord Who Looks Down' and 'The One Who Hears the Sound (Outcries) of the World.'
3. **Prajna** refers to an immediately experienced intuitive wisdom; It is innate wisdom, which is already inherent within all sentient beings.
4. **Paramita** means crossing over, or going to the other shore. Paramita: literally "that which has reached the other shore." It also means "perfections."
5. **Five aggregates (Panca skandhas)** are the five elements that comprise a human being. They are the five components of individuality: form, sensations, perceptions, impulses and consciousness.
6. **Shariputra** is one of the most eminent and revered disciples of the Buddha. The Heart Sutra is written in the form of a dialogue between Shariputra and the Bodhisattva of Great Compassion.
7. **Mantra:** a syllable or series of syllables that manifests certain cosmic forces and aspects of the Buddhas.

## Footnotes for The Essential Dharmas of Daily Practice

1. **Dharma:** Sanskrit word. Central notion of Buddhism, used in various meanings. 1) The cosmic law, the "great norm" underlying our world; the law of karmically determined rebirth. 2) The teaching of the Buddha, who recognized and formulated this "law".
2. **Mind:** Original Korean word is *shimji*, which literally means mind-ground. Just as all plants arise from the earth, all thoughts and emotions, wholesome or unwholesome, arise in our mind.
3. **Precepts:** Moral observations that Buddhists follow in order not to fall into unwholesome realms. The precepts are one of the Threefold Practices in Won Buddhism. In Won Buddhism, there are thirty precepts, which are given to Buddhist practitioners according to their level of practice.





# Hymns

# Morning Prayer Song

Dhar - ma - ka - ya Bud - dha Four - fold Grace

I be - gin a new - - day in your pres - ence  
 I be - gin a new - - day with your gra - ces  
 I be - gin a new - - day with com - pas - sion

To - day full - of health and with peace of mind  
 To - day grate - ful - ly and with gen - tle words  
 To - day mak - ing the world a more lov - ing place

May I walk a - long - the path of the Bud - dha.  
 May I live in har - mo - ny with all those I meet.  
 May I do all that - I can for - one - world.

# Evening Prayer Song

Dhar - ma - ka - ya Bud - dha Four - fold Grace

I give thanks for fol - low - ing you on the prop - er path

To - day dil - i - gent - ly may I be at peace  
To - day may I be one with all those I meet  
To - day build - ing a world in which eve - ry one

And so bring my spir - it - ual self to en - light - en - ment.  
And re - new - e - ter - nal faith in com - pas - sion.  
May to - geth - er on - this earth find both peace - and joy.

## Hymn 2: Song of Won Buddhism

Translator: Joel Ostroff

C F G F G C

Let us share the one dhar-ma truth, born a - new. Spring in Young-san  
 Once we wan - dered lost in the dark, no way out. Then the light of  
 Let us share the joys of Ir-Won-Sang, our true mind. May we help our

G C F G F C G C

<sup>5</sup> brought the teach - ing back to us. Through the gate that's o - pen wide lies  
 Bud - dha's truth came shin - ing through. Place - less zen and time - less zen are  
 breth - ren ease their suf - fer - ing. In the gar - den flow - ers bloom like

F G C C G F C F Am G G7 dis - solve

<sup>9</sup> our true home. Oh what joy is in our hearts for this great gift.  
 now our way. Cul - ti - vate the three - fold prac - tice ev - ry day.  
 par - a - dise. Oh what joy is in our hearts for this great gift.

# Hymn 35: Celebration of Sotaesan's Enlightenment

Translator: Joel Ostroff

F Dm

One spring day, at break of dawn, Sot ae - san was a - wak - ened.  
That spring day, at break of dawn, fra - grant with bud - dha's flow - er.

Gm G F C

5 Heav - en did o - pen up, and all doubts were gone for - ev - er.  
Fi - nal - ly break - ing free, em - brac - ing all fel - low be - ings.

F F Dm

9 Ev - ry thing from one source, this was his dhar - ma path.  
Such great love from his heart, shar - ing his dhar - ma truth.

Bb Gm Am Gm7 C

13 Sot - ae - san a - wak - ened that day, saw the true na - ture of all.  
Sot - ae - san a wak - ened that day saw the true na - ture of all.

F Dm Am

17 Oh what joy for his bud - dha - hood. Oh how clear what he un - der - stood.

Dm Gm Am Dm Gm Dm F

21 Thanks to him, there is a path. Bud - dha - hood is here. Bud - dha - hood is here.

# Hymn 96: Three Refuges

Translator: Joel Ostroff

C/G Dm/A F/A F Dm C F/G F/A F/G F



I take re - fuge in the Bud - dha. I put my trust here.

Gm



<sup>5</sup> I take re - fuge in the dhar - ma. I put my faith here.

F6 Am Dm F



<sup>9</sup> I take re - fuge in the sang - ha. I put my heart here.

# Hymn 128: Lead Us On the Buddha Path

Translator: Joel Ostroff

B $\flat$  E $\flat$  F B $\flat$  Gm Cm F

Dhar - ma - ka - ya Bud - dha, you of the four - fold grace.

E $\flat$  F B $\flat$  F B $\flat$

5 Here we sit in si - lent prayer, dwell - ing on your name.

B $\flat$  F B $\flat$  Cm B $\flat$  Cm B $\flat$

9 Your truth shines from with - in. Al - ways clear and bright.

E $\flat$  F B $\flat$  F B $\flat$

13 Lead us on the bud - dha path. Lead us to your light.

B $\flat$  E $\flat$  F B $\flat$  Gm Cm F

17 Dhar - ma - ka - ya Bud - dha, you of the four - fold grace.

E $\flat$  F B $\flat$  F B $\flat$

21 Here we sit in si - lent prayer, dwell - ing on your name.

B $\flat$  F B $\flat$  Cm B $\flat$  Cm B $\flat$

25 May our light shine out to the world. May it show the way.

E $\flat$  F B $\flat$  F B $\flat$

29 Lead us on the bud - dha path, fur - ther with each new day.



# Hymn 110: The Seat of the Lotus

Translator/Composer: Joel Ostroff

Gm Dm7 Gm Dm7 Am  
 Rain fall - ing on a lo - tus leaf. Leaves no tra - ces but

Gm Adim7 Dm Gm  
 7 one lum-in-ous bead. Rain drops cleanse the tend-er leaf.

A $\flat$  Fm <sup>3</sup> Adim7 D7 E $\flat$  Dm7  
 13 Just as they fall they are gone. Oh. What if my mind was

Gm <sup>3</sup> Dm7 Gm Cm Gm  
 19 emp - tied by the rain? I would be a lo - tus leaf.

Gm/B $\flat$  F/A E $\flat$  Gm/B $\flat$  F/A  
 25 Lo - tus, lo - tus oh so pure. O - pen, O - pen

E $\flat$  E $\flat$  Dm7 Gm Dm7 Am  
 31 in my heart. And I once more re - turn to no birth and death.

B $\flat$  Gm B $\flat$  Dm  
 37 Then I would be a lo - tus leaf.

# Hymn 115: Are We Not Meant To Meet Again

Translator: Joel Ostroff

**E<sup>b</sup>m** **A<sup>b</sup>6** **E<sup>b</sup>m** **B<sup>b</sup>m**

Are we not meant to meet a - gain. To walk as  
 you not hear a voice call-ing us home. To dwell in

**E<sup>b</sup>m** **D/E<sup>b</sup>**

6 one u - pon the path. We met, be - fore, years a - go like  
 peace de - vine - ly born. We prayed be - fore years a - go like

**E<sup>b</sup>m** **A<sup>b</sup>** **B<sup>b</sup>** **E<sup>b</sup>m**

12 this. Now we walk on, towards, bud-dha - hood. Do you not feel this  
 this. The path's the same, towards bud-dha - hood. Do you not feel this

**A<sup>b</sup>** **E<sup>b</sup>m** **A<sup>b</sup>6** **1. E<sup>b</sup>m** **2. E<sup>b</sup>m**

19 joy, this joy? It springs to us from years a - go. Do  
 joy, this joy? It springs to us from years a - go.

# Hymn 127: In Prayer

Translator: Joel Ostroff

C F C

Start the day in prayer. End the day in prayer. Start the day,  
Start the day in prayer. End the day in prayer. Start the day,

G F/G C/G G C Em Am C

<sup>6</sup> end the day, sit - ting still in prayer. Where my hands touch the world,  
end the day, sit - ting still in prayer. Where my thoughts dis - ap - pear,

F Dm G Em Am D7 G

<sup>11</sup> where my feet walk on the ground, where my voice ech - os through the hills,  
where my cares fly through the air, where I know emp - ti - ness is true,

F Dm G C F

<sup>15</sup> where my mind pen - e - trates the dark - ness. Pray that all we do in life leads us to \_\_\_  
where it seems eve - ry - thing is \_\_\_ new. Now be - gins an - oth - er day. Now be - gins an -

C C Am G C F6 G C

<sup>20</sup> bud - dha - hood. Raise all be - ings to the light. Bud - dha - hood is here.  
oth - er night. May all be - ings see the light. Bud - dha - hood is here.

# Hymn 131: Fourfold Grace

Translator: Joel Ostroff

B $\flat$  E $\flat$  B $\flat$  F

Four - fold grace, four - fold grace, bathe me in bud - dha light.  
Four - fold grace, four - fold grace, bathe me in bud - dha light.

B $\flat$  Dm E $\flat$  F B $\flat$

5

Four - fold grace, four - fold grace, bathe me in bud - dha light.  
Four - fold grace, four - fold grace, bathe me in bud - dha light.

B $\flat$  E $\flat$  Gm F E $\flat$  B $\flat$  E $\flat$  F Gm F B $\flat$

9

Strength-en my faith, show me the way. Let pain and dark - ness go.  
May all my pain turn in - to joy. May I give thanks each day.

B $\flat$  Dm E $\flat$  Cm F B $\flat$

13

In - to my work let hap - pi - ness flow. Let me live in hope.  
In - to my work may you be the guide. This I pray each day.

B $\flat$  E $\flat$  Cm B $\flat$  Dm F B $\flat$

17

Bud - dha please, hear my prayer. Help me to see your joy.

E $\flat$  Gm Cm F B $\flat$

21

By your grace I walk the path, bathe me in bud - dha light.



## Temple Etiquette

Please be sure that your phone is turned off, or set to silent for the duration of the service.

Please aim to arrive 5-10 minutes early to allow time to calm your mind and relax your body before service begins. Arriving late disturbs the practice of your dharma friends.

Wear comfortable, loose-fitting and modest clothing. Please avoid wearing sleeveless or low-cut tops. Tight trousers can restrict the blood-flow as you sit in a cross-legged position, causing pain during meditation.

Food and beverage are not allowed in the hall, if you must bring water, please choose a non-glass container with a lid.

Refrain from using perfumes, colognes or scented toiletries.

When entering and exiting the hall, it is customary to bow facing the alter.

After service, please return the meditation cushions and information booklets to the shelves.

Help washing the tea cups after the service is appreciated.

If you want to receive temple news, please leave your email address on the sign-up sheet in the lobby.



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If you would like to volunteer, please let us know.

**Thank you** for being respectful and polite.

Won Buddhism  
of Philadelphia



Won Buddhism of Philadelphia  
423 Abington Ave, Glenside, PA 19038  
Philadelphia@wonbuddhism.org  
www.WonBuddhismPA.org