

Great Wisdom Beyond Wisdom Heart Sutra

Avolokiteshvara Bodhisattva
When practicing deeply the prajana paramita
Perceived that all five skandas in their own being are empty
And was saved from all suffering.

“O 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, formations, consciousness.

O Shariputra, all dharmas are marked with emptiness;
They do not appear nor disappear.
Are not tainted nor pure,
Do not increase nor decrease.

Therefore in emptiness, no form,
No feelings, no perceptions, no formations, no 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 until no realm of mind consciousness;
No ignorance and also no extinction of it until no old-age-and-death
And also no extinction of it;
No suffering, no origination, no stopping, no path;
No cognition, also no attainment.
With nothing to attain
A bodhisattva depends on prajna paramita
And the mind is no hindrance.
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 paramitta
And attain unsurpassed complete perfect enlightenment.

Therefore know the prajna paramita
Is the great transcendent mantra,
Is the great bright mantra,
Is the supreme mantra,
Which is able to relieve all suffering
And is true, not false.

So proclaim the prajna paramitra mantra,
Proclaim the mantra that says:
Gate, gate, paragate, parasamgate!
Bodhi!
Svaha!

MA KA HAN NYA HA RA MIT TA SHIN GYO

KAN JI ZAI BO SATSU GYO JIN HAN NYA 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 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 TOK
KO BO DAI SAT TA E HAN NYA HARA 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 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 MIT 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

ENMEI JUKKU KANNON GYO

KAN ZE ON

NA MU BUTSU

YO BUTSU U IN

YO BUTSO 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

SHOSAIMYO KICHIJO DHARANI

No mo sam 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 chi shuri chisu ri sowa ja

sowa ja sen chi gya shiri ei so mo ko

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 southern or northern 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 the 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 on 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.

I respectfully urge you who study the mystery,
do not pass your days and nights in vain.

SANDOKAI

CHIKUDO DĀI SEN NO SHIN TO ZAI MITSU NI AI FUSU NIN KON
NI RIDON ARI DO NI NAM BOKU NO SO NASHI REI GEN MYO NI
KO KET TARI SHIHA AN NI RUCHU SU JI O SHU SURU MO MOTO
KORE MAYOI RI NI KANO MO MATA SATORI NI ARAZU MON
MON IS SAI NO KYO EGO TO FU EGO TO ESHITE SARAMI AI
WATARU SHIKARA ZAREBA KU RAI NO YOTTE JU SU SHIKI MOTO

SHITSU ZO O KOTONI SHI SHO MOTO RAKKU O KOTO NI SU AN WA JO
SHU

NO KOTO NI KANAI MEI WA SEI DAKU NO KU O WAKATSU
SHIDAI NO SHO ONOZU KARA FUKUSU KONO SONO HAHA O
URU GA GOTOSHI HI WA NESSHI KAZE WA DO YO MIZU WA
URU OI CHI WA KEN GO MANAKO WA IRO MIMI WA ON JO
HANA WA KA SHITA WA KAN SO SHI KAMO ICHI ICHI NO HO NI
OI TE NE NI YOTTE HABUN PUSU HOM MATSU SUBE KARAKU
SHU NI KISU BESHI SON PI SONO GO O MOCHI U MEI CHU NI
ATATTE AN ARI AN SO O MOTTE OKOTO NAKARE AN CHU NI
ATATTE MEI ARI MEI SO O MOTTE MIRU KOTO NAKA RE MEI AN
ONO ONO AI TAI SHITE HISU RUNI ZEN GO NO AYUMI NO
GOTOSHI BAM MOTSU ONOZU KARA KO ARI MASANI YO TO
SHO TO O YU BESHI JISON SUREBA KAN GAI GAS SHI RI O
ZUREBA SEN PO SASO KOTO O UKETE WA SUBE KARAKU SHU
O ESU BESHI MIZU KARA KIKU O RIS SURU KOTO NAKARE SOKU
MOKU DO O ESE ZUNBA ASHI O HAKOBU MO IZU KUN ZO MICHU
O SHIRAN AYUMI O SUSU MUREBA GON NON NI ARAZU MA
YOTE SEN GA NO KO HEDA TSU SHIN DE SAN GEN NO HITO NI

MOSU KO IN MUNA SHIKU WATARU KOTO NAKARE.

METTA 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 ONE'S SELF THE BURDEN OF RICHES.

LET ONE'S SENSES BE CONTROLLED. LET ONE BE WISE AND 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 BEINGS, SUFFUSING LOVE OVER THE ENTIRE WORLD, ABOVE, BELOW, AND ALL AROUND WITHOUT LIMIT. 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 CHERISH THE THOUGHT THAT THIS WAY OF LIVING IS THE BEST IN THE WORLD.

ABANDONING VAGUE DISCUSSIONS, HAVING A CLEAR VISION, FREED FROM SENSE APPETITES, ONE WHO IS MADE PERFECT WILL NEVER AGAIN KNOW REBIRTH IN THE CYCLE OF CREATION OF SUFFERING FOR OURSELVES OR OTHERS.

DAI HI SHIN 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 JO 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 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 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

Three Refuges in Pali

BUDDHAM SARANAM GACCAHAMI

DHAMMAM SARANAM GACCHAMI

SANGHAM SARANAM GACCHAMI

DUTIYAMPI BUDDHAM SARANAM GACCAHAMI

DUTIYAMPI DHAMMAM SARANAM GACCHAMI

DUTIYAMPI SANGHAM SARANAM GACCHAMI

TATIYAMPI BUDDHAM SARANAM GACCAHAMI

TATIYAMPI DHAMMAM SARANAM GACCHAMI

TATIYAMPI SANGHAM SARANAM GACCHAMI