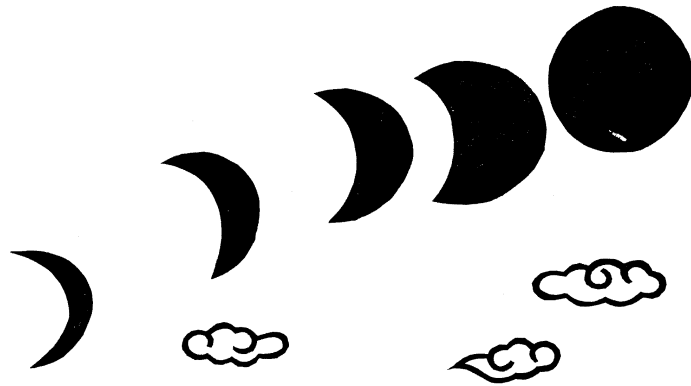
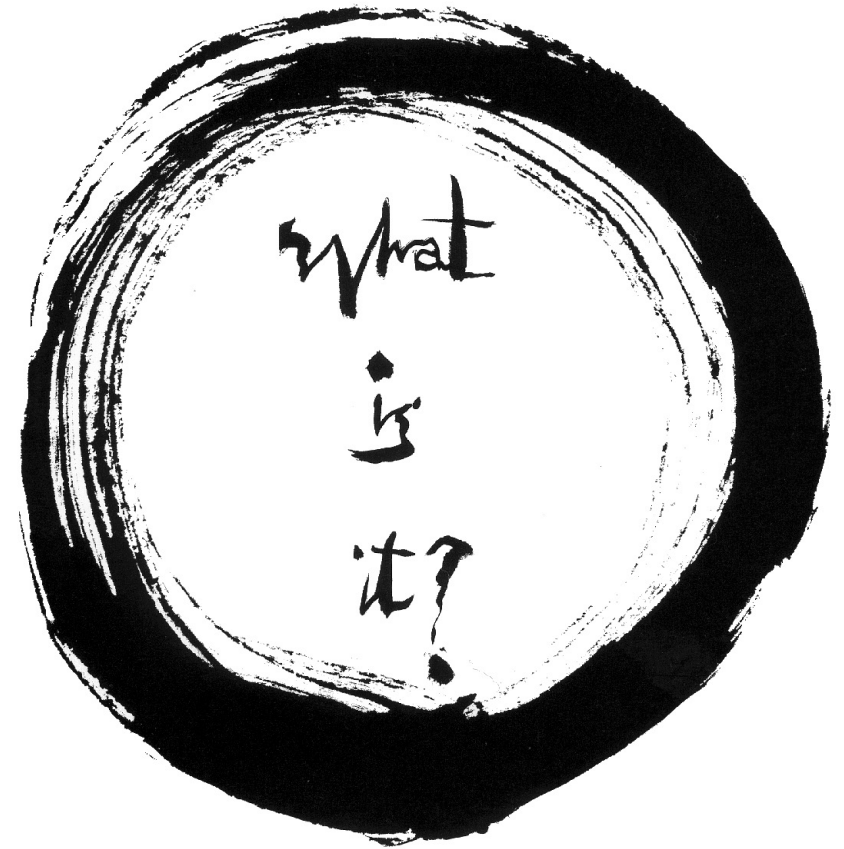


Moon Journeying Through Clouds



**Zen Buddhist Chants, Sayings and Recitations
from the Buddhist Society for Compassionate Wisdom**

www.ZenBuddhistTemple.org (2019)



Buddhist Society for Compassionate Wisdom is a North American Buddhist order founded in 1967 by Venerable Samu Sunim, a Korean Zen master. The Society's Dharma work promotes the non-dual gate of awakening in the everyday life of ordinary people.

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The Way of Buddha

The Way of Buddha is vast and all-encompassing. Nothing in the universe is excluded from it. I wish to follow this great way, so that I may become an awakened one and serve all beings.

As one who follows the Buddha's Way, I strongly believe in oneness of life. In oneness of life, there is no true self apart from my kinship with all life. When I realize this, the thought of enlightenment awakens in my heart to lead all beings out of pain to peace and happiness. My yearning for full enlightenment and attainment of Buddhahood is no other than my compassion for my fellow beings who still suffer from their delusion of separate identities. Therefore I practice Dharma to become the instrument of freedom for all.

In my Dharma practice, there is no distinction between my cultivation of wisdom and my compassion for others. All beings, in their urgent need, constantly inspire me to attain full enlightenment, so I dedicate all my work to them.

Three Jewels: Buddha, Dharma and Sangha

My mind is Buddha which is peace, love and happiness. Like the vast empty sky it holds everything yet with no trace. Like the great wide ocean it is full yet always empty. That which is truly empty is that which is truly real. There is no sky that does not yield to movement no matter how slight, nor is there a sky that does not absorb pressure no matter how strong. There is no ocean broken up by any object no matter how big, nor is there ocean that does not ripple in movement no matter how small. Such is our Buddha-mind. Out of this unlimited mind I make a vow to save all sentient and insentient.

My mind is Dharma which is discipline and truth. The well disciplined mind shines, and reveals love and wisdom, like the moon coming out of the clouds. Ultimately there is no delusion, no ignorance and no death. There is only life which has to be lived fully every minute anew. I wish to discover this life and save countless beings from delusion and suffering. Our mind is originally pure, bright and free from attachments. I now resolve not to cling to anything as real in order to keep this mind pure and free. The disciple is one who has gone beyond. He lives like a cloud, like wind, and like trees. She lives like water, like trees and like smiles. I now resolve to cease from all anxiety and flow like eternal happiness and freedom.

I am so grateful to be with grass, to stand with trees, to look up at sky, to run with dogs, to laugh with children, to be among rocks, to greet friends, and to learn that we are all so different yet the same. I now resolve to be ever grateful and protect them all.

My mind is Sangha which is spiritual community where people pursue right livelihood and endeavor to build Buddha-land right here and now. It is the spiritual basis of my life on this planet. I now resolve to support Sangha and devote all my life to the network of universal Sangha.

Three Refuges (1)

*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'âl-hae
Sang-ju-il-chè Pul-t'a-ya-jung*

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

*Chi-sim kwi-myong-nae: Si-bang-sam-se Che-mang-ch'âl-hae
Sang-ju-il-chè 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 harmony for the many
and transform this world into Buddhaland unimpeded.

Three Refuges (2)

*Buch'o-nimkke maum-dahae uiji-hamnida
Dharma-nimkke maum-dahae uiji-hamnida
Sunim-nekke maum-dahae uiji-hamnida*

Buddha, the awakened one, the awakened heart in us all
and the living force of peace
May I take refuge in the Buddha

Dharma, the teachings of Buddha, moral discipline and wisdom
May I take refuge in the Dharma.

Sangha, the happy and joyous community of all beings
May I take refuge in the Sangha.

*Going for refuge to the Three Jewels of the Buddha, Dharma, and Sangha is the most important
ritual act in Buddhism. These versions of the refuges are used in public services at the temple.*

Yebul: Homage to The Three Jewels

morning

A-gum Ch'ong-chong-su Byon-wi-kam-no-da Bong-hon Sam-bo-nim-jon
Won-su E-nap-su Won-su E-nap-su Won-su Cha-bi E-nap-su

evening

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-gwan-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-arahan
mu-ryang-song-jung

Chi-sim Kwi-myong-nae: So-gon-hae-dong [America/Canada/Mexico]
yok-tae-jon-dung je-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-jeong-nye myong-hun-ga-p'i-ryok
won-gong-bob-gye-je-jung-saeng ja-ta-il-si-song-bul-do.

Yebul is chanted in Sino-Korean during regular temple morning and evening practice.

(Translation of the Evening Yebul)

*Fragrance of Sila, Fragrance of Samadhi, Fragrance of Prajna, Fragrance of Emancipation,
Fragrance of Emancipation-Knowledge.*

Where the light of wisdom and the clouds of great compassion spread in the Dharma realm.

*May I pay homage to all the Buddhas, all the Dharmas, and all the Sanghas of the ten direc-
tions.*

Mantra of Incense Offering: Om Para Tobiya Hum

*With my utmost heart I make devotions to our Great Teacher Buddha Shakyamuni, guide of the
three realms and compassionate father of the four forms of life.*

*With my utmost heart I make devotions to the eternally existent assembly of all the Buddhas of
the past, of the present, and of the future, throughout the ten directions as countless as the lands
and seas in Indra's jeweled net.*

*With my utmost heart I make devotions to all the Dharmas, eternally existent, of the past, of
the present, and of the future, throughout the ten directions as countless as the lands and seas in
Indra's jeweled net.*

*With my utmost heart I make devotions to Manjusri the Bodhisattva of Great Wisdom
Samantabhadra the Bodhisattva of Great Deeds, Kwansum Posal the Bodhisattva of Great
Compassion, Chijang Posal the Bodhisattva of Great Vows and all great bodhisattvas.*

*With my utmost heart I make devotions to the Ten Great Disciples of the Buddha, the Sixteen
Arhans, the Five Hundred Arhans, the solitary buddhas and the twelve hundred and fifty bhik-
khus and numerous holy ones who received instruction from Lord Buddha on the Vulture Peak.*

*With my utmost heart I make devotions to the great masters, the venerable teachers recognized
throughout the ages and innumerable spiritual teachers and friends who have transmitted the
lamp of Dharma through may lands to us.*

*With my utmost heart I make devotions to all the sanghas, eternally existent, of the past, of the
present, and of the future, throughout the ten directions as countless as the lands and seas in
Indra's jeweled net.*

May the inexhaustible Three Jewels accept my devotions with great compassionate heart.

*May the divine power of the inexhaustible Three Jewels help us fulfill our wish that all beings in
the Dharma realm attain their Buddhahood together at one and the same time.*

Eight Precepts

1. I resolve to abstain from doing harm, but to cherish all life.
2. I resolve to abstain from taking what is not given, but to respect the things of others.
3. I resolve to abstain from engaging in sexual misconduct, but to practice purity of mind and self-restraint.
4. I resolve to abstain from lying, but to speak the truth.
5. I resolve to abstain from partaking in the production and trading of firearms and chemical poisons.
6. I resolve to abstain from wasting, but to conserve energy and natural resources.
7. I resolve to abstain from harboring enmity against the wrongs of others, but to promote peace and justice through non-violent means.
8. I resolve to abstain from clinging to things that belong to me, but to practice generosity and the joy of sharing.

The Eight Precepts are guidelines for ethical awakening. Taking the precepts under the guidance of a teacher constitutes a formal commitment to the Buddhist path.

Ten Bodhisattva Precepts (Brahma's Net Sutra)

1. Do not harm but cherish all life. If you violate this precept, you will destroy your seed of compassion; therefore, you will not be able to go forth on the Bodhisattva path.
2. Do not take what is not given, but respect the things of others. If you violate this precept, you will destroy your seed of virtue; therefore, you will not be able to go forth on the Bodhisattva Path.
3. Do not engage in sexual misconduct, but practice purity of mind and self-restraint. If you violate this precept, you will destroy your seed of purity; therefore you will not be able to go forth on the Bodhisattva path.
4. Do not lie, but speak the truth. If you violate this precept, you will destroy your seed of truth; therefore you will not be able to go forth on the Bodhisattva path.
5. Do not involve yourself in the trade of liquors and drugs which confuse or weaken the mind, but keep your mind calm and clear. If you violate this precept you will destroy your seed of wisdom; therefore you will not be able to go forth on the Bodhisattva path.
6. Do not speak of the misdeeds of others, but try to understand them with sympathy. If you violate this precept you will destroy your seed of friendship; therefore you will not be able to go forth on the Bodhisattva path.
7. Do not praise yourself, nor condemn others. If you violate this precept you will destroy your seed of respect; therefore you will not be able to go forth on the Bodhisattva path.
8. Do not withhold your aid, material or spiritual, but give freely of yours wherever there is need. If you violate this precept you will destroy your seed of wealth and generosity; therefore you will not be able to go forth on the Bodhisattva path.

9. Do not get angry, but be forgiving. If you violate this precept you will destroy your seed of happiness; therefore you will not be able to go forth on the Bodhisattva path.

10. Do not revile the Triratna (Buddha, Dharma and Sangha) but uphold them. If you violate this precept you will destroy your seed of faith; therefore you will not be able to go forth on the Bodhisattva path.

To be ordained, the graduating Dharma Students take the Ten Bodhisattva precepts and Ten Vows of Samantabhadra.

Ten Great Vows of Samantabhadra

1. I will honor all Buddhas and never grow tired of it.
2. I will praise all Tathagatas and never grow tired of it.
3. I will make offerings to all Buddhas and never grow tired of it.
4. I will confess all my transgressions of the Dharma and never grow tired of it.
5. I will rejoice in the virtues and happiness of all beings and never grow tired of it.
6. I will request Buddhas to teach the Dharma and never grow tired of it.
7. I will request Buddhas to dwell in the world and never grow tired of it.
8. I will follow the Dharma and never grow tired of it.
9. I will always benefit all beings and never grow tired of it.
10. I will dedicate my own merits to the happiness and welfare of all beings and never grow tired of it.

Six Paramitas

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

The Six Paramitas are recited during public dharma services. They also serve as guidance for informal practice and as a source for contemplation.

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 Four Great Vows are recited at the close of formal meetings or gatherings.

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-do-
il-chè-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'ò 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-chè-go
chin-sil-bul-ho-ko-sol-
ban-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.

The Heart Sutra

THE MAHA PRAJNAPARAMITA HRIDAYA SUTRA

The Bodhisattva of Great Compassion
from the deep practice of Prajnaparamita
perceived the emptiness of all five skandhas
and delivered all beings from their suffering.

O Sariputra, form is no other than emptiness,
emptiness no other than form.
Form is emptiness, emptiness form.
The same is true of feeling, thought, impulse and consciousness.

O Sariputra, all dharmas are empty.
They are not born nor annihilated.
They are not defiled nor immaculate.
They do not increase nor decrease.
So in emptiness no form, no feeling, no thought, no impulse, no consciousness.

No eye, ear, nose, tongue, body, mind;
no form, sound, smell, taste, touch, or objects of mind,
No realm of sight; no realm of consciousness.

No ignorance, nor extinction of ignorance,
no old age and death, nor extinction of them.

No suffering, no cause of suffering,
no cease from suffering, no path to lead out of suffering;
no knowledge, no attainment, no realization
for there is nothing to attain.

The Bodhisattva holds onto nothing but Prajnaparamita.
Therefore his mind is clear of any delusive hindrance.
Without hindrance there is no fear;
away from all perverted views he reaches final Nirvana.

All Buddhas of past, present and future,
through faith in Prajnaparamita,
attain to the highest perfect enlightenment.

Know then the Prajnaparamita is the great Dharani,
the radiant peerless mantram, the utmost supreme mantram,
which is capable of allaying all pain.
This is true beyond all doubt.

Proclaim now the highest wisdom, the Prajnaparamita:
GATE, GATE / PARAGATE / PARASAMGATE / BODHI, SVAHA!

THE MAHA PRAJNAPARAMITA HRIDAYA SUTRA

The Heart Sutra is chanted in Sino-Korean during regular temple evening practice. It can also be chanted in either language as special individual or group practice after a loved one has passed away.

Song of Meditation

Sit still, rest.

You're one with all beings insentient:
rocks, trees, mountains, rivers, clouds, sky.

Breathe, concentrate.

You're one with all beings sentient:
birds, animals, insects, worms, fish, humans.

Arise from meditation with live hwadu and meditation light.
Streets, workplace, markets, travels are Dharma realms.

Hwadu is your tool to gain the single eye of wisdom.
Its life comes from sincere heart and unknowing mind.
Non-self, boundless heart, and first mind: the three ingredients in unknowing mind.

Unknowing mind is a splendid world of infantile brilliance.
Be a little dumb, pure, and innocent to enter this world
so you may cry without bitterness, laugh like the morning sun.

Like Dharma rain, hwadu embedded with unknowing mind soaks your daily activities:
Tears flow from skyscrapers, wooden men rise to dance, and flowers bloom on highway signs.

Uisang of Silla reminds you "enlightenment is instantly present in the mind of the beginner.

Birth, death and nirvana are always in harmony."

Seeking or attaining enlightenment is the defeat of meditation practice.
If such thoughts occur, wake up from ignorance, frightened as if swallowing poison.

Each time you sit, you are a new beginner!
The presence of awakened heart in the first mind is vast and infinite;
there is no birth, no death and no nirvana.

Repent to surrender yourself if you have obstacles.
Bow and perform prostrations if you have doubts.
Do Constant Practice fresh in this moment if you lose beginner's mind.

Here is a song for your everyday Dharma life:
Meditation is knowing yourself.
Knowing yourself is setting yourself free from delusions.
Setting yourself free from delusions is becoming one with what is.
Becoming one with what is is enjoying formless life every day.
Enjoying formless life is seeing yourself everywhere in happiness and sorrow.

Serve all beings as Buddhas and Bodhisattvas!
Protect water, soil and clean air!
Praise the Way of Buddha!

Sonmoum

The Song of Meditation is composed by Ven. Samu Sunim and is recited at the end of the Wednesday Evening Membership Sitting.

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.

Buddha's Golden Chain of Love

I am a link in Lord Buddha's Golden Chain of Love.
I must keep my link bright and strong.

I will try to be kind and gentle to every living thing
and protect all those who are weaker than myself.
I will try to think pure and beautiful thoughts,
say pure and beautiful words,
and do pure and beautiful deeds,
knowing that on what I do now
depends not only my own happiness,
but also that of others.

May every link in Lord Buddha's Golden Chain of Love
become bright and strong and may we all attain perfect peace.

Buddha's Golden Chain of Love for Children

I will try to be kind and gentle to my friends.
I will try to think good thoughts,
say good words,
and do good things,
so that everyone will be happy and well.

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 travellers 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 Bodhisattvas
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.

The Great Compassion Dharani

Sin-myo-jang-gu Tae-da-ra-ni
na-mo-ra da-na da-ra ya-ya
na-mag-al-yak pa-ro-gi-je se-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-al-ya pa-ro-gi-je
sae-ba-ra ta-ba ni-ra-gan-t'a
na-mak-ha-ri-na-ya ma-bal-da
i-sa-mi sal-bal-t'a sa-da-nam
su-ban a-ye-yom sal-ba bo-da-nam
pa-ba-ma-ra mi-su-da-gam ta-nya-t'a

Om a-ro-gye a-ro-ga
ma-ji-ro-ga chi-ga-ran-je
hye-hye-ha-rye ma-ha-mo-ji sa-da-ba
sa-ma-ra sa-ma-ra ha-ri-na-ya
ku-ro-gu-ro kal-ma sa-da-ya sa-da-ya

To-ro-do-ro mi-yon-je
ma-ha-mi-yon-je ta-ra-da-ra
ta-rin-na-rye sae-ba-ra
cha-ra-ja-ra ma-ra mi-ma-ra
a-ma-ra mol-je ye-hye-hye
ro-gye sae-ba-ra ra-a mi-sa-mi
na-sa-ya na-be 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 pa-na-ba
na-ba sa-ra-sa-ra si-ri-si-ri
so-ro-so-ro mot-cha-mot-cha
mo-da-ya mo-da-ya mae-da-ri-ya
ni-ra-gan-t'a ka-ma-sa
nal-sa-nam pa-ra-ha-ra-na-ya

Ma-nak sa-ba-ha
sit-ta-ya sa-ba-ha
ma-ha-sit-ta-ya sa-ba-ha
sit-ta-yu-ye sae-ba-ra-ya sa-ba-ha
ni-ra-gan-ta-ya sa-ba-ha
pa-ra-ha mok-k'a sing-ha-mok-k'a-ya sa-ba-ha

Pa-na-ma ha-ta-ya
sa-ba-ha cha-ga-ra yok-ta-ya sa-ba-ha
san-k'a-sop-na-nye mo-da-na-ya sa-ba-ha
ma-ha-ra ku-t'a-da-ra-ya sa-ba-ha
pa-ma-sa-gan-t'a i-sa-si-chè-da ka-rin-na
i-na-ya sa-ba-ha

Mya-ga-ra chal-ma
i-ba-sa-na-ya sa-ba-ha
na-mo-ra ta-na-da-ra
ya-ya na-mag-al-ya pa-ro-gi-je
sae-ba-ra-ya sa-ba-ha

The Great Compassion Dharani is chanted in Buddhist Sanskrit in a sing-song voice every morning at the temple during the playing of the wake-up mokt'ak. It is also chanted during special gatherings like Sangha Days and remembrance services. The Great Compassion Dharani can be chanted over and over again throughout the day as informal practice, and over and over again as formal empowerment practice, or chur'yok. It is not chanted in English.

The Great Compassion Dharani (English Translation)

*Adoration to the Three Treasures—Buddha, Dharma, and Sangha!
Adoration to Avalokitesvara, the Bodhisattva Mahasattva, the Bodhisattva of Compassion!*

Adoration to the one who removes all fear and suffering!

Having adored Avalokitesvara Bodhisattva, may we now recite this glorious dharani which purifies all beings, which fulfills the wishes of all beings.

Hail to Bodhisattva Mahasattva who embodies the Trikaya who has the transcendental wisdom.

Hail to Bodhisattva Mahasattva who continues to save all beings without defilement in his mind.

Hail to Bodhisattva Mahasattva who sustains the highest most complete wisdom and who is free from all impediments.

Hail to Bodhisattva Mahasattva whose deeds reveal the fundamental purity of all beings.

Hail to Bodhisattva Mahasattva who wipes away the three evil delusions—greed, anger and folly.

*Quick, quick! Come, come! Here, here!
A joy springs up in us.
Help us to enter into the realm of great realization.*

Avalokitesvara Bodhisattva, Bodhisattva of Compassion guide us to spiritual contentment. Accomplishment, accomplishment!

Having testified to the freedom and compassion of the mind of Avalokitesvara,

Having purified our own body and mind,

Having become as brave as a lion,

Having become manifest into all beings,

Having attained to the Wheel of Dharma and the Lotus Flower, we can now save all beings without hindrance.

May the understanding of the mysterious nature of Avalokitesvara prevail forever, ever and ever.

Adoration to the Three Treasures—Buddha, Dharma and Sangha!

Six Right Livelihood Guidelines

1. Consume Mindfully.

Eat with awareness and gratitude.
Pause before buying and see if breathing is enough.
Pay attention to the effects of media you consume.

2. Pause. Breathe. Listen.

When you feel compelled to speak in a meeting or conversation, pause.
Breathe before entering your home, place of work, or school.
Listen to the people you encounter. They are buddhas.

3. Practice Gratitude.

Notice what you have.
Be equally grateful for opportunities and challenges.
Share joy, not negativity.

4. Cultivate Compassion and Loving Kindness.

Notice where help is needed and be quick to help.
Consider others' perspectives deeply.
Work for peace at many levels.

5. Discover Wisdom.

Cultivate “don't know” mind.
Find connections between Buddhist teachings and your life.
Be open to what arises in every moment.

6. Accept Constant Change.

The Six Right Livelihood Guidelines were developed by members of the BSCW to serve as guidance for informal practice and as a source for contemplation.

Morning Prayer: Naong Sunim's Resolutions

May I resolve that each time and every place I am born,
I will always abide in the great Wisdom, Prajna, and never retreat,
Obtaining a will as fearless as that of Sogamoni-bul,
Obtaining the fruit of Enlightenment as vast as that of Virojana-bul,
Obtaining wisdom as great as that of Munsu-posal,
Obtaining deeds as boundless as those of Bohyun-posal,
Obtaining bodies as innumerable as those of jijang-posal,
Obtaining thirty-two transformations as did Gwanseum-posal.

Nowhere will I not manifest myself in all the ten directions
And far and wide help all beings to enter Nirvana.
Those who hear my name will be freed from the three wrongful paths,
Those who see my appearance will be delivered from passions.
May I thus teach and aid for countless kalpas,
Till there be neither Buddhas nor sentient beings in the end.
May all Dharma Guardians
Protect and not forsake me.
Let there be no difficulties where there are difficulties
So I may accomplish my great resolutions.

Again,
May I wish that all the followers of the Way of Buddha in the innumerable
Dharma realms
Play together in the adorned land of Shakyamuni Buddha,
That we all live happily together in the enlightened world,
That we be always in the company of Buddhas and Bodhisattvas,
That we always enjoy the benefit of Buddha-light,
That we eliminate numerous karmic hindrances,
That we obtain great wisdom,
That finally we attain supreme Enlightenment,
That we help save all beings in all lands,
So we may repay all the Buddhas for their loving kindness.

Life after life may we always walk the path of a Bodhisattva till all beings attain
their Buddhahood.

Maha Prajna Paramita!
May all beings be happy!
May all beings be peaceful!
May all beings be enlightened!

*Naong Sunim (1320–1376, Koryo dynasty in Korea). It is recited at the end of the morning
practice at the temple each day.*

The Five Fingers of Zen

1. Always trust yourself. There is no truth outside yourself.
2. Always start from where you are right now.
3. Always believe in the infinity of your life and the world.
4. Always direct your thoughts and feelings towards what is good, what is noble
and what is true.
5. Always meditate and pray for the peace of the world and the happiness of all
beings.

Ten Dharma Gates of Spring Wind Sangha

1. Buddha Sakyamuni attained Enlightenment under the Bodhi tree at Bodhi Gaya.
2. He saw with his wisdom eye that all beings were endowed with Buddha-nature, each and every one, with no exception.
3. Thereafter, the Buddha spent forty-five years on the road, teaching the Way of Buddha to the multitude, for the peace of the world and happiness of all beings.
4. Since that time, Buddhas, Bodhisattvas and great masters of the ten directions and the three worlds have carried forward the truth. They have declared that all beings are Buddhas from the very beginning, striving with this teaching to save everyone from ignorance and suffering.
5. Over the centuries and in successive generations, they made special vows out of compassion and used many skillful means to inspire their contemporaries and fellow beings. They urged everyone to look for the Buddha within.
6. Together these Buddhas, Bodhisattvas and great masters have passed on to us the Dharma of hope and purification and the Way of wisdom and emancipation. They have entrusted us with the continued transmission of Dharma and the light of wisdom.
7. When we awaken to the Buddha within, surrender ourselves to the tradition of Three Jewels, and apprehend the manifestation of the three bodies of Buddha, then Dharma sun begins to shine in our everyday life; the wheel of Dharma turns; we are blessed by its turning; and we live in the Dharma realm amidst the ailing and troubled world.
8. Out of our deep humility and boundless gratitude to the Buddhas and Bodhisattvas before us, we wake up again and again, we vow constant practice, we strive to shine again out of clouds. "Be ye a lamp."

9. Remember that it is your Buddha who meditates, lights candles, chants and does prostrations. Remember that it is your Bodhisattva who plays the wake-up mukt'ak, rings the bell, cleans the temple and greets people at the door. Remember that each of your acts is nothing short of full awakening and that each service you render completely fulfills your Bodhisattva vow to liberate all beings.

10. Stop seeking holiness, for the Way of Buddha is no other than ordinary everyday life. Honor all beings, for Buddhas and Bodhisattvas are no other than common ordinary people.

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.

Four Self Admonitions (108 Prostrations Gatha)

1. Great is matter of birth and death!
2. Impermanence surrounds us!
3. Be awake each moment!
4. Do not waste your life!

The Four Self Admonitions are recited every morning at the temple during prostrations. They are shouted out loud after each set of twenty-five prostrations, while practitioners are kneeling with hapchang.

Pure Standards for Dharma Students

1. Always remember that you are a direct descendent from Buddha Shakyamuni and the inheritor of His right Dharma. Do not fail to honor your teacher and serve your Dharma friends free from worldly thoughts.
2. The body-and-mind of a true Dharma student is the body of ultimate truth or Dharmakaya. Our original body-and-mind is a great liberated being untainted by defilements and the cycle of birth and death. Therefore, cultivate yourself trusting that your original face is no other than the pure and perfect mind. It is a true Dharma student with an awakened heart who trusts in his/her original self and develops faith mind. Shake off inferior feelings and rise from self-conceit or self-pity with the knowledge that your own original mind is Buddha, and your faith firm in the Buddhist teachings of self-help.
3. Always cherish your beginner's mind. The purity and strong feeling of your first mind have the Dharma power to convert your difficulties and troubles into a valuable gift and joy.
4. Nothing fails to inspire and enlighten the true Dharma student. Please keep in mind that the harder the work and the more daunting the task you face, the better grist for your Dharma future.
5. Truthfulness and faithfulness are the virtues of being human. Purity of speech karma is the guiding light of your life of the three karmic deeds (body, thought and speech). Always speak the truth and be truthful like a mirror.
6. The bodhisattva workers of the Buddhist movement for the salvation of the world must learn the Six Perfections and Four All-Embracing Virtues, so that they are able to offer comfort and hope to those who are distressed and troubled, and love and joy to those who are sick and tired.

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.

Four All-Embracing Virtues

- 1) Giving and sharing, 2) Kind and friendly speech, 3) Conduct beneficial to others, 4) Selfless service to all.
7. The key to the Buddhist movement lies in the practice of love and compassion. It is easy to make mistakes and difficult to remain completely free from faults in the worldly life full of conflicts. Therefore, Dharma students should be willing to learn from their mistakes and misdeeds through moral discipline and repentance practice. True and sincere repentance practice helps develop a compassionate heart towards the wrongs of others. Through your own mistakes and misdeeds, you learn to understand, forgive and love your fellow beings of the world. Repent, love and be happy! You will discover the path to a Big Happiness—that helping yourself is helping others and helping others is helping yourself.

Everyday Admonition for Dharma Students

1. Please perform your formal morning practice faithfully Monday through Friday. Your morning practice is the place of your awakening that you are the living embodiment of the Buddha through your response to the Buddha Shakyamuni and spiritual communion with His tradition of wisdom and compassion. Always begin your day cheerfully with your morning practice and examine yourself before you retire and give thanks to all the Buddhas and Bodhisattvas of the day. (Yebul)

2. Follow your weekly Dharma schedule, be fully accountable for your duties and do your utmost. (Sense of Duty)

3. Enlightenment and truth are always before your eyes and within your reach. Enlightenment is the pure and sincere heart of practice itself, and the truth is the spirit of practice that all sentient beings are Buddha. Accordingly, there is no enlightenment or truth apart from the common ordinary person and the everyday task. You should know that it is delusion to run around looking for truth and enlightenment, and to seek or anticipate them from the outside. Let go of your delusion. The mind of Dharma students should be one of fortitude with the faith and power of the Bodhisattva Vow free from fear, angst and worries. So keep your mind in alignment everyday. (Life of No Delusion)

4. Repent, seek forgiveness and restore yourself right away if you caused trouble to others, committed wrongdoings or made blunders through carelessness and inattention. Keep your mind free from guilt and remorse through sincere repentance and avoid retribution such as hatred and enmity. Constant repentance is constant awakening. (Repentance)

5. The body-and-mind of Dharma students should be poor and pure. Care for goods and articles. They are the properties of the Three Jewels. Use them clean and sparingly so that they last. Recycle them when they are no longer useful. Clean utensils and implements after use and put them where they belong. Try to manage with less or loss, if possible, but be generous and helpful to others as much as possible. (Hidden Virtue)

6. Always keep your dwelling and environment clean and tidy. To take good care of your dwelling place and temple environment is to take good care of the body-and-mind of your Dharma student training. To take good care of the body-and-mind of your Dharma student training (purity of heart) is to transform this world into the land of Buddhas and Bodhisattvas. Cleaning and keeping our environment free from pollution is the Pure Land movement. Be on your guard and diligent. (Environmental Movement)

7. It is conduct unbecoming to a Dharma student to pick on others and blame them in order to build a self-defense or reinforce one's position. It is the downfall of a Dharma student to become jealous of the other people's prosperity and gloat over others' misfortunes. If such a feeling or thought arises you should perform prostrations right away and surrender your weakness, and renew your Bodhisattva vows and pray for the happiness of all beings. (Renewal and Kido)

8. All Dharma students should be happy and energetic Buddhists ready to lend a helping hand. (Three Stars)

Meal Gatha

(before, hold the bowl at eye level)

This food comes from the labors of beings past and present,
from this our body-mind is nourished, our practice sustained.
Gratefully we accept this meal.

(after, with hapjang)

Buddha was born in the Lumbini Garden,
He attained Enlightenment at Bodhi Gaya,
He set in motion the wheel of Dharma at Sarnath,
He entered Parinirvana at Kusinara.

The Meal Gathas are recited before and after lunch, which is the formal meal at the temple.

Gatha for Accepting the Gasa

Wondrous is this robe of liberation,
A jewel beyond form and emptiness.
Wearing it, I will unfold Buddha's teaching,
For the benefit of all sentient beings.

Repentance Gatha

All evil actions committed by me since time immemorial,
Stemming from greed, anger, and ignorance,
Arising from body, speech, and mind,
I now repent having committed.

Dedication of Merit

The merit gained through our Dharma activities,
We now dedicate to all beings for the alleviation of their suffering,
So that we and all sentient beings would be able
To attain our Buddhahood together.

Five Daily Reminders

In the morning,
I wake up before sunrise
I do *sonmoum** to express my gratitude for being among the living.
May I keep my vow to stand firm with all life throughout the day!

At breakfast,
I sit before my meal
I do *sonmoum* to give thanks and develop peace of mind and stability.
May I keep my vow to maintain peace of mind throughout the day!

In the afternoon,
I rise to do my Dharma practice for the world.
I do *sonmoum* to discover the good in each being and show my deep appreciation of the Buddha in them.
May my feeling of appreciation last throughout the day!

In the evening,
I return home/visit friends to do my Sangha practice.
I do *sonmoum* to share joy and happiness in the company of family and friends.
May I cherish joy and happiness for the peace of the world and happiness of all beings!

At night,
I sit in meditation to close the day peacefully.
I do *sonmoum* to clear away the residue of the day and settle my mind for overnight rest.
May all beings be happy and enjoy good sleep free from tears!

**Sonmoum* (Korean): *Hapjang*, hands palm to palm

Evening Bell Chant

Gatha for the evening bell

Listening to the sound of the bell
My defilements are eliminated
Wisdom grows
Awakening mind arises
Wrongful paths are left behind
The three realms transcended

I vow to become a Buddha, to save all beings.

Om-Ga-Ra-Ji-Ya, Sa-Ba-Ha (3 times)

The Evening Bell Chant is chanted every evening during regular temple practice.

Gatha for the Sound of the Bell

Gatha for the sound of the Bell.

Mind calm, body at ease
Breathing quiet, sentiment benevolent.

Dharma friends sitting still in vital silence
Wanting nothing
we practice eco-Buddhism together.

The sound of the temple bell booms
For all to cease from conflict
May the Way of Buddha usher in
The Dawn of nonviolent Global Village forever!

Here is the aftersound of the Bell
Thunder of silence, Light after Dharma rain

Om AMOGHA Virocana Maha-Mudra
Mani Padma Jvala Pravartaya Hum

This gatha is chanted during the Sunday morning meditation service.

Five Pledges

I am fully aware that the Buddhist Society for Compassionate Wisdom originated from and inherited its Buddhadharma from the Korean Jogye Order. Therefore, it is my duty to become familiar with the Korean Buddhist tradition and gain a great understanding of the ecumenical character of our tradition, so that I am able to contribute to the transmission of Korean Buddhism to the West.

1. I pledge that I will adhere to the pure standards and other guidelines of our ordained sangha, and honour my commitments to the Buddhist Society for Compassionate Wisdom.
2. I pledge that I will faithfully follow the teachings of our founding teacher Master Samu Sunim and embody his Dharma spirit to advance his teaching and wisdom.
3. I pledge that as a member of the Sangha Council, the decision-making body of our order, I will abide by our Statement of Purpose, Constitution, and by-laws laid down by our President and senior Sangha Council members.
4. I pledge that I will serve as a Dharma protector for the Buddhist Society for Compassionate Wisdom and promote solidarity, harmony, and peace within our Spring Wind Sangha.
5. I pledge that I will do my utmost to ensure the integrity and unity of the Spring Wind Sangha, and to further the growth and flourishing of the Buddhist Society for Compassionate Wisdom.

May all Buddhas and Bodhisattvas bear witness to my pledges and may all sentient beings rejoice in my ordination.

The Five Pledges are part of ordination vows for graduating Dharm students.

Sixfold Harmony for Spring Wind Sangha

1. Harmonize with each other in conduct and actions.
2. Harmonize with each other in speech and talk.
3. Harmonize with each other in intention and purpose.
4. Seek peace and happiness through the cultivation of precepts.
5. Seek peace and happiness through diversity of understanding.
6. Seek peace and happiness through sharing spiritual and material benefits.

The Way of Buddha is the religion of sentient beings and Bodhisattvas. Sentient beings help Bodhisattvas engage with their delusive passions, while Bodhisattvas care for sentient beings with their sympathy and compassion. As Bodhisattvas and sentient beings become good friends to each other, non-dual mutual penetration takes place. Samsara is Nirvana, Nirvana Samsara.

Song of Dharma Nature: Ocean Seal Samadhi

1. Dharma-nature is round
And without duality.
2. All dharmas are unmoving
And originally calm.
3. No name, no form
All distinctions are gone.
4. One knows it through wisdom of enlightenment
Not by any other means.
5. The true-nature is profound
Extremely subtle and sublime.
6. Not bound by self-nature
It manifests according to conditions.
7. In One is All
In Many, One.
8. One is the same as All
Many, same as One.
9. In a single particle of dust
Are contained the ten directions.
10. So it is
With every particle of dust.
11. Incalculable eons
Are like a single thought-instant.
12. And a single thought-instant
Is like incalculable eons.
13. The nine worlds and the ten worlds
Are mutually identical.
14. But are not confused
Separately they stand.
15. The moment one begins to aspire with the heart
Is instant perfect enlightenment.
16. Samsara and Nirvana
Are always in harmony.
17. Particular-phenomena and the universal-principle
Are merged without distinction.
18. This is the world of the Bodhisattva Samantabhadra
And the Ten Buddhas.
19. In Buddha's Ocean-Seal-Samadhi
Many wonders are produced at free will.
20. This shower of jewels benefits all sentient beings
And fills all empty space.
21. All sentient beings share this wealth
According to their capacities.
22. Therefore, whoever practices
Returns to the original realm.
23. Without ending delusion
This cannot be obtained.
24. By unconditional expedient means
One attains complete freedom.
25. Returning home you obtain riches
According to your capacity.

26. By means of Dharani
An inexhaustible treasure.
27. One adorns the dharma realm
Like a real palace of jewels.
28. Finally one rests in the real world
The seat of the Middle Way.
29. That which is originally unmoved
Is named Buddha.

*This famous Song of Dharma Nature was composed by Uisang (625-702, Silla Korea).
Translated by Ven. Samu Sunim*

Song of Impermanence

The precept of impermanence is an important gate to nirvana and a ship of compassion to traverse the samsaric world. Therefore, all Buddhas and Bodhisattvas have gained perfect peace by way of this precept. All sentient beings have also been able to cross the samsaric world by way of this precept.

Dear newly departed spirit, how happy and fortunate you are since you are now ready to accept the pure and excellent precept of Buddha, having finally become free from the six sense-organs and their objects to reveal your spiritual radiance.

The great fire will destroy everything. Mountains and rivers will wear down and one day disappear as will your body, even more so, burdened by birth, old age, sickness, death, anxiety and sadness.

Dear newly departed spirit, your hair, nails, teeth, flesh, muscles, bones and skull, all return to earth. Phlegm, pus, blood, mucus, saliva, tears, semen, excreta and urine all return to water. Warm energy returns to fire and energy in motion to wind.

The four elements scatter separately. Your departed body, where is it now?

Dear newly departed spirit, the four elements stay together but temporarily. Thus, a feeling of attachment and possession poses obstacles to emancipation during the transition.

Since the beginningless past until now you have suffered the chain of ignorance: due to ignorance, unwholesome activities arise; due to unwholesome activities, consciousness arises; due to consciousness, mind and matter arise; due to mind and matter, the six sense-doors arise; due to the six sense-doors, contact arises; due to contact, sensation arises; due to sensation, craving arises; due to craving, clinging arises; due to clinging, becoming arises; due to becoming, birth arises; due to birth, old age and death arise and pain and sorrow ensue.

Here is the path of liberation so follow it: by eradication of ignorance, unwholesome activities are removed; by eradication of unwholesome activities, consciousness is removed; by eradication of consciousness, mind and matter are removed; by eradication of mind and matter, the six sense-doors are removed;

by eradication of the six sense doors, contact is removed; by eradication of contact, sensation is removed; by eradication of sensation, craving is removed; by eradication of craving, clinging is removed; by eradication of clinging, becoming is removed; by eradication of becoming, rebirth is removed; by eradication of rebirth, old age and death are overcome. No old age and death, no pain and sorrow.

From the beginning all Dharma teachings display a calm and peaceful character free from defilements and delusion. If Buddhists practice the Way they will attain their buddhahood in the future. Everything is impermanent and subject to change; this is the law of birth and annihilation. The cycle of birth and annihilation being extinct, the joy of quiet peace reigns.

Go for refuge to the Buddha precept; go for refuge to the Dharma precept; go for refuge to the Sangha precept.

Namo Ratnasambhava, Thus-Come-One (Tathagatha), Worthy One, Fully Enlightened One, One Whose Wisdom and Conduct Are in Accord, Happy One (sugata), One Whose Knowledge of Worldly Life is Complete (loka-vit), Supreme One, Good Tamer (purusadamyasarathi), Teacher of Gods and People, World-Honored One (bhagavat).

Dear newly departed spirit, having broken free from the shell of the five aggregates and your radiant spirit shining alone, you have now received the pure and excellent precepts of the Buddha. How would this not be joyful! How would this not be joyful! Buddhahood or not you'll be reborn at will according to your wish. Cheers! Cheers!

Supreme and incomparable is the meaning of the Ancestor from the West
With one's mind pure and bright one is at home with one's nature.
As wondrous and placid substance has no dwelling
Mountains, rivers and mother earth manifest their true light!

This Song of Impermanence is often recited at funerals, memorial services in Korean Buddhist tradition and we do not know who composed this song. Translated by Ven. Samu Sunim

Self-Admonition by Yaun

Master!

Listen to me.

Many have attained emancipation through the empty gate of the Way.

How comes it that you have been suffering for so long.

Up until now from beginningless time you have turned against awakening and embraced evil passions instead.

Having cultivated no wholesome good you have been drowned in the karmic ocean of the four forms of life.

Your body has pursued the desire of six sense organs.

Your mind has betrayed the Buddha vehicle.

Fortunately you have gained a human body again.

However, it is a degenerate age where there are more harmful and violent people with greed and anger than Buddhas and Bodhisattvas with love and wisdom.

Nevertheless, brace yourself against delusive attachments.

If you can pull away from old bad habits and follow wonderful Dharma it would be like a dragon gaining water and a tiger nestling in the mountain. Words fail to describe the superior position.

With people there are ancient and modern in time.

But in the Way of Buddha there is neither distant past nor present.

There are wise and foolish people but there's no rise and fall in Dharma.

Although you're surrounded by Buddhas and Bodhisattvas in disguise no benefit accrues if you do not follow their teachings.

Although you live in the decline of Dharma age there is no harm if you practice their teachings.

Therefore, the Buddha said, "I am like a good doctor who makes a prescription according to the illness. It is not the doctor's responsibility whether or not the patient takes the medicine. I am like a good guide who shows the way. It is not the fault of the guide if the traveller does not follow the direction of the way."

“The Dharma teachings of helping oneself and others are well laid out. Although I stay long there will be no more benefit. If my disciples carry on the Dharma teachings in succession, the Dharma body of Tathagata will always dwell and never perish.”

If you understand the truth you may blame yourself for neglecting your cultivation, why worry the world of decadence! I pray in earnest that you make a vow of non-retrogression and nurture noble mind in order to remove karmic hindrances.

The matter of birth-and-death is a lifelong burden that dogs you with anxiety and fear. With the Fireball of the ancestors' Hwadu you throw yourself into the pitch dark world of non-self and smash the three realms and three worlds into the Emptiness of the five skandhas.

Today much confusion prevails. There aren't many good teachers who can help open the wisdom eye of people and lead them to peace and happiness with less desire. Hence, there are more people doing harm and misleading than there are those who help with the Bodhisattva vow. Not only do they not aspire to the pure and wholesome life themselves but they also disturb those who turn away from harmful ways.

In the following I have selected seven Self-Admonitions for you, lest you go astray.

1. Stay away from luxurious clothing and rich food. Practice frugality.

It would be difficult to swallow a drop of water if you cannot keep your mind pure.

*Comfort your starving bowels with wild green and fruits
Protect your body with pine lichen and grass cloth
Wild cranes and clouds will keep company with you.*

2. Be generous with what you have. Do not covet what belongs to others.

*Who are the makers of Three Levels of rebirth?
None other than your greed and passionate attachments.
Once you wake up from accumulation of your ignorance
No trace remains from the Three Realms of wrongful rebirth.*

3. Do not be loquacious and tediously wordy.

Kind words and caring comments bring comfort and healing to

people who hurt and suffer from alienation. Good talk and friendly conversation enhance mutual understanding and promote peace and harmony. On the contrary, abusive language and verbal violence rise to indignation and discord that may erupt in conflict. Too much talk and idle chitchat are frivolous and distracting.

Reality does not depend upon words and letters.
Thus, the transmission of Dharma is wordless tradition.

*Body-mind in Samadhi, nothing moving
Silent sitting in the grass hut, no human trace.
Quiet and still, no disturbance
Mind-Buddha alone takes refuge in self-help.*

4. Befriend good friends (attach yourself to good friends).

Birds choose woods for overnight rest.
People too select teachers and friends for good learning.
With bushes and trees well selected rest would be peaceful;
With teachers and friends well chosen learning would be solid.

*We are born friends(mitra) to each other.
Some become good friends like spring flowers.
Like self-actualization good friends become good teachers
(Kalyana-mitra).
Ultimately we are reminded of being our own masters.*

5. Do not disdain or slight anyone.

Humility is the best virtue for cultivating benevolence.
Respect and trust are the best support for building friendship.
The more cultivated you may become
The lower you should keep yourself in modesty.
Where the mountains of self and being crash down
Nirvana and peace are attained effortlessly.
Happiness belongs to those who are humble and modest.

*Wisdom covered with dust of arrogance
Ignorance keeps growing on the mountains of self and being.
Having wasted a lifetime with airs of importance
Regrets keep piling up with increasingly poor health.*

6. Do not find fault with others.

Although you may hear praise or slander
Be not influenced, nor stir up your thoughts.
If you receive praise unworthy of praise
you should feel ashamed.
If you are blamed for your misdeed
you should feel glad.
Mend your fault right away when glad.
Cultivate virtue by stealth when feeling ashamed.

Don't speak ill of others, what goes around comes around.
"Since the possession of all marks is an illusion," no need
to worry about praise or slander.

*Occupied with the matter of right or wrong all day
Finally fall asleep in confusion. It is my admonition:
During the day keep your sunshine breaking through clouds
At night, stay with your mind-moon for peaceful overnight rest.*

7. Promote and protect peace and happiness for all beings in the global village.

Dharma world is equal. Discrimination means that there is no
equality in your mind. In equality there is neither us nor them.
The great mirror-like wisdom reflects all things without discrimination.
Mind blending with equality has no adoption or rejection;
Without adoption or rejection, neither birth nor death.

*One who aspires to the Great Way must always embrace equality.
Your failure would keep the Way further away with karmic obstacles
on the rapid rise.*

Master!

Your encounter with human life is rare and precious like the blind turtle
chancing upon the floating wood with holes in the boundless expanse
of the ocean. Do not waste your human life. If you keep the Seven Dharma
Admonitions and do not retrogress I can assure you that you will wake up
as a buddha and help save many sentient beings from their delusion.

My great wish for you is not just your own emancipation but also the
emancipation of all sentient beings everywhere. Why? From beginningless

time until the present you have gone through numerous cycles of rebirth
taking different forms. Each time you must have taken new parents for your
birth. Therefore, for aeons there would hardly be any sentient beings who
would not have been your parents, aunts, uncles or cousins. They are not
strangers. We are all in kinship with each other. When you see them in pain
and distress it must hurt you badly and arouse broken-hearted compassion.

Many of them are helpless and need your guidance and helping hand.
Utilize your Buddha wisdom, vow powers from great Bodhisattvas and skillful
means, and make yourself available to them. When you see them with your wis-
dom eye you will recognize that they are all in various stages of their attainment
of Buddhahood. Some are ready to open their Dharma eye. You introduce them
to the Way of Bodhisattvas. Others need lift and a lot of encouragement. The
rest would require prodding and empowerment practice.

Master!

Have you not noticed it?

All the Buddhas and great masters have once been common ordinary persons
just like you. They were aspirants with Buddha-nature. You are too. It is just
that you do not do it, not that you cannot do it. The ancients said, "The Way of
enlightenment does not stay away from people, it is people who stay away from
the Way."

*Sun and moon take turns to hasten the tide of life.
Riches and honor are dew glistening in the morning sun,
Joy and sorrow are like cooking smoke in the evening.
Your mind is Buddha, keep your Buddha safe and accountable.*

*This text by Yaun (c. 14th century) has been studied by all novice monks in Korean tradition.
Translated and revised by Ven. Samu Sunim.*

Buddha & Bodhisattvas (Sino-Korean)

Sogamoni-bul	Shakyamuni Buddha
Gwanseum Bosal	Bodhisattva of Great Compassion (Sanskrit: Avalokitesvara)
Jijang Bosal	Bodhisattva of Great Vow (Sanskrit: Ksitigarbha)
Munsu Bosal	Bodhisattva of Great Wisdom (Sanskrit: Manjusri)
Bohyun Bosal	Bodhisattva of Great Deeds (Sanskrit: Samantabhadra)

The name of a Bodhisattva or the Buddha is chanted over and over again in Sino-Korean during kido chanting, a form of devotional practice. Kido chanting can also be done as informal practice during the day in the midst of activities.

Korean Words List

Items

moktak	wooden gong
gyeongsoi	bell for timing
jukbi	wooden clacker
jujangja	Dharma staff
yeomju	108 meditation beads
danju	short wrist beads
gasa	robe
hwadu	meditation inquiry or subject

Korean Greetings

(at meals)
Jal Meog-get-sseom-nida
Jal Meog-geot-sseom-nida

(after morning service)
An-yeong-hi Ju-mu-sheet-sseom-nika?

(after evening service)
Na-mun Haru, Jal Jine-sip-si-yo!

Places

seonbang	meditation hall
beopdang	dharma hall
seonwon	meditation center
Seollyon-sa	Zen Lotus Temple (our temple)
sambo sachal	Three Jewel Temples
T'ongdo-sa	Buddha Temple
Haein-sa	Dharma Temple
Songgwang-sa	Sangha Temple
Beomeo-sa	Samu Sunim's mother temple in Busan

Practices, Rituals, Ceremonials

hapjang	hands palm to palm, sonmoum (K.); anjali (S.)
seon	meditation
ch'amseon	entering into son
kyo	doctrinal study
sakyo ipseon	abandoning kyo to enter into son
kido	chanting; purification practice, sound practice
hwadu	punchline of a koan
yongmaeng jeongjin	fearless practice

People

Wonhyo	(617–686, Silla dynasty in Korea)
Jinul (Chinul)	(11581–210, Koryo dynasty in Korea)
Tongsan Sunim	(1890–1965) Samu Sunim's ordination master
Solbong Sunim	(1890–1969) Samu Sunim's Dharma master;
Samu Sunim	Three Friends
Jogye-jong	Chogye order, honors son over kyo
haengja	novice monk
bosalnim	women devotees

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“We are a bunch of happy, energetic, helpful Buddhists!”