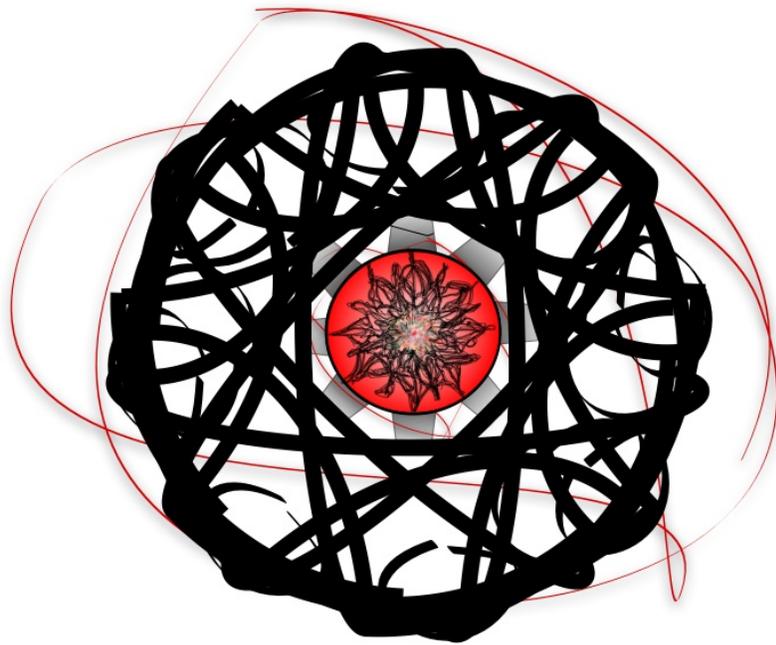


Bo Kwang Zen Center



Chant Book

Three Refuges

Chi-sim kwi-myong-nae: Si-bang-sam-se Che-mang-ch'al-hae
Sang-ju-il-ch'e Pul-t'a-ya-jung

Chi-sim kwi-myong-nae: Si-bang-sam-se Che-mang-ch'al-hae
Sang-ju-il-ch'e Dal-ma-ya-jung

Chi-sim kwi-myong-nae: Si-bang-sam-se Che-mang-ch'al-hae
Sang-ju-il-ch'e Sang-ga-ya-jung

I go for refuge to the Buddha and resolve with all beings,
I will cultivate a heart of enlightenment and realize the Great
Way.

I go for refuge to the Dharma and resolve with all beings,
I will penetrate the teachings and uncover oceans of wisdom.

I go for refuge to the Sangha and resolve with all beings,
I will seek peace and happiness for the many
and transform this world into Buddhaland unimpeded.

Yebul Homage to the Buddhas

Kye-hyang Chong-hyang Hye-hyang, Hyet'al-hyang Hye-t'al-ji-gyon-hyang;

Kwang-myong-un-dae Chu-byon-bob-gye Kong-yang Si-bang-mu-ryang

Bul-bop-sung;

Hon-hyang chin-on:

Om Pa-a-ra To-bi-ya Hum (3 times)

Chi-sim Kwi-myong-nae: Sam-gye-do-sa sa-saeng-ja-bu si-a-bon-sa

So-ga-mo-ni-bul

Chi-sim Kwi-myong-nae: Si-bang-sam-se che-mang-ch'al-hae sang-ju-il-ch'e

Pul-t'a-ya-jung

Chi-sim Kwi-myong-nae: Si-bang-sam-se che-mang-ch'al-hae sang-ju-il-ch'e

Dal-ma-ya-jung

Chi-sim Kwi-myong-nae: Tae-ji-mun-su sa-ri-bo-sal tae-haeng-bo-hyun-bo-sal

tae-bi-kwan-se-um-bo-sal tae-won-bon-jon-ji-jang-bo-sal ma-ha-sal

Chi-sim Kwi-myong-nae: Yong-san-dang-si su-bul-bu-ch'ok
sib-dae-je-ja
sim-nyuk-song o-baek-song tok-su-song ne-ji ch'on-I-baek che-
dae-araham
mu-ryang-song-jung

Chi-sim Kwi-myong-nae: So-gon-dong-jin kup-a-hae-dong yok-
tae-jon-dung
che-dae-jo-sa ch'on-ha-jong-sa il-ch'e-mi-jin-su che-dae son-ji-
sik

Chi-sim Kwi-myong-nae: Si-bang-sam-se che-mang-ch'al-hae
sang-ju-il-ch'e
Sung-ga-ya-jung

Yu-won mu-jin-sam-bo tae-ja-dae-bi su-a-jong-nye myong-hun-
ga-p'i-ryok
won-gong-bob-gye-je-jung-saeng cha-ta-il-si-song-bul-do.

The Maha Prajna Paramita Hrdaya Sutra

Avalokitesvara Bodhisattva
when practicing deeply the Prajna Paramita
perceives that all five skandhas are empty
and is saved from all suffering and distress.

Shariputra,
form does not differ from emptiness,
emptiness does not differ from form.
That which is form is emptiness,
that which is emptiness form.

The same is true of feelings,
perceptions, impulses, consciousness.

Shariputra,
all dharmas are marked with emptiness;
they do not appear or disappear,
are not tainted or pure,
do not increase or decrease.

Therefore, in emptiness no form, no feelings,
perceptions, impulses, consciousness.

No eyes, no ears, no nose, no tongue, no body, no mind;
no color, no sound, no smell, no taste, no touch,
no object of mind;
no realm of eyes
and so forth until no realm of mind consciousness.

No ignorance and also no extinction of it,
and so forth until no old age and death
and also no extinction of them.

No suffering, no origination,
no stopping, no path, no cognition,
also no attainment with nothing to attain.

The Bodhisattva depends on Prajna Paramita
and the mind is no hindrance;
without any hindrance no fears exist.
Far apart from every perverted view one dwells in Nirvana.

In the three worlds
all Buddhas depend on Prajna Paramita
and attain Anuttara Samyak Sambodhi.

Therefore know that Prajna Paramita
is the great transcendent mantra,
is the great bright mantra,
is the utmost mantra,
is the supreme mantra
which is able to relieve all suffering
and is true, not false.

So proclaim the Prajna Paramita mantra,
proclaim the mantra which says:

gate gate paragate parasamgate bodhi svaha
gate gate paragate parasamgate bodhi svaha
gate gate paragate parasamgate bodhi svaha.

The Heart Sutra (Sino-Korean)

Ma-ha Pan-ya Pa-ra-mil-da Sim-gyong:
Kwan-ja-jae-bosal haeng-sim-ban-ya pa-ra-mil-da-si,
cho-gyon-o-on-ge-gong-doil-ch'e-go-aek. Sa-ri-ja,
saek-pul-i-gong kong-bul-i-saek;
saek-chuk-si-gong
kong-juk-si-saek su-sang-haeng-sik yok-pu-yo-si.
Sa-ri-ja, si-je-bob-gong-sang pul-saeng-bul-myol
pul-gu-bu-jong pu-jung-bul-gam;
si-go kong-jung-mu-saek,
mu-su-sang-haeng-sik,
mu-an-i bi-sol-sin-ui,
mu-saek-song-hyang-mi-ch'ok-pop
mu-an-gye ne-ji mu-ui-sik-kye;
mu-mu-myong yok-mu-mu-myong-jin
ne-ji mu-no-sa yok-mu-no-sa-jin,
mu-go-jip-myol-do mu-ji yok mu-duk
i-mu-so-duk-ko po-ri-sal-t'a-ui
ban-ya-ba-ra-mil-da;
ko-sim-mu-ga-e
mu-ga-e-go mu-yu-gong-p'o wol-li-jon-do
mong-sang ku-kyong-yol-ban.
Sam-se-je-bul ui ban-ya-ba-ra-mil-da,
ko-duk-a-nyok-ta-ra-sam-myak-sam-bo-ri:
ko-ji-ban-ya-ba-ra-mil-da
si-dae-sin-ju si-dae-myong-ju si-mu-sang-ju
si-mu-deung-deung-ju
nung-je-il-ch'e-go

chin-sil-bul-ho-ko-solban-ya-ba-ra-mil-da ju chuk-sol-ju-wal:
'a-je-a-je pa-ra-a-je pa-ra-sung-a-je po-ri sa-ba-ha!' (3 times)
Ma-ha Pan-ya Pa-ra-mil.

Metta Sutta: Meditation on Loving Kindness

This is what should be done
By one who is skilled in goodness,
And who knows the path of peace:
Let them be able and upright,
Straightforward and gentle in speech.
Humble and not conceited,
Contented and easily satisfied.
Unburdened with duties and frugal in their ways.
Peaceful and calm, and wise and skilful,
Not proud and demanding in nature.
Let them not do the slightest thing
That the wise would later reprove.
Wishing: In gladness and in safety,
May all beings be at ease.
Whatever living beings there may be;
Whether they are weak or strong, omitting none,
The great or the mighty, medium, short or small,
The seen and the unseen,
Those living near and far away,
Those born and to-be-born -
May all beings be at ease!
Let none deceive another,
Or despise any being in any state,
Let none through anger or ill-will
Wish harm upon another.
Even as a mother protects with her life
Her child, her only child,
So with a boundless heart

Should one cherish all living beings;
Radiating kindness over the entire world:
Spreading upwards to the skies,
And downwards to the depths;
Outwards and unbounded,
Freed from hatred and ill-will.
Whether standing or walking, seated or lying down
Free from drowsiness,
One should sustain this recollection

The Way of the Bodhisattva

Thus by the virtue collected
Through all that I have done,
May the pain of every living creature
Be completely cleared away!
May I be the doctor and the medicine
And may I be the nurse
For all sick beings in the world
Until everyone is healed!
May a rain of food and drink descend
To clear away the pain of thirst and hunger,
And during the eon of famine
May I myself change into food and drink!
May I become an inexhaustible treasure
For those who are poor and destitute;
May I turn into all the things they need
And may these be placed close beside them!
Whether those who encounter me
Conceive a faithful or angry thought,
May that always become the source
For fulfilling all their wishes!
May all who say bad things to me
Or cause me any other harm,
And those who mock and insult me
Have the fortune to awaken fully!
May I be a Saviour of those without one,
A guide for all travelers on the way;
May I be a bridge, a boat, and a ship,

For all who wish to cross the water
May I be an island for those who seek one,
And a lamp for those desiring light!
May I be a bed for all who wish to rest.
May I be a wishing jewel, a magic vase,
Powerful mantras, and great medicine,
May I be a wish-fulfilling tree,
And a cow of plenty for the world!
Just like space
And the great elements such as earth,
May I always support the life
of all the countless creatures!
And until they pass away from pain,
May I also be the source of life
For all the realms of varied beings
That reach unto the ends of space!
Just as the previous Sugatas
Conceived the Spirit of Enlightenment,
And just as they successively lived
In the Bodhisattva practices
Likewise for the sake of all that lives
Do I conceive the Spirit of Enlightenment,
And likewise shall I too
Successively follow the practices.

Four Great Vows

1. All beings one body, I vow to liberate.
2. Blind passions one root, I vow to terminate.
3. Dharma gates one mind, I vow to penetrate.
4. The great Way of Buddha, I vow to realize.

The Great Dharani

shin-myo jang-gu dae-da-ra-ni na-mo-ra da-na da-ra ya-ya
na-mak ar-ya ba-ro-gi-je sae-ba-ra-ya mo-ji sa-da-ba-ya
ma-ha sa-da-ba-ya
ma-ha ga-ro-ni-ga-ya
om sal-ba-ba-ye su da-ra-na
ga-ra-ya da-sa-myong
na-mak-ka-ri-da-ba
i-mam ar-ya ba-ro-gi-je
sae-ba-ra da-ba i-ra-gan-ta
na-mak ha-ri-na-ya ma-bal-ta
i-sa-mi sal-bal-ta sa-da-nam
su-ban a-ye-yom sal-ba bo-da-nam ba-ba-mar-a nii-su-da-gam
da-nya-ta
om a-ro-gye a-ro-ga
ma-ji-ro-ga ji-ga-ran-je
hye-hye-ha-rye ma-ha mo-ji sa-da-ba sa-ma-ra sa-ma-ra ha-ri-
na-ya
gu-ro-gu-ro gal-ma sa-da-ya sa-da-ya do-ro-do-ro mi-yon-je
ma-ha mi-yon-je da-ra da-ra
da-rin na-rye sae-ba-ra ja-ra-ja-ra ma-ra-mi-ma-ra a-ma-ra
mol-che-ye hye-hye ro-gye sae-ba-ra
ra-a mi-sa-mi na-sa-ya
na-bye sa-mi sa-mi na-sa-ya
mo-ha ja-ra mi-sa-mi
na-sa-ya ho-ro-ho-ro ma-ra-ho-ro
ha-rye ba na-ma-na-ba
sa-ra sa-ra shi-ri shi-ri
so-ro so-ro mot-cha mot-cha

mo-da-ya mo-da-ya
mae-da-ri-ya ni-ra-gan-ta
ga-ma-sa nal-sa-nam
ba-ra-ha-ra-na-ya
ma-nak-sa-ba-ha
shit-ta-ya sa-ba-ha
ma-ha-shit-ta-ya sa-ba-ha
shit-ta-yu-ye sae-ba-ra-ya sa-ba-ha ni-ra-gan-ta-ya sa-ba-ha
ba-ra-ha mok-ka shing-ha
mok-ka-ya sa-ba-ha
ba-na-ma ha-ta-ya sa-ba-ha
ja-ga-ra yok-ta-ya sa-ba-ha
sang-ka som-na-nye mo-da-na-ya sa-ba-ha ma-ha-ra gu-ta da-ra-
ya sa-ba-ha
ba-ma-sa gan-ta i-sa-shi che-da
ga-rin-na i-na-ya sa-ba-ha
mya-ga-ra jal-ma ni-ba
sa-na-ya sa-ba-ha na-mo-ra
da-na-da-ra ya-ya na-mak ar-ya
ba-ro gi-je sae-ba-ra-ya sa-ba-ha

Six Paramitas

1. May I be generous and helpful.
2. May I be pure and virtuous.
3. May I be patient. May I be able to bear and forbear the wrongs of others.
4. May I be strenuous, energetic and persevering.
5. May I practice meditation and attain concentration and oneness to serve all beings.
6. May I gain wisdom and be able to give the benefit of my wisdom to others.

Ten Guides Along the Path (Powang Sammaeron)

1. Don't hope for perfect health. Perfect health leads only to greater greed. "Treat illness as medicine, not disease"—so spoke the Enlightened One.
2. Don't long for a life free from hardship—such a life leads only to haughtiness and self-pampering. "Make worries and hardships a way of life" —so spoke the Enlightened One.
3. Don't hope for a lack of impediments in your study. "Release is hiding right behind obstructions"—so spoke the Enlightened One.
4. Don't hope for a lack of temptations in your training. A lack of temptations will only serve to soften your resolve. "Treat temptations as friends who are helping you along the path"—so spoke the Enlightened One.
5. Don't hope for easy success. Easy accomplishment leads only to increased rashness. "Accomplish through difficulties"—so spoke the Enlightened One.
6. Don't hope to get your own way with friends. Having friends give in to your wishes only leads to arrogance. "Make long-term friends through compromise in your relationships"—so spoke the Enlightened One.
7. Don't expect people to follow your wishes or commands. This, too, leads to arrogance. "Consider those who differ with you to be your character builders" —so spoke the Enlightened One.

8. Don't expect rewards for your kindnesses. This leads only to a scheming mind. "Throw out expectation of rewards like you'd thrown out old shoes" —so spoke the Enlightened One.

9. Don't expect more out of life than you deserve. Exaggerated profit-seeking leads only to foolishness. "Become rich at heart with small amounts"
—so spoke the Enlightened One.

10. Don't complain about vexations. This leads only to resentment and poison in the heart. "Consider vexations as the first door on the path"
—so spoke the Enlightened One.

*So you should view this fleeting world
A star at dawn, a bubble in a stream,
A flash of lightening in a summer
cloud,
A flickering lamp, a phantom, and a
dream.*