

Heart of Great Perfect Wisdom Sutra

Avalokiteshvara Bodhisattva, when deeply practicing profound Prajna Paramita, clearly saw that all five aggregates 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 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 form, 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: "Gaté Gaté Paragaté Parasamgaté Bodhi Svaha!"

(officiant recites dedication)

All Buddhas, ten directions, three times.
All honored ones, Bodhisattva Mahasattvas,
Wisdom beyond wisdom, Maha Prajna Paramita.

Ten Names of Buddha

Homage to the boundless Dharmakaya Vairochana Buddha

The complete Sambhogakaya Vairochana Buddha

The manifest Nirmanakaya Shakyamuni Buddha

The future Maitreya Buddha

All Buddhas, past, present, and future in the ten directions

The Mahayana Saddharma Pundarika Sutra

The great Manjusri Bodhisattva

The great compassionate Avalokiteshvara Bodhisattva

The many Bodhisattva Mahasattvas

The Maha Prajna Paramita

DAI HI SHIN DHARANI

NAMU KARA TAN NO TORA YA YA NAMU ORI YA BORYO KI CHI SHIFU RA
YA FUJI SATA 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 YUKI YUKI 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

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JI HO SAN SHI I SHI FU
SHI SON BU SA MO KO SA
MO KO HO JA HO RO MI