

Heart Sutra (Hannya shingyo)

(Full title: Heart of Great Perfect Wisdom Sutra – Maka hannya haramitta shingyo)

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."

The Robe Verse

(Kesa Sutra - chanted after morning zazen before the bell – Kesas and rakusus are placed on the head, hands are held in gassho)

How great, the robe of liberation,
A formless field of merit.
Wrapping ourselves in Buddha's teaching,
We free all living beings.

The Four Vows

(Shigu seigan mon – hands held in gassho)

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 Transference of Merit

(Fueko – chanted by leader alone)

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

(Ji ho san shi – hands held in gassho)

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

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.

Takkesa Ge

(the Kesa sutra - chanted after morning zazen before the bell – Kesas and rakusus are placed on the head, hands are held in gassho)

Dai sai gedap-puku
Musô fuku den e
Hi bu nyorai kyo
Ko do shoshu jo.

Shigu seigan mon

(the 4 Bodhisattva vows – hands in gassho)

Shujô muhen sei gan do
Bon-no mujin sei gan dan
Hom mon muryô sei gan gaku
Butsu do mujô sei gan jo.

Fueko

(Universal Transference of Merit - chanted by the leader alone)

Negawaku wa kono kudoku o motte,
amaneku issai ne oyoboshi,
warera to shujô to,
mina tomo ni butsudô o jôzen koto wo.

Ji hô san shi (hands held in gassho)

Ji hô san shi i shi fu
Shi son bu sa mo ko sa
Mo ko hô ja ho ro mi