



Kent Zendo

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# The Heart Sutra

and the Four Vows

## Maka Hannya Haramitta 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

## The Four 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 unsurpassable; I vow to attain it.

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 san myaku san 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 mit ta shu  
soku setsu shu watsu  
Gya te Gya te Ha ra gya te Ha ra so gya te Bo ji Sowa ka  
Han nya shin gyo

.....

Ji ho san shi i shi hu  
Shi son bu sa mo ko sa  
Mo ko ho ja ho ro mi

## The Maha Prajna Paramita Hridaya Sutra

Avalokiteshvara Bodhisattva  
when practicing deeply the Prajna Paramita  
perceived that all five skandhas are empty  
and was saved from all suff'ring and distress.

“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.

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 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 suff'ring, no origination, no stopping, no path;  
no cognition, also 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 suff'ring  
and is true, not false.  
So proclaim the Prajna Paramita mantra,  
proclaim the mantra that says:  
Gate, Gate, Paragate, Parasamgate! Bodhi! Svaha!”

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All buddhas in ten directions, past, present, and future  
All Bodhisattva-Mahasattvas, world-honored ones  
The Maha Prajna Paramita