

SUTRAS

for
General Sangha
Service



JKISHOAN 直証庵
zen buddhist community

Notes on Pronunciation

Japanese has 5 basic vowel sounds: a (pasta), i (litre), u (lute), e (egg), o (total). These are combined with consonants into syllables: ba, ri, mu, te, do, gya, chi, gin, tsu, nyo etc.

Consonant sounds: g (get - not ginger), ch (chair - not character)

Some vowels stand alone: e (den e), u (u-chi-u-goku)

Each syllable is a sound in itself and may be short (half beat) or long (full beat).

Syllables are combined into words: koto, chishu, nyorai, busezareba

A macron over a vowel increases the length of the vowel sound: sō, dō, chū, kyō, chushū, dōyō

Chanting is generally monotone (unlike inflections used in English), however the flow of some chants and use of macrons naturally emphasises some syllables/words. In this text bold is used to indicate the emphasis: **mot-te**, a-**tat-te**, sa-**sō**, **nin-kon**

Hyphens are used in this text for ease of reading: mochi-u, hito-shu-karazu,

mu = 1 long beat

shi = 1 long beat

bushi = 2 short beats

gyataya = 3 short beats

bus-shi = 2 long beats (**emphasis**)

ta-**tā** = 1 short beat + 1 long beat (**emphasis**)

mō-su = 1 long beat (**emphasis**) + 1 short beat

mu-**jō**-i = 1 short beat + 1 long beat (**emphasis**) + 1 short beat

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Sunday Sanzenkai Order of Service

5.15 pm	3 hits of the Han (zendo open)
5.28 pm	Han roll down
5.30 pm	Takkesa ge (p2)
5.35 pm	Kinhin (walking meditation)
5.40 pm	Zazen (sitting meditation)
6.20 pm	Kinhin
6.30 pm	Tea Ceremony
6.30 – 7.30 pm Service	
3 Prostrations	Sanki raimon (p3)
Chanting	Maka hannya haramitta shingyō (p4)
	Sandōkai (p6)
	Fueko (p14)
3 Prostrations	(no chant)
Chant	Sangei mon (p15)
Dharma Talk	
Chant	Fueko (p14)
3 Prostrations	(no chant)
Close	
Announcements	
Dinner	

Takkesa ge (Robe Chant)

Dai sai gedap-puku
musō fu-ku den e.
hi bu nyorai kyo
ko do shoshu jo.

How great the robe of liberation,
a formless field of merit.
Wrapping ourselves in the tathagata's teaching,
we free all living beings.

How great the robe of liberation,
a formless field of merit.
Wrapping ourselves in the tathagata's teaching,
we free all living beings.

Sanki raimon (The Three Refuge Verse)

Leader: **Ji kie Butsu**
All: To gan shu jō
tai ge dai dō
hotsu mu jō i (prostration)

Leader: **Ji kie Ho**
All: To gan shu jō
jin nyu kyo zo
chi e nyo kai (prostration)

Leader: **Ji kie So**
All: To gan shu jō
tō ri dai shu
is-sai mu ge (prostration)

Leader: **I take refuge in the Buddha,**
All: Vowing with all sentient beings,
embodying the great Way,
awakening the unsurpassed mind.

Leader: **I take refuge in the Dharma,**
All: Vowing with all sentient beings,
deeply entering the teachings,
wisdom like the ocean.

Leader: **I take refuge in the Sangha,**
All: Vowing with all sentient beings,
bringing harmony to all,
completely without hindrance.

Maka hannya haramitta shingyō **(The Heart Sutra)**

Kan ji zai bō satsu. Gyō jin han-nya ha ra mi ta ji. Shō ken gō on kai ku. Dō is-sai ku yaku. Sha ri shi. Shiki fu i ku. Ku fu i shiki. Shiki soku ze ku. Ku soku ze shiki. Ju sō gyō shiki. Yaku bu nyō ze. Sha ri shi ze shō hō ku sō. Fu shō fu metsu. Fu ku fu jō. Fu zō fu gen. Ze kō ku chu. Mu shiki mu ju sō gyō shiki. Mu gen ni bi zes-shin ni. Mu shiki shō kō mi soku hō. Mu gen kai nai shi mu i shiki kai. Mu mu myō yaku mu mu myō jin. Nai shi mu rō shi. Yaku mu rō shi jin. Mu ku shu metsu dō. Mu chi yaku mu toku. I mu shō tok-kō. Bō dai sat-ta. E han-nya ha ra mi ta. Kō shin mu ke ge. Mu ke ge kō. Mu u ku fu. On ri is-sai ten dō mu sō. Ku gyō ne han. San ze shō butsu. E han-nya ha ra mi ta kō. Toku a noku ta ran san myaku san bō dai. Kō chi han-nya ha ra mi ta. Ze dai jin shu. Ze dai myō shu. Ze mu jō shu. Ze mu tō dō shu. Nō jō is-sai ku. Shin jitsu fu kō. Kō setsu han-nya ha ra mi ta shu. Soku setsu shu watsu. Gya te gya te. Ha ra gya te. Hara sō gya te. Bō ji sowa ka. Han-nya shin gyō.

The Heart Sutra **(Maka hannya haramitta shingyō)**

Avalokiteshvara Bodhisattva, when deeply practicing prajna paramita, clearly saw that all five aggregates are empty and thus relieved all suffering. Shariputra, form does not differ from emptiness, emptiness does not differ from form. Form itself is emptiness, emptiness itself form. Sensations, perceptions, formations, and consciousness are also like this. Shariputra, all dharmas are marked by emptiness, they neither arise nor cease, are neither defiled nor pure, neither increase nor decrease. Therefore, given emptiness, there is no form, no sensation, no perception, no formation, no consciousness; no eyes, no ears, no nose, no tongue, no body, no mind; no sight, no sound, no smell, no taste, no touch, no object of mind; no realm of sight, no realm of mind consciousness. There is neither ignorance nor extinction of ignorance; neither old age and death, nor extinction of old age and death; no suffering, no cause, no cessation, no path; no knowledge and no attainment. With nothing to attain a bodhisattva relies on prajna paramita, and thus the mind is without hindrance. Without hindrance, there is no fear. Far beyond all inverted views, one realises nirvana. All buddhas of past, present and future rely on prajna paramita and thereby attain unsurpassed, complete, perfect enlightenment. Therefore, know the prajna paramita is the great miraculous mantra, the great bright mantra, the supreme mantra, the incomparable mantra, which removes all suffering and is true, not false. Therefore we proclaim the prajna paramita mantra, the mantra that says: Gate Gate Paragate Parasamgate Bodhi svaha!

Sandōkai

(Harmony of Difference and Equality)

Chikudo **dai-sen** no **shin tō-zai** mitsu ni ai fusu.

Nin-kon ni ri-**don** ari, **dō** ni **nam-boku** no so nashi.

Rei-gen myō ni **kō ket-tari**; shiha **an** ni ru-**chū** su.

Ji o **shū** suru mo moto kore mayoi; ri ni ka-**nō** mo
mata satori ni arazu.

Mon mon is-sai no **kyō** ego to fu ego to.

Eshite sarani ai wataru; shikara zareba kurai ni **yot-te jū-** su.

Shiki moto shitsu **zō** o kotonishi; **shō** moto **rak-ku** o koto ni
su.

An wa **jō-chū** no koto ni kanai; **mei** wa **sei-daku** no ku o
wakatsu.

Shidai no **shō** onozu kara fukusu, kono sono haha o uru ga
gotoshi.

Hi wa **nes-shi**, kaze wa **dō-yō**, mizu wa uruoi, chi wa **ken-**
go.

Manako wa iro, mimi wa **on-jō**, hana wa ka, shita wa **kanso**.

Shikamo ichi ichi no **hō** ni **oite**, ne ni **yot-te ha-bun-pu** su.

Hom-matsu sube karaku **shu** ni kisubeshi; **son-pi** sono go o
mochi-u.

Mei-chū ni a-**tat-te an** ari, **an-sō** o **mot-te ō** koto nakare.

An-chū ni a-**tat-te mei** ari, **mei-sō** o **mot-te** miru koto nakare.

Mei-an ono ono **ai-tai** shite hisuru ni **zen-go** no ayumi no
gotoshi.

Bam-motsu onozukara **kō** ari, masani **yō** to sho to o **yu**
beshi.

Ji-**son** sureba **kan-gai gas-shi**; ri **ō** zureba **sen-pō sa-sō**.

Koto o ukete wa subekaraku **shū** o e subeshi;

mizukara kiku o **ris-suru** koto nakare.

Sokumoku **dō** o e se-**zun-ba**, ashi o hakobu mo izu-**kun-zo**
michi o shi-**ran**.

Ayumi o susumureba **gon-non** ni arazu, ma-**yō-te sen-ga** no
ko he-da-tsu.

Shin-de san gen no hito ni **mō-su kō in** munashiku wataru
koto nakare.

Harmony of Difference and Equality (Sandōkai)

The mind of the great sage of India is intimately transmitted
from west to east.

While human faculties are sharp or dull, the way has no
northern or southern ancestors.

The spiritual source shines clear in the light;
the branching streams flow on in the dark.

Grasping at things is surely delusion;
according with sameness is still not enlightenment.

All the objects of the senses transpose and do not transpose.

Transposing, they are linked together;
not transposing, each keeps its place.

Sights vary in quality and form;
sounds differ as pleasing or harsh.

Darkness merges refined and common words;
brightness distinguishes clear and murky phrases.

The four elements return to their natures, just as a child
turns to its mother.

Fire heats, wind moves, water wets, earth is solid.

Eye and sights, ear and sounds, nose and smells, tongue and
tastes;

thus for each and every thing, according to the roots, the
leaves spread forth.

Trunk and branches share the essence;
revered and common, each has its speech.

In the light there is darkness, but don't take it as darkness.

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

Light and dark oppose one another like the front and back
foot in walking.

Each of the myriad things has its merit, expressed according
to function and place.

Existing phenomenally like box and cover joining;

according with principle like arrow points meeting.

Hearing the words understand the meaning;

don't establish standards of your own.

Not understanding the way before your eyes, how do you
know the path you walk?

Walking forward is not a matter of far or near, but if you are
confused, mountains and rivers block your way.

I respectfully urge you who study the mystery, don't pass
your days and nights in vain.

Hōkyō zanmai (Precious Mirror Samadhi)

Nyoze no **hō bus**-so mitsu ni fusu.
Nan-ji ima kore o etari; yoroshiku yoku **hō**-go subeshi.
Gin-wan ni yuki o mori, **mei**-getsu ni **ro** o kakusu.
Rui shite hitoshikarazu; **kon**-zuru to-**kin**-ba tokoro o shiru.
Kokoro kotoni arazareba, rai-ki mata omomuku.
Dō-zureba ka-**kyū** o nashi, **ta**-gaeba kocho ni o-tsu.
Hai-soku tomoni hi nari; **dai**-kaju no gotoshi.
Tada **mon**-sai ni arawaseba, sunawachi **zen**-na ni zokusu.
Ya-**han shō**-**mei**, **ten**-**gyō** furo.
Mono no tame ni nori to naru; mo-**chi**-te shoku o nuku.
Ui ni arazu to iedomo, kore go naki ni arazu.
Hō-**kyō** ni no-**zon**-de, **gyō**-**yō** ai miru ga gotoshi.
Nan-ji kore kare ni arazu, kare masani kore **nan**-ji.
Yo no **yō**-ni no go-**sō gan**-gu suru ga gotoshi.
Fuko furai fuki fuju; baba wawa: uku muku.
Tsuini mono o ezu, go imada tadashi karazaru ga yue ni.
Jū-ri **rik**-**kō**, **hen**-**shō** ego,
Ta-**tan**-de **san** to nari; **hen**-ji tsukite go to naru.
Chi-**sō** no ajiwai no gotoku, **kon**-**gō** no cho no gotoshi.
Shō-**chū myō**-**kyō**, **kō**-**shō** narabi agu.
Shū ni **tsū**-ji to ni **tsū**-zu, **kyō**-tai **kyō**-ro.
Shaku-**nen** naru to-**kin**-ba kitsu nari; **bon**-go subekarazu.
Ten-**shin** ni shite **myō** nari, **mei**-go ni zoku sezu.
In-**nen** jistesu, jaku-**nen** toshite **shō**-cho su.
Sai ni wa mu-**ken** ni iri, **dai** ni wa **hō**-jo o **zes**-su.
Gō-kotsu no tagai, **ri**-ryo ni **ō**-zezu.
Ima **ton**-zen ari, **shū**-shu o **ris**-suru ni **yot**-te.
Shū-shu wakaru, sunawachi kore kiku nari.
Shū **tsū**-ji shu kiwamaru mo, **shin**-**jō** ru-**chū**.
Hoka jaku ni uchiugoku wa, tsunageru koma, fukuseru nezumi.

Sen-**shō** kore o kana-**shin**-de, **hō** no **dan**-do to naru.
Sono **ten**-**dō** ni shita-**gat**-te, shi o **mot**-te so to nasu.
Ten-**dō sō** mes-sureba, **kō**-**shin** mizukara yurusu.
Kotetsu ni kana-**wan** to **yō**-seba, **kō** **zen**-ko o **kan**-zeyo.
Butsu-**dō** o **jō**-zuru ni **nan**-**nan** toshite, jik-**kō**-ju o **kan**-zu.
Tora no kaketaru ga gotoku, uma no yome no gotoshi.
Geretsu aru o **mot**-te, **hō**-ki **chin**-gyo.
Kyō-i aru o **mot**-te, rinu **byak**-ko.
Gei wa **gyō**-riki o **mot**-te, ite **hyap**-po ni atsu.
Sen-**pō** ai **ō**, **gyō**-riki **nan**-zo azukaran.
Boku-**jin** masa ni utai, sekijo **tat**-te **mō**.
Jō-shiki no itaru ni arazu, mushiro shi-**ryo** o iren ya.
Shin wa kimi ni bushi, ko wa chichi ni **jun**-zu.
Jun-zezareba **kō** ni arazu, busezareba ho ni arazu.
Sen-**kō** mitsu-**yō** wa, gu no gotoku ro no gotoshi.
Tada yoko **sō**-zoku suru o shu-**chū** no shu to nazuku.

Precious Mirror Samadhi (Hōkyō zanmai)

The dharma of thusness is intimately transmitted by buddhas and ancestors.

Now you have it; preserve it well.

A silver bowl filled with snow, a heron hidden in the moon.

Taken as similar, they are not the same; not distinguished, their places are known.

The meaning does not reside in the words, but a pivotal moment brings it forth.

Move and you are trapped, miss and you fall into doubt and vacillation.

Turning away and touching are both wrong, for it is like a massive fire.

Just to portray it in literary form is to stain it with defilement.

In darkest night it is perfectly clear; in the light of dawn it is hidden.

It is a standard for all things; its use removes all suffering.

Although it is not constructed, it is not beyond words.

Like facing a precious mirror; form and reflection behold each other.

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

Like a newborn child, it is fully endowed with five aspects.

No going, no coming, no arising, no abiding; “Baba wawa” – is anything said or not?

In the end it says nothing, for the words are not yet right.

In the hexagram “double fire”, when main and subsidiary lines are transposed,

piled up they become three; the permutations make five.

Like the taste of the five-flavoured herb, like the five-pronged vajra.

Wondrously embraced within the complete, drumming and singing begin together.

Penetrate the source and travel the pathways, embrace the territory and treasure the roads.

You would do well to respect this; do not neglect it.

Natural and wondrous, it is not a matter of delusion or enlightenment.

Within causes and conditions, time and season, it is serene and illuminating.

So minute it enters where there is no gap, so vast it transcends dimension.

A hairsbreadth deviation, and you are out of tune.

Now there are sudden and gradual, in which teachings and approaches arise.

With teachings and approaches distinguished, each has its standard.

Whether teachings and approaches are mastered or not, reality constantly flows.

Outside still and inside trembling, like tethered colts or cowering rats.

The ancient sages grieved for them, and offered them the dharma.

Led by their inverted views, they take black for white.

When inverted thinking stops, the affirming mind naturally accords.

If you want to follow in the ancient tracks, please observe the sages of the past.

One on the verge of realising the buddha way contemplated a tree for ten kalpas.

Like a battle scarred tiger, like a horse with shanks gone grey.

Because some are vulgar, jeweled tables and ornate robes.

Because others are wide-eyed, cats and white oxen.

With his archer’s skill, Yi hit the mark at a hundred paces.

But when arrows meet head on, how could it be a matter of skill?

The wooden man starts to sing, the stone woman gets up dancing.

It is not reached by feelings or consciousness; how could it involve deliberation?

Ministers serve their lords, children obey their parents.

Not obeying is not filial, failure to serve is no help.

With practice hidden, function secretly, like a fool, like an idiot.

Just to continue in this way is called the host within the host.

Fueko
(Universal Dedication)

Leader: **Negawaku wa kono kudoku o motte
amaneku issai ni oyoboshi
warera to shujō to mina tomoni
butsudō o jōzen koto o**

All: Ji ho san shi i shi fu
shi son bu sa mo ko sa
mo ko ho ja ho ro mi

Leader: **May this merit extend universally to all
so that we together with all beings
realise the Buddha Way.**

All: All Buddhas in the ten directions, past, present and
future,
all Bodhisattva, Mahsattvas, the world honoured ones,
the Maha Prajna Paramitta.

Sange mon
(Repentance verse)

Ga shaku sho zō sho aku go,
kai yu mushi ton jin chi,
ju shin kui shi sho sho,
is-sai ga kon kai san ge.

All my past and harmful karma,
born from beginningless greed, hate and delusion,
through body, speech and mind,
I now fully avow.

All my past and harmful karma,
born from beginningless greed, hate and delusion,
through body, speech and mind,
I now fully avow.

Busso rai
(Lineage Chant)

Bibashi Butsu Daioshō
Shiki Butsu Daioshō
Bishafu Butsu Daioshō
Kurason Butsu Daioshō
Kunagommuni Butsu Daioshō
Kashō Butsu Daioshō
Shakamuni Butsu Daioshō
Makakashō Daioshō
Ananda Daioshō
Shōnawashu Daioshō
Ubakikuta Daioshō
Daitaka Daioshō
Mishaka Daioshō
Bashumitsu Daioshō
Butsudanandai Daioshō
Fudamitta Daioshō
Barishiba Daioshō
Funayasha Daioshō
Anabotei Daioshō
Kabimora Daioshō
Nagyaharajuna Daioshō
Kanadaiba Daioshō
Ragorata Daioshō
Sōgyanandai Daioshō
Kayashata Daioshō
Kumorata Daioshō
Shayata Daioshō
Bashubanzu Daioshō
Manura Daioshō
Kakurokuna Daioshō
Shishibodai Daioshō
Bashashita Daioshō

(Seven Buddhas in the past)

(The Buddha)

(The ancestors in India –1st)

Funyomitta Daioshō
Hannyattara Daioshō
Bodaidaruma Daioshō
Taiso Eka Daioshō
Kanchi Sōsan Daioshō
Daii Dōshin Daioshō
Daiman Kōnin Daioshō
Daikan Enō Daioshō
Seigen Gyōshi Daioshō
Sekitō Kisen Daioshō
Yakusan Igen Daioshō
Ungan Donjō Daioshō
Tōzan Ryokai Daioshō
Ungo Dōyō Daioshō
Dōan Dōhi Daioshō
Dōan Kanshi Daioshō
Ryōzan Enkan Daioshō
Taiyō Kyōgen Daioshō
Tōshi Gisei Daioshō
Fuyō Dōkai Daioshō
Tanka Shijun Daioshō
Chōro Seiryō Daioshō
Tendō Sōkaku Daioshō
Setchō Chikan Daioshō
Tendō Nyojō Daioshō
Eihei Dōgen Daioshō
Koun Ejō Daioshō
Tettsū Gikai Daioshō
Keizan Jōkin Daioshō
Gasan Jōseki Daioshō
Tsūgen Jakurei Daioshō
Sekioku Shinruō Daioshō
Kakuin Eihon Daioshō
Tōgan Zenyo Daioshō
Mokuchū Keiho Daioshō

(The ancestors in China – 28th)

(The ancestors in Japan – 51st)

Fujin Zensaku Daioshō
Kōzan Zenchi Daioshō
Tenan Zenshuku Daioshō
Hakuō Chōden Daioshō
Kokan Onyō Daioshō
Bungai Ontotsu Daioshō
Yōzan Chigen Daioshō
Gettei Yōden Daioshō
Fumetsu Tannen Daioshō
Goun Jitsuon Daioshō
Maido Giken Daioshō
Daian Onchū Daioshō
Daiun Gendō Daioshō
Kisan Genkei Daioshō
Daiki Keidō Daioshō
Hekuin Daido Daioshō
Juin Kōnyo Daioshō
Daigen Ikkō Daioshō
Daigen Ikkō Daioshō
Daigen Ikkō Daioshō

All: Ji ho san shi i shi fu
shi son bu sa mo ko sa
mo ko ho ja ho ro mi

All Buddhas in the ten directions, past, present and future,
all Bodhisattva, Mahsattvas, the world honoured ones,
the Maha Prajna Paramitta.

Fumonbon ge
(Verse of the 'Universal Gateway' chapter)

Se son myo so gu ga kon ju mon pi
bus-shi ga in nen myo i kan ze on

go soku myo so son ge to mu jin ni
nyo cho kan-non gyo zen no sho ho sho

gu zei jin nyo kai ryak-ko fu shi gi
ji ta sen noku butsu hotsu dai sho jo gan

ga i nyo ryaku setsu mon myo gyu ken shin
shin-nen fu ku ka no mes-sho u ku

ke shi ko gai i sui raku dai ka kyo
nen pi kan-non riki ka kyo hen jo chi

waku hyo ru ko kai ryu gyo sho ki nan
nen pi kan-non riki ha ro fu no motsu

waku zai shu mi bu i nin sho sui da
nen pi kan-non riki nyo nichu ko ku ju

waku hi aku nin chiku da raku kon go sen
nen pi kan-non riki fu no son ichi mo

waku chi on zoku nyo kaku shu to ka gai
nen pi kan-non riki gen soku ki ji shin

waku so o nan ku rin gyo yoku ju shu
nen pi kan-non riki to jin dan dan e

waku shu kin ka sa shu soku hi chu kai
nen pi kan-non riki shaku nen toku ge datsu

shu so sho doku yaku sho yoku gai shin sha
nen pi kan-non riki gen jaku o hon nin

waku gu aku ra setsu doku ryu sho ki to
nen pi kan-non riki ji ship-pu kan gai

nyaku aku ji i nyo ri ge so ka fu
nenpi kan-non riki shis-so mu hen po

gan ja gyu buk-katsu ke doku en ka nen
nen pi kan-non riki jin sho ji e ko

un rai ku sei den go baku ju dai u
nen pi kan-non riki o ji toku sho san

shu jo hi kon yaku mu ryo ku his-shin
kan-non myo chi riki no gu se ken ku

gu soku jin zu riki ko shu chi ho ben
jip-po sho koku do mu setsu fu gen shin

shu ju sho aku shu ji gok-ki chiku sho
sho ro byo shi ku i zen shitsu ryo metsu

shin kan sho jo kan ko dai chi e kan
hi kan gyu ji kan jo gan jo sen go

mu ku sho jo ko e nichu ha sho an
no buku sai fu ka fu myo sho se ken

hi tai kai rai shin ji i myo dai un
ju kan ro ho u metsu jo bon-no en

jo sho kyo kan sho fu i gun jin chu
nen pi kan-non riki shu on shit-tai san

myo on kan ze on bon-non kai cho on
sho hi se ken non ze ko shu jo nen

nen nen mos-shi gi kan ze on jo sho
o ku no shi yaku no i sa e ko

gu is-sai ku doku ji gen ji shu jo
fuku ju kai mu ryo ze ko o cho rai

ni ji ji bo sa soku ju za ki zen byaku butsu gon se
son nyaku u shu jo mon ze kan ze on bo sa hon ji zai
shi go fu mon ji gen jin zu riki sha to chi ze nin ku
doku fu sho bus-setsu ze fu mon hon ji
shu chu hachi man shi sen shu jo kai hotsu
mu to do a noku ta ra san myaku san bo dai shin

Verse of the 'Universal Gateway' chapter (Fumonbon ge)

Bodhisattva Akshayamati asked a question in verse:

"Oh World-honoured One, of wondrous form, I inquire again of that buddha-child: what are the causes of his name, 'Regarding the Cries of the World'?"

The Honoured One, of wondrous form, replied in verse to Akshayamati: "Listen to the deeds of Avalokiteshvara, who aptly responds in every quarter.

With vast pledge as deep as oceans, throughout kalpas beyond reckoning, he served many thousands of millions of buddhas, bringing forth this great pure vow.

For you I explain it briefly: hearing the name or seeing the form of Avalokiteshvara with mindful remembrance is not in vain, for the woes of existence can thus be relieved.

Even if someone with harmful intent should push you into a fiery pit, by mindfully invoking Avalokiteshvara's power the pit of fire will turn into a pool.

If floating on a vast sea, menaced by dragons, fish or demons, by mindfully invoking Avalokiteshvara's power the billowing waves cannot drown you.

If from Mount Sumeru's lofty peak, someone were to throw you down, by mindfully invoking Avalokiteshvara's power like the sun you would stand firm in the sky.

If pursued by wicked men, down from Diamond Mountain, by mindfully invoking Avalokiteshvara's power they could not harm a single hair.

If surrounded by vicious bandits, each with a sword drawn to strike, by mindfully invoking Avalokiteshvara's power at once their hearts will turn to compassion.

If, persecuted by rulers, you face torture and execution, by mindfully invoking Avalokiteshvara's power their weapons will thereby shatter to pieces.

If imprisoned in shackles and chains, hands and feet bound in restraints, by mindfully invoking Avalokiteshvara's power suddenly you will be released.

If by curses or poisonous herbs someone wishes to hurt your body, by mindfully invoking Avalokiteshvara's power the harmful intent will return to its source.

If you meet evil creatures, poison dragons, or various demons, by mindfully invoking Avalokiteshvara's power none will dare to harm you.

If surrounded by raging beasts with sharp fangs and dreadful claws, by mindfully invoking Avalokiteshvara's power they will quickly scatter in all directions.

If venomous snakes or scorpions threaten with deadly breath of fire, by mindfully invoking Avalokiteshvara's power at the sound of your voice they will turn and depart.

If clouds thunder and lightning strikes, hailstones fall, and it rains in torrents, by mindfully invoking Avalokiteshvara's power instantly they will dissipate.

When living beings suffer hardships, burdened by immeasurable woes, the power of Avalokiteshvara's wondrous vision can relieve the suffering of the world.

Fully endowed with miraculous powers, widely practising wisdom and skillful means, in every land in all directions, in no realm does Avalokiteshvara not appear.

In all the various evil destinies of hell beings, hungry ghosts, and animals, the suffering of birth, old age, sickness and death are gradually relieved by Avalokiteshvara.

Oh you of the true gaze, of the pure gaze, of the gaze broad and great wisdom, of the compassionate gaze and the gaze of goodwill, ever longed for, ever revered.

Unblemished, serene radiance, benevolent sun, dispelling all gloom, Avalokiteshvara can subdue the wind and fire of woes, clearly illuminating all the world.

The precepts of compassion roar like thunder, the kind heart is wondrous as great clouds, pouring dharma rain of sweet dew, quenching all flames of troubling passion.

In disputes before judges, or fearful in the midst of battle, by mindfully invoking Avalokiteshvara's power all hostilities will be dispersed.

The wondrous voice of Avalokiteshvara Brahma-voice, voice of the rolling tides, surpasses all sounds within the world; therefore ever keep it in mind.

In each thought, with never a doubt, Avalokiteshvara, the pure sage, in pain, agony, or death's distress, can provide a sure support.

Fully endowed with all virtues, his eyes of compassion behold all beings, assembling a boundless ocean of happiness; thus, with reverence, you should make prostrations."

Then Bodhisattva Dharanimdharo arose from his seat, went before the Buddha and said:

"Oh World-honoured One, if there are living beings who hear this chapter of Avalokiteshvara Bodhisattva, the benefits will not be slight for those people who come to know his deeds, his manifestation of a universal gateway, and his supernatural powers."

When the Buddha had preached this "Universal Gateway" chapter, the eighty four thousand beings in the assembly all aroused the thought of unsurpassed, complete, perfect enlightenment.

Daihishin darani (Great Compassionate Mind Darani)

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 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 hoyo
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 somo ko sobo moko shido
ya somo ko shaki ra oshi do ya somo ko hodo mogya shido
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 modo ra hodo ya so mo ko.

Kanromon (Ambrosia Gate)

Namu **jip**-po butsu. Namu **jip**-po ho.
Namu **jip**-po so. Namu **hon** shi shaka muni butsu.
Namu **dai** zu **dai** hi-kyu ku-kan zeon bo-sa
Namu **kei** kyo a **nan** son ja. Ze sho shu **to**

Hos-shin shite **ik**-ki no **jō**-jiki o buji shite
amaneku **jip-pō** **gū**-jin ko-**kū**
shū-hen **hok**-kai mi-**jin** set-**chū**
sho u kokudo no **is**-sai no gaki ni hodokosu
sen-mō ku **on** **san** **sen** chishu
naishi **kō**-ya no shoki-**jin** **tō** **kō** ki-**tat**-te
koko ni atsumare ware ima hi-**min** shite
amaneku **nan**-ji ni jiki o hodokosu.

Negawaku wa **nan**-ji **kak**-kaku waga kono jiki o ukete **ten**-ji
mot-te **jin**-ko **kū**-rai no shobutsu **gyū**-**shō**
issai no **ujō** ni ku-**yō** shite **nan**-ji to u-**jō** to
amaneku mina **bō**-**man** **sen** koto o mata
negawaku wa **nan**-ji ga mi kono shujiki ni **jō**-jite
ku o hanarete ge-**das**-shi **ten** ni **shō**-jite raku o uke
jip-pō no **jō**-do mo kokoro ni shita-**gat**-te yu **ō** shi
bodai-**shin** o **has**-shi bodai **dō** **gyō**-ji
tō-rai ni sa-**bus**-shite nagaku **tai**-**ten** naku saki ni **dō**
o uro mono wa chi-**kat**-te aido **das**-sen koto o mata
negawaku wa **nan**-ji ra **chū**-ya **gō**-**jō** ni ware o **yō**-go shite
waga sho-**gan** o **man**-zen koto o.

Negawaku wa kono jiki o hodokosu sho-**shō** no kukodu
amaneku **mot**-te **hok**-kai no u-**jō** ni ese shite
moro moro no u-**jō** to **byō**-**dō**-gu na-**ran**
moro moro no u-**jō** to tomo ni onaji ku kono fuku o **mot**-te
koto gotoku **mot**-te **shin**-nyo hok-kai mu-**jō** bodai **is**-sai

chichi ni e-kō shite negawaku wa sumiyaka ni **jō-bus**-shite
yoka o maneku koto naka-**ran hok**-kai no **gan**-jiki
negawaku wa kono **hō** ni **jō**-jite toku **jō-bus**-suru koto o en.

(Un shū kijin chōshō darani)

No bo bo-ho-ri gya-ri ta-ri ta-**tā** gya-ta-ya.

(Ha jigokumon kai inkō darani)

On bo-ho **tei**-ri gya-ta-ri ta-**tā** gya-ta-ya.

(Muryō itoku jizai kōmyō kaji onjiki darani)

No maku sa-ra-ba ta-**tā** gya-ta baro ki-**tei**
on san ba-**rā san** ba-**rā** un.

(Mō kanro hōmi darani)

No maku soro baya ta-**tā** gya-ta-ya
ta-ya-ta **on** soro soro **hara** soro **hara** soro
sowaka.

(Birushana ichiji shin kan darani)

No maku **san man**-da bota **nan ban**.

(Go nyorai hōgō chōshō darani)

Namu ta-**hō** nyorai. **No bo** ba-gya ba-**tei**
hara bota ara **tan** no ya ta-**tā** gya-ta-ya.

Jo-**ken ton** go fuku chi **en man**.

Namu **myo** shiki **shin** nyorai. **No bo** ba-gya ba-**tei**
soro baya ta-**tā** gya-ta-ya.

Has-shi yo ro-**gyō en man so ko**.

Namu **kan-ro o** nyorai. **No bo** ba-gya ba-**tei**
ami ri-**tei a-ran** ja-ya ta-**tā** gya-ta-ya.

Kan po shin jin ryo juke raku.

Namu **ko** haku **shin** nyorai. **No bo** ba-gya ba-**tei**
biho ragya ta-ra-ya ta-**tā** gya-ta-ya.

In ko ko dai on jiki **ju bo**.

Namu rifu i nyorai. **No bo** ba-gya ba-**tei**
aba **en** gya-ra-ya ta-**tā** gya-ta-ya

Kufu shitsu jori gakishu.

(Hotsu bodaishin darani)

On bo ji-shit-ta boda hada yami.

(Ju bosatsu san mayakai darani)

On san maya sato **ban**.

(Daihō rōkaku zenji himitsu kon pon darani)

No maku sa-ra-ba ta-**tā** gya-ta **nan on** bi-ho-ra

Gya-ra-**bei** mani hara **bei** ta-ta ta-ni ta-sha-ni

mani mani soha ra-**bei** bima **rei** sha-gya-ra

gen-bi rei **un nun jin** bara **jin** bara boda bi-ro-ki **tei**

kugya chi-**shut**-ta gya-ra **bei** sowaka

on mani baji rei **un on** mani-da **rei un bat**-ta.

(Shobutsu kōmyō shingon kanchō darani)

On a-bo-gya **bei** rosha **no** maka bo-da-ra

mani **han** doma **jin** bara hara ba-ri ta-ya **un**.

(Hakken gedatsu darani)

On ba-sa-ra bo-ki sha-bo-ku.

I su shu an shu sen gen

ho to bu mo ki ro te

son sha fu ra ju mu kyu

mo sha ri ku san nan yo

su in san yu shi an shi

san zu ha nan ku shu san

kyo mo kui ko sen nan su

jin shu rin nui san jin zu.

Shōsai myōkichijō darani
(The Darani of Good Fortune That Averts Calamities)

Nō mō san man da moto nan ohara chi
koto sha sono nan tō ji tō 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 soha ja soha ja
senchi gya shiri ei so mokō

Nō mō san man da moto nan ohara chi
Koto sha sono nan tō ji tō 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 soha ja soha ja
senchi gya shiri ei so mokō

Nō mō san man da moto nan ohara chi
Koto sha sono nan tō ji tō 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 soha ja soha ja
senchi gya shiri ei so mo kō

Veneration to all Buddhas!
The incomparable Buddha-power that banishes suffering.
Om! The Buddha of reality, wisdom, Nirvana!
Light! Light! Great light! Great light!
With no categories, this mysterious power
Saves all beings; suffering goes, happiness comes, Swaha!

Emmei jikku kannon gyō
(Ten Verse Kannon Sutra of Prolonging Life)

Kanzeon
na mu butsu
yō butsu u in
yō butsu u en
bup-po sō en
jō raku ga jō
chō nen kanzeon
bō nen kanzeon
nen nen ju shin ki
nen nen fu ri shin

Kanzeon!
I venerate the Buddha;
with the Buddha I have my source,
with the Buddha I have affinity,
affinity with the Buddha, Dharma, Sangha,
constancy, ease, assurance, purity.
Mornings my thought is Kanzeon,
evenings my thought is Kanzeon.
Thought after thought arises in mind,
thought after thought is not separate from mind.

Kaikyō ge
(Sutra Opening Verse)

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

The unsurpassed, profound, and wondrous dharma
is rarely met with, even in a hundred, thousand, million
kalpas.

Now we can see and hear it, accept and
maintain it.

May we unfold the meaning of the Tathagata's truth.

The unsurpassed, profound, and wondrous dharma
is rarely met with, even in a hundred, thousand, million
kalpas.

Now we can see and hear it, accept and
maintain it.

May we unfold the meaning of the Tathagata's truth.

Shigu seigan mon
(The Four Vows of the Bodhisattva)

Leader: **Shujō muhen sei gan do**
All: Bon-nō mujin sei gan dan
Hō mon muryō sei gan gaku
Butsudō mujō sei gan jō

Leader: **Beings are numberless;**
All: 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
realise it.

Leader: **Beings are numberless;**
All: 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
realise it.

