OKYO FOR
DAILY LAY
PRACTICE

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

JYU BUTSU MYO 🌞


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)

Kie-butsu-kyo, kie-ho-kyo, kie-so-kyo.

MAKAHANNYA
HARAMITA SHINGYO

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.

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.

"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.

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.

**SHOSAISHU**
*(repeat three times)*


**HONZON EKO**
*(presenter only)*


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.

**ENMEI JUKKU KANNON GYO**
*(repeat three times)*


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

**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.
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

JYU BUTSU MYO
Names of the Ten Buddhas

(1) Vairochana Buddha as the Dharmakaya, Pure and Undefiled;
(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.