

TAKKESA GE

DAI SAI GEDDAP-PUKU.
MU SŌ FUKU DEN E.
HI BU NYO RAI KYŌ.
KO DO SHO SHU JŌ.

HANNYA SHINGYŌ ㊦x3 ㊦

MĀ KĀ HAN NYĀ HĀ RĀ MĪ TĀ SHIN
GYŌ

㊦ KAN JĪ ZAI BŌ SATSU.
GYŌ JIN ㊦ HAN NYĀ HĀ RĀ MĪ TĀ JĪ.
SHŌ KEN ㊦ GŌ ON KAI KŪ.
DŌ IS-SAI KŪ YAKU.
SHĀ RĪ SHĪ.
SHIKI FŪ Ī KŪ.
KŪ FŪ Ī SHIKI.
SHIKI SOKU ZĒ KŪ.
KŪ SOKU ZĒ SHIKI.
JŪ SŌ GYŌ SHIKI.
YAKU BŪ NYŌ ZĒ.
SHĀ RĪ SHĪ.
ZĒ SHŌ HŌ KŪ SŌ.
FŪ SHŌ FŪ METSU.
FŪ KŪ FŪ JŌ.
FŪ ZŌ FŪ GEN.
ZĒ KŌ KŪ CHŪ.
MŪ SHIKI MŪ JŪ SŌ GYŌ SHIKI.
MŪ GEN NĪ BĪ ZĒ SHIN NĪ.
MŪ SHIKI SHŌ KŌ MĪ SOKU HŌ.
MŪ GEN KAI NAI SHĪ MŪ Ī SHIKI KAI.
MŪ MŪ MYŌ YAKU MŪ MŪ MYŌ JIN.
NAI SHĪ MŪ RŌ SHĪ.
YAKU MŪ RŌ SHĪ JIN.
MŪ KŪ SHŪ METSU DŌ.
MŪ CHĪ YAKU MŪ TOKU.
Ī ㊦ MŪ SHŌ TOKU KŌ.
BŌ DAI SAT-TĀ.
Ē ㊦ HAN NYĀ HĀ RĀ MĪ TĀ KŌ.
㊦ SHIN MŪ KEI GĒ.

MŪ KEI GĒ KŌ.

MŪ Ū KŪ FŪ.

ON RĪ IS-SAI TEN DŌ MŪ SŌ.

KŪ GYŌ NĒ HAN.

SAN ZĒ SHŌ BUTSU.

Ē ㊦ HAN NYĀ HĀ RĀ MĪ TĀ KŌ.

TOKU Ā NOKU TĀ RĀ SAN

MYAKU SAN BŌ DAI.

KŌ CHĪ ㊦ HAN NYĀ HĀ RĀ MĪ TĀ.

ZĒ DAI JIN SHŪ.

ZĒ DAI MYŌ SHŪ.

ZĒ MŪ JŌ SHŪ.

ZĒ MŪ TŌ DŌ SHŪ.

NŌ JŌ IS-SAI KŪ.

SHIN JITSU FŪ KŌ.

KŌ SETSU ㊦ HAN NYĀ HĀ RĀ MĪ TĀ
SHŪ.

SOKU SETSU SHŪ WATSU.

GYĀ TEI GYĀ TEI.

HĀ RĀ GYĀ TEI.

HARA SŌ GYĀ TEI BŌ JI SOWA KĀ.

㊦ HAN NYA SHIN GYO ㊦

SHI GŪ SEI GAN MON

SHU-JŌ MU-HEN SEI-GAN DO. ㊦

BON-NŌ MU-JIN SEI-GAN DAN. ㊦

HŌ-MON MU-RYŌ SEI-GAN GAKU. ㊦

BUTSU DŌ MU JŌ SEI-GAN JŌ. ㊦

FUEKŌ

NEGAWAKU-WA KONO-KUDOKU-O

MOTTE AMANEKU ISSAI NI

OYOBOSHI,

WARERA TO SHUJŌ TO MINA TOMO

NI BUTSU DŌ O JŌZEN KOTO O.

㊦ JĪ HŌ SAN SHĪ Ī SHĪ FŪ.

㊦ SHĪ SON BŪ SĀ MŌ KŌ SĀ.

㊦ MŌ KŌ HŌ JĀ HŌ RŌ MĪ.

Verse On The Kesa

Great robe of liberation,
Virtuous field far beyond form and emptiness,
Wearing the Tathagata's teaching,
I vow to save all beings.

Maha Prajnaparamita Hrdya Sutra

Avalokiteshvara Bodhisattva, when practicing deeply the prajna paramita, perceived that all five skandhas are empty and was saved from all suffering and distress.

“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, impulses, consciousness.

“O Shariputra, all dharmas are marked with emptiness: they do not appear nor disappear, are neither tainted nor pure, do not increase nor decrease.

“Therefore, in emptiness, no form, no feelings, no perceptions, no impulses, 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 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, no attainment.
With nothing to attain the Bodhisattva depends on prajna paramita and the mind is no hindrance. Without any hindrance, no fears exist.
Far apart from every perverted view the bodhisattva dwells in nirvana.

“In the three worlds all Buddhas depend on prajna paramita and attain unsurpassed complete perfect enlightenment.

“Therefore, know the 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 that says:
Gate, gate, paragate, parasamgate, Bodhi!
Svaha!”

Four Universal Vows

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 realize it.

Universal Dedication

May this merit equally extend to every being and place, so that all may realize Buddha's Way

All Buddhas, ten directions, three times, all honored ones, Bodhisattva-Mahāsattvas, Great Perfect Wisdom, Mahā Prajñā Pāramitā