

Evening Bell Chant

(Chanted solo in the evening. During ceremonies, the assembly chants it in unison.)

mun jong-song

bon-ne dan

ji-hye jang

bo-ri saeng

ni-ji ok

chul sam-gye

won song-bul

do jung-saeng

pa ji-ok jin-on

om ga-ra ji-ya sa-ba-ha

om ga-ra ji-ya sa-ba-ha

om ga-ra ji-ya sa-ba-ha



The Heart Sutra

(English)

The Maha
Prajna Paramita Hrdaya Sutra

Avalokitesvara Bodhisattva
when practicing deeply the Prajna Paramita
perceives that all five skandhas are empty
and is saved from all suffering and distress.

Shariputra,
form does not differ from emptiness,
emptiness does not differ from form.
That which is form is emptiness,
that which is emptiness form.

The same is true of feelings,
perceptions, impulses, consciousness.

Shariputra,
all dharmas are marked with emptiness;
they do not appear or disappear,
are not tainted or pure,
do not increase or decrease.

Therefore, in emptiness no form, no feelings,
perceptions, impulses, consciousness.

No eyes, no ears, no nose, no tongue, no body, no mind;
no color, no sound, no smell, no taste, no touch,
no object of mind;
no realm of eyes
and so forth until no realm of mind consciousness.

No ignorance and also no extinction of it,
and so forth until no old age and death
and also no extinction of them.

No suffering, no origination,
no stopping, no path, no cognition,
also no attainment with nothing to attain.

The Bodhisattva depends on Prajna Paramita
and the mind is no hindrance;
without any hindrance no fears exist.
Far apart from every deluded view one dwells in Nirvana.

In the three worlds
all Buddhas depend on Prajna Paramita
and attain Anuttara Samyak Sambodhi.

Therefore, know that Prajna Paramita
is the great transcendent mantra
is the great bright mantra,
is the utmost mantra,
is the supreme mantra,
which is able to relieve all suffering
and is true, not false.

So proclaim the Prajna Paramita mantra,
proclaim the mantra which says:

gate, gate, paragate, parasamgate, bodhi svaha
gate, gate, paragate, parasamgate, bodhi svaha
gate, gate, paragate, parasamgate, bodhi svaha.



Great Dharani

shin-myō jang-gu dae-da-ra-ni
na-mo-ra da-na da-ra ya-ya
na-mak ar-ya ba-ro-gi-je sae-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 ar-ya ba-ro-gi-je
sae-ba-ra da-ba i-ra-gan-ta
na-mak ha-ri-na-ya ma-bal-ta
i-sa-mi sal-bal-ta sa-da-nam
su-ban a-ye-yom sal-ba bo-da-nam
ba-ba-mar-a mi-su-da-gam da-nya-ta

om a-ro-gye a-ro-ga
ma-ji-ro-ga ji-ga-ran-je
hye-hye-ha-rye ma-ha mo-ji sa-da-ba
sa-ma-ra sa-ma-ra ha-ri-na-ya
gu-ro-gu-ro gal-ma sa-da-ya sa-da-ya

do-ro-do-ro mi-yon-je
ma-ha mi-yon-je da-ra da-ra
da-rin na-rye sae-ba-ra ja-ra-ja-ra
ma-ra-mi-ma-ra a-ma-ra
mol-che-ye hye-hye ro-gye sae-ba-ra
ra-a mi-sa-mi na-sa-ya
na-bye 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 ba na-ma-na-ba
sa-ra sa-ra shi-ri shi-ri
so-ro so-ro mot-cha mot-cha
mo-da-ya mo-da-ya
mae-da-ri-ya ni-ra-gan-ta
ga-ma-sa nal-sa-nam
ba-ra-ha-ra-na-ya

ma-nak-sa-ba-ha
shit-ta-ya sa-ba-ha
ma-ha-shit-ta-ya sa-ba-ha
shit-ta-yu-ye sae-ba-ra-ya sa-ba-ha
ni-ra-gan-ta-ya sa-ba-ha
ba-ra-ha mok-ka shing-ha
mok-ka-ya sa-ba-ha

ba-na-ma ha-ta-ya sa-ba-ha
ja-ga-ra yok-ta-ya sa-ba-ha
sang-ka som-na-nye mo-da-na-ya sa-ba-ha
ma-ha-ra gu-ta da-ra-ya sa-ba-ha
ba-ma-sa gan-ta i-sa-shi che-da
ga-rin-na i-na-ya sa-ba-ha

mya-ga-ra jal-ma ni-ba
sa-na-ya sa-ba-ha na-mo-ra
da-na-da-ra ya-ya na-mak ar-ya
ba-ro gi-je sae-ba-ra-ya
sa-ba-ha



The Four Great Vows

Sentient beings are numberless; we vow to save them all.

Delusions are endless; we vow to cut through them all.

The teachings are infinite; we vow to learn them all.

The Buddha way is inconceivable; we vow to attain it.