

*HOKORI-JI*  
*SUTRA BOOK*

## Maka Hannya Haramita Shingyo

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-  
SHIN-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-TE GYA-TE HA-RA GYATE. HA-RA-SO  
GYA-TE. BO-JI SOWA KA. HAN-NYA SHIN-GYO.....*

**\*Liturgist (Ino) chants 1st service dedication\*.....**

All buddhas throughout space and time;

all bodhisattva-mahasattvas;

Maha prajña paramita.

## The Heart of the Perfection of Great Wisdom Sutra

Avalokiteshvara Bodhisattva doing deep prajña paramita perceived the emptiness of all five conditions, and was freed of fear. O Shariputra, form is no other than emptiness; emptiness no other than form. Form is precisely emptiness; emptiness precisely form. Sensation, perception, reaction, and consciousness are also like this. O Shariputra, all things are expressions of emptiness: not born, not destroyed; not stained, not pure; neither waxing nor waning. Thus, emptiness is not form, not sensation or perception, reaction or consciousness. No eye, ear, nose, tongue, body, mind. No color, sound, smell, taste, touch, thing. No realm of sight ... No realm of consciousness. No ignorance; no end to ignorance ... No old age and death; no cessation of old age and death. No suffering; no cause or end to suffering. No path, no wisdom, and no gain. No gain: Thus, bodhisattvas live this prajña paramita with no hindrance of mind. No hindrance, therefore no fear. Far beyond all such delusion, nirvana is already here. All past, present, and future buddhas live this prajña paramita and attain supreme perfect enlightenment. Therefore, know that prajña paramita is the holy mantra, the luminous mantra, the supreme mantra, the incomparable mantra by which all suffering is cleared. This is no other than truth. Therefore, set forth the prajña paramita mantra, set forth this mantra and proclaim:  
***Gate, gate, paragate parasamgate, bodhi svaha!***

# The Harmony of Relative and Absolute

**T**he 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 or 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 as 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 leaves and root **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 *arrow points that touch high in the air*.  
Hearing this, **simply** perceive the Source,  
*Make no criterion*.  
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 further*.  
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!*

**\*Liturgist (Ino) chants 2nd service dedication\*.....**

All buddhas throughout space and time;  
all bodhisattva-mahasattvas;  
Maha prajña paramita.

**Second Service Dedication Founders Lineage. (Not done for regular service)**

**Ino:** **B**uddha Nature pervades the whole universe existing right here now.

In reciting [The Harmony of Relative and Absolute] we dedicate its merits to our founders' lineage of: **All participants recite each name:**

1. Bibashi Butsu Daio<sup>sho</sup>
2. Shiki Butsu Daio<sup>sho</sup>
3. Bishafu Butsu Daio<sup>sho</sup>
4. Kuruson Butsu Daio<sup>sho</sup>
5. Kunagomuni Butsu Daio<sup>sho</sup>
6. Kasho Butsu Daio<sup>sho</sup>
7. Shakymuni Butsu Daio<sup>sho</sup>
8. Makakasho Daio<sup>sho</sup>
9. Ananda Daio<sup>sho</sup>
10. **Shonawashu** Daio<sup>sho</sup>
11. Ubakikuta Daio<sup>sho</sup>
12. Daitaka Daio<sup>sho</sup>
13. Mishaka Daio<sup>sho</sup>
14. Bashumitsu Daio<sup>sho</sup>
15. Butsudanandai Daio<sup>sho</sup>
16. Fudamitta Daio<sup>sho</sup>
17. Barishiba Daio<sup>sho</sup>
18. Funayasha Daio<sup>sho</sup>
19. Anabotei Daio<sup>sho</sup>
20. Kabimora Daio<sup>sho</sup>
21. Nagyahasarajuna Daio<sup>sho</sup>
22. Kanadaiba Daio<sup>sho</sup>
23. Ragorata Daio<sup>sho</sup>
24. Sogyandandai Daio<sup>sho</sup>
25. Kayashata Daio<sup>sho</sup>
26. Kumorata Daio<sup>sho</sup>
27. Shayata Daio<sup>sho</sup>
28. Bashubanzu Daio<sup>sho</sup>
29. Man'ura Daio<sup>sho</sup>
30. Kakurokuna Daio<sup>sho</sup>
31. Shishibodai Daio<sup>sho</sup>
32. Bashashita Daio<sup>sho</sup>
33. Funyomitta Daio<sup>sho</sup>
34. Hannyatara Daio<sup>sho</sup>
35. Bodaidaruma Daio<sup>sho</sup>
36. Taiso Eka Daio<sup>sho</sup>
37. Kanchi Sosan Daio<sup>sho</sup>
38. Daii **Doshin** Daio<sup>sho</sup>
39. Daiman **Konin** Daio<sup>sho</sup>
40. Daikan **Eno** Daio<sup>sho</sup>
41. Seigen **Gyoshi** Daio<sup>sho</sup>
42. Sekito Kisen Daio<sup>sho</sup>
43. Yakusan Igen Daio<sup>sho</sup>
44. Ungan Donjo Daio<sup>sho</sup>
45. **Tozan Ryokai** Daio<sup>sho</sup>
46. Ungo **Doyo** Daio<sup>sho</sup>
47. **Doan Dohi** Daio<sup>sho</sup>
48. **Doan Kanshi** Daio<sup>sho</sup>
49. **Ryozan Enkan** Daio<sup>sho</sup>
50. **Taiyo Kyogen** Daio<sup>sho</sup>
51. **Toshi Gisei** Daio<sup>sho</sup>
52. **Fuyo Dokai** Daio<sup>sho</sup>
53. Tanka Shijun Daio<sup>sho</sup>
54. **Choro Seiryō** Daio<sup>sho</sup>
55. **Tendo Sokaku** Daio<sup>sho</sup>
56. **Setcho Chikan** Daio<sup>sho</sup>
57. **Tendo Nyojo** Daio<sup>sho</sup>
58. Eihei **Dogen** Daio<sup>sho</sup>
59. Koun **Ejo** Daio<sup>sho</sup>
60. **Tetsu Gikai** Daio<sup>sho</sup>
61. Keizan **Jokin** Daio<sup>sho</sup>
62. **Gasan Joseki** Daio<sup>sho</sup>
63. Taigen **Soshin** Daio<sup>sho</sup>
64. Baizan **Monpon** Daio<sup>sho</sup>
65. **Nyochu Tengin** Daio<sup>sho</sup>
66. Kisan **Shosan** Daio<sup>sho</sup>
67. Morin **Shihan** Daio<sup>sho</sup>
68. **Shoshi Sotai** Daio<sup>sho</sup>
69. Kenchu **Hantetsu** Daio<sup>sho</sup>
70. Daiju **Soko** Daio<sup>sho</sup>

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| 71. Kinpo Jusen Daio <sup>sho</sup>      | 80. Niken Sekiryō Daio <sup>sho</sup>    |
| 72. Kajin Sochin Daio <sup>sho</sup>     | 81. Reitan Rōryū Daio <sup>sho</sup>     |
| 73. Tetsuei Seiton Daio <sup>sho</sup>   | 82. Kakujo Tosai Daio <sup>sho</sup>     |
| 74. Shukoku Chōton Daio <sup>sho</sup>   | 83. Kakuan Ryōgyū Daio <sup>sho</sup>    |
| 75. Ketsuzan Tetsuei Daio <sup>sho</sup> | 84. Ryōka Daibai Daio <sup>sho</sup>     |
| 76. Hoshi Soon Daio <sup>sho</sup>       | 85. Ugan Guhaku Daio <sup>sho</sup>      |
| 77. Goho Kainon Daio <sup>sho</sup>      | 86. Baian Hakujun Daio <sup>sho</sup>    |
| 78. Tenkei Denson Daio <sup>sho</sup>    | 87. Taizan Hakuyū Daio <sup>sho</sup>    |
| 79. Shozan Monko Daio <sup>sho</sup>     | 88. Mitta Kutsu Soen Daio <sup>sho</sup> |

**\*Liturgist (Ino) chants 2nd service dedication\*.....**

All buddhas throughout space and time;

all bodhisattva-mahasattvas;

Maha prajña paramita.

# Sho Sai Myo Kichijo 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  
SHIU RA SHIU RA  
HARA SHIU RA HARA SHIU RA  
CHISU SA CHISU SA  
CHISU RI CHISU RI  
SOWA JA SOWA JA  
SEN CHI GYA SHIRI EI  
SO MO KO

**\*Liturgist (Ino) chants 3rd service dedication\*.....**

All buddhas throughout space and time;

all bodhisattva-mahasattvas;

Maha prajña paramita.



# Enmei Jukku Kannon Gyo

Kanzeon

Namu Butsu

Yo Butsu U In

Yo Butsu U En

Bup Po So En

Jo Raku Ga Jo

Chonen Kanzeon

Bonen Kanzeon

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.

**\*Liturgist (Ino) chants 4th service dedication\*.....**

All buddhas throughout space and time;

all bodhisattva-mahasattvas;

Maha prajña paramita.

## Diverse Gathas

### **Gatha of Atonement (San Ge Mon)**

**A**ll harmful karma ever committed by me since of old  
On account of my beginningless greed, anger, and ignorance,  
Born of my body, mouth, and thought;  
Now I atone for it all.

Ga Shaku Sho Zo Sho Aku Go  
Kai Yu Mu Shi Ton Jin Chi  
Jyu Shin Ku I Shi Sho Sho  
Issai Ga Kon Kai San Ge

### **Verse of the Kesa**

**V**ast is the robe of liberation,  
A formless field of benefaction;  
I wear the Tathagatha's teaching,  
Freeing all Creations.

Dai Sai Ge Dap-Puku  
Mu So Fuku Den E  
Hi Bu Nyorai Kyo  
Ko Do Sho Shu Jo

**Gatha on Opening the Sutra  
(Kai Kyo Ge)**

The Dharma, incomparably profound and infinitely subtle,  
Is rarely encountered, even in millions of ages.  
Now we see it, hear it, receive, and maintain it;  
May we completely realize the Tathagatha's true meaning.

Mu Jo Jin Jin Mi Myo Ho  
Hyaku Sen Man Go Nan So Gu  
Ga Kon Ken Mon Toku Ju Ji  
Gan Ge Nyorai Shin Jitsu Gi

**Homage to the Three Treasures  
(Ji Ho San Shi)**

**A**ll buddhas throughout space and time.  
All bodhisattva-mahasattvas.  
Maha prajña paramita.

Ji Ho San Shi I Shi Fu  
Shi Son Bu Sa Mo Ko Sa  
Mo Ko Ho Ja Ho Ro Mi

**Great Vows for All  
(Shi Gu Sei Gan Mon)**

Creations are numberless—I vow to free them.  
Delusions are inexhaustible—I vow to transform them.  
Dharma Gates are boundless—I vow to enter them.  
The enlightened way is unsurpassable —I vow to embody this.

Shu Jo Mu Gen Sei Gan Do  
Bon No Mu Jin Sei Gan Dan  
Ho Mon Mu Ryo Sei Gan Gaku  
Butsu Do • Mu Jo • Sei Gan Jo

## Short Meal Chant

Innumerable labors brought us this food;

We should know how it comes to us.

Second, as we receive this offering, we should consider whether our virtue and practice deserve it.

Third, as we desire the natural order of mind to be free from clinging, we must be free from greed.

Fourth, to support our life, we take this food.

Fifth, to attain our way we take this food.

First, this food is for the three treasures.

Second, it is for our teachers, parents, nation, and all sentient beings.

Third, it is for all beings in the six worlds.

Thus we eat this food with everyone.

We eat to stop all evil,

To practice good,

To save all sentient beings,

And to accomplish our Buddha Way.