

The Precepts of Impermanence

The Precepts of Impermanence,
Are the gate¹ leading to nirvana
It is a ship of compassion, which crosses the sea of suffering.
Therefore
All buddhas,
By the means of the precepts,
Achieved nirvana.
All sentient beings
By the means of the precepts,
Cross the sea of suffering.²

Now, Oh, spirit of ○○○!
[You will] surpass your faculties and their objects
And the consciousness will clearly appear.
[You are] receiving Buddha's highest pure precepts,
Is it not fortunate?³

Now, Oh, spirit of ○○○!
With the conflagration at the end of the age,⁴
The trichiliocosm will collapse entirely.⁵

Mount Meru and the great sea
Will be obliterated completely.
How could this body,
[Of] birth, aging, sickness, death,
[And] miserable suffering,
Differ?⁶

Now, Oh, spirit of ○○○!
[Your] hair, nails and teeth

¹ *yomon* 要門, a gate in the sense of a method leading to a spiritual goal.

² 夫無常戒者 入涅槃之要門 越苦海之慈航 是故. 一切諸佛 因此戒故 而入涅槃. 一切衆生 因此戒故 而度苦海.

³ 某靈 汝今日迥脫根塵 靈識獨露 受佛無上淨戒何幸如也.

⁴ *kōphwa* 劫火; The conflagration in the *kalpa* of destruction that consumes the physical universe.

⁵ 某靈 劫火洞然 大千俱壞

⁶ 須彌巨海/ 磨滅無餘/ 何況此身/ 生老病死/ 憂悲苦惱/ 能與遠違

Skin, flesh, muscles, bones,
Marrow, brains, and [bodily] filth,
All return to earth.

Saliva, tears, pus, blood,
Body fluids, phlegm, vitality, urine and feces,
All return to water.

Warm energy returns to fire,
Motion returns to wind,
The four elements are separated.
Where is [your] body which died today?

Oh, spirit of ○○○!
The [body consisting of] four elements is mere designation,⁷
There is no reason for the sorrow of parting.⁸

[In] you, from beginningless time
Until today,
Ignorance [i] is the condition for the [ii] fabrications,
Fabrications are the condition for [iii] consciousness,
Consciousness is the condition for [iv] name-and-form,
Name-and-form is the condition for [v] sixfold sense bases,
The sixfold sense bases are the condition for [vi] contact,
Contact is the condition for [vii] feeling,
Feeling is the condition for [viii] craving,
Craving is the condition for [ix] clinging,
Clinging is the condition for [x] becoming,
Becoming is the condition for [xi] birth,
Birth is the condition for [xii] aging-and-death and the miserable suffering.⁹

When¹⁰ ignorance is extinguished, then fabrications are extinguished,
When fabrications are extinguished, then consciousness is extinguished,
When consciousness is extinguished, then name-and-form is extinguished,

⁷ hōga 虛假; existing in name only.

⁸ 某靈/四大虛假/非可愛惜.

⁹ 汝從無始已來/至于今日/無名緣行/行緣識/識緣名色/名色緣六入/六入緣觸/觸緣受/受緣愛/愛緣取/取緣有/有緣生/生緣老死/憂悲苦惱.

¹⁰ 逆觀, the reverse order of apprehending the twelve limbs.

When name-and-form is extinguished, then sixfold sense bases are extinguished,
When the sixfold sense bases are extinguished, then contact is extinguished,
When contact is extinguished, then feeling is extinguished,
When feeling is extinguished, then craving is extinguished,
When craving is extinguished, then clinging is extinguished,
When clinging is extinguished, then becoming is extinguished,
When becoming is extinguished, then birth is extinguished,
When birth is extinguished, then aging-and-death and the miserable suffering are
extinguished.¹¹

All phenomena are from the beginning
Always having the characteristics of extinction.
If a Buddhist follows the path,
Becomes a buddha in the next life.

All phenomena are impermanent,
This is the law of arising and ceasing,
When arising and passing are extinguished,
Extinction is pleasant.

I take refuge in the precepts of the Buddha
I take refuge in the precepts of the Dharma
I take refuge in the precepts of the Saṃgha¹²

Namu Ratnaketu Tathāgata of the past,
Worthy of Respect,
Correctly Enlightened,
Perfected in Wisdom and Action, Well-Gone,
Knower of the Secular World,
Unsurpassed, Tamer, Teacher of Gods and Men, World-Honored One¹³

Oh, spirit!
Now you will take off

¹¹ 無明滅則行滅/ 行滅則識滅/ 識滅則名色滅/ 名色滅則六入滅/ 六入滅則觸滅 觸滅則受滅/
受滅則愛滅/ 愛滅則取滅/ 取滅則有滅/ 有滅則生滅/ 生滅則老死憂悲苦惱滅.

¹² 諸法從本來/ 常自寂滅相/ 佛子行道已. 來世得作佛/ 諸行無常/ 是生滅法/ 生滅滅已. 寂滅爲樂
/ 歸依佛陀戒/ 歸依達磨戒/ 歸依僧伽戒.

¹³ 南無過去/ 寶勝如來/ 應供 正 知 明 行 足 善 逝 世 間 解. 無 上 士 調 御 丈 夫 天 人 師 佛 世 尊.

The leaking husk [of your body consisting of] the five aggregates,
The consciousness will clearly appear,
[You are] receiving Buddha's highest pure precepts,
How could it not be pleasant?

You are going to be reborn according to your wish
In a celestial palace or a buddha's land.
It is joyful, it is joyful!

Like Bodhidharma, who came from the west, whose mind was the most splendid
Purify your mind, which is the original home,
The marvelous essence, extremely quiet, has no basis.
The truth is manifested in mountains, rivers, and the whole earth.¹⁴

¹⁴ 某靈/ 脫却/ 五陰殼漏子/ 靈識獨露/ 受佛無上淨戒/ 豈不快哉. 天堂佛刹 隨念往生 快活快活.
西來祖意最當當/ 自淨其心性本鄉/ 妙體湛然無處所. 山河大地現真光.

A Letter to the Spirit

P'ibongsik: The Envelope Rite

There are two forms of the text of this rite. The following version is found in the PSURC.

A text [is going to be] offered
To the fathers of the three times
By the officiant *śramaṇa* ○○, a disciple who received the teaching of the
Tathāgata Śākyamuni and sincerely practices [it] for [divine] assistance.¹⁵

*Susöl taehoe so: A Letter to the Great Assembly of Cultivation*¹⁶

Let us listen!

Dark are the paths of samsara,
When [one] relies on Buddha's lamp, they can be illuminated.
Deep are the waves of the sea of suffering,
When [one] holds onto the ship of Dharma, they can be crossed over.¹⁷

Through four births and six destinies¹⁸
Running here and there like an ant,
Is the one, who is deluded.¹⁹

In eight hardships²⁰ and three unfortunate roads.

¹⁵ *Kaji* 加持; Skt. *adhiṣṭhāna*; blessings, grace, empowerment. A key term, used especially in esoteric Buddhism, referring to the active compassion of buddhas and bodhisattvas. It often implies their response to prayer or ritual. It also has the meaning of aid and support.

¹⁶ 修設大會疏. The paragraph spacing in this translation are of my creation. The original SMUB version is written in columns.

¹⁷ 盖聞. 生死路暗/ 憑佛燭而可明/ 苦海波深/ 仗法船而可渡.

¹⁸ *Sasaeng yukto* 四生六道; The “four births” denotes the four ways sentient beings are born into the world: though oviparous birth, such as that of birds, reptiles, insects, fish, etc.; viviparous birth, such as that of mammals; birth from moisture; and metamorphic birth. The six destinies are hell, the hungry ghost, animal, *asura*, human, and god.

¹⁹ 四生六道/ 迷真則/ 似蟻巡環.

²⁰ Eight circumstances in which it is difficult to see the Buddha or hear his teaching: rebirth in the form of a hell-being, a hungry ghost, or an animal; rebirth in the long-life heavens, where life is long and easy, or in Uttarakuru, the northern continent, where all is pleasant; rebirth as a deaf, blind, or dumb person; rebirth as a worldly philosopher; rebirth in the intermediate time between the life of a Buddha and his successor, and thus not being able to encounter proper Dharma.

Bonded like a silkworm in a cocoon
Is the one who does not control his mind.²¹

How sorrowful is samsara,
Repeating from past to this moment.
Without realizing the source of mind,²²
How could one avoid it?
Without relying on the power of a buddha,
One cannot escape [its] hardships.²³

In the *sahā* world,

Jambudvīpa

Korea²⁴

Republic of Korea

○○ mountain, ○○ temple
At the pure and clean site of awakening²⁵
Now
With perfectly sincere mind²⁶
Before the altar with arranged incense
The patron²⁷ ○○○ of the *taeryōng* of this ○○○○ ceremony²⁸
Who practices filial piety
Living at ○○○○
Invokes the spirit of ○○○²⁹
Because of this karma and merit
To be reborn in the Buddha-land.³⁰

²¹ 八難三途/ 恣情則/ 如蠶處繭.

²² *Simwōn* 心源,. The fountain of the mind, the thought-welling fountain, the mind as the source of all phenomena.

²³ 傷嗟生死/ 從古至今/ 未悟心源/ 那能免矣/ 非憑佛力/ 難可超昇.

²⁴ All the manuals I work with read *haedong* 海東, an old title of Korea, literally meaning “east from the sea.” However, in the newly published PSURCn *haedong* has been substituted with *tongyang* 東洋, Far East.

²⁵ I.e., the *toryang*.

²⁶ *Chisong sim* 至誠心. One of three states of mind taught in the *Contemplation Sutra*. In the Pure Land context, the term refers to a sincere mind in regard to the wish to attain rebirth in the Pure Land.

²⁷ Here the term *chaeja* 齋者 is used.

²⁸ The type of ritual is specified here, e.g., *sasipku chae*, *chōndo chae*, etc.

²⁹ Here a Dharma name, if available, precedes a secular name.

³⁰ 娑婆世界/ 南瞻部洲/ 海東 / 大韓民國/ 某山 / 某寺/ 清淨水月道場. 今此/ 至意誠心/ 第當/ 某齋/ 設香壇前/ 奉請齋者/ 居住/ 行孝子/ 某伏爲/ 所薦亡/ 靈駕.

Now,
The wind is calm and day is bright (night is deep and calm),
We have diligently arranged fragrant flowers
And we are inviting by invoking,
Homage to the bodhisattva mahāsattva Ilłowang, who we are single-mindedly
invoking.³¹

Oh, spirit, mentioned above!
The single spirit³² is unobscured,
Eight consciousnesses are clear.³³
Come to this site of awakening,
Receive merit.
The accumulated hatred and long-standing debts,
You should forget in an instant!
[Then] you shall directly achieve perfect awakening
According to your wish.

Year ○○○○, Month ○○, Day ○○, officiant ○○ invoking.³⁴

³¹ 今卽/ 天風肅靜/ 白日明明/ 夜漏沈沈/ 專列香花/ 以伸迎請/ 南無一心奉請/ 大聖引路王菩薩摩訶薩。

³² *Illyōng* 一靈. The concept of a spirit is a prevalent term in East Asian Buddhism. The texts collected in the *Hongming ji*, which illustrate the early debates between Buddhist and non-Buddhist thinkers in China, introduce the concept of the spirit in order to explain reincarnation and karmic cause and effect to the mostly Confucian milieu. See the *Treatise on the Imperishability of the Soul* (神不滅論) (CBETA, T52, no. 2102, pp. 27–29) and the *Treatise On the Extinction of the Soul* (神滅論) (CBETA, T52, no. 2102, p. 56]). Under the influence of the East Asian Buddhist concept of mind, the meaning of this term later developed to denote the original nature of one mind (*ilsim* 一心).

³³ *P'al sik* 八識. The eight consciousnesses. The teaching of the eight consciousnesses is a distinctive feature of Yogācāra thought. According to this doctrine, the minds of sentient beings are comprised of eight distinguishable consciousnesses. The first five consciousnesses are those of the senses. The sixth, *mano-vijñāna*, is responsible for thinking, including making judgments, calculations, emotions, and intentions. The seventh, *manas*, is regarded as the “defiled mental consciousness” (*kliṣṭa-mano-vijñāna*). It is the origin of the misleading sense of self, based on the incorrect perception of the eighth “storage consciousness,” the *ālaya-vijñāna*, the most basic of consciousnesses, the repository of all impressions accumulated here since beginningless time. As such, it is a locus of accumulating karmic seeds, which ripen here and are the basis of *samsāric* existence. Awakening is expressed through the rhetoric of purification of the consciousnesses.

³⁴ 右伏以/ 一靈不昧/ 八識分明/ 歸屆道場/ 領霑功德/ 陳冤宿債/ 應念頓消/ 正覺菩提/ 隨心便證 / 謹疏/ 佛紀年月日/ 乘法沙門。

1.1.1 *Chiok ke: Verses of Hell*

Within the Cakravāla Mountains,³⁵ at the Pātāla rock³⁶
Gates of the eighty-four thousand hells of
Boiling water, coal, and fire and piercing knives
Will be now opened by the power of the staff and secret incantation.³⁷³⁸

1.1.2 *Ch'ang hon: Invocation of Spirits*

In the *sahā* world,
Jambudvīpa
Korea
Republic of Korea
○○ mountain, ○○ temple
At the pure and clean site of awakening
Now
With perfectly sincere mind
Before the altar with arranged incense
The patron³⁹ ○○○ of the *taeryōng*
Who practices filial piety
Living at ○○○○
Prostrates [and]
Invokes the spirit of ○○○

[And along with the central] spirit [of the ritual]
[We invoke] all kind of spirits,
Parents who passed away in the past,
Relatives close and distant,
Masters of many lifetimes.

³⁵ *Chōrwisān* 鐵圍山, Skt. *Cakravāla*; the iron mountains enclosing the world, forming its periphery. There are seven metal-mountains and the eight seas between the center, Mount Meru, and the peripheral mountains (see the *Lotus Sutra*, CBETA, T09, no. 262, p. 33, a20–b2).

³⁶ *Ōkch'o sōk* 沃焦石; the rock, or mountain, Pātāla, on the bottom of the ocean, just above the hot hells, which absorbs the water and thus keeps the sea from increasing and overflowing (see, e.g., *Cibei daochang chanfa* 慈悲道場懺法 [Confessions of compassionate ritual space]) (CBETA, T45, no. 1909, p. 958, a15–b23).

³⁷ *Chu* 呪, charm, spell; Skt. *dhāraṇī*; a key element of esoteric texts and rituals.

³⁸ 鐵圍山間沃焦山/ 湯爐炭劍樹刀/ 八萬四千地獄門/ 仗秘呪力今日開.

³⁹ Here the term *chaeja* 齋者 is used.

Spirits inside and outside of this site of awakening, up and down,
Lonely spirits with a master or without,
And sons of the Buddha,
All sorts of spirits.⁴⁰

1.1.3 *Ch'agō*: Explanation⁴¹

Now, oh spirit,
[Despite] birth there originally is no birth,
[Despite] ceasing, there originally is no ceasing
Birth and ceasing are originally empty,
Only the true nature⁴² eternally exists.⁴³

And now, oh spirit! Have you understood this verse of no arising or ceasing?⁴⁴

Silence⁴⁵

If you search around you will find the hidden meaning,
If look and listen to the clear [truth],
You will immediately achieve⁴⁶ Dharma body
And extinguish the thirst⁴⁷ for ever.

If not so,
Accept buddha's spiritual powers,

⁴⁰ 靈駕爲主/ 上世先亡/ 師尊父母/ 多生師長/ 累代宗親/ 弟兄叔伯/ 姊妹姪孫/ 遠近親戚/ 等/ 各列位靈駕/ 此道場/ 內外/ 洞上洞下/ 有主無主/ 一切哀孤魂/ 諸佛子等/ 各列位靈駕。

⁴¹ *Ch'agō* 著語; in Buddhist texts, *ch'agō* is one's secondary commentary, annotation, or critique embedded in Buddhist commentaries, *gongan* teachings, ancient teachings, etc., namely in the Chan tradition.

⁴² *Silsang* 實相; true, original nature. It is a synonym for the notions related to the absolute aspects, such as thusness (眞如), reality (實性), dharmakāya (法身), nirvana (涅槃), etc. In Kumārajīva's translation of the Madhyamaka texts it is a translation of the Sanskrit *tattvasya-lakṣaṇam* and *dharmatā*. This term is also used in his translation of the *Lotus Sutra*, where it is a rendering of *dharmasvabhāva*.

⁴³ 著語/ 今日/ 靈駕/ 生本無生/ 滅本無滅/ 生滅本虛/ 實相常住。

⁴⁴ 靈駕/ 還會得/ 無生滅底/ 一句麼。

⁴⁵ *Yanggu* 良久; lit. a while, to be silent for a while.

⁴⁶ *Tonjūng* 頓證; immediate awakening without passing through various stages. Here, it refers to the immediate achieving of the *dharmakāya*, one of the three bodies of Buddha. *Dharma-body* (*pōpsin* 法身) is a Mahāyāna term with various nuances in meaning, including absolute existence or manifestation of all existence; it is also equal to emptiness and as such it possesses no marks of distinction. In East Asian thought, influenced by the *Awakening of Faith*, it is an equivalent of *tathāgatagarbha* and one mind.

⁴⁷ *Kihō* 飢虛; to thirst for.

And rely on buddha's divine assistance,⁴⁸
Descend on this fragrant altar,
Accept our offering
And achieve the great unborn Awakening.⁴⁹

1.1.4 *Chillyōng ke*: Verses of Bell-Ringing

I am ringing this bell in order to invite,
[You] spirit[s], to listen and understand.
Rely on the power and divine assistance of the Three Jewels,
And join the assembly today (tonight) in this very hour.⁵⁰

1.1.5 *Posochōng chinōn*: Mantra of broad inviting

Namu pobojeri karidari tat'a adaya.⁵¹

1.1.6 *Kohon ch'ōng*: Invocation of the Wandering Spirit

[i] [We are] single-mindedly invoking!

Meeting and parting according to cause and conditions;
Is the same today as a long time ago.
Fully empty and broad numinous penetration of the spirit,
[Is] coming and leaving without obstacles.⁵²

Now,
The patron ○○○ of the guiding ceremony prostrates [and]
Sincerely invokes [you].
Oh, spirit of ○○○, now we request you to rely on

⁴⁸ See footnote 15.

⁴⁹ (良久)/ 俯仰隱玄玄/ 視聽明歷歷/ 若也會得/ 頓證法身/ 永滅飢虛/ 其或未然/ 承佛神力/ 仗法加持/ 赴此香壇/ 受我妙供/ 證悟無生.

⁵⁰ 振鈴偈/ 以此振鈴伸召請/ 今日靈駕普聞知/ 願承三寶力加持/ 今日(夜)/ 今時來赴會.

⁵¹ 南謨 步步誦哩 迦哩多哩 多陀 阿多野.

⁵² 孤魂請/ 一心奉請/ 因緣聚散/ 今古如然/ 虛徹廣大靈通/ 往來自在無碍.

The spiritual powers of a buddha,
And the divine assistance of the Dharma,
Come to this fragrant altar and receive this offering of the Dharma.

[ii] [We are] single-mindedly invoking!

If people want to know a buddha-sphere
They have to purify their minds⁵³ as an empty space,
Distance themselves from delusive conceptualization⁵⁴ and biases.⁵⁵
Direct their mind⁵⁶ towards the unobstructed⁵⁷ [state].

Now, the patron ○○○ of the guiding ceremony prostrates [and]
sincerely invokes [you].
Oh, spirit of ○○○, now we request you to rely on the spiritual powers of a buddha,
And the helping power of the Dharma,
Come to this fragrant altar and receive this offering of the Dharma.⁵⁸

[iii] [We are] single-mindedly invoking!

The true nature does not have a name
The Dharma body does not make traces,
Like a picture in a mirror,
[Things] appear and disappear according to conditions.⁵⁹⁶⁰

Now, the patron ○○○ of the guiding ceremony prostrates [and]
sincerely invokes [you].

Oh, spirit of ○○○,

⁵³ 意 this term may differ in the context of different Buddhist teachings. Usually it denotes thought and intellect, but thought is seen as deluded as it is based on a false worldview.

⁵⁴ 妄想; conceptualization, or discrimination, esp. of that which is not real.

⁵⁵ 六趣; can also mean bias or tendencies.

⁵⁶ *Simso* 心所; factors that are related to the mind, mental activities.

⁵⁷ 無碍, also *muae* 無礙; unhindered, without obstacle, without resistance, permeating everywhere.

⁵⁸ 一心奉請/ 若人欲識佛境界/ 當淨其意如虛空/ 遠離妄想及諸趣/ 令心所向皆無碍/ 今日至誠/ 薦魂齋者/ 伏爲/ 靈駕/ 唯願/ 承佛神力/ 仗法加持/ 來詣香壇/ 受霑法供.

⁵⁹ *Yōn* 緣, Skt. *pratyaya*; indirect cause or causal condition in which the effect of a primary cause (*in* 因, Skt. *hetu*) is produced. As a two-character compound, *inyōn* has the meaning of one's destiny in popular language.

⁶⁰ 一心奉請/ 實相離名/ 法身無跡/ 從緣隱現/ 若鏡像之有無/ 隨業昇沈/ 如井輪之高下/ 妙變莫測/ 幻來何難.

Parents who passed away in the past,
 Masters of many lifetimes
 Relatives of many generations,
 Younger and elder brothers, parental cousins,
 Elder sisters and younger brothers, nephews and nieces,
 Relatives close and distant,
 And spirits inside and outside of this sacred space, up and down,
 Spirits with a master or without,
 Lonely spirits
 All sons of the Buddha,
 And all sorts of spirits.
 We request you to rely on the spiritual powers of the Buddha,
 And the helping power of the Dharma,
 Come to this fragrant altar and receive this offering of Dharma.⁶¹

1.1.7 *Hyangyŏn ch'ŏng*: Calling of Burning Incense

[We are] burning the incense and calling [upon you]!⁶²

1.1.8 *Kayŏng*: Singing a Hymn⁶³

Oh, spirits!
 Your [life span] is exhausted and your body is dying,
 The life, like a light of a sparkle, is just a dream,
 To where do the three obscure *hon* souls return?
 The six vast *paek* souls went to a distant home.⁶⁴

⁶¹ 今日 / 至誠 / 薦魂齋者 / 伏爲 / 靈駕 / 靈駕爲主 / 伏爲記付 / 上世先亡 / 師尊父母 / 多生師長 / 累代宗親 / 弟兄叔伯 / 姊妹姪孫 / 遠近親戚 / 各列位靈駕 / 乃至 / 此道場內外 / 洞上洞下 / 有主 / 無主 / 一切哀孤魂 / 諸佛子 / 等 / 各列位靈駕 / 唯願 / 承佛神力 / 仗法加持 / 來詣香壇 / 受霑法供。

⁶² 香煙請。

⁶³ 歌詠, *kayŏng*: to sing a song, especially in praise of the Buddha.

⁶⁴ 歌詠 / 諸靈限盡致身亡 / 石火光陰夢一場 / 三魂杳杳歸何處 / 七魄茫茫去遠鄉。

1.1.9 *Kaji kwõnban*: Food Offering of Divine Compassion

Oh, spirit of ○○○!
Now, upon receiving our pious invitation,
You have descended to the fragrant altar,
Abandon all conditions,
And accept this offering.

Oh, spirit of ○○○!
This one stick of clear incense
Is exactly the spirit's
True nature.⁶⁵
Numerous bright lamps,
[This] is exactly the time
For the spirit to see the original shape.
At first, we are offering the tea of Master Zhaozhou⁶⁶
Then the feast from the land of fragrances.
So do you get the meaning
Of these things?

Silence

Looking up and down, [it is] nowhere to be found,
Yet, a cloud is in the blue sky and water in a jar.⁶⁷

⁶⁵ *Pollae myõnmok* 本來面目, a metaphor for the original clarity of the mind and innate buddha-nature.

⁶⁶ Choju 趙州, a Tang-period Chan master, the main character in many *gongans* and Chan sayings.

⁶⁷ 靈駕/ 既受虔請/ 已降香壇/ 放捨諸緣/ 俯欽斯尊/ 靈駕/ 一炷清香/ 正是/ 靈駕/ 本來面目/ 數點明燈/ 正是/ 靈駕/ 着眼時節/ 先獻趙州茶/ 後進香積饌/ 於此物物/ 還着眼/ (良久)/ 低頭仰面無藏處/ 雲在青天水在瓶.

Ablution

[*Inye hyang'yok p'yon*: A Chapter on Guidance to the Fragrant Bath]

Today
Oh, spirit of ○○○ who we are guiding today,⁶⁸
Sons of the Buddha!
All humans,
Lonely wandering spirits
And sentient beings,
Of the human relations,⁶⁹
You have been summoned
At this site of awakening.
Depending on
The power of the Buddha and the power of the Dharma,
[And] powers of the Three Jewels,
[You have practiced] until now.
The gathering is invoking you,
With the sound of a bell⁷⁰
To enter the fragrant bath.⁷¹

*Sinmyo changgu tae tarani: The Great Mysterious Paragraph Dhāraṇī*⁷²

namo radana tarayaya [...]

Chōngno chinōn: A Path Purifying Mantra

om sositchi najaridara najaridara moradaye charajara mandamanda hanahana hum

⁶⁸ Not present in the SMUB.

⁶⁹ *Illyun* 人倫, human relations; in a non-Buddhist context this concept denotes ethical relationships between people. However, in *The Compilation of Translated Buddhist Terms* (Ch. *Fanyi mingyi ji* 翻譯名義集), an extensive twelfth-century work on Buddhist technical terminology, the term denotes the sphere of human beings (Skt. *manuṣya*, transliterated into Chinese as 摩訶舍喃) (CBETA, T54, no. 2131, p. 1081, a24–p. 1083, b7).

⁷⁰ *Pal* 鈸, also cymbals.

⁷¹ 引詣香浴篇/ 諸佛子/ 上來已憑/ 佛力法力/ 三寶威神之力/ 召請人道/ 一切人倫/ 及無主孤魂/ 有情等衆/ 已屆道場/ 大衆聲/ 請迎赴浴.

⁷² 神妙長句大陀羅尼

pat'ak

Ipsil ke: Verses of Entering the [Bath]room

How many times has the king of the original mind,
Entered the three evil destinies and passed [through] the four kinds of birth?
Today, the pollution of afflictions is washed away,
According to the conditions, you return home.

1.1.10 *Kaji choyok p'yŏn: A Chapter on Cleansing [Caused] by [the Means of] Compassion*

Oh, spirit of ○○○ who we are guiding today and
Sons of the Buddha!
When we look carefully,
For purifying the three modes of activity,
Nothing surpasses peaceful mind.
For cleaning ten thousand things,
Nothing is better than pure water.
Therefore,
We have carefully decorated a bathroom,
And especially prepared fragrant water,
Hoping for you
To wash away the defilements
And obtain purity of ten thousand eons.
Below are the verses of bathing.
Assembly, follow the words!

1.1.11 *Kaji hwaŭi p'yŏn: A Chapter on the Creation of Clothes [Caused] by [the Means of] Compassion*

Oh, spirit of ○○○ who we are guiding today and
Sons of the Buddha!
The bathing is completely over,
The body and mind are purified,

Now, by the means of the supreme secret words
of the Tathāgatha
Postmortem clothes of compassion [are created].
May these clothes
Become numerous clothes
And [may] the numerous clothes
Become limitless clothes
Fitting to the shape of [your] body
Not long, not short,
Not narrow, not wide,
Better than any clothes worn before,
Becoming clothes of liberation.
Therefore, our Buddha Tathāgata
Has the clothes creating dhāraṇī,
[So, let us] sincerely pronounce and recollect it.

The Clothes-Creating Dhāraṇī

“Namu samanda mottanam om pajana pirogije sabaha” is chanted three times.

Su ũibok p’yōn: Chapter on Bestowing Clothes

Su ũibok sik: Bestowing Clothes

Oh, spirit of ○○○ who we are guiding today and
Sons of the Buddha!
The *dhāraṇī* has been sufficiently pronounced,
And the postmortem clothes are created.
Those without clothes,
Cover your body with the clothes presented.
Those with clothes,
Undress the old [clothes] and put on the new [clothes].
You are about to attend the pure altar,
[so] at first dress neatly.

Mantra of Bestowing Clothes

“Om barimaraba baarini hum” is chanted three times.

Mantra of Dressing

“Om baara basase sabaha” is chanted three times.

Mantra of Adjusting Clothes

“Om sammanda padarana padame hum pak” is chanted three times.

***Ch’uryok ch’amsöng p’yon: Chapter on Leaving the Bath and Paying Respect [to the Three Jewels]*⁷³**

Oh, spirit of ○○○who we are guiding today and
Sons of the Buddha!
Since you are dressed and [your clothes] adjusted,
You may [approach] the altar,
[And] pay respect to the
Compassionate saint of the Three Jewels⁷⁴
And listen to the wonderful law of one vehicle.⁷⁵
Leave the fragrant bath,
And go to the pure altar,
Bring your palms together, concentrate your mind,
And walk slowly forward.

⁷³ An annotation in PUSKII: 160 explains the title as “Leaving the Bath for Paying Respect to the Three Jewels after Finishing the Bath”; the PSURC interprets the title as “Leaving the Bath and Recollecting One’s Mind before Paying Respect (*ch’amrye* 參禮) to the Buddha.”

⁷⁴ 慈尊, a “compassionate saint,” is a rendering of Maitreya. However, according to the commentary in PUSKII, in this text it designates the Buddha whereas the PSURC translates this line as “compassionate Three Jewels.”

⁷⁵ The doctrinal position expounded in the *Flower Ornament Sutra* (*Hwaö̃m kyö̃ng* 華嚴經), the *Śrīmālā-sūtra* (*Sü̃ngman kyö̃ng* 勝鬘經), and above all in the *Lotus Sutra* (*Pö̃phwa kyö̃ng* 法華經). The gist of the doctrine is that there are not the three vehicles of disciples, solitary buddhas, and bodhisattvas, i.e. different teachings of Hinayana and Mahayana, but only one teaching. The seemingly disparate teachings are merely a skillful means to attract people to the “one vehicle” (Skt. *ekayāna*). The *Lotus Sutra* presents a classical simile of a father who coaxes his sons out of a burning house by showing them the toys they wanted. Once they are out, he gives them toys beyond comparison with those he showed them at first. The seemingly different teachings point to the one great teaching.

Mantra Designating the Altar

“Om yeihye pirojanaya sabaha” is chanted three times.

[Pöpsin kesong: Verses Praising the Dharma-Body]⁷⁶

The *dharmakāya* Buddha pervades ten billion worlds.

The golden light shines throughout the [destinies] of men and gods.

Adapting [to the capacities of sentient] beings and appearing like a moon reflected
in a pond.

The perfect body is perfectly sitting straight on a lotus pedestal.

Sanhwa rak: Strewed Flowers are Falling Down

Strewed flowers are falling down.

Namu taesöng Illowang posal

Chöngjung ke: Verses of the Center of the Hall

Without making a step,

Appearing from between the heavy clouds,

You have arrived at this *aranya*⁷⁷

So go inside and pay respect to the golden renunciant.

Kaemun ke: Verses of Gate Opening

When the blind is rolled up, you will meet Maitreya,

When the door is opened, you will see Śākya,

Three times pay the threefold respect to the unsurpassed,

To enjoy the house of the Dharma king.

Kaji yesöng p'yön: Chapter on Paying Respect to the Sacred by [the Means of] Compassion

Oh, spirit of ○○○ who we are guiding today and

⁷⁶ The title is missing in the SMUB. The PSURC states *song* whereas the PUSKII states *ke*; both of these synonymous terms are derived from transliterating Skt. *gāthā*.

⁷⁷ *Aranya* 阿蘭若, a transliteration of a Sanskrit term for forest, meaning a secluded place for practice, i.e., a term for a Buddhist temple, a rather rare term in the Korean context.

Sons of the Buddha!
Until now,
We have guided
The sentient beings of the shadowy words
to the pure altar.
Now, you should pay respect to the Three Jewels.
That, what is called the Three Jewels,
Is the three-bodied Buddha,
The divine texts of the five teachings,
The sages of three stages of worthies, and ten stages,
And the assembly of four realizations and two vehicles.

You all,
Have come to this assembly
And have reached this savory banquet.
Consider the difficulty of meeting the Three Jewels,
And wholeheartedly and with trust pay respect [to them.]
Below are the universal verses.
[Let] the assembly repeat [them after me].⁷⁸

*Porye sambo: Paying Respect to the Three Jewels*⁷⁹

I pay respect to the *dharmakāya*, *sambhoga-kāya*, and *nirmāṇakāya*, to all the buddhas that are eternally abiding in the ten directions.

I pay respect to the *sūtra-piṭaka*, *vinaya-piṭaka*, *abhidharma-piṭaka*, to the entire *Dharma*, that is eternally abiding in the ten directions.

I pay respect to the *bodhisattvas*, *pratyekabuddhas*, and *śrāvakas*, to the entire *Samgha*, that is eternally abiding in the ten directions.

⁷⁸ *suōn* 隨言, literally, “follow the words,” implying that the assembly should follow the utterances of the main officiant.

⁷⁹ PUSKII lists another verses, *Porye ke*: Verses of the Jewels before this text.