

SHORT VERSES

Kesa (Robe) Verse

(Chanted three times, 2x in Japanese, 3rd time in English)

<input type="checkbox"/> Dai sai gedap-puku musō fuku den e hi bu nyorai kyo ko do shoshu jo	How great, the robe of liberation, a formless field of benefaction! Wrapping ourselves in buddha's teaching, 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

Ten Names of Buddha

- Vairochana Buddha, pure Dharmakaya
- Lochana Buddha, complete Sambhogakaya
- Shakyamuni Buddha, myriad Nirmanakaya
- Maitreya Buddha, of future birth
- All buddhas throughout space and time
- Lotus of the Wondrous Dharma, Mahayana sutra
- Manjushri Bodhisattva, great wisdom
- Samantabhadra Bodhisattva, great activity
- Avalokiteshvara Bodhisattva, great compassion
- Kshitagarba Bodhisattva, great vow
- All honored ones, bodhisattvas, mahasattvas
- Wisdom beyond wisdom, maha prajna paramita

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 enter them.
The buddha way is unsurpassable; I vow to embody 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.

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.

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·cor·ding with same·ness is still not en·ligh·ten·ment.

●^D 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·pressed 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.

●^D 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
treas·ure 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	(Micchaka)
▲ Shiki Buddha, Great Teacher	Great Teacher Bashu· <u>mit</u> ·ta
▲ Bi·shafu Buddha, Great Teacher	(Vasumitra)
▲ Kuru· <u>son</u> Buddha, Great Teacher	Great Teacher Butsu·da· <u>nan</u> ·dai
▲ Kuna· <u>gon</u> ·muni Buddha, Great Teacher	(Buddhanandi)
▲ Kashō Buddha, Great Teacher	Great Teacher Fuda· <u>mit</u> ·ta
▲ Shakya·muni Buddha, Great Teacher	(Buddhamitra)
	Great Teacher Bari·shiba
	(Pārshva)
	Great Teacher Funa·ya·sha
	(Punyayashas)
Great Teacher Maka·ka· <u>shō</u>	Great Teacher Ana· <u>botei</u>
(Mahākāshyapa)	(Ashvaghosa)
Great Teacher <u>Anan</u> ·da	Great Teacher Kabi·mora
(Ānanda)	(Kapimāla)
Great Teacher <u>Shōna</u> ·wa·shu	▲ Great Teacher Na· <u>gya</u> ·ra·juna
(Shānavāsa)	(Nāgārjuna)
Great Teacher Ubaki·kuta	Great Teacher Kana· <u>dai</u> ·ba
(Upagupta)	(Kānadeva)
Great Teacher <u>Dai</u> ·taka	Great Teacher Rago·rata
(Dhṛitaka)	(Rāhulata)
Great Teacher Mi·shaka	Great Teacher <u>Sō</u> · <u>gya</u> · <u>nan</u> ·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 Ko·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
(Huiguang)

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 ●^D 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·filed 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 ●^D 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?’”

●^D 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,
Throug·hout 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·dow·ed with mi·ra·cu·lous pow·ers,
Wid·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	o shu in
tora ya ya	sa bo sa to
namu ori ya	no mo bo gya
boryo ki chi shifu ra ya	mo ha te cho
fuji sato bo ya	to ji to
moko sato bo ya	en
mo ko kya runi kya ya	o bo ryo ki
● ^D en	ru gya chi
sa hara ha e shu tan no ton sha	kya ra chi
namu shiki ri toi mo	i kiri mo ko
ori ya	fuji sa to
boryo ki chi	sa bo sa bo
shifu ra	mo ra mo ra
rin to bo	mo ki mo ki
na mu no ra	ri to in ku ryo ku ryo
kin ji ki ri	ke mo to ryo to ryo
mo ko ho do	ho ja ya chi
sha mi sa bo	mo ko ho ja ya chi
o to jo shu ben	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
●^D 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
●^D 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
[1st & 2nd times:] somo ko
[3rd 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
●^D 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
●^D 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 – 3rd – time through]

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