RESPECTING OUR ANCESTRAL PRACTICE: HOMAGE TO THE THREE JEWELS

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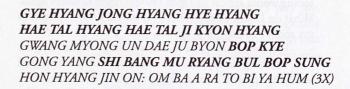
The Homage to the Three Jewels is a chant in which we acknowledge our deep connection to and respect for the tradition of our practice. The chant is structured around the Three Jewels (Buddha, dharma, sangha). Each of the chant's nine sections contains certain easily learned Chinese-Korean words and phrases that we can focus on to maintain the spirit of the chant as we do it. The complete translation of the chant can be found in the Chanting Book.



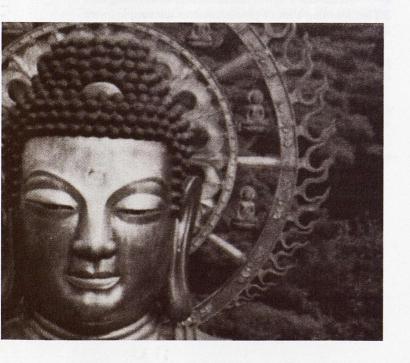


Five Fragrances

▶ 1



HYANG means smell, fragance, incense. The chant begins with our direct experience—through the sense of smell, our most primary emotional sense—of our precepts (GYE), our meditation (JONG), our wisdom (HYE), our liberation (HAE TAL), and our knowledge and perception (JI KYON) of our liberation. All of this—the incense itself and our experience of our practice—forms a bright, cloudlike pavilion that permeates without limit (MU RYANG) the dharma world (BOP KYE) in the ten directions (SHI BANG) and supports the Buddha (BUL), dharma (BOP), and sangha (SUNG). The incense spreading our practice through the universe is like the sound of the bell spreading our vow through the universe at the beginning of the Morning Bell Chant.



JI SHIM GWI MYONG NYE SAM GYE DO SA SA SAENG JA BU SHI A BON SA SOK KA MO NI BUL

The opening line of this section also begins the next six sections. The traditional meaning of this line is to take refuge, dedicate our lives. JI means *ultimate*; SHIM means *heart-mind*. Together JI SHIM represents the whole-heartedness of our dedication to our practice and our respect for our teachers—here our *root teacher* (BON SA), *Shakyamuni Buddha* (SOK KA MO NI BUL).

M 3

JI SHIM GWI MYONG NYE SHI BANG SAM SE JE MANG CHAL HAE SANG JU IL CHE BUL TA YA JUNG

Here we pay homage to *all* (Il CHE) *Buddhas* (BUL TA) in the *ten directions* (SHI BANG) and in the *three worlds* (SAM SE).

M 4

JI SHIM GWI MYONG NYE SHI BANG SAM SE JE MANG CHAL HAE SANG JU IL CHE **DAL MA** YA JUNG

This is the same as the preceding section, except that DAL MA (*dharma*) replaces BUL TA.

M)

JI SHIM GWI MYONG NYE

DAE JI MUN SU SA RI BOSAL

DAE HAENG BO HYON BOSAL

DAE BI KWAN SE UM BOSAL

DAE WON BON JON JI JANG BOSAL

MA HA SAL

This section honors four great bodhisattvas:

Great Wisdom (DAE JI) Manjushri (MUN SU SA RI)

Bodhisattva (BO SAL);

Great Action (DAE HAENG) Bodhisattva
(Samantabhadra in Sanskrit);

Great Compassion (DAE BI) Perceive World Sound

Bodhisattva (KWAN SE UM BOSAL);

Great Vow (DAE WON) Earth Storehouse Bodhisattva
(JI JANG BOSAL).

And all Great Beings (MA HA SAL).

JI SHIM GWI MYONG NAE
YONG SAN DANG SHI SU BUL BU CHOK
SHIP TAE JE JA SHIM NYUK SONG
O BAEK SONG DOK SU SONG NAE JI
CHON I BAEK JE DAE A RA HAN
MU RYANG SONG JUNG

The last phrase in this section—MU RYANG SONG JUNG—means without limit holy all and sums up the various disciples and great arhats (DAE A RA HAN) who heard the Buddha on the divine mountain (YONG SAHN), Vulture Peak, where Buddha often taught.

PM 7

JI SHIM GWI MYONG NYE
SO GON DONG JIN GUB A HAE DONG
YOK TAE JON DUNG JE DAE JO SA
CHON HA JONG SA
IL CHE MI JIN SU JE DAE
SON JI SHIK

This section honors all our *ancestral teachers* (JO SA) who have brought the dharma from *West* (SO) to *East* (DONG). The dharma crosses the *ocean* (HAE), and the perspective on our tradition has now become global. The phrase CHON HA ("*heaven under*") means the whole world.

N 8

JI SHIM GWI MYONG NYE SHI BANG SAM SE JE MANG CHAL HAE SANG JU IL CHE **SUNG GA** YA JUNG

Just like sections 3 and 4, but now honoring *sangha* (SUNG GA), the third Precious One.

M 9

YU WON MU JIN **SAM BO DAE JA DAE BI** SU A JONG NYE MYONG HUN GA PI **RYOK WON** GONG BOP KYE JE **JUNG SAENG** JA TA IL SHI **SONG BUL DO**

The concluding section asks the *Three Jewels* (SAM BO), who are identical with *Great Love* (DAE JA) and *Great Compassion* (DAE BI), for spiritual *strength* (RYOK). The last two lines, which are also in the Morning Bell Chant, express our *vow* (WON) that together with the *many beings* (JUNG SAENG) we will *attain* (SONG) the *Buddha Way* (BUL DO).