



MUDDY WATER ZEN
CHANTS & GATHAS

Yebul Moon (Homage to the Buddhas) (Korean)

Kye-hyang, chong-hyang, hye-hyang,
hyet'al-hyang, hyet'al-jigyon-hyang;
kwangmyong-undae, Chubyon-bobgye,
kongyang-sibang, Muryang-bul-bop-sung

Honyang jin-on

Om pa-a-ra to-bi-ya-hum
Om pa-a-ra to-bi-ya-hum
Om pa-a-ra to-bi-ya-hum

Chisim kwimyongnae:

Samgye-dosa sasaeng-jabu sia-bonsa, Sogamoni-bul

Chisim kwimyongnae:

Sibang-samse chemang-ch'alhae sangju-ilch'e
Pult'a-yajung

Chisim kwimyongnae:

Sibang-samse chemang-ch'alhae sangju-ilch'e
talma-yajung

Chisim kwimyongnae:

Taeji-munsu sari-bosal, taehaeng-bohyon-bosal
taebi-quanseum-bosal, taewon bonjon jijang-bosal
mahasal

Chisim kwimyongnae:

Yongsan-dansi subul-buch'ok sidae-jeja simnyuk song
obaeksong toksusong neji, ch'onibaek
chedae-arahan muryang-songjung

Chisim kwimyongnae:

Sogondonjin kupahaedong yoktaejondung
chedaejosa ch'onhajongsa ilch'emijinsu
chedae-songjisik

Chisim kwimyongnae:

Sibang-samse chemang-ch'alhae sangju-ilch'e
Sungga-yajung

Yuwon mujin-sambo taeja-daebi sua-jong-nye
myong-hun-gap'iryok wongong-bobgye-jejungsaeng
chat'a-ilsu-song-buldo

Yebul Moon (Homage to the Buddhas) (English)

May the sweet scent of our keeping the precepts of our meditation, of our wisdom, of our liberation, and the knowledge of our liberation - all this form a bright shining cloud-like pavilion, and may it pervade the whole universe, and thus do homage to the countless Buddhas, Dharma and Sangha, in all of the ten directions

Mantra of the burning incense offering

We pay homage:

To the teacher of the three worlds, the loving father of all creatures, to him who is our original teacher, Shakyamuni Buddha

We pay homage:

We pay homage to the eternally existent assembly of all the Buddhas, in all the ten directions of the past, of the present, and of the future, as countless as the lands and seas of Lord Indra's net.

We pay homage:

To all the dharmas, eternally existent, in all the ten directions, of the past, of the present, and of the future, as countless as the lands and the seas in Lord Indra's net.

We pay homage to:

Manjushri, Bodhisattva of great wisdom; Samantabhadra, Bodhisattva of great action; the greatly compassionate Avalokitesvara Bodhisattva, and the Lord of many vows, Ksitigarbha Bodhisattva.

We pay homage:

To the countless compassionate and love-filled holy sanghas, and most especially do we commemorate those who have received personally the Lord Buddha's injunction on Mount Gridhakuta - the ten major disciples, the sixteen holy ones, the five hundred holy ones, and all of the one thousand two hundred great arhats.

We pay homage:

To those great patriarchs and teachers who have come from the west to the east, and those who have come to the Korean shores, and who have transmitted the lamp of the Dharma throughout the generations; so too do we pay homage to our tradition's masters, recognized throughout the ages, and to the various numberless spiritual teachers and friends.

We pay homage:

to all the congregations of the Sangha, eternally existent, in all the ten directions, of the past, of the present, and of the future, as countless as the lands and seas in Lord Indra's net.

We but earnestly desire that the inexhaustible three precious ones will most lovingly and compassionately receive our devotions, and that they shall empower us spiritually; we further most earnestly desire that, together with all creatures in the universe, we attain to the Buddha way.

The Maha Prajnaparamita Hridaya Sutra (Korean)

ma-ha ban-ya ba-ra-mil-ta shim gyong
kwan-ja-jae bo-sal haeng shim ban-ya
ba-ra-mil-ta shi jo-gyon o-on gae gong
do il-che go-aek

sa-ri-ja saek-pur-i-gong
gong-bur-i-saek saek-chuk-shi-gong
gong-juk-shi-saek
su-sang-haeng-shik yok-pu-yo-shi

sa-ri-ja shi-je-bop-kong-sang
bul-saeng-bul-myol bul-gu-bu-jong
bu-jung-bul-gam shi-go gong-jung-mu-saek
mu su-sang-haeng-shik mu an-i-bi-sol-shin-ui
mu saek-song-hyang-mi-chok-pop
mu-an-gye nae-ji mu-ui-shik-kye

mu-mu-myong yong mu-mu-myong-jin
nae-ji mu-no-sa yong-mu-no-sa-jin
mu go-jim-myol-to mu-ji yong-mu-dug-i
mu-so duk-ko bo-ri-sal-ta ui
ban-ya ba-ra-mil-ta go-shim-mu gae-ae

mu-gae-ae-go mu-yu-gong-po
wol-li jon-do mong-sang gu-gyong yol-ban
sam-se je-bur-ui ban-ya
ba-ra-mil-ta go-dug-a-nyok-ta-ra
sam-myak sam-bo-ri go-ji ban-ya
ba-ra-mil-ta shi dae-shin ju

she dae-myong-ju shi mu-sang-ju
shi mu-dung-dung ju nung je il-che go
jin-shil bur-ho go-sol ban-ya ba-ra-mil-ta
ju juk-sol-chu-wal

a-je a-je ba-ra-a-je ba-ra-sung-a-je mo-ji sa-ba-ha
a-je a-je ba-ra-a-je ba-ra-sung-a-je mo-ji sa-ba-ha
a-je a-je ba-ra-a-je ba-ra-sung-a-je mo-ji sa-ba-ha

ma-ha ban-ya ba-ra-mil-ta shim gyong

The Maha Prajnaparamita Hridaya Sutra **(Heart Sutra - English)**

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

O, Shariputra, 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, Shariputra, 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 on to nothing but
Pranajaparamita, therefore the mind is clear of any
delusive hindrance. Without hindrance, there is no
fear, away from all perverted views, one 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!
Gate, Gate, Paragate, Parasamgate, Bodhi Svaha!
Gate, Gate, Paragate, Parasamgate, Bodhi Svaha!

The Maha Prajnaparamita Hridaya Sutra.

The Great Compassion Dharani

(Buddhist Hybrid Sanskrit)

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-ha-ri-da-ba

i-mam-al-ya pa-ro-gi-ji
sae-ba-ra-ta-ba ni-ra-gan-ta
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 ar-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-t'a-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
sang-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-ch'e-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

(Possible English Translation by D.T. Suzuki)

Adoration to the Triple Treasure!

Adoration to Avalokitesvara the Bodhisattva-
Mahasattva who is the great compassionate one!
Om, to the one who performs a leap beyond all fears!
Having adored him, may I enter into the heart of
the blue-necked one known as the noble adorable
Avalokitesvara! It means the completing of all
meaning, it is pure, it is that which makes all beings
victorious and cleanses the path of existence.

Thus:

Om, the seer, the world-transcending one!
O Hari the Mahabodhisattva!

All, all!

Defilement, defilement!

The earth, the earth!

It is the heart.

Do, do the work!

Hold fast, hold fast!

O great victor!

Hold on, hold on!

I hold on.

To Indra the creator!

Move, move, my defilement-free seal!

Come, come!

Hear, hear!

A joy springs up in me!

Speak, speak! Directing!

Hulu, hulu, mala, hulu, hulu, hile!

Sara, sara! siri, siri! suru, suru!

Be awakened, be awakened!

Have awakened, have awakened!

O merciful one, blue-necked one!

Of daring ones, to the joyous, hail!

To the successful one, hail!

To the great successful one, hail!

To the one who has attained master in the
discipline, hail!

To the blue-necked one, hail!

To the boar-faced one, hail!

To the one with a lion's head and face, hail!

To the one who holds a weapon in his hand, hail!

To the one who holds a wheel in his hand, hail!

To the one who holds a lotus in his hand, hail!

To the blue-necked far-causing one, hail!

To the beneficent one referred to in this Dharani begin-
ning with "Namah," hail!

Adoration to the Triple Treasure!

Adoration to Avalokitesvara!

Hail!

May these [prayers] be successful!

To this magical formula, hail!

The Metta (Loving-kindness) Sutta

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 skillful,
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.
This is said to be the sublime abiding.
By not holding to fixed views,
The pure-hearted one, having clarity of vision,
Being freed from all sense desires,
Is not born again into this world.

The Golden Chain of Love

I am a link in Buddha's Golden Chain of Love
that stretches around the world.

I must keep my link bright and strong.

I will try to be kind and gentle to all living things,
and protect all who are weaker than myself.

I will try to think pure and beautiful thoughts,
to say pure and beautiful words,
and to 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 Buddha's Golden Chain of Love
become bright and strong, and may we all attain
perfect peace.

Buddhas / Bodhisattvas

Shakyamuni Buddha / Sogomoni Bul (Korean)

Manjushri, the Bodhisattva of great wisdom /
Taeji-munsu Sari Bosal(Korean)

Samantabhadra, the Bodhisattva of great action /
Taehaeng-bohyon Bosal (Korean)

Avalokitesvara, the Bodhisattva of compassion
/ Taebi-quanseum-bosal (Korean)

Ksitigarbha, the Bodhisattva of many vows
/ Taewon bonjon jijang-bosal (Korean)

Mantra

“Om Bhaishajye Bhaishajye Bhaishajye
samudgate svaha.” (Chanted for healing)

“Om mani padme hum” (Jewel in the Lotus)

“Namu Amitabha Bul” (I take refuge in the Buddha of
Infinite Light)

The Bardo Prayer

Oh Compassionate Ones, abiding in all directions,
Endowed with all-knowing wisdom and loving com-
passion, Giving protection and guidance to all sentient
beings, We invoke your presence and ask that you hear
our prayer.

Oh compassionates ones, _____ is
passing from this world to the next, S/he is entering
the great mystery of death and rebirth.

Oh compassionate ones, protect our fellow being who
is now defenseless. Be to him/her a father and a mother.

Oh compassionate ones, give guidance to our fellow
being who is now alone with the joys and sorrows of
his/her past life.

Guide him/her to see beyond his/her blindness and let
go of attachments so that s/he may move freely through
the passage between lives.

May the power of unconditional forgiveness embrace
him/her.

May s/he be clear and unafraid amid the karmic winds
that may surround him/her.

May s/he know all sounds as his/her own sound.

May s/he know all lights as his/her own light.

May s/he know all pain and pleasure to be transient.

Oh compassionate ones, help his/her heart to be open
and may the thought of loving kindness guide him/her
to choose a new life that will benefit himself/herself and
others.

May the sound of this prayer emanate in all directions.

May these thoughts become his/her thoughts.

May all doubts dissolve.

May the power of our love be strong and clear.

Oh Buddhas and Bodhisattvas, compassionate ones,
manifest now your ancient vows.

May all beings awaken to the unborn and undying Bud-
dha-mind, the source and substance of all there is!

Gate, gate, paragate, parasamgate, bodhi svaha!

The Three Refuges (Ti Sarana)

Pali:

Buddham Saranam Gacchami
Dhammam Saranam Gacchami
Sangham Saranam Gacchami

Sanskrit:

Namo Buddhaya
Namo Dharmaya
Namo Sanghaya

English:

I go for refuge to the Buddha
I go for refuge to the Dharma
I go for refuge to the Sangha

The Four Great Vows

All beings, one body, I vow to liberate
Endless blind passions, I vow to uproot
Dharma gates without number, I vow to penetrate
The Great Way of Buddha, I vow to attain

Meditation on the Six Paramitas

Dana Paramita:

May I be generous and helpful!

Sila Paramita:

May I be pure and virtuous!

Ksanti Paramita:

May I be patient! May I be able to bear and forbear the wrongs of others!

Virya Paramita:

May I be strenuous, energetic and persevering!

Dhyana Paramita:

May I practice meditation and attain concentration and oneness to serve all beings!

Prajna Paramita:

May I gain wisdom and be able to give the benefit of my wisdom to others!

The Meal Gatha

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

The Eightfold Path

Wisdom: Prajna

1. Right view/understanding
2. Right intention/thoughts

Ethical conduct: Sila

3. Right speech
4. Right Action
5. Right livelihood

Concentration: Samadhi

6. Right effort
7. Right mindfulness
8. Right concentration

The Panca-Sila (5 Precepts)

Aham Pancasilam Samadiyami

I will sustain all the five precepts

1. Panatipata Veramani Sikkhapadam Samadiyami

I abstain from killing or commanding someone to kill

2. Adinnadana Veramani Sikkhapadam Samadiyami

I abstain from stealing or commanding someone to steal.

3. Kamesu Micchacara Veramani Sikkhapadam

Samadiyami. *I abstain from sexual misconduct or wrongful behaviour*

4. Musavada Veramani Sikkhapadam Samadiyami

I abstain from lying or commanding someone to lie.

5. Sura-Meraya-Majja Pamadatthana Veramani

Sikkhapadam Samadiyami. *I abstain from intoxication by alcohol or drugs.*

Ten Guides Along the Path (Powang Sammaeron)

1. Why hope for perfect health? Perfect health leads only to greater greed. Treat illness as medicine, not disease.
2. Why 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.
3. Why hope for a lack of impediments in your study? Release is hiding right behind obstructions.
4. Why 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 way.
5. Why hope for easy success? Easy accomplishment leads only to increased rashness. Accomplish through difficulties.
6. Why hope to get your way with friends? Having friends give in to your wishes only leads to arrogance. Make long-term friends through compromise in your relationships.

7. Why expect people to follow your wishes or commands? This too, leads to arrogance. Consider those who differ with you to be your character builders.

8. Why expect rewards for your kindness? This leads only to a scheming mind. Throw out the expectation of rewards like you'd throw out old shoes.

9. Why expect more out of life than you deserve? Exaggerated profit-seeking leads only to foolishness. Become rich at heart with small amounts.

10. Why complain about vexations? This leads only to resentment and poison in the heart. Consider vexations as the first door on the path.

Muddy Water Zen Mission Statement

Muddy Water Zen was formed to disseminate and propagate the Dharma, the teachings of Shakyamuni Buddha, as recorded in the ancient scriptures, as interpreted and transmitted by the Ancestors and the Taego Order, and as experienced personally.

Zen Buddhism, with its emphasis on meditation, is a way of cultivating compassion and wisdom through radical acceptance of what is. Meditation becomes an awareness and mindfulness of all that is, moment-to-moment and an appreciation of life in all its manifestations.

Although individuals are encouraged to become members and deepen their spiritual practice with others of this sangha under the direction of the of the Abbot and other ordained clergy, people of all faith traditions are invited to gather with us to foster greater communion and understanding among all beings.

Temple Etiquette

Please maintain silence during meditation periods.

When entering and exiting the temple, please bow facing into the Dharma Hall at the doorway.

Once you have entered the temple, please complete three prostrations or three bows before sitting.

Please refrain from idle chit-chat.

Please wear socks when you enter the temple.

After sitting, please straighten your cushion and clean up your area.

Maintain loving-kindness and be respectful to one another at all times.

Muddy Water Zen

2421 Yale Avenue
Royal Oak, MI 48067

Abbot:

Ven. Hae Doh Gary Schwocho
248-506-3544
haedoh@wowway.com

Dharma Teacher:

Rev. Hae Kyong Richard (Rick) Borland
248.398.9217
rickborlandis@gmail.com

www.muddywaterzen.org

www.taegozen.net



**Muddy Water Zen is a sangha of the
Korean Buddhist Taego Order**