

藥  
師  
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# Yaksa Health Centre

Chants & Gathas

# Table of Contents

TABLE OF CONTENTS.....	1
YEBUL MOON (Homage to the Buddhas) (Korean).....	2
YEBUL MOON (Homage to the Buddhas) (English).....	4
THE HEART SUTRA (Korean).....	7
THE HEART SUTRA (English).....	9
THE GREAT COMPASSION DHARANI.....	11
THE GREAT COMPASSION DHARANI.....	13
THE METTA SUTRA (Loving-kindness).....	15
BUDDHAS/ BODHISATTVAS.....	18
MANTRAS.....	18
THE BARDO PRAYER.....	19
THE THREE REFUGES (Ti Sarana).....	21
THE FOUR GREAT VOWS.....	21
MEDITATION ON THE SIX PARAMITAS.....	22
THE MEAL GATHA.....	23
THE EIGHT-FOLD PATH.....	23
THE PANCA-SILA (5 Precepts).....	24
TEN GUIDES ALONG THE PATH.....	25

# **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-ilsi-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 HEART 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-ae

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 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 Pranjaparamita, 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 SUTRA (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 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 / Taejimunsu 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)

# **MANTRAS**

“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 compassion,  
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 Namō Dharmaya Namō 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 EIGHT-FOLD 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 intoxica-  
tion 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 is a sangha of the Korean Buddhist  
Taego Order