

MAKA HANNYA HARAMITA SHINGYO

KAN JI ZAI BO SATSU. GYO JIN HAN-NYA HA RA MI TA JI. SHO KEN GO
ON KAI KU. DO IS-SAI KU YAKU. SHA RI SHI. SHIKI FU I KU. KU FU I
SHIKI. SHIKI SOKU ZE KU. KU SOKU ZE SHIKI. JU SO GYO SHIKI. YAKU
BU NYO ZE. SHA RI SHI. ZE SHO HO KU SO. FU SHO FU METSU. FU KU
FU JO. FU ZO FU GEN. ZE KO KU CHU. MU SHIKI MU JU SO GYO SHIKI.
MU GEN NI BI ZES SHIN NI. MU SHIKI SHO KO MI SOKU HO. MU GEN
KAI NAI SHI MU I SHIKI KAI. MU MU MYO YAKU MU MU MYO JIN. NAI
SHI MU RO SHI. YAKU MU RO SHI JIN. MU KU SHU METSU DO. MU CHI
YAKU MU TOKU. I MU SHO TOKU KO. BO DAI SAT-TA E HAN-NYA HA RA
MI TA KO. SHIN MU KE GE MU KE GE KO. MU U KU FU. ON RI IS-SAI
TEN DO MU SO. KU GYO NE HAN. SAN ZE SHO BUTSU. E HAN-NYA HA
RA MI TA KO. TOKU A NOKU TA RA SAN MYAKU SAN BO DAI. KO CHI
HAN-NYA HA RA MI TA. ZE DAI JIN SHU. ZE DAI MYO SHU. ZE MU JO
SHU. ZE MU TO DO SHU. NO JO IS-SAI KU. SHIN JITSU FU KO. KO
SETSU HAN-NYA HA RA MI TA SHU. SOKU SETSU SHU WATSU. GYA TEI,
GYA TEI, HA RA GYA TEI. HARA SO GYA TEI. BO JI SOWA KA. HAN-NYA
SHIN GYO.

SHIGU SEIGAN MON CHANTED BY EVERYBODY (HANDS IN GASSHO)

SHUJŌ MUHEN SEIGAN DO
BONNŌ MUJIN SEIGAN DAN
HŌMMON MURYŌ SEIGAN GAKU
BUTSUDO MUJŌ SEIGAN JŌ

FUEKO (CHANTED BY INO ONLY)

NEGAWAKU WA KONO KUDOKU O MOTTE AMANEKU IS-SAI NI OYOBOSHI
WARERA TO SHUJŌ TOMINA TOMONI BUTSUDŌ O JŌZEN KOTO O.

CHANTED BY EVERYBODY (HANDS IN GASSHO)

JĪ HŌ SAN SHĪ Ī SHĪ FŪ
SHI SON BŪ SA MŌ KŌ SA
MŌ KŌ HŌ JA HŌ RŌ MĪ

HEART OF GREAT PERFECT WISDOM SUTRA

Avalokiteshavara Bodhisattva, when deeply practicing prajna paramita, clearly saw that all five aggregates are empty (ku) and thus relieved all suffering. Shariputra, form does not differ from emptiness; emptiness does not differ from form. Form itself is emptiness, emptiness itself form. Sensations, perceptions, formations, and consciousness are also like this. Shariputra, all dharmas are marked by emptiness; they neither arise nor cease, are neither defiled nor pure, neither increase nor decrease. Therefore, given emptiness, there is no form, no sensation, no perception, no formation, no consciousness; no eyes, no ears, no nose, no tongue, no body, no mind; no sight, no sound, no smell, no taste, no touch, no object of mind; no realm of sight... no realm of mind consciousness. There is neither ignorance nor extinction of ignorance... neither old age and death, nor extinction of old age and death; no suffering, no cause, no cessation, no path; no knowledge and no attainment. With nothing to attain, a bodhisattva relies on prajna paramita, and thus the mind is without hindrance. Without hindrance, there is no fear. Far beyond all inverted views, one realizes nirvana. All Buddhas of past, present and future rely on prajna paramita, and thereby attain unsurpassed, complete, perfect enlightenment. Therefore, know the prajna paramita as the great miraculous mantra, the great bright mantra, the supreme mantra, the incomparable mantra, which removes all suffering and is true, not false. Therefore we proclaim the prajna paramita mantra, the mantra that says: "Gate Gate Paragate Parasamgate Bodhi Svaha." (gone, gone, gone to the other shore, svaha)

THE FOUR VOWS OF THE BODHISATTVA

Beings are numberless; I vow to free them.
Delusions are inexhaustible; I vow to end them.
Dharma gates are boundless; I vow to enter them.
The Buddha way is unsurpassable; I vow to realise it.

UNIVERSAL DEDICATION OF MERIT

May this merit extend universally to all, so that we together with all beings realise the Buddha way

To all Buddhas in the ten directions and three times.
All bodhisattvas, all great teachers (mahasattvas),
Wisdom beyond wisdom.

