

Zen Center of Los Angeles
Buddha Essence Temple
Daily Chant Book

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Maka Hannyā Haramita Shingyō

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 ◎ 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 ◎ 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

The Heart of the Perfection of Great Wisdom 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 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.

The Identity of Relative and Absolute

The mind of the **Great** Sage of India
Is *intimately conveyed west and east*.
Among human beings are **wise** ones and fools;
In the *Way there is no teacher of north and south*.
◉ The subtle Source is **clear** and bright;
The *branching streams flow in the dark*.
To be attached to things is **primordial** illusion;
To encounter *the absolute is not yet enlightenment*.
All spheres, every **sense** and field,
intermingle even as they shine alone.
Interacting **even** as they merge,
Yet *keeping their places in expressions of their own*.
Forms differ **primally** in shape and character
And *sounds in harsh or soothing tones*.
The dark makes **all** words one;
The *brightness distinguishes good and bad* phrases.
The four elements **return** to their true nature,
As a *child to its mother*.
Fire is hot, **water** is wet,
Wind moves and the earth is dense.
Eye and form, **ear** and sound, **nose** and smell,
Tongue and taste, the sweet and sour:
Each **independent** of the other
Like *leaves that come from the same root*.
And though roots and leaves **must** go back to the Source,

Both *root and leaves have their own* uses.

Light is **also** darkness,

But *do not move with it as* darkness.

Darkness is light;

Do not see it as light.

Light and darkness are **not** one, **not** two,

Like the *foot before and the foot behind in* walking.

☉ Each thing has its **own** being,

Which is not *different from its place and* function.

The relative **fits** the absolute,

As a *box and its* lid.

The absolute **meets** the relative,

Like two *arrows that meet in mid* air.

☉ Hearing this, **simply** perceive the Source,

Impose no standards.

If you do not **see** the Way,

You *do not see it even as you* walk on it.

When you walk the way you **draw** no nearer,

Progress no farther.

Who fails to see **this**

Is *mountains and rivers* away.

▲ **Listen**, those who would **pierce** this subtle matter:

▲ *Do not waste your time by night or* day!

Buddha Essence Temple Lineage

Great Ancestors

- ▲ Vipashyin Buddha
- ▲ Shikhin Buddha
- ▲ Vishvasu Buddha
- ▲ Krakuchanda Buddha
- ▲ Kanakamuni Buddha
- ▲ Kashyapa Buddha
- ▲ Shakyamuni ▲ Buddha

Mahakashyapa

Ananda (*An anda*)

Shanavasa

Upagupta

Dhritaka

Michaka

Vasumitra

Buddhanandi

Buddhamitra

Parshva

Punyashas

Ashvaghosha

Kapimala

Nagarjuna *Na GAR juna*

Kanadeva

Rahulata

Sanghanandi

Gayashata
Kumarata
Jayata
Vasubandhu
Manorhita
Haklenayashas
Aryasimha
Baciasita
Punyamitra
Prajnatara
Bodhidharma

Daizu Huike *Dai-zu Hway-kuh*
Jianzhi Sengcan *Jien-jer Sung-tsan*
Dayi Daoxin *Da-ee Dow-shin*
Daman Hongren *Da-man Hong-run*
Dajian Huineng *Da-jien Hway-nung*
Qingyuan Xingsi *Ching-yuu-en Shing-suh*
Shitou Xiqian *Sher-tow Shi-chi-en*
Yaoshan Weiyan *Yow-shan Way-yen*
Yuntan Tansheng *Yun-taan Taan-shung*
Dongshan Liangjie *Dung-shan Li-ang-ji-eh*
Yunju Daoying *Yun-juu Dow-ying*
Tongan Daopi *Tung-aan Dow-pee*
Tongan Guanzhi *Tung-aan Guan-jer*
Liangshan Yuanguan *Li-ang-shan Yuu-en-guan*
Dayang Jingxuan *Da-yang Jing-shu-an*

Touzi Yiqing *To-tzz I-ching*
Furong Daokai *Fuu-wrung Dow-kai*
Danxia Zichun *Dan-shia Tzz-chuhn*
Zhenxie Qingliao *Jun-shi-eh Ching-li-ow*
Tiantong Zongjue *Tien-tung Zong-jueh*
Xuedou Zhijian *Shueh-doe Jer-jien*
Tiantong Rujing *Tien-tung Ruu-jing*

Eihei **Dogen**
Koun **Ejo**
Tettsu Gikai
Keizan **Jokin**
Gasen **Joseki**
Taigen **Soshin**
Baizan Monpon
Nyochu Tengin
Kisan **Shosan**
Morin Shihan
Shoshi Sotai
Kenchu Hantetsu
Daiju **Soko**
Kinpo **Jusen**
Kajin **Sochin**
Tetsuei Seiton
Shukoku **Choton**
Ketsuzan Tetsuei
Hoshi Soon

Goho Kainon
Tenkei Denson
Shozan Mon**ko**
Niken Sekir**yo**
Reitan **Roryu**
Kaku**jo** Tosai
Kakuan **Ryogu**
Ryoka Daibai
Ungan **Guhaku**
Baian Hakujun
Taizan Maezumi
▲ Bernie Glassman ▲

Buddhist Women Ancestors

Hymn to the Perfection of Wisdom ▲

Homage to the Perfection of Wisdom,
Prajnaparamita, the Mother of the Buddhas.
The lovely and the holy Perfection of Wisdom gives light.
Unstained the entire world cannot stain her.
She is a source of light and from everyone
in the triple world, she removes darkness.
Most excellent are her works.
She brings light so that all fear and distress may be forsaken
and disperses the gloom and darkness of delusion.
She herself is an organ of vision.
She has a clear knowledge of her own being of all Dharmas,
for she does not stray away from it.
The Perfection of Wisdom of the Buddhas —
the Buddhas set in motion the wheel of Dharma.

Great Ancestors:

Mahapajapati

Mitta

Yasodhara

Tissa

Sumana

Upasama

Viskha

Khema

Uppalavanna

Sundari-Nanda

Vaddhesi

Patacara

Uttama

Bhadda-Kundalakesa

Nanduttara

Dantika	
Sakula	Capa
Siha	Dhamma
Dhammadina	Citta
Kisagotami	Vimala
Vasetthi	Addhakasi
Ubbiri	Padumavati
Patacara-Pancasata	Ambapali
Isidasi	Anopama
Bhadda-Kapilani	Abhirupa-Nanda
Mutta	Jenti

The seven-year old daughter of the Dragon King Sagara
 Soji, Dharma heir of Bodhidharma
 Mo-shan, disciple of Kao-an Ta-yu
 Miao-hsin, disciple of Hui-chi who enlightened 17 monks
 Iron Brush Liu, an equal of Master Isan.

The women disciples of Dogen Zenji

Egi
 Eshin
Shogaku
Ryonen

The women disciples of Keizan Zenji

Sonin, Dharma heir and chief priest of Enzuin

And her daughter Ekan, chief priest of Enzuin

Shozen

En'i

Shinmyo

Myosho

Shinsho

Ekyu

Jonin

Myoshin

Ninkai

And all other direct Soto women ancestors:

Shune

Joa

Genshu

Shue

Honsho

Somyo

Soki

Soitsu

Zensho

Myojun

Ryoso

Myozen

Myoko

Mugai Nyodai, founder of the first Zen Buddhist convent in
Japan

Ryonen Genso, who sacrificed her beauty

Kojima Kendo, advocate of the equality of women in the Soto
Sect

Ruth Fuller Sasaki, first American Rinzai priest

Jiyu Kennett, founder of the Order of Buddhist Contemplatives

Gesshin Myoho Prabhasa Dharma, founder of the Moon Heart
Sangha

Maurine Stuart, American Zen pioneer

Jishu Angyo Holmes, co-founder of the Zen Peacemakers

Charlotte Joko Beck, founder of the Ordinary Mind School

We recognize all laywomen who carried the Dharma

The Indian Queen Srimala, who roared the Lion's Roar

Flora Eko Courtois, founding member of ZCLA

and especially to

Antoku Inden Kasho Myokei Zenni, mother of Taizan Maezumi

And to all the Women Ancestors ▲ whose names have been
forgotten ▲ or left unsaid.

Enmei Jukku Kannon Gyo

Ten Phrase Prolonging-Life Kannon Sutra

[Chant 3 times in Japanese and 4 times in English]

◉ 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

◉ Kanzeon!

At one with Buddha

Directly Buddha

Also indirectly Buddha

And indirectly Buddha, Dharma, Sangha.

Joyful, pure, eternal, being!

Morning mind is • Kanzeon.

Evening mind is • Kanzeon.

Nen, nen arises from Mind.

Nen, nen is not separate from Mind.

Sho Sai Myokichijo Dharani

Marvelously Beneficial Disaster-Preventing Dharani

[Chant one time slowly when Officiant has received Denkai; chant 3x fast when Officiant has not received Denkai.]

◉ 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.

Life Span of the Thus Come One

The Lotus Sutra, Verse 13

Since I attained Buddhahood
the number of kalpas that have passed
is an immeasurable hundreds, thousands, ten thousands,
millions, trillions, asamkhyas.

Constantly I have preached the Law, teaching, converting
countless millions of living beings,

Causing them to enter the Buddha way,

☉ all this for immeasurable kalpas.

In order to save living beings,
as an expedient means I appear to enter nirvana,
but in truth I do not pass into extinction.

I am always here, preaching the Law.

I am always here,

but through my transcendental powers

I make it so that living beings in their befuddlement
do not see me even when close by.

When the multitude see that I have passed into extinction,
far and wide they offer alms to my relics.

All harbor thoughts of yearning
and in their minds thirst to gaze at me.

When living beings have become truly faithful,
honest and upright, gentle in intent,
single-mindedly desiring to see the Buddha,
not hesitating even if it costs them their lives,

then I and the assembly of monks
appear together on Holy Vulture Peak.
At that time I tell the living beings
that I am always here, never entering extinction,
but that because of the power of an expedient means
at times I appear to be extinct, at other times not,
and that if there are living beings in other lands
who are reverent and sincere in their wish to believe,
then among them too I will preach the unsurpassed Law.
But you have not heard of this,
so you suppose that I enter extinction.
When I look at living beings,
I see them drowning in a sea of suffering;
therefore I do not show myself,
causing them to thirst for me.
Then when their minds are filled with yearning,
at last I appear and preach the Law for them.
Such are my transcendental powers.
For asamkhyā kalpas constantly I have dwelled
on Holy Vulture Peak and in various other places.
When living beings witness the end of a kalpa
and all is consumed in a great fire,
this, my land, remains safe and tranquil,
constantly filled with heavenly and human beings.
The halls and pavilions in its gardens and groves
are adorned with various kinds of gems.
Jeweled trees abound in flowers and fruit

where living beings enjoy themselves at ease.
The gods strike heavenly drums,
constantly making many kinds of music.
Mandarava blossoms rain down,
scattering over the Buddha and the great assembly.
My pure land is not destroyed,
yet the multitude see it as consumed in fire,
with anxiety, fear and other sufferings
filling it everywhere.
These living beings with their various offenses,
through causes arising from their evil actions,
spend asamkhya kalpas
without hearing the name of the Three Treasures.
But those who practice meritorious ways,
who are gentle, peaceful, honest and upright,
all of them will see me here in person, preaching the Law.
At times for this multitude
I describe the Buddha's life span as immeasurable,
and to those who see the Buddha only after a long time
I explain how difficult it is to meet the Buddha.
Such is the power of my wisdom
that its sagacious beams shine without measure.
This life span of countless kalpas
I gained as the result of lengthy practice.
You who are possessed of wisdom,
entertain no doubts on this point!
◉ Cast them off, end them forever,

for the Buddha's words are true, not false.

He is like a skilled physician

who uses an expedient means to cure his deranged sons.

Though in fact alive, he gives out word he is dead,

yet no one can say he speaks falsely.

I am the father of this world,

saving those who suffer and are afflicted.

◉ Because of the befuddlement of ordinary people,

though I live, I give out word I have entered extinction.

For if they see me constantly,

arrogance and selfishness arise in their minds.

Abandoning restraint, they give themselves up to the five desires

and fall into the evil paths of existence.

Always I am aware of which living beings

practice the way, and which do not,

and in response to their needs for salvation

I preach various doctrines for them.

● At all times I think to myself:

How can I cause living beings

● to gain entry into the unsurpassed way

and quickly acquire the body of a Buddha?

The All-Sidedness of the Perceiver of the World's Sounds Kanzeon
Bodhisattva

The Lotus Sutra, Verse 25

World-Honored One replete with wonderful features,
I now ask you once again
for what reason that Buddha's son
is named Perceiver of the World's Sounds?
The Honored One replied:
Listen to the actions of the Perceiver of Sounds,
how aptly he responds in various quarters.
His vast oath is deep as the ocean;
kalpas pass but it remains unfathomable.
He has attended many thousands and millions of Buddhas,
◉ setting forth his great pure vow.
I will describe him in outline for you—
listen to his name, observe his body,
bear him in mind, not passing the time vainly,
for he can wipe out the pains of existence.
Suppose someone should conceive a wish to harm you,
should push you into a great pit of fire.
Think on the power of that Perceiver of Sounds
and the pit of fire will change into a pond!
If you should be cast adrift on the vast ocean,
menaced by dragons, fish, and various demons,
think of the power of that Perceiver of Sounds
and the billows and waves cannot drown you!
Suppose you are on the peak of Mount Sumeru
and someone pushes you off.

Think of the power of that Perceiver of Sounds
and you will hang in midair like the sun!
Suppose you are pursued by evil men
who wish to throw you down from a diamond mountain.
Think of the power of the Perceiver of Sounds
and they cannot harm a hair of you!
Suppose you are surrounded by evil-hearted bandits,
each brandishing a knife to wound you.
Think on the power of that Perceiver of Sounds
and at once all will be swayed by compassion!
Suppose you encounter trouble with the king's law,
face punishment, about to forfeit your life.
Think on the power of that Perceiver of Sounds
and the executioner's sword will be broken to bits!
Suppose you are imprisoned in cage and lock,
hands and feet bound by fetters and chains.
Think on the power of that Perceiver of Sounds
and they will fall off, leaving you free!
Suppose with curses and various poisonous herbs
someone should try to injure you.
Think of the power of that Perceiver of Sounds
and the injury will rebound upon the originator.
Suppose you encounter evil rakshasas,
poison dragons and various demons.
Think of the power of that Perceiver of Sounds
and then none of them will dare to harm you.
If evil beasts should encircle you,
their sharp fangs and claws inspiring terror,
think of the power of that Perceiver of Sounds
and they will scamper away in boundless retreat.

If lizards, snakes, vipers, scorpions
threaten you with poison breath that sears like flame,
think on the power of that Perceiver of Sounds
and, hearing your voice, they will flee of themselves.
If clouds should bring thunder, and lightning strike,
if hail pelts or drenching rain comes down,
think on the power of that Perceiver of Sounds
and at that moment they will vanish away.
If living beings encounter weariness or peril,
immeasurable suffering pressing them down,
the power of the Perceiver of Sounds' wonderful wisdom
can save them from the sufferings of the world.
He is endowed with transcendental powers
and widely practices the expedient means of wisdom.
Throughout the lands in the ten directions
there is no region where he does not manifest himself.
In many different kinds of evil circumstances,
in the realms of hell, hungry spirits or beasts,
the sufferings of birth, old age, sickness and death—
all these he bit-by-bit wipes out.
He of the true gaze, the pure gaze,
the gaze of great and encompassing wisdom,
the gaze of pity, the gaze of compassion—
constantly we implore him, constantly look up in reverence.
His pure light, free of blemish,
is a sun of wisdom dispelling all darknesses.
He can quell the wind and fire of misfortune
and everywhere bring light to the world.
The precepts from his compassionate body shake us like thunder,
the wonder of his pitying mind is like a great cloud.

He sends down the sweet dew, the Dharma rain,
to quench the flames of earthly desires.

When lawsuits bring you before the officials,
when terrified in the midst of an army,
think on the power of that Perceiver of Sounds
◉ and hatred in all its forms will be dispelled.

Wonderful sound, Perceiver of the World's Sounds,
Brahma's sound, the sea tide sound—
they surpass those sounds of the world;
therefore you should constantly think on them,
from thought to thought never entertaining doubt!
Perceiver of the World's Sounds, pure sage—
to those in suffering, in danger of death,
he can offer aid and support.

Endowed with all benefits,
he views living beings with compassionate eyes.
The sea of his accumulated blessings is immeasurable;
therefore you should bow your head to him!

◉ At that time the bodhisattva Earth Holder immediately rose from
his seat, advanced, and said to the Buddha, “World-Honored One, if
there are living beings who hear this chapter on Bodhisattva
Perceiver of the World's Sounds, on the freedom of his actions, his
manifestation of a universal gateway, and his transcendental
powers, it should be known that the benefits these persons gain are
not few!”

When the Buddha preached this chapter on the Universal Gateway, ●
a multitude of eighty-four thousand persons in the assembly all
conceived a determination to attain the unparalleled state of ●
anuttara-samyak-sambodhi.

Daihishin Dharani

Great Compassionate Mind Dharani

Namu kara tan no
tora ya ya
namu ori ya
boryo ki chi shifu ra ya
fuji sato bo ya
moko sato bo ya
mo ko kya runi kya ya

◉ en

sa hara ha e shu tan no ton sha
namu shiki ri toi mo
ori ya
boryo ki chi
shifu ra
rin to bo
na mu no ra
kin ji ki ri
mo ko ho do
sha mi sa bo
o to jo shu ben
o shu in
sa bo sa to
no mo bo gya
mo ha te cho
to ji to
en
o bo ryo ki
ru gya chi
kya ra chi

i kiri mo ko
fuji sa to
sa bo sa bo
mo ra mo ra
mo ki mo ki
ri to in ku ryo ku ryo
ke mo to ryo to ryo
ho ja ya chi
mo ko ho ja ya chi
to ra to ra
chiri ni
shifu ra ya
sha ro sha ro
mo mo ha mo ra
ho chi ri
i ki i ki
shi no shi no
ora san fura sha ri
ha za ha zan
fura sha ya
ku ryo ku ryo
mo ra ku ryo ku ryo
ki ri sha ro sha ro
shi ri shi ri
su ryo su ryo
fuji ya
fuji ya
fudo ya fudo ya
mi chiri ya
◉ nora kin ji
chiri shuni no

hoya mono
somo ko
shido ya
somo ko
moko shido ya
somo ko
shido yu ki
shifu ra ya
somo ko
● nora kin ji
somo ko
mo ra no ra somo ko
shira su omo gya ya
so mo ko
sobo moko shido ya
somo ko
shaki ra oshi do ya
somo ko
hodo mogya shido ya
somo ko
nora kin ji ha gyara ya
somo ko
mo hori shin gyara ya somo ko
namu kara tan no tora ya ya
● namu ori ya
boryo ki chi
shifu ra ya
somo ko
● shite do modora
hodo ya
so mo ko.

Shari Raimon

Homage to the Buddha's Relics

(Chant Japanese 3 times and English 4 times)

I-shin cho rai
man toku en man
◉ sha ka nyo rai
shin jin sha ri
hon ji hos-shin
hok-kai to ba
ga to rai kyo
i ga gen shin
nyu ga ga nyu
butsu ga ji ko
ga sho bo dai
i butsu jin riki
ri yaku shu jo
● hotsu bo dai shin
shu bo satsu gyo
do nyu en jaku
● byo do dai chi
kon jo cho rai.

(Chant 4 times)

◉ Wholeheartedly pay homage to the ten thousand virtues
of the absolute Shakyamuni Tathagatha.

Buddha's relics are body and mind.

Body-mind is the Dharma body of original nature,

Is the stupa of the dharma realm.

We reverently bow. Buddha appears for my sake.

Buddha enters me and I enter Buddha.

Owing to Buddha, we are maintaining it.

I attain enlightenment, and with Buddha's miraculous
powers

All creations are benefited, and raise the enlightened
mind.

● Practice the Bodhisattva's practice, the great wisdom
of equality. ● Now I respectfully bow.

Dharani

Great Bodhisattva Dharani

Namu dai bosa

Heart Sutra Dharani

Gaté! Gaté! Paragaté! Parasamgaté! Bodhi svaha!

Avalokitesvara Dharani

Om oryika sowa ka

Jizo Shingon Dharani

Om ka ka kabi san ma e sowa ka

New Year's Dharani

Namu to nen jo honmyo ganshin