

# *Dharma Heart Zen*



*Branching Streams*

**MEMBER**  
Affiliate Sanghas Network  
San Francisco Zen Center





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# *Before Lecture Chant*

An unsurpassed, penetrating and perfect Dharma  
Is rarely met with even in a hundred thousand million *kalpas*.  
Having it to see and listen to, to remember and accept,  
I vow to taste the truth of the *Tathagata's* words.



# *After Lecture Chant*

Beings are numberless; I vow to save them.  
Delusions are inexhaustible; I vow to end them.  
Dharma gates are boundless; I vow to enter them.  
Buddha's way is unsurpassable; I vow to become it.



# *Three Refuges (in Pali)*

**Buddham** saranam gacchami

**Dhammam** saranam gacchami

**Sangham** saranam gacchami

Dutiyampi **Buddham** saranam gacchami

Dutiyampi **Dhammam** saranam gacchami

Dutiyampi **Sangham** saranam gacchami

Tatīyampi **Buddham** saranam gacchami

Tatīyampi **Dhammam** saranam gacchami

Tatīyampi **Sangham** saranam gacchami

# *Heart of Great Perfect Wisdom Sutra*

*Avalokitesvara Bodhisattva,*  
when deeply practicing *prajña 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 sight, 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 *prajña 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 *prajña paramita*  
and thereby attain unsurpassed, complete, perfect enlightenment.

Therefore, know the *prajña 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 *prajña paramita* mantra,  
the mantra that says:

*“Gate Gate Paragate  
Parasamgate  
Bodhi Svaha.”*



All Buddhas, Ten Directions, Three Times.  
All Honored Ones, *Bodhisattvas*, *Mahasattvas*,  
Wisdom Beyond Wisdom,  
*Maha Prajña Paramita!*

# *Maka Hannya Haramita Shin Gyo*

*Heart of Great Perfect Wisdom Sutra*



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 ZE 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 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 SAM MYAKU SAM BO DAI KO  
CHI HAN NYA HA RA MI TA ZE DAI MYO SHU ZE MU JO SHO 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 HARA GYA TE HARA SO  
GYA TE BO JI SOWA KA HAN NYA SHIN GYO



# *Hymn to the Perfection of Wisdom*

Homage to the Perfection of Wisdom, the lovely, the holy.

The Perfection of Wisdom gives light.

Unstained, the entire world cannot stain her.

She is a source of light

and from everyone in the triple world she removes darkness.

Most excellent are her works.

She brings light so that all fear and distress may be forsaken,

and disperses the gloom and darkness of delusion.

She herself is an organ of vision.

She has a clear knowledge of the own-being of all dharmas,

for she does not stray away from it.

The Perfection of Wisdom of the buddhas sets in motion the wheel of dharma.



## *Diamond Sutra Verse*

A star at dawn,

A bubble in a stream,

A flash of lightning in a summer cloud,

A flickering lamp,

A phantom, and a dream—

So is this fleeting world.

# *Metta Sutta ~ Loving Kindness Meditation*

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 oneself the burden of riches.

Let one's senses be controlled. Let one be wise but 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 things.

Suffusing love over the entire world, above, below, and all around, without limit,

So 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 practice the way with gratitude.

Not holding to fixed views,

Endowed with insight, freed from sense appetites,

One who achieves the way will be freed from the duality of birth and death.

# Metta Sutta ~ Sung Version

This is what should be DONE, by ONE who is skilled in good-NESS.

And who knows the path of PEACE. Let them be able and UPRIGHT

Straight forward and gen-tle in SPEECH. Humble and not con-ceit-ED,

Contented and easily sat-ISFIED. Unburdened with du-TIES and frugal in their WAYS.

Peaceful and CALM and WISE and skill-full, Not PROUD or de-mand-ing in na-TURE.

Let them not do the slight-est thing that the WISE would lat-er re-PROVE.

Wishing in gladness and in safe-TY: may all beings be at EASE.

Whatever living BEINGS there may BE, whether they are weak or STRONG, om-it-ing NONE,

The great or the might-Y, medium, short, or SMALL, the SEEN or and the un-SEEN,

Those living near and far a-WAY, those BORN and to be BORN: may all beings be at EASE!

Let NONE de-ceive a-NOTHER, or des-pise any being in any STATE.

Let NONE through anger or ill-WILL wish harm upon ANOTHER.

Even as a MOTHER pro-TECTS with her LIFE her CHILD, her on-ly CHILD,

So with a bound-less HEART should one cherish all liv-ing BEINGS.

Radiating kind-NESS over the en-ti-re WORLD.

Spreading upwards to the SKIES, and downwards to the DEPTHS;

Outwards and un-bound-ED, freed from hatred and ill-will.

Whether standing or walk-ING, seated or ly-ing DOWN, free from drow-SINESS.

One should sus-TAIN this re-col-lec-TION. This is said to be the sublime a-bid-ING,

By not holding to fixed VIEWS, the pure heart-ed ONE, having clarity of VISION,

Being FREED from all sense DESIRES: is not BORN a -gain in-to this WORLD.

**Duration:** one beat per word, all caps then hold for two beats.

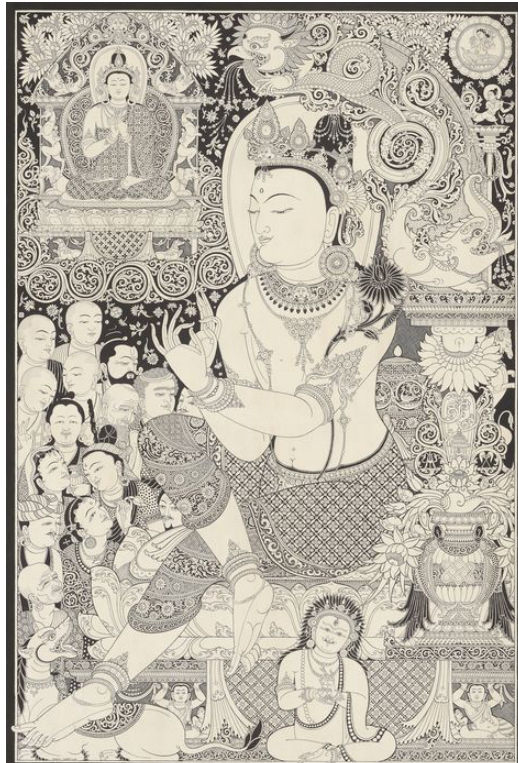
**Pitch:** one whole step up or down from the starting pitch.

# *Enmei Jukku Kannon Gyo*

*Ten-line Life-Affirming Sutra of Avalokitesvara*

KAN ZE ON  
NA MU BUTSU  
YO BUTSU U IN  
YO BUTSU 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

*(Repeat 7 times)*



# *Harmony of Difference and Equality*

## *Sandokai*

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 northern or southern 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 do not take it as darkness;

In the dark there is light,  
but do not 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;  
do not set up standards on your own.

If you do not 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.

# *Dāihi Shin Dharani*

*Great Compassionate Heart 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 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

# Gate of Sweet Dew

Homage to the buddhas in ten directions.

Homage to the dharma in ten directions.

Homage to the sangha in ten directions.

Homage to our original teacher, *Shakyamuni Buddha*.

Homage to the great and merciful, compassionate reliever of suffering,

*Avalokitesvara Bodhisattva*,

Homage to the expounder of the teachings, the venerable Ananda.

Giving rise to the awakened mind, we unconditionally offer up a bowl of pure food to all the hungry ghosts in every land to the farthest reaches of vast emptiness in the ten directions, including every atom throughout the entire dharma realm. We invite all our departed ancestors going back to ancient times, the spirits dwelling in mountains, rivers, and earth, as well as rough demonic spirits from the untamed wilderness, to come and gather here. Now, with deep sympathy we offer food to all of you, sincerely hoping that you will each accept this food and turn it over, making offerings to buddhas, sages, and all sentient beings throughout the vast emptiness of the universe, so that you and all the many sentient beings will be satisfied. Moreover, we sincerely wish that your bodies be conveyed by these *mantrams* and food so that you may depart from suffering, be liberated, find birth in heaven, and receive joy. In accordance with your intentions, may you travel freely through the pure lands in the ten directions and arouse awakened mind practicing the awakened way and in the future become a buddha without regressing. We entreat those who have previously attained the way since ancient times to vow to realize liberation with all other beings together. Day and night, constantly protect us so that our vows will be fulfilled. We offer food to beings throughout the dharma realm, so that every being will equally receive this fortunate offering. Whatever virtue and merit this produces, we completely transfer and dedicate to the unsurpassed awakening with total clarity and wisdom of the whole dharma realm of true reality, that all may speedily attain buddhahood without incurring any other destinies. May all sentient beings of the dharma realm take advantage of this teaching to quickly attain buddhahood.



# *Full Moon Bodhisattva Ceremony*

*Three times:*

All my ancient twisted karma,  
From beginningless greed, hate, and delusion,  
Born through body, speech, and mind,  
I now fully avow.



*Three times:*

Homage to the Seven Buddhas before Buddha.  
Homage to *Shakyamuni Buddha*.  
Homage to *Maitreya Buddha*.  
Homage to *Manjusri Bodhisattva*.  
Homage to *Samantabhadra Bodhisattva*.  
Homage to *Avalokitesvara Bodhisattva*.  
Homage to the Succession of Ancestors.



*Three times:*

Beings are numberless, I vow to save them.  
Delusions are inexhaustible, I vow to end them.  
Dharma gates are boundless, I vow to enter them.  
Buddha's way is unsurpassable, I vow to become it.

## *Three Fold Refuge*

### **I take refuge in Buddha:**

*Before all being,  
immersing body and mind  
deeply in the way,  
awakening true mind.*

### **I take refuge in Dharma:**

*Before all being,  
entering deeply the merciful ocean  
of Buddha's way.*

### **I take refuge in Sangha:**

*Before all being,  
bringing harmony to everyone,  
free from hindrance.*



## *Three Pure Precepts*

- I vow to avoid all action that creates suffering.**
- I vow to do all action that creates true happiness.**
- I vow to act with others always in mind.**

# *Ten Clear Mind Precepts*



**A disciple of the Buddha does not kill.**

*A disciple of the Buddha nurtures life.*

**A disciple of the Buddha does not steal.**

*A disciple of the Buddha receives what is offered as a gift.*

**A disciple of the Buddha does not misuse sexuality.**

*A disciple of the Buddha is caring and faithful in intimate relationship.*

**A disciple of the Buddha does not lie.**

*A disciple of the Buddha is truthful.*

**A disciple of the Buddha does not intoxicate  
self or others with substances or doctrines.**

*A disciple of the Buddha promotes clarity and awareness.*

**A disciple of the Buddha does not speak ill of others.**

*A disciple of the Buddha speaks out of lovingkindness.*

**A disciple of the Buddha does not praise self at the expense of others.**

*A disciple of the Buddha practices humility.*

**A disciple of the Buddha is not possessive of anything.**

*A disciple of the Buddha is generous.*

**A disciple of the Buddha does not harbor anger.**

*A disciple of the Buddha practices forgiveness.*

**A disciple of the Buddha does not do anything to diminish the Triple Treasures.**

*A disciple of the Buddha supports and nurtures the Triple Treasures.*

## *Dedication*

Thus on this Full Moon night,  
we offer the merit of the Bodhisattva Way,  
through all world systems, to the unborn nature of all being.



All Buddhas, Ten Directions, Three Times.  
All Honored Ones, *Bodhisattvas*, *Mahasattvas*,  
Wisdom Beyond Wisdom,  
*Maha Prajña Paramita!*



# *Full Moon Bodhisattva Ceremony / 2*

## *Opening Chant*

All my ancient twisted karma,  
from beginningless greed, hate and delusion,  
born of body, speech and mind,  
I now fully avow.

*(standing bow ~ repeat three times)*



*(chanting in unison following leader)*

May I see clearly and accept fully  
my interdependence and deep karmic bonds with all beings.

May I make all efforts to end the suffering and the root of suffering  
in my life and in the lives of others.

May I forgive myself for mistakes made and things left undone.

May I see my own limits with increasing clarity and kindness,  
just as I view the limits of others.



Knowing my own anger, fear, and grief,  
my own confusion, selfishness, and voracity,  
I accept these feelings as they arise,  
and release them as I am able,  
clarifying the mind and calming the body.



If I have hurt or harmed anyone in any way,  
intentionally or unintentionally,  
through action of body, speech, or mind,  
I ask their forgiveness.

If anyone has hurt or harmed me in any way,  
intentionally or unintentionally,  
through action of body, speech, or mind,  
I turn toward them and open my own heart to forgiveness.



In all directions, through space and time,  
I ask for forgiveness for my actions that cause distress and harm.

In all directions, through space and time,  
I offer forgiveness for the hurts I have suffered.

Again, in all directions, through space and time,  
I completely ask for forgiveness.

Again, in all directions, through space and time,  
I completely open my own heart to forgive.



Honoring the path of wisdom, I affirm life.  
Honoring the path of wisdom, I respect the body.  
Honoring the path of wisdom, I practice clarity.  
Honoring the path of wisdom, I see perfection.  
Honoring the path of wisdom, I create harmony.  
Honoring the path of wisdom, I give and receive freely.  
Honoring the path of wisdom, I realize oneness.  
Honoring the path of wisdom, I am intimate with all Beings.

May I open to the joy that is in me and be happy.  
May we open to each other's joy and be happy.  
May I open to the silence and stillness in me and be at peace.  
May we open to the silence and stillness in each other and be at peace.  
May I let go of the bounds of heart-mind and awaken to freedom.  
May we all let go of the bounds of heart-mind and awaken to freedom together.  
Just as a mother or father, at the risk of their own life,  
watches over and protects their only child,  
so with a boundless mind  
should one cherish all living things—  
suffusing love over the entire world—above, below, and all around.



May all beings live with ease,  
free from suffering and the roots of suffering.  
May all beings be happy.  
May all beings be peaceful.  
May all beings be free.

All beings who walk the Earth,  
all beings who fly in the skies above,  
all beings who swim in the waters below,  
all beings now living,  
all beings gone beyond,  
all beings yet to be born,  
all beings in all the realms of existence,  
May all beings live with ease.

May all beings be happy.  
May all beings be peaceful.  
May all beings be free.

*(hands in gassho)*

All Buddhas, Ten Directions, Three Times.  
All Honored Ones, *Bodhisattvas*, *Mahasattvas*,  
Wisdom Beyond Wisdom,  
*Maha Prajña Paramita!*

*(bow)*

*Meg Porter Alexander*





# *Metta Prayer*

May I be well, loving, and peaceful.

May I be at ease in my body,  
feeling the ground beneath my seat and feet,  
letting my back be long and straight,  
enjoying breath as it rises and falls and rises.

May I know and be intimate with body mind,  
whatever its feeling or mood,  
calm or agitated, tired or energetic, irritated or friendly.

Breathing in and out, in and out,  
aware, moment by moment, of the risings and passings.



May I be attentive and gentle towards my own discomfort and suffering.

May I be attentive and grateful for my own joy and well-being.

May I move towards others freely and with openness.

May I receive others with sympathy and understanding.

May I move towards the suffering of others  
with peaceful and attentive confidence.



May I recall the Bodhisattva of Compassion;

her one-thousand hands, her instant readiness for action,  
each hand with an eye in it, the instinctive knowing what to do.

May I continually cultivate the ground of peace for myself and others,  
and persist, mindful and dedicated to this work, independent of results.

May I know that my peace and the world's peace are not separate;  
that our peace in the world is a result of our work for justice.

May all beings be well, happy, and peaceful.

*Maylie Scott, Kushin Seisho*

# *The Ecosattva Vows*



I vow to myself and to each of you:

To commit myself daily to the healing of our world  
and the welfare of all beings.

To live on earth more lightly and less violently  
in the food, products, and energy I consume.

To draw strength and guidance from the living earth,  
the ancestors, the future generations,  
and my siblings of all species.

To support others in our work for the world  
and to ask for help when I need it.

To pursue a daily practice that clarifies my mind,  
strengthens my heart,  
and supports me in observing these vows.

*Joanna Macy and Chris Johnstone*  
*from Active Hope*

# *Six Paramitas*

Generosity ❧ Ethical Conduct ❧ Patience  
Joyful Effort ❧ Meditation ❧ Understanding



# *Four Brahma Viharas*

Lovingkindness ❧ Compassion ❧ Sympathetic Joy ❧ Equanimity



# *Five Remembrances*

I am of the nature to grow old. There is no way to escape growing old.



I am of the nature to have ill-health. There is no way to escape having ill-health.



I am of the nature to die. There is no way to escape death.



All that is dear to me, and everyone I love, is of the nature to change.

There is no escaping being separated from them.



My deeds are my closest companions. I am the beneficiary of my deeds.

My deeds are the ground on which I stand.

# Meal Chants

(1)

*Chant Before the Meal:*

We venerate the Three Treasures  
And give thanks for this food,  
The work of many people  
And the suffering of other forms of life.

*Chant by Leader Only at Conclusion of Meal:*

May we exist in muddy water  
With purity like a lotus  
Thus we bow to Buddha.

(2)

As we make ready to eat this food,  
we remember, with gratitude,  
the many people, tools,  
animals and plants,  
the air and water, sky and earth  
turned in the wheel of living and dying,  
whose joyful exertion  
provides our sustenance this day.

May we, with the blessing of this food,  
join our hearts  
to the one heart of the world,  
in awareness and love.  
And may we, together with everyone,  
realize the Path of Awakening  
and never stop making effort  
for the benefit of others.



# Robe Chant

DĀI SĀI GE DA PUKU  
MU SŌ FUKU DĒN E  
HI BU NYO RĀI KYO  
KO DO SHO SHU JO

*(repeat)*

Great robe of liberation,  
Field far beyond form and emptiness;  
Wearing the Tathagata's teaching,  
Saving all beings.