

## SHORT VERSES

### **Kesa (Robe) Verse**

*(Chanted three times, 2x in Japanese, 3<sup>rd</sup> time in English)*

□ Dai sai gedap-puku	How great, the robe of liberation,
musō fuku den e	a formless field of benefaction!
hi bu nyorai kyo	Wrapping ourselves in buddha's teaching,
ko do shoshu jo	we free all living beings.

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### **Universal Dedication (English)**

- All buddhas throughout space and time,
- All honored ones, bodhisattvas, mahasattvas,
- Wisdom beyond wisdom, maha prajna paramita

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### **Universal Dedication (Japanese)**

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

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### **Four Bodhisattva Vows**

Beings are numberless; I vow to free them.  
Delusions are inexhaustible; I vow to end them.  
Dharma gates are boundless; I vow to master them.  
The buddha way is unsurpassable; I vow to attain it.

## **Gatha of Atonement (3 times)**

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.

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## **Three Refuges Prayer**

Ji ki-e butsu.  
To gan shujō  
tai ge dai do  
hotsu mujō-i.

I take refuge in buddha.  
May all beings  
embody the great way,  
resolving to awaken.

Ji ki-e ho.  
To gan shujō  
jin nyu kyo zo  
chi-e nyo kai.

I take refuge in dharma.  
May all beings  
deeply enter the sutras,  
wisdom like an ocean.

Ji ki-e so.  
To gan shujō  
tōri daishu  
is-sai mu ge.

I take refuge in sangha.  
May all beings  
support harmony in the community,  
free from hindrance.

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## **Prostrations Verse**

The nature of that which can be and is worshiped is empty and still.  
One's own body and the body of the other are in essence not two.  
May we together with all beings obtain liberation,  
giving rise to the supreme intention and relying on the ultimate truth.

## HARMONY OF DIFFERENCE AND SAMENESS

*Chant leader alone –*

### **Harmony of Difference and Sameness ●**

*All together –*

The mind of the great sage of In·di·a is in·ti·mate·ly trans·mit·ted from west to east.

While hu·man fa·cul·ties are sharp or dull, the way has no nor·thern or sou·thern an·ces·tors.

The True source shines clear in the light; the branch·ing streams flow on in the dark.

Grasp·ing at things is sure·ly de·lu·sion; ac·cord·ing with same·ness is still not en·ligh·ten·ment.

●<sup>D</sup> All the ob·jects of the sen·ses in·ter·act and yet do not.

In·ter·act·ing brings in·volve·ment. Oth·er·wise, each keeps its place.

Sights var·y in qual·i·ty and form, sounds dif·fer as pleas·ing or harsh.

Re·fined and com·mon speech come to·geth·er in the dark, clear and mur·ky phra·ses are dis·tin·guished in the light.

The four el·e·ments re·turn to their na·tures just as a child turns to its mo·ther; Fire heats, wind moves, wa·ter wets, earth is so·lid.

Eye and sight, ear and sound, nose and smell, tongue and taste;

Thus with each and eve·ry thing, de·pen·ding on these roots, the leaves spread forth.

Trunk and bran·ches share the es·sence re·vered and com·mon, each has its speech.

In the light there is dark·ness, but don't take it as dark·ness;

In the dark there is light, but don't see it as light.

Light and dark op·pose one an·o·ther like the front and back foot in walk·ing.

● Each of the myriad things has its mer·it, ex·press·ed ac·cord·ing to func·tion and place.

Phe·nom·e·na ex·ist; box and lid fit; prin·ci·ple res·ponds; ar·row points meet.

● Hea·ring the words, un·der·stand the mean·ing; don't set up stand·ards of your own.

If you don't un·der·stand the way right be·fore you, how will you know the path as you walk?

Pro·gress is not a mat·ter of far or near, but if you are con·fused, moun·tains and riv·ers block your way.

+ I re·spect·ful·ly urge you who stu·dy the mys·ter·y, do + not pass your days and nights in vain.

## THE PRECIOUS MIRROR SAMADHI

*Chant leader alone –*

### **The Precious Mirror Samadhi ●**

*All together –*

The dhar·ma of thus·ness is in·ti·mate·ly trans·mit·ted by budd·has and an·ces·tors;

Now you have it; pre·serve it well.

●<sup>D</sup> A sil·ver bowl filled with snow; a he·ron hid·den in the moon.

Tak·en as sim·i·lar, they are not the same; not dis·ting·uished, their pla·ces are known.

The mean·ing does not re·side in the words, but a pi·vo·tal mo·ment brings it forth.

Move and you are trapped; miss and you fall in·to doubt and va·cil·la·tion.

Turn·ing a·way and touch·ing are both wrong, for it is like mas·sive fire.

Just to por·tray it in lit·er·ar·y form is to stain it with de·file·ment.

In dark·est night it is per·fect·ly clear; in the light of dawn it is hid·den.

It is a stan·dard for all things; its use re·moves all suf·fer·ing.

'Though it is not con·struct·ed, it is not be·yond words.

Fac·ing a pre·cious mir·ror, form and re·flec·tion be·hold each o·ther.

You are not it, but in truth it is you.

Like a new·born child, it is ful·ly en·dowed with five as·pects:

No go·ing, no com·ing, no a·ris·ing, no a·bid·ing;

A ba·by bab·bles - is an·y·thing said or not?

In the end it says no·thing, for the words are not yet right.  
 In the Il·lum·in·a·tion hex·a·gram, ap·par·ent and real in·ter·act,  
 Stacked to·geth·er they be·come three, the per·mu·ta·tions make five,  
 Like the taste of the five·fla·vored herb, like the five·pronged vaj·ra.  
 Won·drous·ly em·braced with·in the real, drum·ming and sing·ing be·gin  
 to·ge·ther.  
 Pen·e·trate the source and trav·el the path·ways; em·brace the ter·ri·to·ry and  
 trea·sure the roads.  
 You would do well to re·spect this; do not ne·glect it.  
 Na·'tral and won·drous, it is not a mat·ter of de·lu·sion or en·light·en·ment.  
 With·in cau·ses and con·di·tions, time and sea·son, it is ser·ene and  
 il·lu·min·a·ting.  
 So mi·nute it ent·ers where there is no gap, so vast it tran·scends all  
 di·men·sion.  
 Just a hair's breadth's dev·i·a·tion, and you are out of tune.  
 Now there are sud·den and gra·du·al, so teach·ings and ap·proa·ches a·rise.  
 With these mat·ters dis·tin·guished, each has its stand·ard,  
 Ma·stered or not, re·al·i·ty con·stant·ly flows.  
 Out·side still and in·side trem·bling, like teth·ered colts or cow·er·ing rats,  
 The an·cient sa·ges grieved for them, and of·fered them the dhar·ma.  
 Led by their in·vert·ed views, they take black for white.  
 When in·vert·ed think·ing stops, the af·firm·ing mind na·t'ral·ly ac·cords.  
 If you want to fol·low in the anc·ient tracks, please ob·serve the sa·ges of the  
 past.  
 One on the verge of re·al·i·zing the bud·dha way con·tem·pla·ted a tree for ten  
 long kal·pas,  
 ● Like a bat·tle·scarred ti·ger, like a horse with shanks gone gray.  
 Be·cause some are vul·gar, jewel·ed ta·bles and or·nate robes;  
 Be·cause some are wide·eyed, cats and white ox·en.  
 ● With a great arch·er's skill one can hit the mark at a hund·red yards,  
 But ar·rows meet·ing head on, how could it be a mat·ter of skill?  
 Wood·en man starts to sing; stone wo·man gets up danc·ing.

It is not reached by feel·ings or con·scious·ness, how could it in·volve  
de·lib·er·a·tion?

Min·is·ters serve their lords, chil·dren o·bey their par·ents;

Not o·bey·ing is not fil·i·al, fail·ure to serve is no help.

With prac·tice hid·den, fun·ction se·cret·ly, like a fool, like an i·di·ot;

+ Just to do this con·tin·u·ous·ly + is called the host with·in the host.

## LINEAGE OF DHARMA ANCESTORS

*All together –*

▲ Bi·bashi Buddha, Great Teacher

▲ Shiki Buddha, Great Teacher

▲ Bi·shafu Buddha, Great Teacher

▲ Kuru·son Buddha, Great Teacher

▲ Kuna·gon·muni Buddha, Great  
Teacher

▲ Kashō Buddha, Great Teacher

▲ Shakya·muni Buddha, Great  
Teacher

Great Teacher Maka·ka·shō  
(Mahākāshyapa)

Great Teacher Anan·da  
(Ānanda)

Great Teacher Shōna·wa·shu  
(Shānavāsa)

Great Teacher Ubaki·kuta  
(Upagupta)

Great Teacher Dai·taka  
(Dhrītaka)

Great Teacher Mi·shaka  
(Micchaka)

Great Teacher Bashu·mit·ta  
(Vasumitra)

Great Teacher Butsu·da·nan·dai  
(Buddhanandi)

Great Teacher Fuda·mit·ta  
(Buddhamitra)

Great Teacher Bari·shiba  
(Pārshva)

Great Teacher Funa·ya·sha  
(Punyayashas)

Great Teacher Ana·botei  
(Ashvaghosa)

Great Teacher Kabi·mora  
(Kapimāla)

▲ Great Teacher Na·gya·ra·juna  
(Nāgārjuna)

Great Teacher Kana·dai·ba  
(Kānadeva)

Great Teacher Rago·rata  
(Rāhulata)

Great Teacher Sō·gya·nan·dai  
(Sanghanandi)

Great Teacher Kaya·sha·ta  
(Gayāshata)

Great Teacher Kumo·rata  
(Kumārata)

Great Teacher Sha·yata  
(Jayata)

Great Teacher Ba·shu·ban·zu  
(Vasubandhu)

Great Teacher Manu·ra  
(Manorhita)

Great Teacher Kaku·ro·kuna  
(Haklenayashas)

Great Teacher Shishi·bodai  
(Āryasimha)

Great Teacher Basha·shita  
(Basiasita)

Great Teacher Funyo·mit·ta  
(Punyamitra)

Great Teacher Hann·ya·tara  
(Prajñātāra)

▲ Great Teacher Bodai·daruma  
(Bodhidharma)

Great Teacher Tai·so Eka  
(Dazu Huike)

Great Teacher Kanchi Sō·san  
(Jianzhi Sengcan)

Great Teacher Dai·i Dō·shin  
(Dayi Daoxin)

Great Teacher Daiman Kō·nin  
(Daman Hongren)

▲ Great Teacher Dai·kan Enō  
(Dajian Huineng)

Great Teacher Seigen Gyō·shi  
(Qingyuan Xingsi)

Great Teacher Seki·tō Kisen  
(Shitou Xiqian)

Great Teacher Yaku·san Igen  
(Yaoshan Weiyang)

Great Teacher Un·gan Don·jō  
(Yunyan Tansheng)

▲ Great Teacher Tō·zan Ryō·kai  
(Dongshan Liangjie)

Great Teacher Un·go Dō·yō  
(Yunyu Daoying)

Great Teacher Dō·an Dō·hi  
(Tongan Daopi)

Great Teacher Dō·an Kan·shi  
(Tongan Guanzhi)

Great Teacher Ryō·zan En·kan  
(Liangshan Yuanguan)

Great Teacher Tai·yō Kyō·gen  
(Dayang Jingxuan)

Great Teacher Tō·su Gisei  
(Touzi Yiqing)

Great Teacher Fuyō Dō·kai  
(Furong Daokai)

Great Teacher Tan·ka Shijun  
(Danxia Zichun)

Great Teacher Chō·rō Sei·ryō  
(Changlu Qingliao)

Great Teacher Ten·dō Sō·kaku  
(Tiantong Zongjue)

Great Teacher Set·chō Chikan  
(Xuedou Zhijian)

▲ Great Teacher Ten·dō Nyojō  
(Tiantong Rujing)

▲ Great Teacher Ei·hei Dō·gen  
Great Teacher Kō·un Ejō

Great Teacher Tet·tsū Gikai  
 ▲ Great Teacher Kei·zan Jō·kin  
 Great Teacher Mei·ho So·tetsu  
 Great Teacher Shu·gan Do·chin  
 Great Teacher Tetsu·zan Shi·kaku  
 Great Teacher Kei·gan Ei·sho  
 Great Teacher Chuzan Ryo·hun  
 Great Teacher Gisan To·nin  
 Great Teacher Sho·gaku Ken·ryu  
 Great Teacher Kinen Ho·ryu  
 Great Teacher Tei·shitsu Chisen  
 Great Teacher Kokei Sho·jun  
 Great Teacher Ses·so Yu·ho  
 Great Teacher Kai·ten Genju  
 Great Teacher Shu·zan Shun·sho  
 Great Teacher Cho·zan Sen·yetsu

Great Teacher Fuku·shu Kochi  
 Great Teacher Mei·do Yu·ton  
 Great Teacher Haku·ho Gen·tekki  
 Great Teacher Ges·shu So·ko  
 ▲ Great Teacher Man·zan Do·haku  
 Great Teacher Gek·kan Giko  
 Great Teacher Dai·yu Es·sho  
 Great Teacher Kegon So·kai  
 Great Teacher Sho·un Tai·zui  
 Great Teacher Nichi·rin To·go  
 Great Teacher Son·no Kyo·do  
 Great Teacher So·gaku Rei·do  
 Great Teacher Dai·shun Ben·gyu  
 Great Teacher Koho Haku·gan  
 ▲ Great Teacher Kei·do Chisan  
 ▲ Great Teacher Ho·un Jiyu

## WOMEN DHARMA ANCESTORS

*All together –*

▲ Prajna Paramita, Great Teacher  
 ▲ Maha Māyā, Great Teacher  
 ▲ Ratna·vati, Great Teacher  
 ▲ Shrī·mālā, Great Teacher  
 ▲ Nāga Deva, Great Teacher  
 ▲ Pra·bhūtā, Great Teacher  
  
 ▲ Great Teacher Maha Pajā·patī  
 ▲ Great Teacher Khe·ma  
 Great Teacher Punnika  
 Great Teacher Pata·chara

Great Teacher Bhad·da  
 Great Teacher Dhamma·dinnā  
 Great Teacher Su·manā  
 Great Teacher Kisa·go·tami  
 Great Teacher Su·bhā  
 Great Teacher Dhammā  
 Great Teacher Suk·kā  
 Great Teacher Up·pala·vannā  
  
 ▲ Great Teacher Dzung Chr  
 (Zongchi)

Great Teacher Shr·ji  
(Shiji)  
Great Teacher Ling Sying·po  
(Ling Xingpo)  
Great Teacher Ling·jau  
(Lingzhao)  
Great Teacher Lyou Tye·mo  
(Liu Tiemo)  
▲ Great Teacher Mo·shan Lyau·ran  
(Moshan Liaoran)  
Great Teacher Myau·syin  
(Miaoxin)  
Great Teacher Hwei·gwang  
(Hui Guang)  
Great Teacher Hwei·wen  
(Huiwen)  
Great Teacher Fadeng  
(Fadeng)  
Great Teacher Gung·shr Dau·ren  
(Kongshi Daoren)  
Great Teacher Wen·jau  
(Wenzhao)  
Great Teacher Yu Dau·po  
(Yu Daopo)  
Great Teacher Myau·dau  
(Miaodao)  
  
▲ Great Teacher Zen·shin  
Great Teacher Kō·myō  
Great Teacher Sei·shi  
Great Teacher Ryō·nen

Great Teacher Shō·gaku  
Great Teacher Egi  
Great Teacher Mugai Nyo·dai  
Great Teacher Kaku·zan Shidō  
Great Teacher E·kan Dai·shi  
Great Teacher Myō·shō En·kan  
Great Teacher Kon·tō Ekyū  
Great Teacher Moku·fu So·nin  
Great Teacher Shō·taku  
Great Teacher Yō·dō  
Great Teacher E·shun  
Great Teacher Dai·tsu Bun·chi  
Great Teacher Ryō·nen Gensō  
Great Teacher Tei·jitsu  
Great Teacher Ohashi  
▲ Great Teacher Ten·myō Jōr·in  
Great Teacher Naga·sawa So·zen  
▲ Great Teacher Ken·dō Koji·ma  
Great Teacher Yō·shida E·shun  
  
Great Teacher E·ryu Jo·kei  
(Ruth Fuller Sasaki)  
Great Teacher Myo·on  
(Maurine Stuart)  
Great Teacher Ges·shin Myo·ko  
(Prabhasa Dharma Cheney)  
▲ Great Teacher Ho·un Jiyu  
(Jiyu Kennett)

## HEART OF GREAT PERFECT WISDOM SUTRA

*Chant leader alone –*

### **Heart Of Great Perfect Wisdom Sutra ●**

*All together –*

A·va·lo·ki·tesh·var·a Bod·hi·sat·tva, when deep·ly prac·tic·ing praj·na par·a·mi·ta, clear·ly saw ●<sup>D</sup> that all five ag·gre·gates are emp·ty and thus re·lieved all suf·fer·ing.

Sha·ri·pu·tra, form does not dif·fer from emp·ti·ness, emp·ti·ness does not dif·fer from form. Form it·self is emp·ti·ness, emp·ti·ness it·self form. Sen·sa·tions, per·cep·tions, for·ma·tions, and con·scious·ness are al·so like this.

Sha·ri·pu·tra, all dhar·mas are marked by emp·ti·ness; they nei·ther a·rise nor cease, are nei·ther de·fined nor pure, nei·ther in·crease nor de·crease.

There·fore, giv·en emp·ti·ness, there is no form, no sen·sa·tion, no per·cep·tion, no for·ma·tion, no con·scious·ness; no eye, no ear, no nose, no tongue, no bo·dy, no mind; no sight, no sound, no smell, no taste, no touch, no ob·ject of mind; no realm of sight, ...down to no realm of mind con·scious·ness.

There is nei·ther ig·nor·ance nor ex·tinc·tion of ig·nor·ance, ...down to nei·ther old age and death, nor ex·tinc·tion of old age and death; no suf·fer·ing, no cause, no ces·sa·tion, no path; no know·ledge and no at·tain·ment.

With no·thing to at·tain, a bod·hi·sat·tva re·lies on praj·na par·a·mi·ta, ● and thus the mind is with·out hind·rance. With·out hind·rance, there is no fear. Far be·yond all in·ver·ted views, one real·i·zes nir·va·na.

All bud·dhas of past, pres·ent, and fu·ture re·ly on praj·na par·a·mi·ta ● and there·by at·tain un·sur·passed, com·plete, per·fect en·light·en·ment.

There·fore, know the praj·na par·a·mi·ta as the great mir·a·cu·lous man·tra, the great bright man·tra, the su·preme man·tra, the in·comp·'ra·ble man·tra, which re·moves all suf·fer·ing and is true, not false.

There·fore we pro·claim the praj·na par·a·mi·ta man·tra, the man·tra that says:  
“Ga·te Ga·te + Par·a·ga·te Par·a·sam·ga·te + Bod·hi Sva·ha.”

## HEART SUTRA in Sino-Japanese

*Chant leader alone –*

**Maka Hannya Haramita Shingyo ●**

*All together –*

Kan·ji·zai bo·sa gyo·ji han·nya ha·ra·mi·ta ji.  
Sho·ken ●<sup>D</sup> 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 ze 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 toku 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.

## UNIVERSAL GATEWAY OF COMPASSION

*Adapted from the Universal Gateway chapter of the Lotus Sutra  
(Kanzeon is the bodhisattva of compassion)*

*Chant leader alone –*

### **Universal Gateway of Compassion ●**

*All together –*

Bod·hi·sat·tva In·fi·nite Thought

asked a ques·tion in verse:

“World-ho·nored One, of won·drous form,  
I in·qui·re ag·ain of that bud·dha-child:  
what are the caus·es of her name,  
‘Re·gar·ding the Cries of the World?’”

●<sup>D</sup> The Ho·nored One, of won·drous form,  
Re·plied in verse to In·fi·nite Thought:  
“Lis·ten to the deeds of Kan·ze·on,  
who apt·ly re·sponds in ev·ery quar·ter.

With vast pledge as deep as oc·eans,  
Through·out kal·pas be·yond reck·on·ing,  
she served ma·ny thou·sands of mil·lions of bud·dhas,  
bring·ing forth this great pure vow.

For you I ex·plain it brief·ly:  
Hear·ing the name or see·ing the form of Kan·ze·on  
with mind·ful re·mem·brance is not in vain,  
for the woes of ex·is·tence can thus be re·lieved.

When liv·ing be·ings suf·fer hard·ships,  
Burd·ened by im·meas·’rab·le woes,  
the pow·er of Kan·ze·on’s won·dr·ous wis·dom  
can re·lieve the suf·’ring of the world.

Ful·ly en·dowed with mi·ra·cu·lous pow·ers,  
Wide·ly prac·tic·ing wis·dom and skill·ful means,  
in eve·ry land and in all di·rec·tions,  
in no realm does she not ap·pear.

In all the var·i·ous ev·il des·tin·ies,  
of hell be·ings, hun·gry ghosts, and an·i·mals,  
the suf·'rings of birth, old age, sick·ness, and death,  
are gra·dual·ly re·lieved by Com·pas·sion.

Oh you of the true gaze, of the pure gaze,  
of the gaze of broad and great wis·dom,  
of the com·pas·sion·ate gaze and the gaze of good will,  
ev·er longed for, ev·er re·vered.

Un·blem·ished, ser·ene ra·di·ance,  
Be·ne·vo·lent sun, dis·pel·ling all gloom,  
Com·pas·sion can sub·due the wind and fi·re of woes,  
Clear·ly il·lum·i·na·ting the world.

The pre·cepts of com·pas·sion roar like thun·der,  
the kind heart won·drous as great clouds,  
pour·ing dhar·ma rain of sweet dew,  
quench·ing all flames of troub·ling pas·sion.

The wond·rous voice of Com·pas·sion,  
Brah·ma·voice, voice of the roll·ing tides,  
Sur·pas·ses ev·ery sound with·in all the world;  
There·fore ev·er keep it in mind.

In each thought, with ne·ver a doubt,  
Kan·ze·on, the pure sage,  
in pain, a·go·ny, or in death's dis·tress,  
can pro·vide a sure sup·port.

Ful·ly en·dowed with all vir·tues,  
her eye of com·pas·sion be·holds all be·ings,  
+ as·sem·bling a bound·less o·cean of hap·pi·ness;  
+ thus, with rev·'rence, you should make pros·tra·tions.”

## GREAT COMPASSION DHARANI

*(Dharanis are chants too old to translate)*

*Chant leader alone –*

### **Daihishin Dharani ●**

*All together –*

Namu kara tan no	sa bo sa to
tora ya ya	no mo bo gya
namu ori ya	mo ha te cho
boryo ki chi shifu ra ya	to ji to
fuji sato bo ya	en
moko sato bo ya	o bo ryo ki
mo ko kya runi kya ya	ru gya chi
● <sup>D</sup> en	kya ra chi
sa hara ha e shu tan no ton sha	i kiri mo ko
namu shiki ri toi mo	fuji sa to
ori ya	sa bo sa bo
boryo ki chi	mo ra mo ra
shifu ra	mo ki mo ki
rin to bo	ri to in ku ryo ku ryo
na mu no ra	ke mo to ryo to ryo
kin ji ki ri	ho ja ya chi
mo ko ho do	mo ko ho ja ya chi
sha mi sa bo	to ra to ra
o to jo shu ben	chiri ni
o shu in	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  
●<sup>D</sup> 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.

## DISASTER-PREVENTING DHARANI

*(Dharanis are chants too old to translate)*

*Chant leader alone –*

### **Shosai Myokichijo Dharani ●**

*All together (3 times)*

No mo san man da  
moto nan  
oha ra chi koto sha  
sono nan  
●<sup>D</sup> 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  
[1<sup>st</sup> & 2<sup>nd</sup> times:] somo ko  
[3<sup>rd</sup> time:] so mo ko.

## ENMEI JUKKU KANNON GYO

*Chant to Kanzeon, Bodhisattva of Compassion*

*Chant leader alone –*

### **Enmei Jukku Kannon Gyo ●**

*All together –*

● Kan·ze·on  
Na·mu Butsu  
Yo Butsu U In  
Yo Butsu U En  
Bu 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

## VICTOR'S DHARANI

*Crown of the Victor Dharani (dharanis are chants too old to translate)*

*Chant leader alone –*

### **Butchō Sonshō Dharani ●**

*All together (3 Times) –*

No bo bagya ba tei  
tare roki ya  
hara chi bishi shu daya  
bo daya  
bagya ba tei tani ya ta  
●<sup>D</sup> on bishu daya bishu daya  
sama sama san man da  
haba sha soha ran da gyachi  
gyagya no  
soba han ba  
bishu tei  
abi shin sha to man  
sogya ta hara hasha no a miri ta  
bi sei ke maka man dara ha dai  
a kara a kara  
ayu san dara ni  
shuda ya shuda ya  
gyagya no bishu tei  
usha nisha bisha ya  
bishu tei  
saka sara ara shin mei  
san soni tei  
sara ba tata gya ta  
baro gyani  
sata hara mita

hari hora ni  
sara ba tata gya ta  
kiri ta ya  
chishu tan no  
chishu chi tei  
maka boda rei  
ba zara gya ya  
sugya ta no  
bishu tei  
sara ba hara da  
baya tori  
gyachi hari bishu tei  
hara chini hara daya  
a yoku shu tei  
san ma ya  
chishu chi tei  
mani mani maka mani  
tatan da boda kuchi  
hari shu tei  
biso bo da boji shu tei  
● sha ya sha ya  
bisha ya bisha ya  
san mora san mora  
sara ba bo da  
chishu chi tei shu tei

ba jiri ba zara gyara  
bei ba zara han ba  
●<sup>D</sup> to ma ma shari ran  
sara ba sato ban nan shagya ya  
hari bishu tei  
sara ba gyachi hari shu tei  
sara ba tata gya ta  
shi sha mei  
san ma jin ba sa en to  
sara ba tata gya ta  
san ma jin ba sa  
chishu chi tei  
bo jiya bo jiya  
bibo jiya bibo jiya  
bo daya bo daya  
bibo daya bibo daya  
san man da

hari shu tei  
sara ba tata gya ta

*[first and second time through]*

kiri ta ya  
chishu tan no  
chishu chi tei  
maka boda rei sowa ka  
bu cho son sho dhara ni  
*[back to beginning]*

*[last – 3<sup>rd</sup> – time through]*

+ kiri ta ya  
chishu tan no  
chishu chi tei  
+ maka boda rei so wa ka.