

***Stillpoint***

*Zen Community*

**Verses for Chanting**

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## **Robe Chant**

How great, the robe of liberation!

a formless field of merit.

Wrapping ourselves in Buddha's teaching,  
we free all living beings.

(Japanese Text)

dai sai ge da pu ku

mu so fu ku den e

hi bu nyo rai kyo

ko do sho shu jo

**Repentance Verse (SANGEMON)**

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

## Triple Refuge

Hail refuge in buddha;

hail refuge in dharma;

hail refuge in sangha.

I take refuge in buddha, honored as the  
highest;

I take refuge in dharma, honored as the  
stainless;

I take refuge in sangha, honored as  
harmonious.

I have taken refuge in buddha;

I have taken refuge in dharma;

I have taken refuge in sangha.

(Pali Text)

Buddham Saranam Gacchami  
Dhammam Saranam Gacchami  
Sangham Saranam Gacchami

Dutiyampi Buddham Saranam Gacchami  
Dutiyampi Dhammam Saranam Gacchami  
Dutiyampi Sangham Saranam Gacchami

Tatiyampi Buddham Saranam Gacchami  
Tatiyampi Dhammam Saranam Gacchami  
Tatiyampi Sangham Saranam Gacchami

## **Heart of the Great Perfect Wisdom Sutra**

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 realizes nirvana. All buddhas of past, present, and future rely on prajna paramita and thereby attain unsurpassed, complete, perfect enlightenment. Therefore, know the prajna paramita as 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.”

(Japanese Text)

## **MAKA HANNYA HARAMITA SHIN GYO**

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 ke ge mu ke 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 sam myaku sam 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 te gya te ha ra gya te hara so gya te  
bo ji sowa ka han nya shin gyo

## **Dedication**

(Leader)

*Buddha nature pervades the whole universe existing right here now. In reciting the Heart of Wisdom Sutra, we dedicate its merit to the great teachers Shakyamuni Buddha, Bodhidharma, Eihei Dogen and all their spiritual descendants. May we appreciate the compassionate teachings of these great masters and show our gratitude by accomplishing the Buddha Way together.*

(Everyone)

All Buddhas throughout space and time.

All bodhisattvas, mahasattvas, Maha  
Prajna Paramita.

## Bodhisattva Vows

(Japanese Text)

shu jo mu hen  
       sei gan do  
 bon no mu jin  
       sei gan dan  
 ho mon mu ryo  
       sei gan gaku  
 butsu do mu jo  
       sei gan jo

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 realize it.

## Great Compassion Dharani

na mu ka ra tan no to ra ya ya na mu o ri  
 ya bo ryo ki chi shi fu ra ya fu ji sa to bo  
 ya mo ko sa to bo ya mo ko kya ru ni kya  
 ya en sa ha ra ha ei shu ta no ton sha na  
 mu shi ki ri to i mo o ri ya bo ryo ki chi shi  
 fu ra ri to bo na mu no ra ki 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 de cho to  
 ji to en o bo ryo ki ryo gya chi kya rya  
 chi i ki ri mo ko fu ji sa to sa bo sa bo mo  
 ra 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 chi ri ni shi fu  
 ra ya sha ro sha ro mo mo ha mo ra ho  
 chi ri i ki i ki shi no shi no o ra san fu ra  
 sha ri ha za ha za fu ra 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 fu ji ya fu ji

ya fu do ya fu do ya mi chi ri ya no ra ki  
ji chi ri shu ni no ho ya mo no so mo ko shi  
do ya so mo ko mo ko shi do ya so mo ko  
shi do yu ki shi fu ra ya so mo ko no ra ki ji  
so mo ko mo ra no ra so mo ko shi ra sun o  
mo gya ya so mo ko so bo mo ko shi do ya  
so mo ko sha ki ra o shi do ya so mo ko ho  
do mo gya shi do ya so mo ko no ra ki ji ha  
gya ra ya so mo ko mo ho ri shin gya ra ya  
so mo ko na mu ka ra tan no to ra ya ya na  
mu o ri ya bo ryo ki chi shi fu ra ya so mo  
ko shi te do mo do ra ho do ya so mo ko

**Universal Gateway Chapter of the Lotus  
Sutra (FUMONBON), excerpt**

**MYO HO REN GE KYO**

kan ze on bo sa fu mon bon dai ni ju go  
 ni ji mu jin ni bo sa soku ju za ki hen dan  
 u ken gas sho ko butsu ni sa ze gon se son  
 kan ze on bo sa i ga in nen myo kan ze on  
 butsu go mu jin ni bo sa zen nan shi nyaku  
 u mu ryo hyaku sen man noku shu jo ju  
 sho ku no mon ze kan ze on bo sa is shin  
 sho myo kan ze on bo sa soku ji kan go on  
 jo kai toku ge datsu nyaku u ji ze



**Flower Ornament Sutra, excerpt**

Then, because of the spiritual power of the Buddha, in each of the ten directions as many worlds as atoms in a buddha-land quaked in six ways, moving, moving everywhere, moving equally everywhere, rising, rising everywhere, rising equally everywhere, surging, surging everywhere, surging equally everywhere, shaking, shaking everywhere, shaking equally everywhere, roaring, roaring everywhere, roaring equally everywhere, crashing, crashing everywhere, crashing equally everywhere. It rained beautiful celestial flowers, celestial perfumes and incense, celestial garlands and raiment, celestial jewels and ornaments. Heavenly music played and celestial lights shone, conveying the subtle voices of all celestial

beings. The miracles that appeared when the ten practices were expounded in the Suyama heaven of this world also appeared likewise in all the worlds of the ten directions.

Also, due to the spiritual power of the Buddha, from each of the ten directions as many enlightening beings as atoms in a hundred thousand buddha-lands came to this world from beyond worlds as numerous as atoms in a hundred thousand buddha-lands; filling the ten directions, they said to the enlightening being Forest of Virtues, “Excellent, O Child of Buddha; you can skillfully expound the practices of enlightening beings. We are all similarly named Forest of Virtues and the worlds we live in are all called Banner of Virtue, and the Buddhas of those lands are all named Universal Virtue. At our Buddhas’ places

this teaching is also expounded—the assembly, words, and principles are all the same, nothing more and nothing less. Child of Buddha, we have all come to this assembly through the power of the Buddhas to be witnesses for you. This is also true of all the worlds in the ten directions.”

Then the enlightening being Forest of Virtues, by the spiritual power of the Buddha, looked over all the congregations in the ten directions, throughout the cosmos. Because he wanted to cause the lineage of Buddhas to continue, to cause the family of enlightening beings to be pure, to cause those who undertake vows not to regress, to cause practitioners to persevere, to cause all peoples in all times to be equal, to contact all the strains of Buddhas of all times, to expound roots of

goodness that have been cultivated, to observe and analyze all faculties, inclinations, understandings, afflictions, habits, and mental activities, and to clarify the enlightenment of all Buddhas, he said in verse:

Wholehearted honor to the Lords of Ten  
Powers,  
Undeified, totally pure, the unobstructed  
seers;  
Their realm is profound and far-reaching,  
beyond compare,  
They abide in the spacelike path.

The supreme among humans in the past,  
With immeasurable virtue, free from  
attachments,  
Foremost in valor, without any peer:  
Those beyond the dusts travel this path.

Now in the lands of the ten directions  
The ultimate truth is ably explained:  
Free from all faults, utterly pure,  
The independent travel this path.

The future lions among humans  
Travel everywhere throughout the cosmos;  
Having evoked the Buddhas' mind of  
    compassion,  
The benefactors travel this path.

The incomparable honored ones of all  
    times  
Naturally destroy the darkness of  
    ignorance,  
Equanimous toward all things;  
Those of great power travel this path.

They see countless, boundless worlds  
    everywhere,  
All their beings and conditions,  
Yet having seen do not discriminate falsely;  
The imperturbable travel this path.

Understanding everything in the cosmos,  
Most clear about the ultimate truth,  
They forever destroy anger, pride, and folly;  
The virtuous travel this path.

Accurately distinguishing sentient beings,  
They enter into the true nature of all  
    phenomena,  
Spontaneously understanding without  
    relying on others;  
The spacelike travel this path.

To all lands throughout space  
They go and teach, through many  
    examples,  
What they teach pure and irrefutable;  
The supreme sages travel this path.