

Part One
Texts For Sutra-Chanting Services

Verse of the “Universal Gateway” Chapter
(*Fumonbon ge* 普門品偈)

Full title: *Verse of the “Avalokiteshvara Bodhisattva Universal Gateway” Chapter of the Lotus Sutra (Myōhōrengekyō kanzeon bosatsu fumonbon ge 妙法蓮華經觀世音菩薩普門品偈)*

Bodhisattva Akshayamati
asked a question in verse :

◎ “Oh World-honored 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 Honored One, of wondrous form,
replied in verse to Akshayamatī:
“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 shall 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 wisdom
can relieve the suffering of the world.

Fully endowed with miraculous powers,
widely practicing 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 sufferings 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 of broad and great wisdom,
of the compassionate gaze and the gaze of good will,
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-honored 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.

Great Compassion Dharani

(*Daihi shu* 大悲呪)

Full title: ***Great Compassionate Mind Dharani***

(*Daihishin darani* 大悲心陀羅尼)

[Chinese]

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 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

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

◎ 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

(*Shōsai shu* 消災呪)

Full title: *Marvelously Beneficial Disaster Preventing Dharani*

(*Shōsai Myōkichijō darani* 消災妙吉祥陀羅尼)

[Chinese]

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
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 so mo ko.

Heart Sutra

(*Hannya shingyō* 般若心經)

Full title: *Heart of Great Perfect Wisdom Sutra*

(*Maka hannya haramitta shingyō* 摩訶般若波羅蜜多心經)

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."

Harmony of Difference and Equality
(*Sandōkai* 参同契)

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.

Precious Mirror Samadhi

(*Hōkyō zanmai* 宝鏡三昧)

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-flavored 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 realizing 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.

Verse of the “Life Span” Chapter
(*Juryōhon ge* 寿量品偈)

Full title: *Verse of the “Life Span of the Tathāgata Chapter” of the Lotus Sutra (Myōhōrengekyō nyorai juryōhon ge*
妙法蓮華經如來壽量品偈)

◎ Since I attained buddhahood,
the number of kalpas that have passed
is incalculable hundreds, thousands, myriads,
and billions of long eons.

Constantly I have voiced the dharma, teaching
countless millions of living beings.
so that they entered the buddha way ;
◎ all this for immeasurable kalpas.

In order to liberate all beings,
as skillful means I appear to have entered nirvana;
yet truly I am not extinct,
ever dwelling here to voice the dharma.

I forever abide in this world,
but use my powers of spiritual penetration
so that confused living beings,
though nearby, fail to see me.

All those viewing me as extinct
everywhere venerate my relics ;
all harbor feelings of yearning,
and arouse adoring hearts.

When beings have become sincerely faithful,
honest and upright, with gentle intention,

wholeheartedly wishing to behold the Buddha,
not begrudging their own bodily lives,
then I and the assembled sangha
appear together on sacred Vulture Peak.

Then I tell the living beings
that in this world I abide without end,
by the power of expedient means,
appearing to be extinct, or not.

Other lands contain living beings,
reverent with faith aspiring;
among them as well,
I give voice to supreme dharma.

You who do not hear this
only suppose I am passed into extinction.
I behold the living beings,
drowning in the sea of suffering.

Hence I do not reveal myself,
but set them all to yearning,
till when their hearts are filled with longing,
I then emerge and proclaim the dharma.

With such pervasive spiritual power,
for uncountable kalpas
I abide on sacred Vulture Peak
and every other dwelling place.

When living beings see the kalpa's end,
with all consumed in a great blaze,
my domain stays serene and calm,
ever filled with human and heavenly beings,

gardens and groves, pavilions and palaces,
adorned with every kind of gem,
and jeweled trees lush with flowers and fruit,
where living beings delight and play.

The heavenly beings beat celestial drums,
ever making pleasing music,
showering white mandarava flowers
over Buddha and the great assembly.

My pure land is not destroyed,
yet all view it as ravaged by fire,
so that fear and distress
pervade everywhere.

The beings vexed with their offenses,
caused by their unwholesome karma,
through vast rounds of kalpas,
hear not the name of the three treasures.

But those who practice virtuous deeds,
are gentle, upright, and sincere;
these all see that I exist,
abiding here, proclaiming dharma.

At times for the sake of that assembly,
I describe Buddha's life span as immeasurable;
for those who after great lengths see the Buddha
I explain how rarely Buddha is encountered.

Such is the power of my wisdom,
with beams of insight shining beyond measure;
this life span of countless kalpas
was gained from long-cultivated practice.

You who are possessed of wisdom,
in regards to this, entertain no doubts;
◎ cast them off, forever ended,
for Buddha's words are true, not false.

Like the good physician who with skillful means,
in order to cure his delirious children,
although truly alive spreads word he is dead,
yet cannot be charged with falsehood.

I too, as parent of the world,
savior of all suffering and afflicted,
◎ for the sake of confused, worldly people,
although truly living, I am thought extinct.

If due to always seeing me,
their hearts become selfish and arrogant,
dissolute and set on the five desires,
they would fall into evil destinies.

I always know which living beings
practice the way, and which do not;
in accord with what their salvation requires,
I give voice to the various teachings.

● I ever make this my thought:
how can I cause the living beings
● to enter into the unsurpassed way
and promptly embody buddha?

Victor's Dharani

(*Sonshōdarani* 尊勝陀羅尼)

Full title: *Crown of the Victor Dharani*
(*Butchō sonshō darani* 仏頂尊勝陀羅尼)

[Chinese]

No bo bagya ba tei
tare roki ya
hara chi bishi shu daya
bo daya
bagya ba tei tani ya ta
◎ on bishu daya bishu daya
sama sama san man da
haba sha soha ran da gyachi gyaga no
sowa han ba
bishu tei
abi shin sha to man
sogya ta hara hashu no a min 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
u shu nisha bisha ya
bishu tei
saka sara ara shin mei
san soni tei
sara ba tada gya ta
baro gya ni
sata hara mita
hari hora ni
sara ba tatagya ta
kiri ta ya

jishu tan no
jishu chi ta
maka boda rei
ba zara gya ya
sugya ta no
bishu tei
sara ba hara da
haya tori
gyachi hari bishu tei
hara chini hara daya
a yoku shu tei
san ma ya
jishu chi tei
mani mani maka mani
tatan da bota kuchi
hari shu tei
biso bo da
bo jishu tei ☉ sha ya sha ya
bisha ya bisha ya
san mora san mora
sara ba bo da
jishu chi te shudei
ba jiri ba zara
kyara bei ba zara ban ba
☉ to mama shari ran
sara ba sato ban nan shagya ya
hari bishu tei
sara ba gyachi hari shu tei
sara ba tata gya ta
shitsu sha mei
san ma jin ba sa en to
sara ba tata gya ta
san ma jin ba sa
jishu chitei

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

● kiri ta ya

jishu tan no

jishu chi ta

● maka boda rei so wa ka.

Ambrosia Gate

(*Kanromon* 甘露門)

[Note: *double asterisks* mark the tides of sections, which are not chanted.]

Inviting the Three Treasures

(*Bushō sanbō* 奉請三寶)

[chant 3 times]

- ◎3 Homage to the buddhas of the ten directions;
Homage to the dharma of the ten directions;
Homage to the sangha of the ten directions ;
- ◎3 Homage to the original teacher, Shakyamuni Buddha;
Homage to Avalokiteshvara Bodhisattva, of great
love and great compassion, reliever of suffering ;
- ▲ 3 Homage to the Venerable Ananda, reciter of the
teachings.

Invoking the Vow to Awaken

(*Chōshō hotsugan* 招請發願)

◎ By all the members of this assembly.

Giving rise to the thought of awakening, we present a vessel of pure food, offering it to all the hungry ghosts in every country of the innumerable lands in the dharma realm throughout all space in the ten directions. Please come and gather here, you departed long ago, and all spirits, from earth gods of mountains and rivers to demons and wraiths of barren wastes. Taking pity on you all, with this food we feed you now.

We pray that every one of you, having received this food of ours, offers it in turn to all the buddhas, holy ones, and sentient beings throughout all realms of empty space, that all may be satisfied. We also pray that your bodies, conveyed by this dharani-food, may leave suffering behind and gain liberation; that you may attain the joy of birth in heavens; that you may, in accordance with your wishes, be delivered to one of the pure lands in the ten directions; that you may give rise to the thought of awakening, practice the path to awakening, and in the future become buddhas; that you may never backslide; and that whoever first attains the way may vow to lead the others to liberation as well. We also pray that day and night without cease you shall protect us and completely answer our prayers.

May the merit generated by giving this food be dedicated to sentient beings of the dharma realm, so that those various beings may exist in equality, and together dedicate these blessings to the dharma realm of suchness, to supreme awakening, and to omniscience, with the prayer that together with all sentient beings we may quickly attain buddhahood and not seek any other rewards.

May all sentient beings of the dharma realms, conveyed by this rite, swiftly attain buddhahood.

Dharani for Inviting the Cloudlike Hosts of Spirits
(*Unshū kijin chōshō darani* 雲集鬼神招請陀羅尼)

[Chinese, chant 3 times]

◎ No bo
bohori
gyari tari

▲ 3 tatā gyataya.

**Dharani for Breaking Down the Gates of Hell
and Opening Throats**

(*Ha jigokumon kai inkō darani 破地獄門開咽喉陀羅尼*)

[Chinese, chant 3 times]

◎ On boho teiri
gyatari

▲ 3 tatā gyataya.

**Dharani for Sanctifying the Food with the Unimpeded Radiance
of Innumerable Virtues**

(*Muryō itoku jizai kōmyō kaji onjiki darani
無量威德自在光明加持飲食陀羅尼*)

[Chinese, chant 3 times]

◎ No maku
saraba
tatā gyata
baro kitei

on

▲ 3 san barā
san bara un.

**Dharani for Bestowing the Ambrosial Taste
of the Dharma**

(*Mō kanro hōmi darani 蒙甘露法味陀羅尼*)

[Chinese, chant 3 times]

◎ No maku
soro baya
tatā gyataya
tanyata
on
soro soro

hara soro

▲3 hara soro
sowaka.

**Dharam for Contemplating Vairocana through
the Graph “Heart” on a Disk of Water**

(*Birushana ichiji shin suirin kan darani* 毘盧舍那一字心水輪觀陀羅尼)

[Chinese, chant 3 times]

◎ No maku
san manda

▲ 3 bota nan ban.

**Dharani for Invoking the Precious Names
of the Five Tathagatas**

(*Go nyorai hōgō chōshō darani* 五如来宝号招請陀羅尼)

[Chinese, chant 3 times]

◎ Homage to the Tathagata Abundant Treasures.
No bo

bagya batei
hara bota

ara tan no ya
tatā gyataya.

Quell deeds of greed;
let blessings and wisdom be replete.

◎ Homage to the Tathagata Wondrously Hued Body.
No bo

bagya batei
soro baya

tatā gyataya.

Remove ugly forms;
endow with pleasing looks.

◎ Homage to the Tathagata Ambrosia King.

No bo

bagya batei

ami ritei

aran jaya

tatā gyataya.

Anoint bodies and minds,

giving joy and ease.

◎ Homage to the Tathagata Expansive Body.

No bo

bagya batei

biho ragya

taraya

tatā gyataya.

Throats opened wide,

with drink and food be satisfied.

◎ Homage to the Tathagata Freedom From Fear.

No bo

bagya batei

●3 aba en

gyaraya

tatā gyataya.

●3 Fear utterly eradicated, be freed from the state of hungry ghost.

Dharani for Producing the Thought of Enlightenment
(*Hotsu bodaishin darani* 発菩提心陀羅尼)

[Chinese, chant 3 times]

On

bo jishitta

boda
hada yami.

Dharani of Giving the Bodhisattva Samaya Precepts
(*Ju bosatsu sammayakai darani* 授菩薩三摩耶戒陀羅尼)

[Chinese, chant 3 times]

On
san maya
sato ban.

**Secret Root Dharani for Dwelling in the
Great Jewelled Pavilion **
(*Daihō rōkaku zenjū himitsu konpon darani*
大宝樓閣善住秘密根本陀羅尼)

[Chinese, chant 3 times]

◎3 No maku
saraba tatā gyata nan
◎3 on
bihora
gyarabei
mani hara bei
tata tani tashani
mani mani
soha rabei
bima rei shagyara
genbi rei
un nun jin bara jin bara
boda
biroki tei
kugya
chishut-ta
gyara bei

sowaka
on mani
baji rei un
▲ on manida rei
un bat-ta.

**Dharani for Initiation into the Mantra
of the Radiance of the Buddhas**

(*Shobutsu kōmyō shingon kanchō darani* 諸仏光明真言灌頂陀羅尼)

[Chinese, chant 3 times]

◎3 on
abogya
bei rosha no
maka bodara
mani han doma
● jin bara hara bari
● taya un.

Dharani for Bequeathing Liberation
(*Hakken gedatsu darani* 撥遣解脱陀羅尼)

[Note: Usually this dharani is not chanted]

On
basara
bold shaboku.

** Verse for Dedicating Merit**
(*Ekōge* 回向偈)

With the good karma gathered in this practice, we repay the virtuous toils of our fathers and mothers, that the living may be blessed with joy and long life without distress, and the deceased freed from suffering and born in

the pure land. May the four benefactors, sentient beings in the three classes of existence, and those born in the three evil destinies and eight difficulties all be able to repent their transgressions, purify their defects, entirely escape the round of rebirth, and be born in the pure land.