

Kuge-In Temple 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

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

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| 71. Kinpo Jusen Daio ^{sho} | 80. Niken Sekiryō Daio ^{sho} |
| 72. Kaji ⁿ Sochin Daio ^{sho} | 81. Reitan Rōryū Daio ^{sho} |
| 73. Tetsuei Seiton Daio ^{sho} | 82. Kakujo Tosai Daio ^{sho} |
| 74. Shukoku Choton Daio ^{sho} | 83. Kakuan Ryōgu Daio ^{sho} |
| 75. Ketsuzan Tetsuei Daio ^{sho} | 84. Ryōka Daibai Daio ^{sho} |
| 76. Hoshi Soon Daio ^{sho} | 85. Ugan Guhaku Daio ^{sho} |
| 77. Goho Kainon Daio ^{sho} | 86. Baian Hakuju ⁿ Daio ^{sho} |
| 78. Tenkei Denson Daio ^{sho} | 87. Taizan Hakuyu Daio ^{sho} |
| 79. Shozan Monko Daio ^{sho} | 88. Mitta Kutsu Soen Daio ^{sho} |

***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)

All 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

Vast 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)**

All 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.