

RESPECTING  
OUR  
ANCESTRAL  
PRACTICE:  
MORNING  
BELL  
CHANT  
PART 4

Zen Master Hae Kwang

▶▶ 7  
The Pure Land

NAMU SO BANG JONG TO GUNG NAK SE GYE  
Namu western pure land extreme joy world  
Become one with the western Pure Land, a world of utmost bliss

SAM SHIM NYUNG MAN OK IL SHIB IL MAN GU CHON O BAEK  
thirty-six billion one hundred nineteen thousand five hundred  
The thirty-six billion, one hundred nineteen thousand, five hundred

DONG MYONG DONG HO  
same name same meaning  
names of the Buddha are all the same name.

DAE JA DAE BI A MI TA BUL  
great love great compassion Amita Buddha  
Great love, great compassion, Amita Buddha.

NAMU SO BANG JONG TO GUNG NAK SE GYE  
Namu western pure land extreme joy world  
Become one with the western Pure Land, a world of utmost bliss

BUL SHIN JANG GWANG  
Buddha body long wide  
This Buddha's body is long and wide.

SANG HO MU BYON GUM SAEK KWANG MYONG  
face good no limit gold color shine bright  
This auspicious face is without boundary, and this golden color shines everywhere,

BYON JO BOP KYE  
everywhere illumine dharma world  
pervading the entire universe.

SA SHIP PAR WON DO TAL JUNG SAENG  
forty eight vows free save many beings  
Forty-eight vows to save all sentient beings.

BUL GA SOL BUL GA SOL CHON  
not can say not can say opposite  
No one can say, nor say its opposite.

inexplicably ten times larger than the first) in this section of the chant all reduce to the same name. So Vairochana and Amitabha, the two Buddhas we have met in this chant, and all other Buddhas are all the same Buddha.

And all of these Buddhas and Buddha fields are none other than our own minds. This deep teaching is driven home in the chant's concluding section, the Mantra of Original Mind's Sublimity. This mantra recalls the line earlier in the chant, "All things are made by the mind alone." Zen practice is a deep investigation of the mind. As Mu Mun said, "Buddhism takes mind as its foundation." The expedient means that Buddhism has developed to bring us to our mind's foundation include the sutras, poetry and philosophy that are epitomized in our chanting, especially in the Morning Bell Chant. Zen schools have always used these expedient means freely and in the spirit of genuine practice to instill the essential teachings of Buddhism into the body-minds of practitioners.

BUL GA SOL HANG HA SA BUL CHAL MI JIN SU  
not can say eternal river sand Buddha fields fine dust number  
No one can say, because this Buddha is like the Ganges's innumerable grains of sand, or the infinite moments in all time, or innumerable dust particles,

DO MAK CHUG WI MU HAN GUK SU  
rice hemp bamboo reeds no limit extreme number  
or countless blades of grass, numberless number.

SAM BAENG NYUNG SHIM MAN OK IL SHIB IL MAN GU CHON O BAEK  
three hundred sixty billion one hundred nineteen thousand five hundred  
The three hundred sixty billion, one hundred nineteen thousand, five hundred

DONG MYONG DONG HO  
same name same meaning  
names of the Buddha are all the same name.

DAE JA DAE BI  
great love great compassion  
Great love, great compassion,

A DUNG DO SA  
our guide teacher  
our original teacher.

KUM SAEK YO RAE NAMU AMITA BUL  
gold form thus come namu Amita Buddha  
Homage to the golden Tathagata Amita Buddha.

NAMU AMITABUL (5x)  
Namu Amita Buddha  
Become one: infinite time, infinite space Buddha.

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Concluding Mantra

BON SHIM MI MYO JIN ON  
original mind sublime mystic true words  
The mantra of original mind's sublimity:

DA NYA TA  
OM A RI DA RA SA BA HA (3x)

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