

Kaikyô-Ge (Gatha on Opening the Sutra)

Mujô jin jin mimyô no hō wa,	The Dharma, incomparably profound and infinitely subtle,
hyaku san man gō nimo ai ō koto katashi.	Is rarely encountered, even in hundreds of thousands of millions of kalpas.
Ware ima ken mon shi juji suru koto e etari.	Now we can see it, hear it, receive and maintain it;
Negawaku wa nyorai shin jitsu no gi o gesen.	May we completely realize the Tathagata's true meaning. (3x)

Shigu-Seiganmon (The Four Great Vows)

Shujô muhen seigan do.	Living beings are innumerable: we vow to save them.
Bonnô mujin seigan dan.	Delusions are inexhaustible: we vow to extinguish them.
Hômon muryô seigan gaku.	The Dharma gates are immeasurable: we vow to master them.
Butsudô mujô seigan jô.	The Way of the Buddha is unsurpassable: we vow to fulfill it. (3x)

Maka-Hannya-Haramita-Shingyô

(The Core Sutra of the Great Paramita Wisdom)

Kanjizai bosatsu gyô jinhannya haramita ji, shôken go'on kaikû. do issai kuyaku. Sharishi, shiki fu i kû, kû fu i shiki, shiki soku ze kû, kû soku ze shiki. Ju sô gyô shiki, yaku bu nyo ze. Sharishi, ze shohô kûsô, fushô fumetsu, fuku fujô, fuzô fugen. ze ko kûchû mushiki,	The Bodhisattva Avalokitesvara, when practicing the deep Paramita Wisdom, clearly saw that all five skandhas are Nothingness. (Thus) he overcame all suffering. Sariputra, (phenomenal) matter is not different from Nothingness, Nothingness not different from (phenomenal) matter; (phenomenal) matter is precisely Nothingness, Nothingness precisely (phenomenal) matter. Perception, conception, volition, cognition: they all are also thus. Sariputra, all things are (penetrated by) Nothingness: they neither arise nor perish, they are neither pure nor impure, neither increase nor decrease. Therefore, in Nothingness there is no (phenomenal) matter,
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mu ju sô
gyô shiki,
mu gen ni bi
zetsu shin i,
mu shiki shô kô mi
soku hô,
mu genkai naishi
mu ishikikai.
mu mummyô
yaku mu mummyô jin,
naishi mu rôshi
yaku mu rôshi jin.
mu ku shû
metsu dô,
mu chi yaku mu toku,
i mu sho toku ko.
bodaisatta,
e hannya haramita ko
shin mu keige,
mu keige ko, mu u kûfu,
onri issai tendô musô,
kugyô nehan.
sanze shobutsu,
e hannya haramita ko,
toku anokutara
sanmyaku sanbodai,
ko chi hannya haramita,
ze dai jinshu,
ze dai myôshu,
ze mu jôshu, ze mu tôdôshu,
nôjo issai ku, shinjitsu fuko.
ko setsu hannya
haramita shu,
sokusetsu shuwatsu,
gyatei gyatei hara gyatei,
hara sô gyatei,
boji sowaka:
hannya shingyô.

no perception, no conception,
no volition, no cognition;
neither eye nor ear nor nose
nor tongue nor body nor consciousness;
neither (phenomenal) matter nor sound nor smell nor taste
nor tangible object nor object (of consciousness);
neither realm of the eyes nor other realms
including that of the cognition by consciousness.
There is no dark ignorance,
neither is there cessation of dark ignorance.
Furthermore, there is no aging and no dying,
neither is there cessation of aging and dying.
There is neither suffering nor cause (of suffering)
nor extinction (of suffering) nor path (to Nirvana).
There is no wisdom, no attainment,
because there is nothing to attain.
The Bodhisattvas,
through the Paramita Wisdom,
(maintain) the mind free from all hindrances;
because there are no hindrances whatsoever, there is no fear.
They cast away all perverted illusions,
(and) realize the Ultimate, the Nirvana.
All buddhas of the Three Worlds,
through the Paramita Wisdom,
attain the Highest
and Supreme Way.
Therefore, know that the Paramita Wisdom
is the great mysterious mantra,
the mantra of great light,
the unsurpassable mantra, the incomparable mantra.
It can eliminate all suffering; it is real, never vain.
Therefore, recite the mantra
of the Paramita Wisdom,
saying as follows:
**Gate gate paragate*
parasamgate
*bodhi svaha**:*
(This is) the Core Sutra of Wisdom.

[*--** :a possible translation: "Gone, gone, gone to the other shore,
completely gone to the other shore, the Highest Way, let it be so!"]