

TAKKESAGE (*during Zazen; gassho; 3 times slowly*)

DA I SA I GE DAP - PU KU
MU SŌ FU KU DE N E
HI BU NYO RA I KYŌ
KŌ DO SHO SHU JŌ

(opening Okyo Sutras service; 9 x prostrations)

HANNYA SHINGYŌ (*cosmic mudra*)

◉x3 ◊ MĀ KĀ HAN NYĀ HĀ RĀ MĪ TĀ
SHIN GYŌ

◉ KAN JĪ ZAI BŌ SATSU.
GYŌ JIN ◉ HAN NYĀ HĀ RĀ MĪ TĀ JĪ.
SHŌ KEN ◉ GŌ ON KAI KŪ.
DŌ IS-SAI KŪ YAKU.
SHĀ RĪ SHĪ.
SHIKI FŪ Ī KŪ.
KŪ FŪ Ī SHIKI.
SHIKI SOKU ZĒ KŪ.
KŪ SOKU ZĒ SHIKI.
JŪ SŌ GYŌ SHIKI.
YAKU BŪ NYŌ ZĒ.
SHĀ RĪ SHĪ.
ZĒ SHŌ HŌ KŪ SŌ.
FŪ SHŌ FŪ METSU.
FŪ KŪ FŪ JŌ.
FŪ ZŌ FŪ GEN.
ZĒ KŌ KŪ CHŪ.
MŪ SHIKI MŪ JŪ SŌ GYŌ SHIKI.
MŪ GEN NĪ BĪ ZĒ SHIN NĪ.
MŪ SHIKI SHŌ KŌ MĪ SOKU HŌ.
MŪ GEN KAI NAI SHĪ MŪ Ī SHIKI KAI.
MŪ MŪ MYŌ YAKU MŪ MŪ MYŌ JIN.
NAI SHĪ MŪ RŌ SHĪ.
YAKU MŪ RŌ SHĪ JIN.
MŪ KŪ SHŪ METSU DŌ.
MŪ CHĪ YAKU MŪ TOKU.
Ī ◉ MŪ SHŌ TOKU KŌ.
BŌ DAI SAT-TĀ.
Ē ◉ HAN NYĀ HĀ RĀ MĪ TĀ KŌ.
◉ SHIN MŪ KEI GĒ.
MŪ KEI GĒ KŌ.
MŪ Ū KŪ FŪ.
ON RĪ IS-SAI TEN DŌ MŪ SŌ.
KŪ GYŌ NĒ HAN.
SAN ZĒ SHŌ BUTSU.

Ē ◉ HAN NYĀ HĀ RĀ MĪ TĀ KŌ.

TOKU Ā NOKU TĀ RĀ SAN

MYAKU SAN BŌ DAI.

KŌ CHĪ ◉ HAN NYĀ HĀ RĀ MĪ TĀ.

ZĒ DAI JIN SHŪ.

ZĒ DAI MYŌ SHŪ.

ZĒ MŪ JŌ SHŪ.

ZĒ MŪ TŌ DŌ SHŪ.

NŌ JŌ IS-SAI KŪ.

SHIN JITSU FŪ KŌ.

KŌ SETSU HAN NYĀ HĀ RĀ MĪ TĀ SHŪ.

SOKU SETSU SHŪ WATSU.

GYĀ TEI GYĀ TEI.

● HĀ RĀ GYĀ TEI.

HARA SŌ GYĀ TEI ● BŌ JI SOWA KĀ.

HAN NYA SHIN GYO ◊

ENMEI JUKKU KANNON GYŌ (*cosmic mudra*)

◉ KAN ZE ON

NA MU BUTSU

YO BUTSU U IN

YO BUTSU U EN

BUP-PO SŌ EN

JŌ RAKU GA JŌ

CHŌ NEN KAN ZE ON

BO NEN KAN ZE ON

NEN NEN JŪ SHIN KI

NEN NEN FU RI SHIN

FOUR VAST VOWS (*gassho*)

◉ Beings are numberless; I vow to free them.

◉ Delusions are inexhaustible; I vow to end them

◉ Dharma gates are boundless; I vow to enter them

◉ The Buddha Way is unsurpassable; I vow to realise it. ◊

FUEKŌ

(*cosmic mudra; Ino only chants*)

NEGAWAKU-WA KONO-KUDOKU-O

MOTTE AMANEKU ISSAI NI OYOBOSHI,

WARERA TO SHUJŌ TO MINA TOMO NI

BUTSU DŌ O JŌZEN KOTO ◉.

(*gassho; everyone chants*)

◉ JĪ HŌ SAN SHĪ Ī SHĪ FŪ

◉ SHĪ SON BŪ SĀ MŌ KŌ SĀ

◉ MŌ KŌ HŌ JĀ HŌ RŌ MĪ

(closing; 3 x prostrations)

Verse On The Kesa

Great robe of liberation,
Virtuous field far beyond form and emptiness,
Wearing the Tathagata's teaching,
I vow to save all beings.

Maha Prajnaparamita Hradya Sutra

Avalokiteshvara Bodhisattva, when practicing deeply the prajna paramita, perceived that all five skandhas are empty and was saved from all suffering and distress.

“O Shariputra, form does not differ from emptiness, emptiness does not differ from form; that which is form is emptiness, that which is emptiness form. The same is true of feelings, perceptions, impulses, consciousness.

“O Shariputra, all dharmas are marked with emptiness: they do not appear nor disappear, are neither tainted nor pure, do not increase nor decrease.

“Therefore, in emptiness, no form, no feelings, no perceptions, no impulses, no consciousness; No eyes, no ears, no nose, no tongue, no body, no mind, No colour, no sound, no smell, no taste, no touch, no object of mind; No realm of eyes and so forth until no realm of mind-consciousness; No ignorance and also no extinction of it, and so forth until no old age and death, and also no extinction of them; No suffering, no origination, no stopping, no path, No cognition, no attainment. With nothing to attain the Bodhisattva depends on prajna paramita and the mind is no hindrance. Without any hindrance, no fears exist. Far apart from every perverted view the bodhisattva dwells in nirvana.

“In the three worlds all Buddhas depend on prajna paramita and attain unsurpassed complete perfect enlightenment.

“Therefore, know the prajna paramita is the great transcendent mantra, is the great bright mantra, is the utmost mantra, is the supreme mantra, which is able to relieve all suffering and

is true not false. So, proclaim the prajna paramita mantra, proclaim the mantra that says: Gate, gate, paragate, parasamgate, Bodhi! Svaha!”

Boundless Life Ten Phrase Kannon Sūtra

Avalokiteshvara, perceiver of the cries of the world,
takes refuge in Buddha,
will be a Buddha,
helps all to be Buddhas,
is not separate from Buddha, Dharma, Sangha -
being eternal, intimate, pure, and joyful.
In the morning, be one with Avalokiteshvara.
In the evening, be one with Avalokiteshvara.
whose heart, moment by moment, arises,
whose heart, moment by moment, remains!

Shigūseiganmon

SHU-JŌ MU-HEN SEI-GAN DO
BON-NŌ MU-JIN SEI-GAN DAN
HŌ-MON MU-RYŌ SEI-GAN GAKU
BUTSU DŌ MU-JŌ SEI-GAN JŌ

Universal Dedication

May this merit equally extend to every being and place, so that all may realise Buddha's Way

All Buddhas, ten directions, three times, all honoured ones, Bodhisattva-Mahāsattvas, Great Perfect Wisdom, Mahā Prajñā Pāramitā