

## **MAHA PRAJNA PARAMITA HEART SUTRA**

Avalokiteshvara Bodhisattva, doing deep Prajna Paramita,  
clearly saw emptiness of all the five conditions,  
thus completely relieving misfortune and pain.  
Oh Shariputra, form is no other than emptiness, emptiness no other than form.  
Form is exactly emptiness, emptiness exactly form.  
Sensation, conception, discrimination, awareness are likewise like this.  
Oh Shariputra, all dharmas are forms of emptiness;  
not born, not destroyed, not stained, not pure, without loss, without gain.  
So in emptiness there is no form;  
no sensation, conception, discrimination, awareness;  
no eye, ear, nose, tongue, body, mind;  
no color, sound, smell, taste, touch, phenomena;  
no realm of sight, no realm of consciousness,  
no ignorance and no end to ignorance,  
no old age and death and no end to old age and death,  
no suffering, no cause of suffering,  
no extinguishing, no path, no wisdom and no gain.  
No gain and thus the Bodhisattva lives Prajna Paramita,  
with no hindrance in the mind; no hindrance therefore no fear.  
Far beyond deluded thoughts; this is Nirvana.  
All past, present, and future Buddhas live Prajna Paramita  
and therefore attain anuttara-samyaksambodhi.  
Therefore know Prajna Paramita is the great mantra,  
the vivid mantra, the best mantra, the unsurpassable mantra.  
It completely clears all pain. This is the truth, not a lie.  
So set forth the Prajna Paramita mantra, set forth this mantra and say,  
Gate! Gate! Paragate! Parasamgate! Bodhi Svaha!  
Prajna Heart Sutra.

## **SHO SAI MYO KICHIJO DHARANI**

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 shiu ra  
shiu ra hara shiu ra hara shiu ra chishu sa chishu sa chishu ri chishu ri sowa ja sowa ja sen chi gya shiri ei  
somo ko.

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 shiu ra  
shiu ra hara shiu ra hara shiu ra chishu sa chishu sa chishu ri chishu ri sowa ja sowa ja sen chi gya shiri ei  
somo ko.

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 shiu ra  
shiu ra hara shiu ra hara shiu ra chishu sa chishu sa chishu ri chishu ri sowa ja sowa ja sen chi gya shiri ei  
somo ko.

## **ALL BUDDHAS**

All Buddhas throughout space and time  
All Bodhisattvas, Mahasattvas  
Maha Prajna Paramita

## **THE FOUR BODHISATTVA VOWS**

Sentient beings are numberless; I vow to save them.  
Desires are inexhaustible; I vow to put an end to them.  
The Dharmas are boundless; I vow to master them.  
The Buddha Way is unattainable; I vow to attain it.

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Desires are inexhaustible; I vow to put an end to them.  
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Sentient beings are numberless; I vow to save them.  
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The Buddha Way is unattainable; I vow to attain it.

## **EVENING GATHA**

Let me respectfully remind you,  
life and death are of supreme importance.  
Time swiftly passes by, and opportunity is lost.  
Each of us should strive to awaken.  
Awaken!  
Take heed: do not squander your life.

## **VERSE OF THE VESTMENT OF COMPASSION (Kesa)**

[Chanted, hands in Gassho, three times after morning zazen]  
Vast is the robe of liberation, a formless field of benefaction.  
I wear the Tathagata's teachings, saving all sentient beings.

## **GATHA ON OPENING THE SUTRA**

[Chanted, hands in Gassho, before a Dharma talk.]  
The Dharma, incomparably profound and infinitely subtle,  
is rarely encountered, even in millions of ages.  
Now we see it, hear it, receive and maintain it.  
May we completely realize the Tathagatha's true meaning.

## **MEAL GATHA (short version)**

We receive this food in gratitude to all beings  
who have helped to bring it to our table,  
and vow to respond to those in need  
with wisdom and compassion.