Chant Circle
March 28, 2020

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Maka Hannya Haramita Shingyo
The Heart of the Perfection of Great Wisdom Sutra

Kan ji zai bo sa
gyo jin han-nya ha ra mi 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-ko
bo dai sat-ta
e han-nya ha ra mi ta o ko
shin mu kei ge
mu kei 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 mi ta o ko
toku a noku ta ra san myaku san bo dai
ko chi han-nya ha ra mi 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 mi ta shu
soku setsu shu watsu
gya tei gya tei
• ha ra gya tei
hara so gya tei
• bo ji sowa ka
han-nya shin gyo
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,
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 declare:
Gaté!  Gaté!  • Paragaté!  Parasamgaté!  • Bodhi svaha!  (Chant 3 X)
Prajna Heart Sutra
Song of the Jewel Mirror Awareness

The Dharma of thusness
Is intimately communicated by Buddhas and Ancestors;
Now you have it,
Keep it well.

Filling a silver bowl with snow,
Hiding a heron in the moonlight —
When you array them, they’re not the same;
When you mix them, you know where they are.
The meaning is not in the words,
Yet it responds to the inquiring impulse.
If you’re excited, it becomes a pitfall;
If you miss it you fall into retrospective hesitation.
Turning away and touching are both wrong,
For it is like a mass of fire.
Just to depict it in literary form
Is to relegate it to defilement.
It is bright just at midnight;
It doesn’t appear at dawn.
It acts as a guide for beings —
Its use removes all pains.
Although it is not fabricated,
It is not without speech.
It is like facing a jewel mirror;
Form and image behold each other —
You are not it,
It is actually you.
It is like a babe in the world,
In five aspects complete;
It does not come nor go,
Nor rise nor stand.
“Baba wawa” —
Is there anything said or not?
Ultimately, it does not apprehend anything,
Because its speech is not yet correct.
It is like the six lines of the double split hexagram;
The relative and absolute integrate —
Piled up, they make three;
The complete transformation makes five.
It is like the taste of the five-flavored herb,
Like the diamond thunderbolt.
Subtly included within the true,
Inquiry and response come up together.
Communing with the source and communing with the process.
It includes integration and includes the road;
Merging is auspicious;
Do not violate it.
Naturally real yet inconceivable,
It is not within the province of delusion or enlightenment.
With causal conditions, time and season,
Quiescently it shines bright.
In its fineness, it fits into spacelessness;
In its greatness, it is utterly beyond location.
A hairsbreadth deviation
Will fail to accord with the proper attunement.
Now there are sudden and gradual,
In connection with which are set up basic approaches.
Once basic approaches are distinguished,
Then there are guiding rules.
But even though the basis is reached and the approach comprehended,
True eternity still flows.
Outwardly still while inwardly moving,
Like a tethered colt, a trapped rat —
The ancient saints pitied them,
And bestowed upon them the teaching. According to their delusions, They called black as white — When erroneous imaginations cease, The acquiescent mind realizes itself. If you want to conform to the ancient way, Please observe the ancients of former times. When about to fulfill the way of Buddhahood, One gazed at a tree for ten aeons,

- Like a tiger leaving part of its prey,

A horse with a white left hind leg. Because there is the base, [There are] jewel pedestals, fine clothing; Because there is the startling difference, [There are] house, cat, and cow.

- Yi, with his archer's skill,

Could hit a target at a hundred paces; But when arrow points meet head on, What has this to do with the power of skill? When the wooden man begins to sing, The stone woman gets up to dance. It's not within the reach of feeling or discrimination — How could it admit of consideration in thought? A minister serves the lord; A son obeys the father. Not obeying is not filial, not serving is no help. Practice intimately, working within, As though a fool, like an idiot.

- If you can achieve continuity,
- This is called the host within the host.
Sho Sai Myokichijo Dharani
Marvelously Beneficial Disaster-Preventing 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
shifu ra shifu ra
hara shifu ra hara shifu ra
chishu sa chishu sa
chishu ● ri chishu ri
sowa ja sowa ja
● sen chi gya
shiri ei so mo ko.
Enmei Jukku Kannon Gyo
Ten Phrase Prolonging-Life Kannon Sutra

• 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