

GREAT WISDOM BEYOND WISDOM HEART SUTRA ●

Avalokiteshvara Bodhisattva, when practicing deeply prajna paramita, saw clearly that all five skandas are empty and thus relieved all suffering.

Shariputra, form does not differ from emptiness; emptiness does not differ from form. Form itself is emptiness. Emptiness itself is form. Sensation, perception, formation, and consciousness are also like this.

Shariputra, all dharmas are marked with emptiness. They do not arise nor cease, are not defiled nor pure, do not increase nor decrease.

It follows, with emptiness, that 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; no ignorance nor extinction of ignorance... no old age and death nor extinction of old age and death; no suffering, no causation, no cessation, no path; no knowledge and no attainment.

With nothing to attain, the bodhisattva relies on prajna paramita, and the mind has no hindrances. Without any hindrances, no fears exist. Far beyond every inverted view one dwells in nirvana.

In the three worlds all Buddhas depend on prajna paramita, thereby attaining unsurpassed, complete, perfect enlightenment.

Therefore know the Prajna Paramita Mantra is the great transcendent mantra, is the great bright mantra, is the supreme mantra, is the incomparable mantra, which removes all suffering and is true, not false.

Thus proclaim the Prajna Paramita Mantra, proclaim the mantra that says

Gate gate paragate parasamgate bodhi svaha! V

MAKA HĀNNYA HARMĪTTA SHĪN GYŌ ●

Kan ji zai bo satsu
gyo jin han ya ha ra mit 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 jo so gyo shiki
mu gen ni bi ze 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 tok ko bo dai sat ta e
han nya ha ra mit 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 mit ta ko
toku a noku ta ra sam myaku sam
bo dai
ko chi han nya ha ra mit 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 te gya te
ha ra gya te
hara so gya te
bo ji sowa ka
han nya shin gyo. V

LOVING KINDNESS SUTTA ●

*This is what should be accomplished by the one who is wise,
Who seeks the good and has obtained peace.*

*Let one be strenuous, upright, and sincere,
Without pride, easily contented, and joyous.
Let one not be submerged by the things of the world.
Let one not take upon oneself the burden of riches.
Let one's senses be controlled.
Let one be wise, but not puffed up and
Let one not desire great possessions even for one's family.
Let one do nothing that is mean, or that the wise would reprove.*

*May all beings be happy.
May they be joyous and live in safety,
All living beings, whether weak or strong,
In high or middle or low realms of existence.
Small or great, visible or invisible,
Near or far, born or to be born,
May all beings be happy.*

*Let no one deceive another nor despise any being in any state.
Let none by anger or hatred wish harm to another.
Even as a mother at the risk of her life
Watches over and protects her only child,
So with a boundless mind should one cherish all living things.
Suffusing love over the entire world,
Above, below, and all around, without limit,
So let one cultivate an infinite good will toward the whole world.*

*Standing or walking, sitting or lying down,
During all one's waking hours,
Let one practice the way with gratitude.*

*Not holding to fixed views,
Endowed with insight,
Freed from sense appetites,
One who achieves the way
Will be freed from the duality of birth and death. V*

HARMONY OF DIFFERENCE AND EQUALITY ●

*The mind of the great sage of India
is intimately transmitted from west to east.*

*While human faculties are sharp or dull;
the way has no northern or southern ancestors.*

*The spiritual source shines clear in the light;
the branching streams flow on in the dark.*

*Grasping at things is surely delusion;
according with sameness is still not enlightenment.*

● *All objects of the senses
interact and yet do not.*

*Interacting brings involvement.
Otherwise, each keeps its place.*

*Sights vary in quality and form;
sounds differ as pleasing or harsh.*

*Refined and common speech come together in the dark;
clear and murky phrases are distinguished in the light.*

*The four elements return to their natures
just as a child turns to its mother.*

*Fire heats, wind moves;
water wets, earth is solid.*

*Eye and sights, ear and sounds;
nose and smells, tongue and tastes;*

*Thus with each and every thing;
depending on these roots, the leaves spread forth.*

*Trunk and branches share the essence;
revered and common, each has its speech.*

*In the light there is darkness;
but don't take it as darkness;*

*In the dark there is light;
but don't see it as light.*

*Light and dark oppose one another
like the front and back foot in walking.*

● *Each of the myriad things has its merit;
expressed according to function and place.*

*Phenomena exist; box and lid fit;
principle responds; arrow points meet.*

● *Hearing the words, understand the meaning;
don't set up standards of your own.*

*If you don't understand the way right before you,
how will you know the path as you walk?*

*Progress is not a matter of far or near,
but if you are confused, mountains and rivers block your way.*

● *Respectfully urge you who study the mystery,
do not pass your days and nights in vain. V*

DĀIHI SHĪN DHARANI ●

Namu kara tan no
tora ya ya
namu ori ya
boryo ki chi shifu ra ya
fuji sato bo ya
moko sato bo ya
mo ko kya runi kya ya
● en sa hara ha ei shu tan no ton sha
namu shiki ri toi mo
ori ya boryo ki chi
shifu ra rin to bo
na mu no ra
kin ji ki ri
mo ko ho do
sha mi sa bo
o to jo shu ben
o shu in sa bo sa to
no mo bo gya
mo ha te cho
to ji to en
o bo ryo ki
ru gya chi
kya rya chi
i kiri mo ko
fuji sa to sa bo sa bo
mo ra mo ra
mo ki mo ki
ri to in ku ryo ku ryo
ke mo to ryo to ryo
ho ja ya chi
mo ko ho ja ya chi
to ra to ra
chiri ni shifu ra ya
sha ro sha ro
mo mo ha mo ra
ho chi ri yu ki yu ki
shi no shi no
ora san fura sha ri
ha za ha za
fura sha ya
ku ryo ku ryo

mo ra ku ryo ku ryo
ki ri sha ro sha ro
shi ri shi ri
su ryo su ryo
fuji ya fuji ya
fudo ya fudo ya
mi chiri ya
● nora kin ji
chiri shuni no
hoya mono
somo ko
shido ya
somo ko
moko shido ya
somo ko
shido yu ki shifu ra ya
somo ko
● nora kin ji
somo ko
mo ra no ra
somo ko
shira su omo gya ya
somo ko
sobo moko shido ya
somo ko
shaki ra oshi do ya
somo ko
hodo mogya shido ya
somo ko
nora kin ji ha gyara ya
somo ko
mo hori shin gyara ya somo ko
namu kara tan no tora ya ya
namu ori ya
● boryo ki chi
shifu ra ya
somo ko
● shite do modo ra hodo ya
so mo ko V

SHŌSĀIMYŌ KICHIJŌ DHARANI ●

1st verse

No mo san man da
moto nan
oha ra chi koto sha
sono nan to ji to
en
gya gya gya
ki gya ki un nun
shifu ra shifu ra
hara shifu ra
hara shifu ra
chishu sa chishu sa
chishu ri chishu ri
soha ja soha ja
sen chi gya
shiri ei
somo ko

2nd verse

No mo san man da
moto nan
oha ra chi koto sha
sono nan to ji to
en
gya gya gya
ki gya ki un nun
shifu ra shifu ra
hara shifu ra
hara shifu ra
chishu sa chishu sa
chishu ri chishu ri
soha ja soha ja
sen chi gya
shiri ei
somo ko

3rd verse

No mo san man da
moto nan
oha ra chi koto sha
sono nan to ji to
en
gya gya gya
ki gya ki un nun
shifu ra shifu ra
hara shifu ra
hara shifu ra
chishu sa chishu sa
chishu ri chishu ri
soha ja soha ja
sen chi gya
shiri ei
so... mo... ko V

