

Essential Dharma of Daily Practice

1. Let us maintain the concentration of our Buddha Nature so that we may be free from disturbance at all times and in all places.
2. Let us maintain the wisdom of our Buddha Nature so that we may be free from delusion at all times and in all places.
3. Let us maintain the compassion of our Buddha Nature so that we may be free from negativity at all times and in all places.
4. Let us replace disbelief, greed, laziness, and delusion with faith, courage, perseverance, and an inquiring mind.
5. Let us change resentment into gratitude.
6. Let us cultivate confidence and self-reliance.
7. Let us change resistance to learning into willingness to learn.
8. Let us change resistance to teaching into willingness to teach.
9. Let us overcome selfishness in order to serve the universal good.



Four Great Vows : *Sah Hong Sau Won*

Sentient beings are numberless; we vow to save them.

Jung Saeng Moo Beyon Sau Won Doh

Delusions are endless; we vow to eliminate them.

Bun Nae Moo Jin Sau Won Dan

Teachings are infinite; we vow to learn them.

Bop Moon Moo Lyang Sau Won Hak

Supreme enlightenment is inconceivable; we vow to attain it.

Bul Do Moo Sang Sau Won Sung

Chants

Won Buddhism of Manhattan

Il-Won-Sang Vow

Il-Won is the realm of Sa-ma-dhi be-yond all words and speech;
the gate-way of birth and death, tran-scen-ding being and non-being;
the o-ri-gin of u-ni-verse, pa-rents, li-ving be-ings and laws;
the o-ri-gi-nal na-ture of all bud-dhas, bo-ddhi-sat-vas, hu-mans
and sen-tient be-ings.

Il-Won mani-fests both as per-ma-nence and im-per-ma-nence.

Viewed as per-ma-nence, *Il-Won* ex-ists through-out et-er-ni-ty
and un-folds in-to an in-fi-nite world.

Viewed as im-per-ma-nence, *Il-Won* un-folds in-to in-fi-nite worlds
through the cy-cle of for-ma-tion, du-ra-tion, de-cay and void of the
u-ni-verse; and the birth, a-ging, ill-ness, and death of all things;
through the way we use our minds and bo-dies in the four forms of birth,
we trans-form through the six realms of ex-ist-ence, pro-gres-sing or
re-gres-sing with grace a-ri-sing from harm, or harm from grace.

By mo-del-ing our-selves af-ter *Il-Won-Sang*, the Dhar-ma-ka-ya Bud-dha,
we vow to prac-tice with ut-most de-vo-tion,
to cul-ti-vate our minds and bo-dies per-fect-ly;
to know life and u-ni-ver-sal princi-ples per-fect-ly;
to use our minds and bo-dies per-fect-ly;
thus pro-gres-sing ra-ther than re-gres-sing
and re-cei-ving grace ra-ther than harm,
un-til we at-tain the great pow-er of *Il-Won*,
and be-come one with the na-ture of *Il-Won*.

Na-Mu Ah-Mi-Ta Bul

Return to Amita Buddha, the Buddha of infinite light and life within all of us.

Heart Sutra

A-va-lo-ki-te-sva-ra Bo-dhi-satt-va, when prac-ti-cing
deep *Praj-na Pa-ra-mi-ta* saw that all five *skan-dhas* are emp-ty
and be-came free from all suf-fering and dis-tress.

Sha-ri-pu-tra, Form does not dif-fer from emp-ti-ness, emp-ti-ness
does not dif-fer from form. Form is emp-ti-ness, emp-ti-ness is form.
The same is true of sen-sa-tions, per-cep-tions, im-pul-ses, con-sci-ous-ness.

Sha-ri-pu-tra, All dhar-mas are emp-ty; they do not ap-pear or dis-ap-pear,
are not taint-ed or pure, do not in-crease or de-crease.
There-fore in emp-ti-ness, no form, no sen-sa-tion, no per-cep-tion,
no im-pulse, no con-sci-ous-ness. No eyes, no ears, no nose, no tongue,
no bo-dy, no mind; no sight, no sound, no smell, no taste, no touch,
no ob-ject of mind; no realm of eye, ear, nose, tongue, bo-dy,
and mind con-sci-ous-ness.

No ig-nor-ance, nor ex-tinc-tion of it, no old age and death, nor ex-tinc-tion
of them. No suf-fering, no cause of suf-fering, no ces-sa-tion of suf-fering,
no path; no wis-dom, no at-tain-ment with no-thing to at-tain.

The Bo-dhi-satt-va re-lies on *Praj-na Pa-ra-mi-ta*, and the mind is no
hin-drance; with-out an-y hin-drance, no fears ex-ist; free from de-lu-sion,
one dwells in *Nir-va-na*.
All Bud-dhas of the past, pre-sent, and fu-ture re-ly on *Praj-na Pa-ra-mi-ta*
and at-tain su-preme en-ligh-ten-ment.

There-fore, know that *Praj-na Pa-ra-mi-ta* is the great tran-scend-ent
man-tra, is the great en-ligh-tening man-tra, is the ut-most man-tra,
is the in-com-para-ble man-tra, which is a-ble to end all suf-fering.
This is true, not false. So pro-claim the *Praj-na Pa-ra-mi-ta* man-tra, which says,

Gone_, gone_, gone be-yond_, far be-yond_, now a-wa-kened.
Ga-te! Ga-te! Pa-ra ga-te! Para-sam ga-te! Bo-dhi! Sva-ha! (3 times)