

MAHA PRAJNA PARAMITA HEART SUTRA

Avalokitesvara Bodhisattva, doing deep prajna paramita,
Clearly saw emptiness of all the five conditions,
Thus completely relieving misfortune and pain,
O Shariputra, form is no other than emptiness, emptiness no other than form;
Form is exactly emptiness, emptiness exactly form;
Sensation, conception, discrimination, awareness are likewise like this.
O Shariputra, all dharmas are forms of emptiness, not born, not destroyed;
Not stained, not pure, without loss, without gain;
So in emptiness there is no form, no sensation, conception, discrimination, awareness;
No eye, ear, nose, tongue, body, mind;
No color, sound, smell, taste, touch, phenomena;
No realm of sight . . . no realm of consciousness;
No ignorance and no end to ignorance . . .
No old age and death, and no end to old age and death;
No suffering, no cause of suffering, no extinguishing, no path;
No wisdom and no gain. No gain and thus
The bodhisattva lives prajna paramita
With no hindrance in the mind, no hindrance, therefore no fear,
Far beyond deluded thoughts, this is nirvana.
All past, present, and future Buddhas live prajna paramita,
And therefore attain anuttara-samyak-sambodhi.
Therefore know, prajna paramita is
The great mantra, the vivid mantra,
The best mantra, the unsurpassable mantra;
It completely clears all pain—this is the truth, not a lie.
So set forth the Prajna Paramita Mantra,
Set forth this mantra and say:
Gate! Gate! Paragate! Parasamgate!
Bodhi svaha. Prajna Heart Sutra.

IDENTITY OF RELATIVE AND ABSOLUTE

The mind of the Great Sage of India was intimately
Conveyed from west to east,
Among human beings are wise ones and fools,
But in the Way there is no northern or southern Ancestor.
The subtle source is clear and bright;
The tributary streams flow through the darkness.
To be attached to things is illusion;
To encounter the absolute is not yet enlightenment.
Each and all, the subjective and objective spheres are related,
And at the same time, independent.
Related, yet working differently, though each keeps its own place.
Form makes the character and appearance different;
Sounds distinguish comfort and discomfort.
The dark makes all words one;
The brightness distinguishes good and bad phrases.
The four elements return to their nature as a child to its mother.
Fire is hot, wind moves, water is wet, earth hard.
Eyes see, ears hear, nose smells, tongue tastes the salt and sour.
Each is independent of the other;
Cause and effect must return to the great reality.
The words high and low are used relatively.
Within light there is darkness,
But do not try to understand that darkness;
Within darkness there is light,
But do not look for that light.
Light and darkness are a pair,
Like the foot before and the foot behind, in walking.
Each thing has its own intrinsic value and is
Related to everything else in function and position.
Ordinary life fits the absolute as a box and its lid.

The absolute works together with the relative
Like two arrows meeting in mid-air.
Reading words you should grasp the great reality.
Do not judge by any standards.
If you do not see the Way, you do not see it even as you walk on it.
When you walk the Way, it is not near, it is not far.
If you are deluded, you are mountains and rivers away from it.
I respectfully say to those who wish to be enlightened:
Do not waste your time by night or day.

ENMEI JUKKU KANNON GYO

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

SHO SAI MYO KICHIGO DHARANI

NO MO SAN MAN DA MOTO NAN OHA RA CHI KOTO SHA SONO NAN
TO JI TO EN GYA GYA GYA KI GYA KI UN NUN SHIU RA SHIU RA
HARA SHIU RA HARA SHIU RA CHISHU SA CHISHU SA CHISHU RI
CHISHU RI SOWA JA SOWA JA SEN CHI GYA SHIRI EI SOMO KO