

The Heart Sutra

(The Maha) Prajna Paramita Hridaya 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 hinderance;
without any hindrance no fears exist.
Far apart from every perverted 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

The Great Dharani

shin-myo-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 Kanzeon Sutra

(Emmei Jukku Kannon Gyo)

Kan ze on
na mu butsu
yo butsu u in
yo butsu u en
bup po so en
jo raku ga jo
cho nen Kan ze on
bo nen Kan ze on
nen nen ju shin ki
nen nen fu ri shin

This Sutra is an embodiment of compassion. It is typically chanted together five or more repetitions. Chanters may choose to diverge from the melody to create harmony at times. At other times, the tempo may increase than decrease; volume may grow then lessen. One final strike of the percussive instrument (moktok, or mokugyo) signifies its ending.

The Four Great Vows

The many beings are numberless;
I vow to save them all.
Greed, hatred & ignorance are endless;
I vow to cut through them all.
Dharma gates are countless;
I vow to wake to them all.
The Buddha's way is uncontrived;
I vow to embody it, fully.