

RESPECTING  
OUR  
ANCESTRAL  
PRACTICE:  
HOMAGE  
TO THE  
THREE  
JEWELS

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*The Homage to the Three Jewels is a chant in which we acknowledge our deep connection to and respect for the tradition of our practice. The chant is structured around the Three Jewels (Buddha, dharma, sangha). Each of the chant's nine sections contains certain easily learned Chinese-Korean words and phrases that we can focus on to maintain the spirit of the chant as we do it. The complete translation of the chant can be found in the Chanting Book.*

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Five Fragrances

▶▶ 1

**GYE HYANG JONG HYANG HYE HYANG  
HAE TAL HYANG HAE TAL JI KYON HYANG  
GWANG MYONG UN DAE JU BYON BOP KYE  
GONG YANG SHI BANG MU RYANG BUL BOP SUNG  
HON HYANG JIN ON: OM BA A RA TO BI YA HUM (3X)**

HYANG means *smell, fragrance, incense*. The chant begins with our direct experience—through the sense of smell, our most primary emotional sense—of our *precepts* (GYE), our *meditation* (JONG), our *wisdom* (HYE), our *liberation* (HAE TAL), and our *knowledge and perception* (JI KYON) of our liberation. All of this—the incense itself and our experience of our practice—forms a bright, cloudlike pavilion that permeates *without limit* (MU RYANG) the *dharma world* (BOP KYE) in the *ten directions* (SHI BANG) and supports the *Buddha* (BUL), *dharma* (BOP), and *sangha* (SUNG). The incense spreading our practice through the universe is like the sound of the bell spreading our vow through the universe at the beginning of the Morning Bell Chant.





▶▶ 2

**JI SHIM GWI MYONG NYE**  
**SAM GYE DO SA SA SAENG JA BU**  
**SHI A BON SA SOK KA MO NI BUL**

The opening line of this section also begins the next six sections. The traditional meaning of this line is to take refuge, dedicate our lives. JI means *ultimate*; SHIM means *heart-mind*. Together JI SHIM represents the whole-heartedness of our dedication to our practice and our respect for our teachers—here our *root teacher* (BON SA), *Shakyamuni Buddha* (SOK KA MO NI BUL).

▶▶ 3

**JI SHIM GWI MYONG NYE**  
**SHI BANG SAM SE JE MANG CHAL HAE**  
**SANG JU IL CHE BUL TA YA JUNG**

Here we pay homage to *all* (IL CHE) *Buddhas* (BUL TA) in the *ten directions* (SHI BANG) and in the *three worlds* (SAM SE).

▶▶ 4

**JI SHIM GWI MYONG NYE**  
**SHI BANG SAM SE JE MANG CHAL HAE**  
**SANG JU IL CHE DAL MA YA JUNG**

This is the same as the preceding section, except that DAL MA (*dharma*) replaces BUL TA.

▶▶ 5

**JI SHIM GWI MYONG NYE**  
**DAE JI MUN SU SA RI BOSAL**  
**DAE HAENG BO HYON BOSAL**  
**DAE BI KWAN SE UM BOSAL**  
**DAE WON BON JON JI JANG BOSAL**  
**MA HA SAL**

This section honors four great bodhisattvas:  
*Great Wisdom* (DAE JI) *Manjushri* (MUN SU SA RI)  
*Bodhisattva* (BO SAL);  
*Great Action* (DAE HAENG) *Bodhisattva*  
(Samantabhadra in Sanskrit);  
*Great Compassion* (DAE BI) *Perceive World Sound*  
*Bodhisattva* (KWAN SE UM BOSAL);  
*Great Vow* (DAE WON) *Earth Storehouse Bodhisattva*  
(JI JANG BOSAL).  
And all *Great Beings* (MA HA SAL).

▶▶ 6

**JI SHIM GWI MYONG NAE**  
**YONG SAN DANG SHI SU BUL BU CHOK**  
**SHIP TAE JE JA SHIM NYUK SONG**  
**O BAEK SONG DOK SU SONG NAE JI**  
**CHON I BAEK JE DAE A RA HAN**  
**MU RYANG SONG JUNG**

The last phrase in this section—MU RYANG SONG JUNG—means *without limit holy all* and sums up the various disciples and *great arhats* (DAE A RA HAN) who heard the Buddha on the *divine mountain* (YONG SAHN), Vulture Peak, where Buddha often taught.

▶▶ 7

**JI SHIM GWI MYONG NYE**  
**SO GON DONG JIN GUB A HAE DONG**  
**YOK TAE JON DUNG JE DAE JO SA**  
**CHON HA JONG SA**  
**IL CHE MI JIN SU JE DAE**  
**SON JI SHIK**

This section honors all our *ancestral teachers* (JO SA) who have brought the dharma from *West* (SO) to *East* (DONG). The dharma crosses the *ocean* (HAE), and the perspective on our tradition has now become global. The phrase CHON HA (“*heaven under*”) means the whole world.

▶▶ 8

**JI SHIM GWI MYONG NYE**  
**SHI BANG SAM SE JE MANG CHAL HAE**  
**SANG JU IL CHE SUNG GA YA JUNG**

Just like sections 3 and 4, but now honoring *sangha* (SUNG GA), the third Precious One.

▶▶ 9

**YU WON MU JIN SAM BO DAE JA DAE BI**  
**SU A JONG NYE MYONG HUN GA PI RYOK**  
**WON GONG BOP KYE JE JUNG SAENG**  
**JA TA IL SHI SONG BUL DO**

The concluding section asks the *Three Jewels* (SAM BO), who are identical with *Great Love* (DAE JA) and *Great Compassion* (DAE BI), for spiritual *strength* (RYOK). The last two lines, which are also in the Morning Bell Chant, express our *vow* (WON) that together with the *many beings* (JUNG SAENG) we will *attain* (SONG) the *Buddha Way* (BUL DO).