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OKYO FOR DAILY LAY PRACTICE

*(If you maintain an altar [butsudan], light
candles and offer incense)*

JYU BUTSU MYO

Shin-jin-pa-shin-bi-ru-sha-
no-fu. En-mon-ho-shin-ru-
sha-no-fu. Sen-pai-kya-shin-
shi-kya-mu-ni-fu. To-rai-a-
san-mi-ru-son-bu. Ji-ho-san-
shi-i-shi-shi-fu. Dai-shin-
bun-ji-su-ri-bu-sa. Dai-an-
fu-gen-bu-sa. Dai-hi-kan-shi-
in-bu-sa. Shi-son-bu-sa-mo-
ko-sa. Mo-ko-ho-jya-ho-ro-
mi.

SANGEMON

(repeat three times)

Ga shaku sho zo shoakugo
kaiyu mushi tonjinchi jushin
gui shi shosho issai gakon kai
sange.

SANKI KAI

(repeat three times)

Namu-kie-butstu,
namu-kie-ho,
namu-kie-so.
Kie-butstu-mujo-son,
kie-ho-riyoku-son,
kie-so-wago-son.
Kie-butstu-kyo,
kie-ho-kyo,
kie-so-kyo.

MAKAHANNYA HARAMITA SHINGYO

Kan-ji-zai-bo-sa, gyo-jin-han-
nya ha-ra-mitta-ji, sho-ken-
go-on-kai-ku, do issai ku-
yaku. Sha-ri-shi, shiki-fu-i-
ku, ku-fu-i-shiki, shikisoku-
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-
zesshin-i, mu-shiki-sho-ko-
mi-soku-ho, mu-gen-kai-nai-
shi-mu-i shiki-kai-mu-mu-

myo-yaku mu-mu-myō-jin,
nai-shi-mu-roshi, yaku-mu
ro-shi-jin, mu-ku shu-metsu-
do, mu-chi-yaku mu-toku. I-
mu-sho-tok-ko, Bodai-sat-ta,
e-han-nya ha-ra-mi-ta-ko,
shin-mukei-ge, mu-kei-ge-
ko, mu-u-ku-fu, on-ri issai
ten-do-mu-so, ku-gyo, ne-
han. San-ze-shobutsu, e-han-
nya-ha-ra-mi-ta-ko, toku-a-
noku ta-ra-san myaku-san-
bo-dai, ko-chi-han-nya-hara-
mit-ta, ze-dai-jin-shu, ze-dai-
myo-shu, zemu-jo-shu, ze-
mu-to-do-shu, no-jo-issai-
ku, shin-jitsu-fu-ko, ko-
setsu-han-nya-ha-ra-mit-ta

HONZON EKO

Dedication of Merit

We find that the Three Treasures bestow the attainment of realization upon us. We have chanted Hannya Shingyo and Shosaishu and dedicate the merit to Shakyamuni Buddha [or Monju Bosatsu]. We reverentially entreat that we may attain the great Buddha-fruit of Perfect Wisdom, upwards repay the four obligations, and downwards save the three realms of beings, and we pray that all the sentient beings in the Dharmadhatu may equally

achieve omniscient knowledge. All the Buddhas in the ten directions and three realms! All the noble bodhisattva-mahasattvas!
Mahaprajnaparamita!

SHIKUSEIGANMON

The Four Great Vows

Sentient beings are boundless: I vow to liberate them.
Afflictions are endless: I vow to cut them off.
Dharma gates are immeasurable: I vow to practice them.
The Buddha way is unsurpassable: I vow to attain it.

ENMEI JUKKU KANNON GYO

The Ten-phrase Avalokitesvara Life-Prolonging Sutra

Adoration to Kanzeon!
Adoration to the Buddha! To the Buddha we are related in terms of cause and effect. Depending on the Buddha, the Dharma and the Sangha, [Nirvana is possible, which is] eternal, ever-blessed, autonomous, and free from defilements. In the morning our thoughts are on Kanzeon; in the evening our thoughts are on Kanzeon. Every thought issues from the Mind, every thought is not separated from the Mind.

is no knowledge, no ignorance, till we come to there is no old age and death, no extinction of old age and death; there is no suffering, no, no annihilation, no path; there is no knowledge, no attainment, [and] no realization, because there is no attainment. In the mind of the Bodhisattva who dwells depending on the Prajnaparamita there are no obstacles; and, going beyond the perverted views, he reaches final Nirvana. All the Buddhas of the past, present, and future, depending on the Prajnaparamita, attain to the highest perfect enlightenment.

"Therefore, one ought to know that the Prajnaparamita is the great Mantram, the Mantram of great wisdom, the highest Mantram, the peerless Mantram, which is capable of allaying all pain; it is truth because it is not falsehood: this is the Mantram proclaimed in the Prajnaparamita. It is: 'Gate, gate, paragate, parasamgate, bodhi, svaha!' * [Gone, gone, gone to the other shore, gone completely to the other shore, awakening, hail!]

*The Sanskrit version of the mantra is here shown

SHOSAISHU

Great Light Dharani

This dharani is said to have been preached by the Buddha in the Jogo-ten (the fourth dhyana heaven in the world of form, inhabited by beings who will never return to the world of desire). The Buddha taught it as a means to avoid all misfortune and attain all good fortune. As it is a dharani, that is, a text whose efficacy depends on the sounds of the words rather than their meaning, it is left untranslated and chanted in the Sino-Japanese pronunciation, which is in turn a transliteration from the original Sanskrit.

shu, soku-setsu-shu-watsu,
“Gya-tei gya-tei, hara-gya-
tei, haraso-gya-tei, bo-ji
sowaka.” Hannya-shingyo.

SHOSAISHU

(repeat three times)

Na-mu-sa-man-da, mo-to-
nan, o-ha-ra-chi, koto-sha,
so-no-nan, to-ji-to, en, gya-
gya, gya-ki, gya-ki, unnun,
shi-fu-ra-shi-fu-ra, ha-ra-
shi-fura-ha-ra-shi-fu-ra, chi-
shu-sa-chi-shu-sa, shushi-ri-
shu-shi-ri, so-ha-ja-so-ha-ja
se-chi-gya, shi-ri-ei, so-mo-
ko.

HONZON EKO



(presenter only)

NYAN-NI SAMPO ANSU
SHINSHI. JO-RAI FUN-
ZU “HO-JYA SHIN-KIN”
“SHO-SAI-MYO KI-JYO
JIN-SHU” SUSHI-
KUNTEI UI-KYO “HON-
SU SHI-KYA JI-RAI”.
SHIN-JI JI-SHI SO-NEN
BU-JYO BUKO BU-JI JYO
HOSU-IN ASU SAN NYU
HAKAI GIN SAN ZUN-
NEN SHU-SHI.
JI-HO SAN-SHI I-SHI-
SHIBU-SHI-SON BUSA
MOKO-SA MOKO HO-
JYA HORO-MI.

SHIKU SEIGAN MON

(repeat three times)



Shu-jo mu-hen
sei-gan-do;
Bon-no mu-jin
sei-gan-dan;
Ho-mon mu-ryo
sei-gan-gaku;
Butsu-do mu-jo
sei-gan-jo.

ENMEI JUKKU KANNON GYO



(repeat three times)

Kan-ze-on, na-mu-butsu,
yo-butsu-u-in, yobutsu-u-
en, bup-po-so-en, jo-raku-
ga-jo, chonen-kan-ze-on,
bo-nen-kan-ze-on, nen-
nen-jushin-ki, nen-nen-fu-
ri-shin.

*(Perform three bows [sanpai] at the
completion of chanting)*

glue to back
cover

SANKI KAI

Taking Refuge in the Three Treasures

I take refuge in the Buddha.
I take refuge in the Dharma.
I take refuge in the Sangha.
I take refuge in the Buddha,
honored above all.
I take refuge in the Dharma,
honored for its freedom from
attachment.
I take refuge in the Sangha,
honored for its harmony.
I have taken refuge in the
Buddha.
I have taken refuge in the
Dharma.
I have taken refuge in the
Sangha.

MAKAHANNYA

HARAMITTA SHINGYO

The Great Perfection of Wisdom Heart
Sutra

When the Bodhisattva
Avalokitesvara was engaged in
the practice of the deep
Prajnaparamita, he perceived
that there are the five
Skandhas; and these he saw in
their self-nature to be empty.
"O Sariputra, form is here
emptiness, emptiness is form;
form is no other than
emptiness, emptiness is no
other than form; that which is
form is emptiness, that which
is emptiness is form. The same
can be said of sensation,

perception, mental formations,
and consciousness.

"O Sariputra, all things here are
characterized with emptiness:
they are not born, they are not
annihilated; they are not
tainted, they are not
immaculate; they do not
increase, they do not decrease.
Therefore, O Sariputra, in
emptiness there is no form, no
sensation, no perception, no
mental formations, no
consciousness; no eye, ear,
nose, tongue, body, mind; no
form, sound, colour, taste,
touch, objects; no Dhatu of
vision, till we come to no
Dhatu of consciousness; there

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JYU BUTSU MYO

Names of the Ten Buddhas

- (1) Vairochana Buddha as the
Dharmakaya, Pure and
Undefined;
- (2) Lochana Buddha as the
Sambhogakaya, Perfect and
Full;
- (3) Sakyamuni Buddha as the
Nirmanakaya, Whose Forms
are Manifested in Hundreds
of Thousands of Kotis;
- (4) Maitreya the Venerable
Buddha, Who is to be Born
Here in Time to Come;
- (5) All the Buddhas of the
Past, Present, and Future in
All the Ten Quarters;

- (6) Manjusri the Bodhisattva
of Great Wisdom;
- (7) Samantabhadra the
Bodhisattva of Great Activity;
- (8) Avalokitesvara the
Bodhisattva of Great
Compassion;
- (9) All the Venerable
Bodhisattva-Mahasattvas;
- (10) Mahaprajnaparamita.

SANGEMON

Verse of Purification

All my past and harmful
karma, born from
beginningless greed, hate, and
delusion, through body,
speech, and mind, I now fully
avow.

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