

**Soto School Scriptures**  
**For Daily Services**  
**And Practice**



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## Foreword

Since 1996, the Soto Zen Text Project has been dedicated to the task of rendering into English the Zen texts and Buddhist sutras that are regarded as most important within the Soto school. The present work, *Soto School Scriptures for Daily Services and Practice*, is the first publication to result from this project.

The scriptures contained herein have a very deep significance for our lives, and especially for the life of practice that takes place in Soto monasteries. They include not only texts used in sutra-chanting services, but also many verses for chanting in connection with donning robes, taking meals, entering the bath, washing the face, and so on. In our Soto school, which advocates the principle that "the buddha-dharma manifests itself in the deportment of practitioners" we must approach all of our daily behaviors and activities as integral parts of the Buddhist path. These scriptures provide guidelines for accomplishing that, while at the same time constituting words of prayer that we use to express the ideals and aspirations of our practice.

In the monasteries and temples of Japan, the traditional Buddhist scriptures written in classical Chinese are used, and everywhere one goes in the country the texts are basically the same, so there is no inconvenience. In Europe and America, however, the situation is different. As is well known, many Zen centers have been established and grown since the 1960s. Leaders in each of the centers have come to prepare and use their own particular translations of Zen texts and Buddhist sutras for chanting and study. This situation is truly inconvenient

when it comes to holding joint sesshins or cooperative ritual observances. It also makes it difficult for people from different Zen centers to maintain a sense of solidarity and identity as members of the Soto school at large.

For these reasons, publication of these *Soto School Scriptures for Daily Services and Practice* and the forthcoming *Standard Rites of the Soto Zen School*, which treats monthly and annual as well as daily observances, has been a priority since the start of the Soto Zen Text Project.

This book is the result of a cooperative effort. Technically accurate, scholarly translations of the various liturgical texts were initially prepared by Rev. Taigen Leighton, Rev. Shohaku Okumura, and the project editors, Carl Bielefeldt and T. Griffith Foulk. Under the leadership of Rev. Tenshin Anderson, a series of conferences were then held at Green Gulch Farm, bringing together the translators, the leaders of many Soto Zen centers in North America, and representatives of the Soto Zen Education Center. At the conferences, the draft translations were discussed, recited, and modified to make them as clear, aesthetically pleasing, and easy to chant as possible.

The movement that is taking place today in the Zen centers of America and Europe has a different significance than the philosophical or psychological investigations of Zen that occurred in the past. The Zen centers, some of which have monks and nuns as well as lay people as members, actually carry out the practice of the Buddhist path that is centered on zazen. Thus, the centers fulfill a function similar to that of Zen monasteries in Japan. In this sense, the genuinely transmitted buddha-dharma

has begun to take root in America and Europe, and the first steps toward its permanent establishment have been taken. We are now welcoming a new phase in the process referred to by the old saying: "the buddha-dharma progresses eastward" (from India to China, Korea, and Japan).

Thus, this publication of the *Soto School Scriptures for Daily Services and Practice* has a great deal of significance. It will be an aid to the actual practice of Zen, facilitate exchange and joint activities between the various Zen centers of America and Europe, and foster a sense of unity among practitioners of Soto Zen.

As chair of the board of directors of the Soto Zen Text Project, I am most pleased by this publication and the promise it holds for the global development of our school. I wish to sincerely thank the people of the Administrative Headquarters of Soto Zen Buddhism (Sotoshu Shumicho) for their promotion and budgeting of the project. I also wish to express my appreciation to the other members of the editorial board, and especially to the editors, for their effort and enthusiasm. Finally, I wish to thank from the bottom of my heart all those who have shared their wisdom and time in contributing to the work of translation.

Nara Yasuaki  
Chairperson  
Soto Zen Text Project

## About This Book

This book is based on the Japanese edition of the *Soto School Scriptures for Daily Services and Practice* (*Sōtōshū nikka gongyō selten* 曹洞宗日課勤行聖典), also published by the Administrative Headquarters of Soto Zen Buddhism (Sotoshu Shumuchō) in 1981. This text, as its name implies, contains only those scriptures that are chanted on a daily basis in Soto Zen monasteries and temples. Numerous other scriptures that are used in monthly, annual, and occasional rites are not included in it but may be found in the much longer *Standard Rites of the Soto Zen School* (*Sōtōshū gyōji kihan* 曹洞宗行持軌範), also published from the Administrative Headquarters in 1981. This book is available in English translation.

This book contains exactly the same scriptures as the Japanese edition of the *Soto School Scriptures for Daily Services and Practice*, but the contents have been reorganized in a way that helps to distinguish the various types of liturgical literature and eliminates the redundancy of the original (the *Heart Sutra*, for example, is printed there four times). Part One of this book contains all of the texts — sutras, treatises, and dharanis — that are recited to generate merit in daily sutra-chanting services. Part Two lists the various sutra-chanting services that are performed daily. For each service, the scriptures to be chanted to generate merit are named (the full texts are all found in Part One), and the eko, or verse for transferring merit, is given in its entirety. Part Three contains: (A) numerous verses that are chanted on various ritual occasions, (B) three eko that are used in rituals other than sutra-chanting services, and (C) two treatises attributed to Dogen.

All the scriptures included in Parts One, Two, and Three, with the exception of the dharanis, have been translated into English from the Chinese and Japanese texts that appear in the Japanese edition of the *Soto School Scriptures for Daily Services and Practice*. The dharanis have simply been transliterated, using roman letters to represent the pronunciations given (in the *kana* syllabary) in the Japanese edition. The pronunciations differ in some places from ones used at Eiheiji and Sojiji (the two head temples of the Soto school), but they are the ones recommended by the Administrative Headquarters for use in joint services.

Attempts have been made in the past to "translate" dharanis into English. Because dharanis have no meaning in the classical Chinese in which they are written, however, any such attempt must begin by reconstructing a text in the original Indie language (usually presumed to be Sanskrit) and then proceed to translate that text into English. It is true that certain combinations of Chinese characters in dharanis, even when chanted by Japanese today, are recognizable as Sanskrit words such as "tathagata" or "bodhisattva." From the standpoint of critical scholarship, however, the reconstruction of a complete, ostensibly original text is a highly dubious process, for there is no way of knowing for sure which Indie or Central Asian language served as the starting point for any given Chinese transliteration, and there is no reason to assume that even the original Indie version had a clear enough syntax or meaning to support translation. That, and the fact that Buddhists in East Asia have never attempted to translate dharanis, has persuaded the board of editors of the Soto Zen Text Project to stick with the tradition of transliterating them. Some Zen practitioners in the West

believe that dharanis should at least be restored to their "original" Sanskrit pronimciations, but in most cases that is not a critically viable option. The only dharani presented here in romanized Sanskrit is the one that appears at the end of the Heart Sutra translation: "Gate Gate Paragate Parasamgate Bodhi Svaha."

Part Four of this book contains roman letter transliterations of all the sutras, treatises, dharanis, and verses that appear in Parts One and Three. These are given for the benefit of people who do not read Japanese but may have occasion to participate in Soto Zen services conducted in that language. The eko translated in Part Two have not been transliterated in Part Four because they are generally recited by the cantor (*ino*) alone, not by a group. When services are conducted in Japanese, non-speakers of the language would rarely be called upon to act as cantor.

This book employs two different systems of romanization.

First, the romanization of all titles, and all texts that are chanted in Japanese, follows the Hepburn system that is standard in modern scholarship. In that system, roman letter words of varying numbers of syllables are formed in accordance with the pronunciation and grammar of the original Japanese. The five basic vowel sounds in Japanese are represented by the letters "a" (as in "pasta"), "i" (as in "liter"), "u" (as in "lute"), "ē" (as in "egg"), and "o" (as in "tote"). Macrons over the "o" and "u" (e.g. o, kō, ū, kū) indicate a lengthening of those vowel sounds, with no change of basic pronunciation. Consonants in romanized Japanese have the same pronunciation as in English.

Second, the romanization of all texts that are chanted in the Chinese (*kanbun*) word order employs a modified version of the Hepburn system that retains the same basic pronunciation of all vowels and consonants but uses a different means of indicating long and short syllables. The following four rules apply: (1) syllables in one-syllable words are to be regarded as "long" and chanted using one full beat; (2) syllables in multi-syllable words, unless otherwise marked, are to be regarded as "short" and chanted using half-beats (thus, for example, the words “shi” and "shiki" take exactly the same amount of time to chant — one full beat); (3) syllables in hyphenated two-syllable words (e.g. sep-po, bus-shi) are both "long," but the consonant sounds that end the first syllable and begin the second are run together; (4) in multi-syllable words, syllables marked by a macron over the vowel are "long." Some examples follow:

bu (long = 1 beat)

shi (long = 1 beat)

bus-shi (long long = 2 beats)

bushi (short short = 1 beat)

gyataya (short short short = 1.5 beats)

tori (long short = 1.5 beats)

tatā (short long = 1.5 beats)

mujōi (short long short = 2 beats)

All of the dharanis in Part One have been transliterated in accordance with the rules for the romanization of texts chanted in the Chinese (*kanbun*) word order. Each of the texts transliterated in Part Four is marked as either “Japanese” or “Chinese” to indicate which of the two systems of romanization applies to it.



## Symbols:

- ◎ strike large bowl-bell
- strike small bowl-bell
- ▲ muffle hand-bell with striker
- ◎3 strike large bowl-bell, 3rd chanting only
- 3 strike small bowl-bell, 3rd chanting only
- ▲3 muffle hand-bell with striker, 3rd chanting only

**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.

**Part Two**  
**Eko For Sutra-Chanting Services**

## A. Morning Service

(*chōka fugin* 朝課諷經)

### Buddha Hall Sutra Chanting

(*butsuden fugin* 仏殿諷經)

Texts chanted:

“*Universal Gateway*” Chapter (*Fumonbon* 普門品)

*Great Compassion Dharani* (*Daihi shu* 大悲呪)

*Disaster-Preventing Dharani* (*Shōsai shu* 消災呪)[3 times]

Eko:

Having chanted the “*Universal Gateway of Avalokiteshvara Bodhisattva*” Chapter of the Lotus Sutra, *Great Compassionate Mind Dharani*, and *Marvelously Beneficial Disaster-Preventing Dharani*, we reverently offer the merit generated thereby to our Great Benefactor and Founder of the Doctrine, the Original Teacher Shakyamuni Buddha [or whatever other figure is currently enshrined as the main object of veneration in the practice place], to the Eminent Ancestor Dogen, and to the Great Ancestor Keizan, that it may adorn their awakening, the unsurpassed fruit of buddhahood. We further offer it to all the dharma-protecting devas; to the dharma-protecting saints; to the earth spirit of this place and to the monastery-protecting spirits; to the Bodhisattva Joho Shichiro Daigen Shuri; and to the tutelary deities enshrined in all halls.

What we pray for is peace in the land, harmony among nations, prosperity and longevity for donors throughout the ten directions, tranquility within the monastery, and ample sustenance for the community; may all sentient beings throughout the dharma realm equally perfect omniscience.

- © All buddhas throughout space and time,  
all honored ones, bodhisattvas, mahasattvas,
- © wisdom beyond wisdom, maha-prajnaparamita.

## **Sutra Chanting for the Arhats**

*(ōgu fugin 応供諷經)*

Text chanted:

*Heart Sutra (Hannya skingyō 般若心經)*

Eko:

We humbly beg your illumination and sympathetic response.

Having chanted the *Heart of Great Perfect Wisdom Sutra*, we transfer the merit generated thereby to the eternal three treasures in the ten directions; to the countless sages in the ocean of buddhahood; to the sixteen great arhats; and to all beings associated with the class of worthy ones.

What we pray is that you will use your three knowledges and six supernatural powers to turn the age of the end of the dharma into the age of the true dharma; use your five powers and eight liberations to lead living beings to the uncreated; continuously turn the two wheels of the monastery; and forever prevent the three disasters from afflicting the land.



**Ancestors Hall Sutra Chanting**  
(*sodō fugin* 祖堂諷經)

Texts chanted:

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

*Precious Mirror Samadhi* (*Hōkyō zanmai* 宝鏡三昧)

Eko:

We humbly beg your true compassion and illumination.

Having chanted the *Harmony of Difference and Equality* and the *Precious Mirror Samadhi*, we dedicate this service to the successive generations of buddhas and ancestors who transmitted the flame, that we may repay their compassionate blessings :

Great Teacher Vipashyin Buddha  
Great Teacher Shikhin Buddha  
Great Teacher Vishvabhu Buddha  
Great Teacher Krakucchanda Buddha  
Great Teacher Kanakamuni Buddha  
Great Teacher Kashyapa Buddha  
Great Teacher Shakyamuni Buddha  
Great Teacher Mahakashyapa  
Great Teacher Ananda  
Great Teacher Shanavasa  
Great Teacher Upagupta  
Great Teacher Dhritaka  
Great Teacher Miccaka  
Great Teacher Vasumitra  
Great Teacher Buddhanandi  
Great Teacher Buddhamitra  
Great Teacher Parshva  
Great Teacher Punyayashas  
Great Teacher Ashvaghosna

Great Teacher Kapimala  
Great Teacher Nagarjuna  
Great Teacher Kanadeva  
Great Teacher Rahukata  
Great Teacher Sanghanandi  
Great Teacher Gayashata  
Great Teacher Kumarata  
Great Teacher Jayata  
Great Teacher Vasubandhu  
Great Teacher Manorhita  
Great Teacher Haklenayashas  
Great Teacher Simha Bhikshu  
Great Teacher Basiasita  
Great Teacher Punyamitra  
Great Teacher Prajnatara  
Great Teacher Bodhidharma  
Great Teacher Dazu Huike  
Great Teacher Jianzhi Sengcan  
Great Teacher Dayi Daoxin  
Great Teacher Daman Hongren  
Great Teacher Dajian Huineng  
Great Teacher Qingyuan Xingsi  
Great Teacher Shitou Xiqian  
Great Teacher Yaoshan Weiyan  
Great Teacher Yunyan Tansheng  
Great Teacher Dongshan Liangjie  
Great Teacher Yunju Daoying  
Great Teacher Tongan Daopi  
Great Teacher Tongan Guanzhi  
Great Teacher Liangshan Yuanguan  
Great Teacher Dayang Jingxuan  
Great Teacher Touzi Yiqing  
Great Teacher Furong Daokai  
Great Teacher Danxia Zichun

Great Teacher Changlu Qingliao  
Great Teacher Tiantong Zongjue  
Great Teacher Xuedou Zhijian  
Great Teacher Tiantong Rujing  
Great Teacher Eihei Dōgen  
Great Teacher Koun Ejō  
Great Teacher Tettsū Gikai  
Great Teacher Keizan Jōkin  
Great Teacher \_\_\_\_ [name] \_\_\_\_  
Great Teacher \_\_\_\_ [name] \_\_\_\_  
Great Teacher \_\_\_\_ [name] \_\_\_\_  
Great Teacher \_\_\_\_ [name] \_\_\_\_  
Great Teacher \_\_\_\_ [name] \_\_\_\_  
Great Teacher \_\_\_\_ [name] \_\_\_\_  
Great Teacher \_\_\_\_ [name] \_\_\_\_

(etc.)

**Sutra Chanting for Founding and Former Abbots**  
(*kaisan rekijū fugin* 開山歷住諷經)

Text chanted;

*Great Compassion Dharani* (*Daihi shu* 大悲呪)

Eko:

We humbly beg your true compassion and illumination.

Having chanted the Great Compassionate Mind Dharani, we dedicate this service to each of the following great teachers, that we may repay their compassionate blessings:

Great Teacher \_\_\_[name]\_\_\_

Great Teacher \_\_\_[name]\_\_\_

Great Teacher \_\_\_[name]\_\_\_

(etc.)

We also offer this karma to Great Teachers [names], that it may enhance their names.

## **Mortuary Hall Sutra Chanting**

*(shidō fugin 祠堂諷經)*

Text chanted:

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

Eko;

We humbly beg the three treasures for their illumination.

Having chanted the verse from the *“Life Span of the Tathagata” Chapter of the Lotus Sutra*, we transfer the merit generated thereby to the names of the deceased monks of this monastery and the deceased sangha members throughout the dharma realm; to the spirits of the founding patrons of this monastery, (names), and the martyrs of every nation; to the donors enshrined in the mortuary hall; to the six close kin and seven generations of parents of the pure assembly gathered at this monastery; and to sentient beings throughout the dharma realm.

May they equally perfect awakening.

## **B. Abbreviated Morning Service**

*(ryaku chōka fugin 略朝課諷經)*

### **Sutra Chanting for Repaying Blessings**

*(hōon fugin 報恩諷經)*

Text chanted:

*Heart Sutra (Hannya shingyō 般若心經)*

Eko:

Having chanted the *Heart of Great Perfect Wisdom Sutra*, we reverently offer the merit generated thereby to our Great Benefactor and Founder of the Doctrine, the Original Teacher Shakyamuni Buddha [or whatever other figure is currently enshrined as the main object of veneration in the practice place], to the Eminent Ancestor Dogen, to the Great Ancestor Keizan, to the successive generations of buddhas and ancestors who transmitted the flame, to the founding abbot of the monastery, Great Teacher (name), and to the eternal three treasures in the ten directions, that we may repay their compassionate blessings. We further offer it to the tutelary deities of this monastery, the dharma-protecting devas, and good spirits.

What we pray for is the flourishing of the true dharma, harmony among all nations, tranquility within the monastery, and that all conditions may be favorable.

## **Sutra Chanting for All Spirits**

*(banrei fugin 万靈諷經)*

Text chanted:

*Great Compassion Dharani (Daihi shu 大悲呪)*

Eko:

We humbly beg the three treasures for their illumination.

Having chanted the *Great Compassionate Mind Dharani*, we transfer the merit generated thereby to names of the deceased monks throughout the dharma realm; to the founding patrons of this monastery, (names); to the donors enshrined in the mortuary hall; and to sentient beings throughout the dharma realm.

May they equally perfect awakening.

## C. Other Sutra-Chanting Services

### **Kitchen Sutra Chanting**

(*sōkō fugin* 竈公諷經)

Text chanted;

***Great Compassion Dharani (Daihi shu 大悲呪)***

Eko:

Having chanted the *Great Compassionate Mind Dharani*, we transfer the merit to the kitchen god of this monastery, that he may guard the dharma and protect the people.

### **Midday Sutra Chanting**

(*nitchū fugin* 日中諷經)

***Victor's Dharani (Sonshō darani 尊勝陀羅尼)***

Eko:

Having chanted the *Crown of the Victor Dharani*, we reverently offer the merit generated thereby to our Great Benefactor and Founder of the Doctrine, the Original Teacher Shakyamuni Buddha [or whatever other figure is currently enshrined as the main object of veneration in the practice place], to the Eminent Ancestor Dogen, to the Great Ancestor Keizan, to the three treasures in the ten directions, and the myriad spirits of the triple world.

What we pray for is tranquility within the monastery, a calm setting for cultivation of the way, the avoidance of all calamities, and that all conditions may be favorable.



## **Evening Sutra Chanting**

*(banka fugin 晚課諷經)*

Texts chanted:

*Great Compassion Dharani (Daihi shu 大悲呪)*

*Ambrosia Gate (Kanromon 甘露門)*

Eko:

Universal Transference of Merit (Fuekō 普回向)

May this merit extend universally to all, so that we together with all beings realize the buddha way.

## **Prayers Sutra Chanting**

*(shukutō fugin 祝禱諷經)*

Text chanted:

*Heart Sutra (Hannya shingyō 般若心經)*

Eko:

He of majestic golden visage, stately king of awakening, uniquely honored in the triple world, revered by the myriad spirits. On every occurrence of this auspicious day, the pure assembly reverently gathers in its entirety, fills the great buddha hall, and chants the *Heart of Great Perfect Wisdom Sutra*. We reverently offer the merit to our Great Benefactor and Founder of the Doctrine, the Original Teacher Shakyamuni Buddha [or whatever other figure is currently enshrined as the main object of veneration in the practice place], to the Eminent Ancestor Dogen, and to the Great Ancestor Keizan.

Gazing up, we beg their vast compassionate blessings. Bowing down, we are moved by their everlasting spiritual virtue.

We wholeheartedly pray for the flourishing of the true dharma, peace in the land, harmony among all nations, and that all conditions may be favorable.

## **Sutra Chanting For Tutelary Deities**

(*chinju fugin* 鎮守諷經)

Text chanted:

***Great Compassion Dharani (Daihi shu 大悲呪)***

Eko:

Supernatural merits vast and wide, sacred virtues clear and bright, prayed to by all, and always responsive.

Seeking your sacred wisdom, we beg your illumination. Having chanted the *Great Compassionate Mind Dharani*, we transfer the blessings generated thereby to (name), the tutelary deity of this monastery; and to the earth spirit and protecting spirits of this monastery; to the dharma-protecting devas and good spirits. May it increase their majestic light and their virtues, immeasurable as the ocean.

What we pray for is tranquility within the monastery, practice without hindrance, peace in the land, and harmony among all nations.

## **Sutra Chanting For Idaten**

*(Idaten fugin 韋駄天諷經)*

Texts chanted:

*Heart Sutra (Hannya shingyō 般若心經)*

*Disaster-Preventing Dharani (Shōsai shu 消災呪)[3 times]*

Eko:

Having chanted the *Heart of Great Perfect Wisdom Sutra* and *Marvelously Beneficial Disaster-Preventing Dharani*, we offer the merit generated thereby to the dharma-protecting Venerable Deva Idaten, the envoy who oversees meals in the kitchen, the god in charge of hot water and fire.

What we pray for is tranquility within the monastery, safety inside and out, the prevention of fire and theft, and the support of donors and believers.

## **Offering to the Main Object of Veneration**

*(honzon Jōgu 本尊上供)*

Text chanted:

*Heart Sutra (Hannya shingyō 般若心經)*

Eko:

Having chanted the *Heart of Great Perfect Wisdom Sutra*, we offer the merit to our Great Benefactor and Founder of the Doctrine, the Original Teacher Shakyamuni Buddha [or whatever other figure is currently enshrined as the main object of veneration in the practice place], to the Eminent Ancestor Dogen, and to the Great Ancestor Keizan, that it may adorn their awakening, the unsurpassed fruit of buddhahood.

We humbly pray that the blessings of the four benefactors may be fully requited, that the three classes of existences may all be saved, and that sentient beings throughout the triple world equally perfect omniscience.

(What we hope for is prosperity for the household, long continuity of the family line, prevention of disasters, and that all conditions may be favorable.)

### **Sutra Chanting for Mortuary Hall Patrons**

*(shidō danna fugin 祠堂檀那諷經)*

Texts chanted: *not specified*

[Note: For use in the annual memorial service for the founding patron of each monastery.]

Eko:

Purity perfected, the light penetrates,  
calmly shining throughout the void.  
Coming back and viewing the world  
like something in a dream.

We humbly beg the three treasures for their illumination.

On this occasion of the monthly/annual day/eve of the memorial of (dharma name), we have respectfully prepared offerings of incense, flowers, lamps, and candles (sweet tea/hot water/ fruit/tea/delicacies/savories) and chanted sutras and dharanis, that the merit generated thereby may assist his/her awakened spirit and adorn the land of his/ her reward.

We humbly pray that within the current of birth and death he/she shall be as the lustrous pearl shimmering

undisturbed in the vast sea; that on the shore of nirvana he/she shall be as a cinnamon moon shining alone in the azure sky; so that he/she will guide the entire world, together climbing the path to awakening.

### **Sutra Chanting for Patrons' Ancestors**

*(dannotsu senmō ruidai fugin 檀越先亡累代諷經)*

Texts chanted: *not specified*

Eko:

the clear cool moon of the bodhisattva floats in the sky of utter emptiness; in the pure water of the mind of beings, the reflection of bodhi will appear.

We humbly beg the three treasures for their illumination.

Having chanted the preceding sutras and dharanis, we offer the merit generated thereby to the spirits of ancestors and deceased family members of the (aharma name) household, to the six close kin and seven generations of parents, and to all sentient beings of the dharma realm, including the myriad spirits of the triple world both with and without connections to the living.

What we pray for is that their delusion of long kalpas will now be extinguished; that the marvelous wisdom of true emptiness will hereby appear; and that they will immediately comprehend the uncreated and quickly confirm the fruit of buddhahood.

**Part Three**  
**Verses And Texts For Other Occasions**

## A. Verses

### *Verse of Homage to Buddha's Relics*

(*Shari raimon* 舍利礼文)

With wholehearted reverence we bow  
to the relics of the true body  
◎ of the Tathagata Shakyamuni,  
who is fully endowed with myriad virtues;  
to the dharma body which is the fundamental ground;  
and to his stupa, which is the whole  
universe. With deep respect we venerate the one  
who manifested a body for our sake.  
Through the sustaining power of the Buddha,  
which enters us even as we enter it,  
we verify awakening.  
By means of the Buddha's spiritual power,  
we benefit living beings,  
● arouse the thought of awakening,  
cultivate bodhisattva practice,  
and together enter perfect peace,  
● the knowledge of the equality of all things.  
Now let us reverently bow.

### *Sutra-Opening Verse*

(*Kaikyō ge* 開經偈)

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.

### ***Robe Verse***

*(Takkesa ge 搭袈装偈)*

How great, the robe of liberation,  
a formless field of merit.

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

### ***Repentance Verse***

*(Sange mon 懺悔文)*

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

### ***Three Refuges Verse***

*(Sankie mon 三歸依文)*

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 completely taken refuge in buddha;  
I have completely taken refuge in dharma;  
I have completely taken refuge in sangha.



***Three Refuges Prayer***  
(*Sanki raimon* 三歸礼文)

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

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

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

***Verse in Worship of the Three Venerable Ones***  
(*Sanzon raimon* 三尊礼文)

Homage to our great benefactor and lord of the  
doctrine, the Original Teacher Shakyamuni Buddha.  
Homage to the High Patriarch Dogen.  
Homage to the Eminent Patriarch Keizan.  
We gather up and receive your great  
compassionate pity.  
May we encounter and obtain it from life to life  
in every world.

*Prostrations Verse*

(*Raihai ge* 礼拝偈)

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.

*Four Vows*

(*Shigu seigan mon* 四弘誓願文)

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.

## *Formal Meal Verses*

(*Gyōhatsu nenju* 行鉢念誦)

[Note: underlined passages are chanted by leader only.]

*Verse upon Hearing the Meal signal*

(*Montsui no ge* 聞槌之偈)

Buddha was born in Kapilavastu,  
enlightened in Magadha,  
taught in Varanasi,  
entered nirvana in Kushmagara.

*Verse for Setting Out Bowls*

(*Tenpatsu no ge* 展鉢之偈)

Now we set out Buddha's bowls;  
may we, with all living beings,  
realize the emptiness of the three wheels:  
giver, receiver, and gift.

*Ten Buddha Names*

(*Jūbutsumyō* 十仏名)

In the midst of the three treasures  
which verify our understanding.  
entrusting ourselves to the sangha.  
we recall:

Vairocana 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;  
all honored ones, bodhisattvas, mahasattvas;  
wisdom beyond wisdom, maha prajna paramita.

***Food Offering Verse*** <at breakfast>  
(*Sejiki ge* 施食偈)

This morning meal of ten benefits  
nourishes us in our practice.  
Its rewards are boundless.  
filling us with ease and joy.

***Food Offering Verse*** <at lunch>  
(*Sejiki ge* 施食偈)

The three virtues and six tastes of this meal  
are offered to buddha and sangha.  
May all sentient beings in the universe  
be equally nourished.

[Note: when the preceding verses have been chanted, the food is served.  
Prior to eating, the following verses are chanted: ]

***Verse of Five Contemplations***  
(*Gokan no ge* 五觀之偈)

We reflect on the effort that brought us this food  
and consider how it comes to us.

We reflect on our virtue and practice, and whether  
we are worthy of this offering.

We regard greed as the obstacle to freedom of mind.

We regard this meal as medicine to sustain our life.

For the sake of enlightenment we now receive this food.

*Verse of Food for Spirits* <at lunch only>  
(*Saba ge* 生飯偈)

Oh spirits, we now give you an offering;  
this food is for all of you in the ten directions.

*Bowl-Raising Verse*  
(*Keihatsu no ge* 擎鉢之偈)

First, this is for the three treasures;  
next, for the four benefactors;  
finally, for the beings in the six realms.  
May all be equally nourished.

The first portion is to end all evil;  
the second is to cultivate every good;  
the third is to free all beings.  
May everyone realize the buddha way.

[Note: when the preceding verses have been chanted, begin eating  
When finished, while washing bowls, chant the following: ]

*Verse of the Rinse Water*  
(*Sessui no ge* 折水之偈)

The water with which we wash our bowls  
tastes like ambrosia.  
We offer it to the many spirits;  
may they be satisfied.  
On ma ku ra sai so wa ka.

*Verse of Purity While Abiding in the World*  
(*Sho sekai bon no ge* 処世界梵之偈)

Abiding in this ephemeral world  
like a lotus in muddy water.  
the mind is pure and goes beyond.  
Thus we bow to buddha.

***Bath Verse***

(*Nyūyoku no ge* 入浴之偈)

Bathing the body,  
may all living beings  
be clean in body and mind,  
pure and shining within and without.

***Face-Washing Verse***

(*Senmen no ge* 洗面之偈)

<when picking up the toothbrush>

Holding the toothbrush,  
may all living beings  
attain the true dharma,  
and be naturally pure and clean.

<when using the toothbrush>

Brushing the teeth in the morning,  
I vow with all beings,  
to care for the eyeteeth  
that bite through all afflictions.

<when rinsing the mouth>

Rinsing the mouth,  
may all living beings  
approach the pure dharma gate  
and accomplish liberation.

<when washing the face>

Washing the face,  
I vow with all beings to  
attain the pure dharma gate  
and be forever undefiled.

## **B. Eko**

### ***Abbreviated Transfer of Merit to Lay People***

*(Zaika ryaku ekō 在家略回向)*

We humbly beg the three treasures for their illumination.

Having chanted the preceding sutras and dharanis, we dedicate the merit generated thereby to the spirit of (dharma name), that the land of his/her reward may be adorned.

### ***Transfer of Merit at a Lay Person's Grave***

*(Zaika bozen ekō 在家墓前回向)*

Having chanted, we dedicate the merit to the spirits of the ancestors and deceased family members of the (dharma name) household, that the land of his/her reward may be adorned.

### ***Universal Transference of Merit***

*(Fuekō 普回向)*

May this merit extend universally to all, so that we together with all beings realize the buddha way.



## C. Other Texts

### *Universally Recommended Instructions for Zazen* (*Fukan zazengi* 普勸坐禪儀)

The way is originally perfect and all-pervading. How could it be contingent on practice and realization? The true vehicle is self-sufficient. What need is there for special effort? Indeed, the whole body is free from dust. Who could believe in a means to brush it clean? It is never apart from this very place; what is the use of traveling around to practice? And yet, if there is a hairsbreadth deviation, it is like the gap between heaven and earth. If the least like or dislike arises, the mind is lost in confusion. Suppose you are confident in your understanding and rich in enlightenment, gaining the wisdom that knows at a glance, attaining the way and clarifying the mind, arousing an aspiration to reach for the heavens. You are playing in the entranceway, but you are still short of the vital path of emancipation.

Consider the Buddha: although he was wise at birth, the traces of his six years of upright sitting can yet be seen. As for Bodhidharma, although he had received the mind-seal, his nine years of facing a wall is celebrated still. If even the ancient sages were like this, how can we today dispense with wholehearted practice?

Therefore, put aside the intellectual practice of investigating words and chasing phrases, and learn to take the backward step that turns the light and shines it inward. Body and mind of themselves will drop away, and your original face will manifest. If you want to realize such, get to work on such right now.

For practicing Zen, a quiet room is suitable. Eat and drink moderately. Put aside all involvements and suspend all affairs. Do not think "good" or "bad." Do not judge true or false. Give up the operations of mind, intellect, and consciousness; stop measuring with thoughts, ideas, and views. Have no designs on becoming a buddha. How could that be limited to sitting or lying down?

At your sitting place, spread out a thick mat and put a cushion on it. Sit either in the full-lotus or half-lotus position. In the full-lotus position, first place your right foot on your left thigh, then your left foot on your right thigh. In the half-lotus, simply place your left foot on your right thigh. Tie your robes loosely and arrange them neatly. Then place your right hand on your left leg and your left hand on your right palm, thumb-tips lightly touching. Straighten your body and sit upright, leaning neither left nor right, neither forward nor backward. Align your ears with your shoulders and your nose with your navel. Rest the tip of your tongue against the front of the roof of your mouth, with teeth together and lips shut. Always keep your eyes open and breathe softly through your nose.

Once you have adjusted your posture, take a breath and exhale fully, rock your body right and left, and settle into steady, immovable sitting. Think of not thinking.

Not thinking - what kind of thinking is that?

Nonthinking. This is the essential art of zazen.

The zazen I speak of is not meditation practice. It is simply the dharma gate of joyful ease, the practice-realization of totally culminated enlightenment. It is the koan realized; traps and snares can never reach it. If you

grasp the point, you are like a dragon gaining the water, like a tiger taking to the mountains. For you must know that the true dharma appears of itself, so that from the start dullness and distraction are struck aside.

When you arise from sitting, move slowly and quietly, calmly and deliberately. Do not rise suddenly or abruptly. In surveying the past, we find that transcendence of both mundane and sacred, and dying while either sitting or standing, have all depended entirely on the power of zazen.

In addition, triggering awakening with a finger, a banner, a needle, or a mallet, and effecting realization with a whisk, a fist, a staff, or a shout - these cannot be understood by discriminative thinking; much less can they be known through the practice of supernatural power. They must represent conduct beyond seeing and hearing. Are they not a standard prior to knowledge and views?

This being the case, intelligence or lack of it is not an issue; make no distinction between the dull and the sharp-witted. If you concentrate your effort single-mindedly, that in itself is wholeheartedly engaging the way. Practice-realization is naturally undefiled. Going forward is, after all, an everyday affair.

In general, in our world and others, in both India and China, all equally hold the buddha-seal. While each lineage expresses its own style, they are all simply devoted to sitting, totally blocked in resolute stability. Although they say that there are ten thousand distinctions and a thousand variations, they just wholeheartedly engage the way in zazen. Why leave behind the seat in your own

home to wander in vain through the dusty realms of other lands? If you make one misstep, you stumble past what is directly in front of you.

You have gained the pivotal opportunity of human form. Do not pass your days and nights in vain. You are taking care of the essential activity of the buddha-way. Who would take wasteful delight in the spark from a flintstone? Besides, form and substance are like the dew on the grass, the fortunes of life like a dart of lightning - emptied in an instant, vanished in a flash.

Please, honored followers of Zen, long accustomed to groping for the elephant, do not doubt the true dragon. Devote your energies to the way of direct pointing at the real. Revere the one who has gone beyond learning and is free from effort. Accord with the enlightenment of all the buddhas; succeed to the samadhi of all the ancestors. Continue to live in such a way, and you will be such a person. The treasure store will open of itself, and you may enjoy it freely.

# *The Meaning of Practice and Verification* (*Shushōgi* 修証義)

## **I. General Introduction**

1. The most important issue of all for Buddhists is the thorough clarification of the meaning of birth and death. If the buddha is within birth and death, there is no birth and death. Simply understand that birth and death are in themselves nirvana; there is no birth and death to be hated nor nirvana to be desired. Then, for the first time, we will be freed from birth and death. To master this problem is of supreme importance.

2.◎ It is difficult to be born as a human being; it is rare to encounter the buddha-dharma. Now, thanks to our good deeds in the past, not only have we been bom as humans, we have also encountered the buddha-dharma. Within the realm of birth and death, this good birth is the best; let us not waste our precious human lives, irresponsibly abandoning them to the winds of impermanence.

3. Impermanence is unreliable; we know not on what roadside grasses the dew of our transient life will fall. Our bodies are not our own; our lives shift with the passing days and cannot be stopped for even an instant. Once rosy-cheeked youth has gone, we cannot find even its traces. Careful reflection shows that most things, once gone by, will never be encountered again. In the face of impermanence, there is no help from kings, statesmen, relatives, servants, spouses, children, or wealth. We must enter the realm of death alone, accompanied only by our good and bad karma.

4. Avoid associating with deluded people in this world who are ignorant of the truth of causality and karmic retribution, who are heedless of past, present and future, and cannot distinguish good from evil. The principle of causality is obvious and impersonal; for inevitably those who do evil fall, and those who do good rise. If there were no causality, the buddhas would not have appeared in this world, nor would Bodhidharma have come from the west.

5. The karmic consequences of good and evil occur at three different times. The first is retribution experienced in our present life; the second is retribution experienced in the life following this one; and the third is retribution experienced in subsequent lives. In practicing the way of the buddhas and ancestors, from the start we should study and clarify the principle of karmic retribution in these three times. ☉ Otherwise, we will often make mistakes and fall into false views. Not only will we fall into false views, we will fall into evil births and undergo long periods of suffering.

6. ☉ Understand that in this birth we have only one life, not two or three. How regrettable it is if, falling into false views, we are subject to the consequences of evil deeds. Because we think that it is not evil even as we do evil, ● and falsely imagine that there will be no consequences of evil, ● there is no way for us to avoid those consequences.

## II. Repenting and Eliminating Bad Karma

7. ◎ The buddhas and ancestors, because of their limitless sympathy, have opened the vast gates of compassion in order to lead all beings to awakening. Among humans and devas, who would not enter? Although karmic retribution for evil acts must come in one of the three times, repentance lessens the effects, or eliminates the bad karma and brings about purification.

8. ◎ Therefore, we should repent before buddha in all sincerity. The power of the merit that results from repenting in this way before buddha saves and purifies us. This merit encourages the growth of unobstructed faith and effort. When faith appears it transforms both self and other, and its benefits extend to beings both sentient and insentient.

9. The gist of repentance is expressed as follows:  
"Although we have accumulated much bad karma in the past, producing causes and conditions that obstruct our practice of the way, may the buddhas and ancestors who have attained the way of the buddha take pity on us, liberate us from our karmic entanglements, and remove obstructions to our study of the way. May their merit fill up ◎ and hold sway over the inexhaustible dharma realm, so that they share with *us* their compassion."  
Buddhas and ancestors were once like us; in the future we shall be like them.

10. ◎ "All my past and harmful karma, born from beginningless greed, hate, and delusion, through body, speech, and mind, I now fully avow." If we repent in this way, we will certainly receive the mysterious guidance of the

buddhas and ancestors. ● Keeping this in mind and acting in the appropriate manner, ● we should openly confess before the buddha. The power of this confession will cut the roots of our bad karma.

### **III. Receiving Precepts and Joining the Ranks**

11. ◎ Next, we should pay profound respects to the three treasures of buddha, dharma, and sangha. We should vow to make offerings and pay respects to the three treasures even in future lives and bodies. This reverent veneration of buddha, dharma, and sangha is what the buddhas and ancestors in both India and China correctly transmitted.

12. ◎ Beings of meager fortune and scant virtue are unable even to hear the name of the three treasures; how much less can they take refuge in them. Do not, being compelled by fear, vainly take refuge in mountain spirits or ghosts, or in the shrines of non-Buddhists. Those kinds of refuges do not liberate from sufferings. Quickly taking refuge in the three treasures of buddha, dharma, and sangha will not only bring release from suffering, it will lead to the realization of enlightenment.

13. In taking refuge in the three treasures, we should have pure faith. Whether during the Tathagata's life-time or after, we place our palms together in gassho, bow our heads, and recite: "We take refuge in buddha, we take refuge in dharma, we take refuge in sangha." We take refuge in the buddha because he is the great teacher. We take refuge in the dharma because it is good medicine. We take refuge in the sangha because it is an excellent friend. It is only by taking refuge in the three



treasures that we become disciples of the Buddha.

Whatever precepts we receive, they are always taken after the three refuges. Therefore it is in dependence on the three refuges that we gain the precepts.

14. The merit of taking refuge in the buddha, dharma, and sangha is always fulfilled when there is a spiritual communication of supplication and response. When there is a spiritual communication of supplication and response, devas, humans, hell dwellers, hungry ghosts, and animals all take refuge. Those who have taken refuge, in life after life, time after time, existence after existence, place after place, will steadily advance, surely accumulate merit, and attain unsurpassed, complete, perfect enlightenment. We should realize that the merit of the threefold refuge is the most honored, the highest, the most profound, and inconceivable. The World-Honored One himself has already borne witness to this, and living beings should believe in it.

15. Next we should receive the three sets of pure precepts: the precepts of restraining behavior, the precepts of doing good, and the precepts of benefiting living beings. We should then accept the ten grave prohibitions. First, do not kill; second, do not steal; third, do not engage in improper sexual conduct; fourth, do not lie; fifth, do not deal in intoxicants; sixth, do not criticize others; seventh, do not praise self and slander others; eighth, do not be stingy with the dharma or property; ninth, do not give way to anger; and tenth, do not disparage the three treasures. The buddhas all receive and upheld these three refuges, three sets of pure precepts, and ten grave prohibitions.

16. Those who receive the precepts verify the unsurpassed, complete, perfect enlightenment verified by all the buddhas of the three times, the fruit of buddhahood, adamant and indestructible. Is there any wise person who would not gladly seek this goal? The World-Honored One has clearly shown to all living beings that when they receive the buddha's precepts, they join the ranks of the buddhas, the rank equal to the great awakening; truly they are the children of the buddhas.

17. ◎ The buddhas always dwell in this, giving no thought to its various aspects; beings long function in this, the aspects never revealed in their various thoughts.

◎ At this time, the land, grasses and trees, fences and walls, tiles and pebbles, all things in the dharma realm of the ten directions, perform the work of the buddhas.

Therefore, the beings who enjoy the benefits of wind and water thus produced are all mysteriously aided by the wondrous and inconceivable transformative power of buddha, and manifest a personal awakening. ● This is the merit of non-intention, the merit of non-artifice.

● This is arousing the thought of enlightenment.

#### **IV. Making the Vow to Benefit Beings**

18. ◎ To arouse the thought of enlightenment is to vow to save all beings before saving ourselves. Whether lay person or monk, whether a deva or a human, whether suffering or at ease, we should quickly form the intention of first saving others before saving ourselves.

19. ◎ Though of humble appearance, one who has formed this intention is already the teacher of all living beings. Even a girl of seven is a teacher to the fourfold

assembly, a compassionate father to living beings. Do not make an issue of male and female. This is a most wondrous principle of the way of buddha.

20. After arousing the thought of enlightenment, even though we cycle through the six destinies and four modes of birth, the circumstances of this cycling themselves are all the practice of the vow of enlightenment. Therefore, although until now we may have vainly idled away our time, we should quickly make the vow before the present life has passed. Even if we have acquired a full measure of merit, sufficient to become a buddha, we turn it over, dedicating it to living beings that they may become buddhas and attain the way. There are some who practice for countless kalpas, saving living beings first without themselves becoming buddhas; they only save beings and benefit beings.

21. There are four kinds of wisdom that benefit living beings: giving, kind speech, beneficial deeds, and cooperation. These are the practices of the vow of the bodhisattva. "Giving" means not to covet. In principle, although nothing is truly one's own, this does not prevent us from giving. Do not disdain even a small offering; its giving will surely bear fruit. Therefore, we should give even a line or a verse of the dharma, sowing good seeds for this life and other lives. We should give even a penny or a single blade of grass of resources, establishing good roots for this world and other worlds. The dharma is a resource, and resources are the dharma. Without coveting reward or thanks from others, we simply share our strength with them. Providing ferries and building bridges are also the perfection of giving. Earning a living and producing goods are fundamentally nothing other than giving.

22. "Kind speech" means, when meeting living beings, to think kindly of them and offer them affectionate words. To speak with a feeling of tenderness toward living beings, as if they were one's own infant, is what is meant by kind speech. We should praise the virtuous and pity the virtueless. Kind speech is fundamental to mollifying one's enemies and fostering harmony among one's friends. Hearing kind speech to one's face brightens one's countenance and pleases one's heart. Hearing kind speech indirectly leaves a deep impression. We should realize that kind speech has the power to move the heavens.

23. "Beneficial deeds" means to devise good ways of benefiting living beings, whether noble or humble. Those who encountered the trapped tortoise and the injured bird simply performed beneficial deeds *for* them, without seeking their reward or thanks. The foolish believe that their own interests will suffer if they put the benefits of others first. This is not the case. Beneficial deeds are one, universally benefiting self and others.

24. ◎ "Cooperation" means not to differentiate; to make no distinction between self and others. It is, for example, like the human Tathagata who was the same as other human beings. There is a way of understanding such that we ◎ identify others with ourselves and then identify ourselves with others. At such times self and other are without boundaries. The ocean does not reject any water; this is cooperation. It is because of this that water collects and becomes an ocean.

25. In sum, we should calmly reflect on the fact that the practice of the vow of arousing the thought of enlightenment

has such principles; we should not be too hasty here.

● In working to save others, ● we should venerate and respect the merit that allows all living beings to receive guidance.

## **V. Practicing Buddhism and Repaying Blessings**

26. ◎ Arousing the thought of enlightenment is mainly something that human beings in this world should do. Should we not rejoice that we have had the opportunity to be born in this land of the Buddha Shakyamuni and to have encountered him?

27. We should calmly consider that if this was a time when the true dharma had not yet spread in the world, we would not be able to encounter it, even if we vowed to sacrifice our very lives for it. We who have at present encountered the true dharma should make such a vow.

Do we not know that the Buddha said, "When you meet their teachers who expound supreme enlightenment, do not consider their family background, do not regard their appearance, do not dislike their faults, and do not think about their conduct. Simply, out of respect for wisdom, bow to them three times daily, honor them, and do not cause them any grief."

28. That we are now able to see the Buddha and hear the dharma is due to the blessings that have come to us through the practice of every one of the buddhas and ancestors. If the buddhas and ancestors had not directly transmitted the dharma, how could it have reached us today? We should be grateful for the blessings of even a single phrase; we should be grateful for the blessings of even a single dharma. How much more should we be

grateful for the great blessings of the treasury of the eye of the true dharma, the supreme great dharma. The injured bird did not forget its blessings, but showed its thanks with the rings of three ministries. The trapped tortoise did not forget its blessings, but showed its thanks with the seal of Yubu. If even animals repay their blessings, how could humans ignore them?

29. Our expression of gratitude should not consist in any other practices; the true path of such expression lies solely in our daily practice of Buddhism. This means that we practice without neglecting our lives day to day and without being absorbed in ourselves.

30. Time flies faster than an arrow, and life is more transient than the dew. With what skillful means or devices can we retrieve even a single day that has passed? A hundred years lived to no purpose are days and months to be regretted. It is to be but a pitiful bag of bones. Even if we live in abandon, as slaves to the senses for the days and months of a hundred years, if we take up practice for a single day therein, it is not only the practice of this life of a hundred years, but also salvation in the hundred years of another life. The life of this day is a life that should be esteemed, a bag of bones that should be honored. We should love and respect our bodies and minds, which undertake this practice. Depending on our practice, the practice of the buddhas is manifested, and the ☉ great way of the buddhas penetrates everywhere. Therefore, the practice of a single day is the seed of the buddhas, the practice of the buddhas.

31. These buddhas are the Buddha Shakyamuni. The Buddha Shakyamuni is "mind itself is buddha." When buddhas of the past, present and future together fulfill buddhahood, they always become the Buddha Shakyamuni. This is "mind itself is buddha." We should carefully investigate who is meant when we say ● "mind itself is buddha." ● This is how we repay the blessings of the Buddha.

**Part Four**  
**Roman Letter Transliterations**



***Fumonbon ge*** 普門品偈

*(Verse of the “Universal Gateway” Chapter)*

Full title: *Myōhōrengekyō kanzeon bosatsu fumonbonge*

妙法蓮華經觀世音菩薩普門品偈

*(Verse of the “Avalokitesvara Bodhisattva Universal Gateway”  
Chapter of the Lotus Sutra)*

[Chinese]

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

gu 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 ju i nyo  
ri ge so ka fu  
nen pi 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 gli se ken ku

gli 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 gyū ji kan  
jo gan jo sen go

mu ku sho jo ko  
e nichī ha sho an  
no buku sai fu ka  
fu myō sho se ken

hi tai kai rai shin  
ji i myō 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 nki  
© shu on shit-tai san

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

nen nen mos-sho 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 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

fa 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.

***Daihi shu* 大悲呪**

*(Great Compassion Dharani)*

Full tide: *Daihishin darani* 大悲心陀羅尼

*(Great Compassionate Mind Dharani)*

[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  
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

◎ 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.



***Shōsai shu* 消災呪**

*(Disaster Preventing Dharani )*

Full tide: *Shōsai myōkichijō darani* 消災妙吉祥陀羅尼

*(Marvelously Beneficial Disaster Preventive Dharani)*

[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.

*Hannya shingyō* 般若心經  
(Heart Sutra)

Full tide: *Maha hannya haramitta shingyō* 摩訶般若波羅蜜多心經  
(Heart of Great Perfect Wisdom Sutra)

[Chinese]

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 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.

*Sandōkai* 参同契

*(Harmony of Difference and Equality)*

[Japanese]

Chikudo daisen no shin  
tōzai mitsu ni aifu su.

Ninkon ni ridon ari,  
dō ni nanboku no so nashi.

Reigen myō ni kō kettari;  
shiha an ni ruchū su.

Ji o shū suru mo moto kore mayoi;  
ri ni kanō mo mata satori ni arazu.

◎ Mon mon issai no kyō  
ego to fu ego to.

Eshite sarani ai wataru;  
shikarazareba kurai ni yotte jū su.

Shiki moto shitsu zō o kotoni shi;  
shō moto rakku o koto ni su.

An wa jōchū no koto ni kanai;  
mei wa seidaku no ku o wakatsu.

Shidai no shō onozukara fukusu,  
kono sono haha o uru ga gotoshi.

Hi wa nesshi, kaze wa dōyō,  
mizu wa uruoi, chi wa kengo.

Manako wa iro, mimi wa onjō,  
hana wa ka,shita wa kanso.

Shikamo ichi ichi no hō ni oite,  
ne ni yotte habunpu su.

Honmatsu subekaraku shū ni kisubeshi;  
sonpi sono go o mochiyu.

Meichū ni atatte an ari,  
ansō o motte ō koto nakare.

Anchū ni atatte mei ari,  
meisō o motte miru koto nakare.

Meian ono ono aitai shite  
hisuru ni zengo no ayumi no gotoshi.

◎ Banmotsu onozukara kō ari,  
masani yō to sho to o iu beshi.

Jison sureba kangai gasshi ;  
riōzureba senpō sasō.

◎ Koto o ukete wa subekaraku shū o e subeshi ;  
mizukara kiku o rissuru koto nakare.

Sokumoku dō o e sezunba,  
ashi o hakobu mo izukunzo michi o shiran.

Ayumi o susumureba gonnon ni arazu,  
mayōte senga no ko o hedatsu.

- Tsutsushinde san gen no hito ni mōsu,
- kōin munashiku wataru koto nakare.

*Hōkyō zanmai* 宝鏡三昧  
(*Precious Mirror Samadhi*)

[Japanese]

Nyoze no hō  
busso mitsu ni fusu.

Nanji ima kore o etari;  
yoroshiku yoku hōgo subeshi.

◎ Ginwan ni yuki o mori,  
meigetsu ni ro o kakusu.

Rui shite hitoshikarazu;  
konzuru toKinba tokoro o shiru.

Kokoro koton arazareba,  
raiki mata omomuku.

Dōzureba kakyū o nashi,  
tagaeba kocho ni otsu.

Haisoku tomoni hi nari;  
taikaju no gotoshi.

Tada monsai ni arawaseba,  
sunawachi zenna ni zokusu.

Yahan shōmei,  
tengyō furo.

Mono no tame ni nori to naru;  
mochiite shoku o nuku.

Ui ni arazu to iedomo,  
kore go naki ni arazu.

Hōkyō ni nozonde,  
gyōyō ai miru ga gotoshi.

Nanji kore kare ni arazu,  
kare masani kore nanji.

Yo no yōni no gosō  
gangu suru ga gotoshi.

Fuko furai fuki fuju;  
baba wawa: uku muku.

Tsuini mono o ezu,  
go imada tadashi karazaru ga yue ni.

Jūri rikkō,  
henshō ego,

Tatande san to nari;  
henji tsukite go to naru.

Chisō no ajiwai no gotoku,  
kongō no cho no gotoshi.

Shōchū myōkyō,  
kōshō narabi agu.

Shū ni tsūji to ni tsūzu,  
kyōtai kyōro.

Shakunen naru tokenba kitsu nari;  
bongo subekarazu.

Tenshin ni shite myō nari,  
meigo ni zoku sezu.

Innen jisetsu,  
jakunen toshite shōcho su.

Sai ni wa muken ni iri,  
dai ni wa hōjo o zessu.

Gōkotsu no tagai,  
ritsuryo ni ōzezu.

Ima tonzen ari,  
shūshu o rissuru ni yotte.

Shūshu wakaru,  
sunawachi kore kiku nari.

Shū tsūji shu kiwamaru mo,  
shinjō ruchū.

Hoka jaku ni uchiugoku wa,  
tsunageru koma, fukuseru nezumi.

Senshō kore o kanashinde,  
hō no dando to naru.

Sono tendō ni shitagatte,  
shi o motte so to nasu.

Tendō sō measureba,  
kōshin mizukara yurusu.

Kotetsu ni kanawan to yōseba,  
kō zenko o kanzeyo.



Butsudō o jōzuru ni nannan toshite,  
jikkōju o kanzu.

◎ Tora no kaketaru ga gotoku,  
uma no yome no gotoshi.

Geretsu aru o motte,  
hōki chingyo.

Kyōi aru o motte,  
rinu byakko.

◎ Gei wa gyōriki o motte,  
ite hyappo ni atsu.

Senpō ai ō,  
gyōriki nanzo azukaran.

Bokujin masa ni utai,  
sekijo tatte mō.

Jōshiki no itaru ni arazu,  
mushiro shiryō o iren ya.

Shin wa kimi ni bushi,  
ko wa chichi ni junzu.

Junzarezaba kō ni arazu,  
busezareba ho ni arazu.

Senkō mitsuyō wa,  
gu no gotoku ro no gotoshi.

- Tada yoku sōzoku suru o
- shuchū no shu to nazuku.

***Juryōhon ge* 寿量品偈**

*(Verse of the “Life Span” Chapter)*

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

[Chinese]

◎ Ji ga toku butsu rai  
sho kyo sho ko shu  
mu ryo hyaku sen man  
oku sai a so gi

jo sep-po kyo ke  
mu shu oku shu jo  
ryo nyu o butsu do  
◎ ni rai mu ryo ko

i do shu jo ko  
ho ben gen ne han  
ni jitsu fu metsu do  
jo ju shi sep-po

ga jo ju o shi  
i sho jin zu riki  
ryo ten do shu jo  
sui gon ni fu ken

shu ken ga metsu do  
ko ku yo sha ri  
gen kai e ren bo  
ni sho katsu go shin

shu jo ki shin buku  
shitsu jiki i nyu nan  
is-shin yok-ken butsu  
fu ji shaku shin myo  
ji ga gyū shu so  
gu shutsu ryo ju sen

ga ji go shu jo  
jo zai shi fu metsu  
i ho ben riki ko  
gen nu metsu fu metsu

yo koku u shu jo  
ku gyo shin gyo sha  
ga bu o hi chu  
i setsu mu jo ho

nyo to fu mon shi  
tan ni ga metsu do  
ga ken sho shu jo  
motsu zai o ku kai

ko fu i gen shin  
ryo go sho katsu go  
in go shin ren bo  
nai shutsu i sep-po

jin zu riki nyo ze  
o a so gi ko  
jo zai ryo ju sen  
gyu yo sho ju sho

shu jo ken ko jin  
dai ka sho sho ji  
ga shi do an non  
ten nin jo ju man

on rin sho do kaku  
shu ju ho sho gon  
ho ju ta ke ka  
shu jo sho yu raku

sho ten kyaku ten ku  
jo sa shu gi gaku  
u man da ra ke  
san butsu gyu dai shu

ga jo do fu ki  
ni shu ken sho jin  
u fu sho ku no  
nyo ze shitsu ju man

ze sho zai shu jo  
i aku go in-nen  
ka a so go ko  
fu mon san bo myo

sho u shu ku doku  
nyu wa shitsu jiki sha  
sok-kai ken ga shin  
zai shi ni sep-po

waku ji i shi shu  
setsu butsu ju mu ryo  
ku nai ken bus-sha  
i setsu butsu nan chi

ga chi riki nyo ze  
e ko sho mu ryo  
ju myo mu shu ko  
ku shu go sho toku

nyo to u chi sha  
mot-to shi sho gi  
◎ to dan ryo yo jin  
butsu go jitsu fu ko

nyo i zen ho ben  
i ji o shi ko  
jitsu zai ni gon shi  
mu no sek-ko mo

ga yaku i se bu  
gu sho ku gen sha  
◎ i bon bu ten do  
jitsu zai ni gon metsu

i jo ken ga ko  
ni sho kyo shi shin  
ho itsu jaku go yoku  
da o aku do chu

ga jo chi shu jo  
gyo do fu gyo do  
zui o sho ka do  
i setsu shu ju ho

● mai ji sa ze nen  
i ga ryo shu jo  
● toku nyu mu jo do  
soku jo ju bus-shin.

## ***Sonshō darani* 尊勝陀羅尼**

*(Victor's Dharani)*

Full title: *Butchō sonshō darani* 仏頂尊勝陀羅尼

*(Crown of the Victor Dharani)*

[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 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  
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 tata gyatā  
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  
shis-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.



*Kanromon* 甘露門  
(*Ambrosia Gate*)

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

*\*Bushō sanbō\** 奉請三宝  
(*Inviting the Three Jewels*)

[Chinese, chant 3 times]

◎3 Namu jip-po butsu

namu jip-po ho

namu jip-po so

◎3 namu hon shi shaka muni butsu

namu dai zu dai hikyu kukan zeon bosa

▲3 namu kei kyo a nan son ja.

*\*Chōshōkotsugan\** 招請發願  
(*Invoking the Vow to Awaken*)

◎ Ze sho shu to [leader only]

[Japanese]

Hosshin shite ikki no jōjiki o buji shite,  
amaneku jippō,  
gūjin kokū,  
shūhen hokkai,  
mijin setchū,  
shou kokudo no issai no gaki ni hodokosu,  
senmō ku on,  
san sen chishu,  
naishi kōya no shokijin tō,  
kō kitatte koko ni atsumare,  
ware ima himin shite,  
amaneku nanji ni jiki o hodokosu.

Negawaku wa nanji kakkaku,  
waga kono jiki o ukete,  
tenji motte jinko kūkai no shobutsu gyūshō,  
issai no ujō ni kuyō shite,  
nanji to ujō to,  
amaneku mina bōman sen koto o,  
mata negawaku wa nanji ga mi,  
kono shujiki ni jōjite,  
ku o hanarete gedasshi,  
ten ni shōjite raku o uke,  
jippō no jōdo mo  
kokoro ni shitagatte yuō shi,  
bodaishin o hasshi,  
bodaidō o gyōji,  
tōrai ni sabusshite,  
nagaku taiten naku,  
saki ni dō o uru mono wa,  
chikatte aido dassen koto o,  
mata negawaku wa nanjira,  
chūya gōjō ni,  
ware o yōgo shite,  
waga shogan o manzen koto o.

Negawaku wa kono jiki o hodokosu,  
shoshō no kudoku,  
amaneku motte hokkai no ujō ni ese shite,  
moro moro no ujō to,  
byōdōgu u naran,  
moro moro no ujō to tomo ni,  
onajiku kono fuku o motte,  
koto gotoku motte shinnyo hokkai,  
mujō bodai,  
issai chichi ni ekō shite,

negawaku wa sumiyaka ni jōbusshite,  
yoka o maneku koto nakaran.

(Hokkai no ganjiki)  
negawaku wa kono hō ni jōjite,  
toloi jōbussuru koto o en.

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

[Chinese, chant 3 times]

◎ No bo  
bohori  
gyari tari  
▲3 tatā gyataya.

*\*Ha jigokumon kai inkō darani\** 破地獄門開咽喉陀羅尼  
(*Dharani for Breaking Down the Gates of Hell and Opening Throats*)

[Chinese, chant 3 times]

◎ On boho teiri  
gyatari  
▲3 tatā gyataya.

*\*Muryō itoku jizai kōmyō kaji onjiki darani\**  
無量威德自在光明加持飲食陀羅尼  
(*Dharani for Sanctifying the Food with the Unimpeded Radiance of Innumerable Virtues*)

[Chinese, chant 3 times]

◎ No maku  
saraba  
tatā gyata  
baro kitei

on

▲ 3 san barā  
san barā un.

*\*Mō kanro hōmi darani\** 蒙甘露法味陀羅尼

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

[Chinese, chant 3 times]

◎ No maku  
soro baya  
tatā gyataya  
tanyata  
on

soro soro  
hara soro

▲ 3 hara soro  
sowaka.

*\*Birushana ichiji shin suirin kan darani\**

毘盧舍那一字心水輪觀陀羅尼

*(Dharani for Contemplating Vairocana through the Graph "Heart"  
on a Disk of Water)*

[Chinese, chant 3 times]

◎ No maku  
san manda

▲ 3 bota nan ban.

*\*Go nyorai hōgō chōshō darani\** 五如来宝号招請陀羅尼  
(*Dharani for Invoking the Precious Names of the Five Tathagatas*)

[Chinese, chant 3 times]

- ◎ Namu tahō nyorai.  
No bo  
bagya batei  
hara bota  
ara tan no ya  
tatā gyataya.  
Joken ton go fuku chi en man.
  
- ◎ Namu myo shiki shin nyorai.  
No bo  
bagya batei  
soro baya  
tatā gyataya.  
Hashi yu rogyō en man so ko.
  
- ◎ Namu kanro o nyorai.  
No bo  
bagya batei  
ami ritei  
aran jaya  
tatā gyataya.  
Kan po shin jin ryo juke raku.
  
- ◎ Namu ko haku shin nyorai.  
No bo  
bagya batei  
biho ragya  
taraya  
tatā gyataya.  
In ko ko dai on jiki ju bo.

- ◎ Namu rifui nyorai.  
 No bo  
 bagya batei
- 3 aba en  
 gyaraya  
 tatā gyataya
- 3 Kufu shitsu jori gakishu.

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

[Chinese, chant 3 times]

On  
 bo jishitta  
 boda  
 hada yami.

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

[Chinese, chant 3 times]

On  
 san maya  
 sato ban.

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

[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.

*\*Shobutsu kōmyō shingon kanchō darmi\**

諸仏光明真言灌頂陀羅尼

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

[Chinese, chant 3 times]

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

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

[Note: Usually this dharani is not chanted.]

On  
basara  
boki shaboku.

**\*Ekō ge\***回向偈  
(*Verse for Dedicating Merit*)

[Chinese]

- ◎ 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
- kyu mo kui ko sen nan su
- jin shu rin nui ● san jin zu.

**Fuekō** 普回向  
(*Universal Transference of Merit*)

[Japanese]

Negawaku wa kono kudoku o motte, amaneku issai ni  
oyoboshi, warera to shujō to, mina tomo ni butsudō o  
jōzen koto o.



***Gojūshichi butsu*** 五十七仏  
(*Fifty-seven Buddhas*)

[Japanese]

Bibashi Butsu Daioshō  
Shiki Butsu Daioshō  
Bishafu Butsu Daioshō  
Kuruson Butsu Daioshō  
Kunagonmuni Butsu Daioshō  
Kashō Butsu Daioshō  
Shakamum Butsu Daioshō  
Makakashō Daioshō  
Ananda Daioshō  
Shōnawashu Daioshō  
Ubakikuta Daioshō  
Daitaka Daioshō  
Mishaka Daioshō  
Bashumitta Daioshō  
Butsudanandai Daioshō  
Fudamitta Daioshō  
Barishiba Daioshō  
Funayasha Daioshō  
Anabotei Daioshō  
KaDimora 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  
Funyomitta Daioshō  
Hannyatara 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 Ryōkai 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  
Tendo Sōkaku Daioshō  
Setchō Chikan Daioshō  
Tendo Nyojō Daioshō  
Eihei Dōgen Daioshō  
Koun Ejō Daioshō  
Tettsū Gikai Daioshō  
Keizan Jōkin Daioshō

***Shari raimon* 舍利礼文**

*(Verse of Homage to Buddha's Relics)*

[Chinese]

Is-shin cho rai  
man toku en man  
◎ sha ka nyo rai  
shin jin sha ri  
hon ji hos-shin  
hok-kai to ba  
ga to rai kyo  
i ga gen snin  
nyu ga ga nyu  
butsu ga ji ko  
ga sho bo dai  
i butsu jin riki  
ri yaku shu jo  
● hotsu bo dai shin  
shu bo satsu gyo  
do nyu en jaku  
● byo do dai chi  
kon jo cho rai.

***Kaikyō ge* 開經偈**

*(Sutra-Opening Verse)*

[Chinese]

Mu jo jin jin mi myo ho  
hyaku sen man go nan so gu  
ga kon ken mon toku ju ji  
gan ge nyo rai shin jitsu gi.

***Takkesa ge*** 搭袈裟偈  
(*Robe Verse*)

[Chinese]

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

***Sange mon*** 懺悔文  
(*Repentance Verse*)

[Chinese]

Gashaku shozō shoaku go  
kai yu mushi ton jin chi  
ju shin kui shisho sho  
is-sai gakon kai san ge.

***Sankie mon*** 三歸依文  
(*Three Refuges Verse*)

[Chinese]

Namu kie butsu  
namu kie ho  
namu kie so.

Kie butsu mujō son  
kie ho rijin son  
kie so wagō son.

Kie buk-kyo  
kie ho kyo  
kie so kyo.

***Sanki raimon* 三歸礼文**  
*(Three Refuges Prayer)*

[Chinese]

Ji kie butsu  
to gan shujō  
tai ge dai do  
hotsu mujōi.

Ji kie ho  
to gan shujō  
jin nyu kyo zo  
chie nyo kai.

Ji kie so  
to gan shujō  
tōri daishu  
is-sai mu ge.

[Japanese]

Mizukara hotoke ni Kie shi tatematsuru.  
Masa ni negawaku wa shujō to tomo ni,  
daidō o taige shite, mujō i o okosan.

Mizukara hō ni kie shi tatematsuru.  
Masa ni negawaku wa shujō to tomo ni,  
fukaku kyōzō ni irite,  
chie umi no gotoku naran.

Mizukara sō ni kie shi tatematsuru.

Masa ni negawaku wa shujō to tomo ni,  
daishu o tōri shite, issai muge naran.

***Sanzon raimon* 三尊礼文**

*(Verse in Worship of the Three Venerable Ones)*

[Chinese]

Namu aai on kyōshu honshi shaka muni butsu  
namu kōso jo yo daishi  
namu taiso jo sai daishi  
namu daizu daihi ai min shōju  
sho sho sese chigū cho dai.

***Raihai ge* 礼拝偈**

*(Prostrations Verse)*

[Chinese]

No rai shorai sho ku jaku  
jishin tashin tai mu ni  
gangu shu jo toku gedatsu  
hotsu mujōi ki shin sai.

***Shigu seigan mon* 四弘誓願文**

*(Four Vows)*

[Chinese]

Shujō muhen sei gan do  
bon-no mujin sei gan dan  
ho mon muryō sei gan gaku  
butsu do mujō sei gan jo.

***Gyōhatsu nenju*** 行鉢念誦  
(*Formal Meal Verses*)

[Note: underlined passages are chanted by leader only.]

***Montsui no ge*** 聞槌之偈  
(*Verse upon Hearing the Meal Signal*)

[Chinese]

Bus-sho kabira  
jo do makada  
sep-po harana  
nyu metsu kuchira.

***Tenpatsu no ge*** 展鉢之偈  
(*Verse for Setting Out Bowls*)

[Chinese]

Nyorai o ryōki  
gakon toku futen  
gangu is-sai shu  
to san rin ku ja ku.

***Jūbutsumyō*** 十仏名  
(*Ten Buddha Names*)

[Chinese]

Nyan nisan po,  
ansu inshi,  
nyan pin son shu nyan.

Shin jin pashin birū sha no fu  
en mon ho shin rushā no fu  
sen pai kashin shikyā mu ni fu

to rai asan mirū son bu  
ji ho san shi ishī shi fu  
dai jin myo barin ga km  
dai shin tun jusu ri bu sa  
dai jin fuen bu sa  
daini kan shiin bu sa  
shi son bu sa mo ko sa  
mo ko hōja ho ro mi.

*Sejiki ge* 施食偈

(*Food Offering Verse*) < at breakfast >

[Chinese]

Shu yu iiri

nyoi an jin

kohō buhen

kyu kin io ra.

*Sejiki ge* 施食偈

(*Food Offering Verse*) < at lunch >

[Chinese]

Sante rumi

shifu gisun

hakai ujin

fuzun kyun nyo.

[Note: when the preceding verses have been chanted, the food is served.  
Prior to eating, the following verses are chanted.]



*Gokan no ge* 五観之偈  
(Verse of Five Contemplations)

[Japanese]

Hitotsu ni wa kō no tashō o hakari kano raisho o hakaru.  
Futatsu ni wa onore ga tokugyō no zenketto hakatte ku  
ni ōzu.

Mitsu ni wa shin o fusegi toga o hanaruru koto wa tontō  
o shū to su.

Yotsu ni wa masa ni ryōyaku o koto to suru wa gyōko o  
ryōzen ga tame nari.

Itsutsu ni wa jōdō no tame no yue ni ima kono jiki o uku.

*Saba ge* 生飯偈

(Verse of Food for Spirits ) < not recited at breakfast >

[Chinese]

Jiten kijinshu  
gokin suji kyu  
suji hen jihō  
ishi kijin kyu.

*Keihatsu no ge* 擎鉢之偈  
(Bowl-Raising Verse)

[Chinese]

Jo bun san bo  
chu bun shion  
gekyū roku do  
kai do kuyō.

Ik-ku idan is-sai aku  
niku ishu is-sai zen

sanku ido shoshu jo  
kaigu jo butsu do.

[Note: when the preceding verses have been chanted, begin eating.  
When  
finished, while washing bowls, chant the following.]

*Sessui no ge* 折水之偈  
(*Verse of the Rinse Water*)

[Chinese]

Gashi sen pas-sui  
nyo ten kan ro mi  
seyo kijin shu  
shitsu ryo toku bo man.

On makura sai sowaka.

*Sho sekai bon no ge* 処世界梵之偈  
(*Verse of Purity While Abiding in the World*)

[Chinese]

Shishi kai iiki kun  
jiren kafu jashī  
shin shin jin cho ihi  
kishu rinbu jo son.

*Nyūyoku no ge* 入浴之偈  
(*Bath Verse*)

[Chinese]

Moku yoku shin tai  
to gan shujō  
shin jin muku  
naige ko ketsu.

*Senmen no ge* 洗面之偈  
(*Face-Washing Verse*)

[Chinese]

<when picking up the toothbrush>

Shujū yōji  
to gan shujō  
shin toku sho bo  
jinen sho jo.

<when using the toothbrush>

Shin shaku yōji  
to gan shujō  
toku cho bukuge  
zeisho bon-no.

<when rinsing the inouth>

So so kushi  
to gan shujō  
ko jo ho mon  
kugyō gedatsu.

<when washing the face>

Isui sen men  
to gan shujō  
toku jo ho mon  
yo muku zen.

## *Fukan zazengi* 普勸坐禪儀

*(Universally Recommended Instructions for Zazen)*

[Japanese]

Tazunuru ni sore, dō moto enzū, ikade ka shushō o karan, shūjō jizai nanzo kufū o tsuiyasan. Iwan ya, zentai haruka ni jinnai o izu, tare ka hosshiki no shudan o shin zen. Ōyoso, tōjo o hanarezu, ani shugyō no kyakutō o mochiuru mono naran ya. Shikare domo, gōri mo sa areba, tenchi haruka ni hedatari, ijun wazuka ni okoreba, funnen toshite shin o shissu. Tatoi, e ni hokori, go ni yutaka ni shite, betchi no chitsū o e, dō o e, shin o akiramete, shōten no shiiki o koshi, nittō no henryō ni shōyō su to iedomo, hotondo shusshin no katsuro o kikessu.

Iwan ya, kano gion no shōchi taru, tanza roku nen no shōseki mitsu beshi, shōrin no snin in o tsutauru, menpeki kusai no shōmyō nao kikoyu. Koshō sude ni shikari, konjin nanzo ben zezaru.

Yue ni subekaraku koto o tazune go o ō no gegyō o kyū subeshi. Subekaraku ekō henshō no taiho o gaku subeshi. Shinjin jinen ni daturaku shite, honrai no menmoku genzen sen. Inmo no ji o en to hosseba, kyū ni inmo no ji o tsutomeyo.

Sore sanzen wa jōshitsu yoroshiku, on jiki setsu ari. Shoen o hōsha shi, banji o kyūsoku shite, zennaku o omowazu, zehi o kan suru koto nakare. Shin i shiki no unten o yame, nen so kan no shikiryō o yamete, sabutto hakaru koto nakare, ani za ka ni kakawaran ya.

Yono tsune, zasho ni wa atsuku zamotto shiki, ue ni futon o mochiu. Arui wa kekka fuza, arui wa hanka fuza. Iwaku, Kekka fuza wa, mazu migi no ashi o motte hidari no momo no ue ni anji, hidari no ashi o migi no momo no ue ni anzu. Hanka fuza wa, tada hidari no ashi o motte migi no momo o osu nari. Yuruku etai o kakete, seisei narashimu beshi. Tsugi ni migi no te o hidari no ashi no ue ni anji, hidari no tanagokoro o migi no tanagokoro no ue ni anji, ryō no daiboshi, mukaite ai sasou. Sunawachi shōshin tanza shite, hidari ni sobadachi migi ni katamuki, mae ni kugumari shirie ni aogu koto o ezare. Mimi to kata to taishi, hana to hoza to tai seshimen koto o yōsu. Shita ue no agito ni kakete, shin shi ai tsukcj me wa subekaraku tsune ni hiraku beshi. Bisoku kasuka ni tsūji, shinsō sude ni totonoete, kanki issoku shi, sayū yōshin shite, gotsu gotsu toshite zajō shite, kono fushiryō tei o shiryō seyo. Fushiryō tei ikan ga shiryō sen. Hi shiryō. Kore sunawachi zazen no yōjutsu nari.

Iwayuru zazen wa shūzen ni wa arazu. Tada kore anraku no hōmon nari, bodai o gūjin suru no shushō nari. Kōan genjō, rarō imada itarazu. Moshi kono i o eba, ryū no mizu o uru ga gotoku, tora no yama ni yoru ni nitari. Masa ni shiru beshi, shōbō onozukara genzen shi, konsan mazu bokuraku suru koto o.

Moshi za yori tataba, jojo toshite mi o ugokashi, anshō toshite tatsu beshi, sotsubō naru bekarazu. Katte miru, chōbon osshō, zadatsu ryūbō mo, kono chikara ni ichinin suru koto o.

Iwan ya mata, shikan shintsui o nenzuru no tenki, hokken bō katsu o kosuru no shōkai mo, imada kore

shiryō funbetsu no yoku gesuru tokoro ni arazu, ani  
jinzū shushō no yoku shiru tokoro to sen ya. Shōshiki no  
hoka no iigi tarn beshi, nan zo chicken no saki no kisoku  
ni arazaru mono naran ya.

Shikareba sunawachi, jōchi kagu o ronzezu, rijin donsha  
o erabu koto nakare. Sen itsu ni kufū seba, masa ni kore  
bendō nari. Shushō onozukara zenna sezu, shukō sara ni  
kore byōjō naru mono nari.

Oyoso sore, jikai tahō, saiten tōchi, hitoshiku butchin o  
ji shi, moppara shūfū o hoshii mama ni su. Tada taza o  
tsutomete, gotchi ni saeraru. Manbetsu sensha to iu to  
iedomo, shikan ni sanzen bendō subeshi. Nan zo jike no  
zajō o bōkyaku shite, midari ni takoku no jinkyō ni  
kyorai sen. Moshi ippo o ayamareba, tōmen ni shaka su.

Sude ni ninshin no kiyō o e tari, munashiku kōin o wataru  
koto nakare. Butsudō no yōki o honin su, tare ka midari  
ni sekka o tanoshiman. Shika nomi narazu, gyōshitsu wa  
sōro no gotoku, unmei wa denkō ni ni tari. Shukkotsu  
toshite sunawachi kūji, shuyu ni sunawachi shissu.

Koi negawaku wa, sore sangaku no kōru, hisashiku mozo  
ni naratte, shinryū o ayashimu koto nakare. Jikishi  
tanteki no dō ni shōjin shi, zetsu gaku mu i no hito o  
sonki shi, butsu butsu no bodai ni gattō shi, soso no  
zanmai o tekishi seyo. Hisashiku inmo nam koto o  
nasaba, subekaraku kore inmo naru beshi, hōzō  
onozukara hirakete juyō nyoī naran.

## *Shushōgi* 修証義

*(The Meaning of Practice and Verification)*

[Japanese]

Dai issō: Sōjo

(Chapter One: General Introduction)

1. Shō o akirame shi o akiramuru wa bukke ichi daiji no innen nari, shōji no naka ni hotoke areba shōji nashi, tada shōji sunawachi nehan to kokoro ete, shōji toshite ito beki mo naku, nehan toshite nego beki mo nashi, kono toki hajimete shōji o hanaruru bun ari, tada ichi daiji innen to gūjin subeshi.
2. ◎ Ninshin uru koto katashi, buppō ō koto mare nari, ima warera shukuzen no tasukuru ni yorite, sude ni uke gataki ninshin o uke taru nomi ni arazu, ai gataki buppō ni ai tatematsureri, shōji no naka no zenshō, saishō no shō naru beshi, saishō no zenshin o itazura ni shite romei o mujō no kaze ni makasuru koto nakare.
3. Mujo tanomi gatashi, shirazu romei ikanaru michi no kusa ni ka ochin, mi sude ni watakushi ni arazu, inochi wa kōin ni utsusarete shibaraku mo todome gatashi, kōgan izuku e ka sari ni shi, tazunen to suru ni shōseki nashi, tsura tsura kanzuru tokoro ni ōji no futa tabi ō bekarazaru Ō shi, mujō tachimachi ni itaru toki wa kokuō daijin shinjitsu jūboku saishi chinhō tasukuru nashi, tada hitori kōsen ni omomuku nomi nari, onore ni shitagai yuku wa tada kore zen aku gottō nomi nari.
4. Ima no yo ni inga o shirazu goppō o akiramezu, sanze o shirazu, zen aku o wakimaezaru jaken no tomogara ni



wa gun subekarazu, ōyoso inga no dōri rekinen toshite watakushi nashi, zōaku no mono wa ochi shuzen no mono wa noboru, gōri mo tagawazaru nari, moshi inga bōjite munashikaran ga gotoki wa, shobutsu no shusse aru bekarazu, soshi no serai aru bekarazu.

5. Zen aku no ho ni sanji ari, hitotsu ni wa jungen hōju, futatsu ni wa junji shōju, mitsu ni wa jungo jiju, kore o sanji to iu, busso no dō o shujū suru ni wa, sono saisho yori kono sanji no goppō no ri o narai akiramuru nari, ◎ shika arazareba ōku ayamarite jaken ni otsuru nari, tada jaken ni otsuru nomi ni arazu, akudō ni ochite chōji no ku o uku.

6. ◎ Masani shiru beshi konjō no waga mi futatsu nashi, mitsu nashi, itazura ni jaken ni ochite munashiku akugō o kantoku sen, oshikara zarame ya, aku o tsukuri nagara aku ni arazu to omoi, ● aku no hō aru bekarazu to jashi yui suru ni yorite ● aku no hō o kantoku sezaruru ni wa arazu.

Dai nishō: Sange metsuzai

(Chapter Two: Repenting and Eliminating Bad Karma)

7. ◎ Busso awaremi no amari kōdai no jimon o hiraki okeri, kore issai shujō o shōnyū seshimen ga tame nari, ninden tare ka irazaran, kano sanji no aku goppō kanarazu kanzu beshi to iedomo, sange suru ga gotoki wa omoki o tenjite kyōju seshimu, mata metsuzai shōjō narashimuru nari.

8. ◎ Shika areba jōshin o moppara ni shite zenbutsu ni sange subeshi, inmo suru toki zenbutsu sange no kudoku riki ware o sukuite shōjō narashimu, kono kudoku yoku

muge no jōshin shōjin o shōchō seshimuru nari, jōshin ichigen suru toki, jita onajiku tenze raruru nari, sono riyaku amaneku jō hijō ni kōburashimu.

9. Sono daishi wa, negawaku wa ware ta toi kako no akugō ōku kasanarite shōdō no innen ari tomo, butsudō ni yorite tokudō serishi shobutsu shoso ware o awaremite gōrui o gedatsu seshime, gakudō sawari nakarashime, sono kudoku hōmon amaneku ◎ mujin hokkai ni jūman mirin seran, awaremi o ware ni bunpu subeshi, busso no ōshaku wa warera nari, warera ga tōrai wa busso naran.

10. ◎ Ga shaku shozō sho akugō kai yū mushi ton jin chi, jū shin ku i shi shoshō, issai ga konkai sange, kaku no gotoku sange sureba kanarazu busso no myōjo aru nari, ● shinnen shingi horro byaku butsu subeshi, ● horro no chikara zaikon o shite shōin seshimuru nari.

Dai sanshō: Jukai nyūi

(Chapter Three: Receiving Precepts and Joining the Ranks)

11. ◎ Tsugi ni wa fukaku buppōsō no sanbō o uyamai tatematsuru beshi, shō o kae mi o kaete mo sanbō o kuyō shi uyamai tatematsuran koto o negō beshi, saiten tōdo busso shōden suru tokoro wa kugyō buppōsō nari.

12. ◎ Moshi hakufaku shōtoku no shujō wa sanbō no myōji nao kiki tatematsurazaru nari, ika ni iwan ya kie shi tatematsuru koto o en ya. itazurani shohitsu o osorete sanjin kijin tō ni kie shi, arui wa gedō no sei ta ni kie suru koto nakare, kare wa sono kie ni yorite shuku o gedatsu suru koto nashi, hayaku buppōsō no sanbō ni kie shitatematsurite, shuku o gedatsu suru nomi ni arazu bodai o jōjū subeshi.

13. Sono kie sanbō to wa masani jōshin o moppara ni shite, a rui wa nyorai genzai se ni mo are, arui wa nyorai metsugo ni mo are, gasshō shi teizu shite kuchi ni tonaete iwaku, namu kie butsu, namu kie hō, namu kie sō, hotoke wa kore daishi naru ga yue ni kie su, hō wa ryōyaku naru ga yue ni kie su, sō wa shōyū naru ga yue ni kie su, butsu deshi to naru koto kanarazu sanki ni yoru, izure no kai o ukuru mo kanarazu sanki o ukete sono nochi shokai o ukuru nari, shika areba sunawachi sanki ni yorite tokkai aru nari.

14. Kono kie buppōsō no kudoku, kanarazu kannō dōkō suru toki jōjū sure nari, tatoi tenjō ningen jigoku ki chiku nari to iedomo, kannō dōkō sureba kanarazu kie shi tatematsuru nari, sude ni kie shi tatematsuru ga gotoki wa shōshō sese zaizai shosho ni zōchō shi, kanarazu shakku ruitoku shi, a noku tara san myaku san bodai o jōjū suru nari, shiru beshi sanki no kudoku sore saison saijō jinjin fuka shigi nari to iu koto, seson sude ni shōmyō shima shimasu, shujō masa ni shinju subeshi.

15. Tsugi ni wa masa ni san jujō kai o uke tatematsuru beshi, dai ichi shō ritsugi kai, dai ni shō zenbō kai, dai san shō shujō kai nari, tsugi ni wa masa ni jū jūkin kai o uke tatematsuru beshi, dai ichi fu sesshō kai, dai ni fu chūto kai, dai san fu jain kai, dai shi fu mōgo kai, dai go fu koshu kai, dai roku fu sekka kai, dai shichi fu jisan kita kai, dai hachi fu ken hōzai kai, dai ku fu shini kai, dai jū fu bō sanbō kai nari, jōrai sanki, san jujō kai, jū jūkin kai, kore shobutsu no juji shitamō tokoro nari.

16. jukai suru ga gotoki wa, sanze no shobutsu no shoshō naru a noku tara san myaku san bodai kongō fue no bukka o shō suru nari, tare no chinin ka gongu

sezaran, seson akiraka ni issai shujō no tame ni shime shima shimasu, shujō bukkai o ukureba, sunawachi shobutsu no kurai ni iru, kurai daigaku ni onajūshi owaru, makoto ni kore shobutsu no miko nari to.

17. ◎ Shobutsu no tsune ni kono naka ni jūji taru, kakkaku no hōmen ni chikaku o nokosazu, gunjō no tokoshinae ni kono naka ni shiyō suru, kakkaku no chikaku ni hōmen arawarezu, ◎ kono toki jippō hokkai no tochi sōmoku shōheki garyaku mina butsuji o nasu o motte, sono okosu tokoro no fūsui no riyaku ni azukaru tomogara, mina jinmyō fuka shigi no bukke ni myōshi serarete chikaki satori o arawasu, ● kore o mui no kudoku to su, kore o musa no kudoku to su, ● kore hotsu bodaishin nari.

### **Dai yonshō: Hotsugan rishō**

(Chapter Four: Making the Vow to Benefit Beings)

18. ◎ Bodaishin o okosu to iu wa, onore imada watarazaru saki ni issai shujō o watasan to hotsugan shi itonamu nari, tatoi zaika ni mo are, tatoi shukke ni mo are, arui wa tenjō ni mo are, arui wa ningen ni mo are, ku ni ari to iu to mo raku ni ari to iu to mo, hayaku ji mi tokudo sen dota no kokoro o okosu beshi.

19. ◎ Sono katachi iyashi to iu to mo, kono kokoro o okoseba, sude ni issai shujō no dōshi nari, tatoi shichi sai no nyoryū nari to mo sunawachi shishu no dōshi nari, shujō no jifu nari, nanyo o ronzu koto nakare, kore butsudō gokumyō no hōsoku nari.

20. Moshi bodaishin o okoshite nochi, rokushu shishō ni rinden su to iedomo, sono rinden no innen mina bodai

no gyōgan to naru nari, shika areba jūrai no kōin wa tatoi munashiku sugosu to iu to mo, konjō no imada sugizaru aida ni isogite hotsugan subeshi, tatoi hotoke ni naru beki kudoku juku shite enman subeshi to iu to mo, nao megurashite shujō no jōbutsu tokudō ni ekō suru nari, arui wa muryō gō okonaite shujō o saki ni watashite mizukara wa tsui ni hotoke ni narazu, tadashi shujō o watashi shujō o riyaku suru mo ari.

21. Shujō o riyaku su to iu wa shimai no hannya ari, hitotsu ni wa fuse, futatsu ni wa aigo, mitsu ni wa rigyō, yotsu ni wa dōji, kore sunawachi satta no gyōgan nari, sono fuse to iu wa musaborazaru nari, waga mono ni arazaredomo fuse o saezaru dōri ari, sono mono no karoki o kirawazu, sono kō no jitsu naru beki nari, shika areba sunawachi ikku ichige no hō o mo fuse subeshi, shishō tashō no zenshu to naru, issen issō no takara o mo fuse subeshi, shise tase no zengon o kizasu, hō mo takara naru beshi, takara mo ho nam beshi, tada kare ga hōsha o musaborazu, mizukara ga chikara o wakatsu nari, fune o oki hashi o watasu mo fuse no dando nari, chishō sangyō moto yori fuse ni arazaru koto nashi.

22. Aigo to iu wa, shujō o miru ni, mazu jiai no kokoro o okoshi, koai no gongo o hodokosu nari, jinen shujō yūnyo shakushi no omoi o takuwaete gongo suru wa aigo nari, toku aru wa homu beshi, toku naki wa awaremu beshi, onteki o gōbuku shi, kunshi o waboku narashimuru koto aigo o konpon to suru nari, mukaite aigo o kiku wa omote o yorokobashime, kokoro o tanoshikusu, mukawazu shite aigo o kiku wa kimo ni meiji tamashii ni meizu, aigo yoku kaiten no chikara aru koto o gaku subeki nari.

23. Rigyō to iu wa kisen no shujō ni okite riyaku no zengyō o megurasu nari, kyūki o mi byōjaku o mi shi toki, kare ga hōsha o motomezu, tada hitoe ni rigyō ni moyo osaruru nari, gunin omowaku wa rita o saki to seba mizukara ga ri habukarenu beshi to, shika ni wa arazaru nari, rigyō wa ippō nari, amaneku jita o ri suru nari.

24. ◎ Dōji to iu wa fui nari, ji ni mo fui nari, ta ni mo fui nari, tatoeba ningen no nyorai wa ningen ni dōzeru ga gotoshi, ◎ ta o shite ji ni dōze shimete nochi ni ji o shite ta ni dōze shimuru dōri aru beshi, jita wa toki ni shitagōte mukyū nari, umi no mizu o jisezaru wa dōji nari, kono yue ni yoku mizu atsumarite umi to naru nari.

25. Ōyoso bodaishin no gyōgan ni wa kaku no gotoku no dōri shizuka ni shiyui subeshi, sotsuji ni suru koto nakare, ● saido shōju ni issai shujō mina ke o kōburan ● kudoku o raihai kugyō subeshi.

### **Dai goshō: Gyōji hōon**

(Chapter Five; Practicing Buddhism and Repaying Blessings)

26. ◎ Kono hotsu bodaishin, ōku wa nan enbu no ninshin ni hosshin subeki nari, ima kaku no gotoku no innen ari, ganshō shi shaba kokudo shi kitareri, ken shakamuni butsu o yorokobazaran ya.

27. ◎ Shizuka ni omō beshi, shōbō yo ni rufu sezarani toki wa, shinmei o shōbō no tame ni hōsha sen koto o negō to mo ō bekarazu, shōbō ni ō konnichi no warera o nego beshi, mizu ya, hotoke no notamawaku, mujō bodai o enzessuru shi ni awan ni wa, shushō o kanzuni koto nakare, yōgan o miru koto nakare, hi o kirō koto nakare, okonai o kangauru koto nakare, tada hannya o sonjū suru

ga yue ni, nichi nichi sanji ni raihai shi, kugyō shite, sara ni gennō no kokoro o shōze shimuni koto nakare to.

28. Ima no kenbutsu monpō wa busso men men no gyōji yori kitareru jion nari, busso moshi tanden sezuba, ika ni shite ka konnichi ni i taran, ikku no on nao hōsha subeshi, ippō no on nao hōsha subeshi, iwan ya shōbōgenzō mujo daihō no daion kore o hōsha sezaran ya, byōjaku nao on o wasurezu sanpu no kan yoku hōsha ari, kyūki nao on o wasurezu, yofu no in yoku hōsha ari, chikurui nao on o hōzu, jinrui ikade ka on o shirazaran.

29. Sono hōsha wa yoge no hō wa ataru bekarazu, tada masa ni nichi nichi no gyōji, sono hōsha no shōdō naru beshi, iwayuru no dori wa nichi nichi no seimei o naozari ni sezu, watakushi ni tsuiyasazaran to gyōji suru nari.

30. Kōin wa ya yori mo sumiyaka nari, shinmei wa tsuyu yori mo moroshi, izure no zengyō hōben arite ka sugi ni shi ichi nichi o futa tabi kaeshi etaru, itazura ni hyaku sai ikeran wa uramu beki jitsu getsu nari, kanashimu beki keigai nari, tatoi hyaku sai no jitsu getsu wa shōshiki no nubi to chisō su to mo, sono naka ichi nichi no gyōji o gyōshu seba issō no hyaku sai o gyōshu suru nomi ni arazu, hyaku sai no tashō o mo doshu subeki nari, kono ichi nichi no shinmei wa, tōtobu beki shinmei nari, tōtobu beki keigai nari, kono gyōji aran shinjin mizukara mo ai subeshi, mizukara mo uyamō beshi, warera ga gyōji ni yorite shobutsu no gyōji genjō shi, shobutsu no ◎ daidō tsūdassuru nari, shika areba sunawachi ichi nichi no gyōji kore shobutsu no shushi nari, shobutsu no gyōji nari.

31. ◎ Iwayuru shobutsu to wa shakamuni butsu nari, shakamuni butsu kore soku shin ze butsu nari, kako genzai mirai no shobutsu, tomo ni hotoke to naru toki wa kanarazu shakamuni butsu to naru nari, kore soku shin ze butsu nari, soku shin ze butsu to iu wa ● tare to iu zo to shinsai ni sankyū subeshi, ● masa ni butsuon o hōzuru ni te aran.



## About Soto Zen Liturgy

The main genres of Buddhist literature used in Soto Zen liturgy in Japan are: sutras (*kyō* 經), dharanis (*āarani* 陀羅尼), treatises (*ron* 論), eko (*ekōmon* 回向文), and verses (*ge* 偈, *mon* 文). The scriptures in question are many in number, varied in literary form and derivation, and extremely rich and diverse in philosophical, ethical, and spiritual content. When chanted in the context of formal Zen ritual and practice, however, they have a limited number of functions that can be clearly distinguished.

Sutras are texts revered as sermons of the Indian Buddha, Shakyamuni. Those used in the Zen tradition are mainly Mahayana scriptures, such as the *Heart Sutra* and *Lotus Sutra*. They are written and recited in classical Chinese, albeit using Japanese phonetics (*on yomi* 音読み), which means that the chanting is incomprehensible to the average listener. Most well-educated Japanese can read classical Chinese to some extent, so the chanting may be understood if they also have a written text to follow or if, having memorized the text by chanting it many times, they can visually recall the Chinese characters as they are intoned. When sutras are studied, they are usually read in Japanese translation. While many of the teachings and beliefs expressed in them are very important in the Zen tradition, the main reason for chanting sutras in liturgical settings is not to broadcast their meaning out rather to produce spiritual merit (*kudoku* 功德) for subsequent ritual offering and dedication to a variety of beings and purposes. In some elaborate rites, merit is produced by "revolving reading" (*tendoku* 転読), which entails flipping through the pages of a long sutra without actually chanting the words.

Dharanis (also called mantras) are magical spells: strings of sounds that are deemed sacred and powerful, although they often have little or no discernible semantic value. Proper pronunciation of the sounds is deemed necessary for them to be effective. The classical Chinese characters in which the dharanis used in Soto liturgy are written were all selected for their phonetic values (not their meanings) as a device to transliterate (not translate) spells that were originally written and/or chanted in Indic languages. Japanese liturgical handbooks always include a pronunciation guide, written in the *kana* syllabary, that runs alongside the Chinese characters. Dharanis employ a mode of speech that is performative rather than communicative: they are believed to magically accomplish things, such as appeasing spirits or preventing disasters. But their main function in Soto liturgy, like sutras, is to produce merit for ritual dedication.

Treatises are commentaries on sutras or independent presentations of Buddhist doctrine attributed to eminent teachers other than the Buddha himself. Two treatises used regularly in Soto liturgy are the *Harmony of Difference and Equality*, by Shitou Xiqian (700—790), and the *Precious Mirror Samadhi*, by Dongshan Liangjie (807-869). These texts, originally written in classical Chinese, are recited in Japanese translation. When chanted in the context of ritual offerings to ancestral teachers (*soshi* 祖師), they serve the dual purposes of generating merit and honoring the authors, who belong to and are representative of the Soto Zen lineage. Two other treatises used in Soto liturgy are Dogen's *Universally Recommended Instructions for Zazen*, and *The Meaning of Practice and Verification*, a modern compilation of passages taken

from his *Shōbōgenzō*. Although the former is written in Chinese, both works are chanted in classical Japanese. Their function in Soto liturgy is to commemorate Dogen, the founder of the Soto school in Japan, and to present a capsule summary of his most important teachings.

Eko are verses for transferring merit, written in classical Chinese but usually chanted in Japanese translation. The verses generally have two parts. The first states how the merit was generated (naming the particular texts chanted for that purpose), who it is to be transferred to, and the specific ends to which it is dedicated. The second part is a prayer that asks for something in exchange for the merit just given.

Verses are short poems, composed in classical Chinese, that express Buddhist ideals and values. Some, such as the *Formal Meal Verses*, *Bath Verse*, and *Face-Washing Verse*, are used in the context of Zen monastic training to sanctify and give religious meaning to otherwise mundane activities. They are always recited when and where the activity in question takes place, either by a group (as in the case of meals) or by individuals (as when entering the bath or toilet). Others verses, such as the *Three Refuges Verse*, *Four Vows*, *Repentance Verse*, and *Verse of Homage to Buddha's Relics*, are chanted as acts of commitment and worship in and of themselves. They are usually intoned by groups in conjunction with sutra-chanting and other services, but in essence their recitation is an individual act of devotion. The verses used in Soto liturgy are not unique to the Zen school; almost all derive from the Chinese Buddhist tradition at large. Most are chanted in the original classical Chinese word order, but a few

(such as the *Verse of Five Contemplations* recited at meals) are translated into and chanted in Japanese.

Among the most common settings in which texts are chanted in Soto monasteries and temples are the daily, monthly, and annual sutra-chanting services (*fugin* 諷經). These are rites in which spiritual merit (*kudoku* 功德) is first generated by chanting Buddhist sutras, dharanis, or treatises and then ritually transferred (*ekō* 回向) to various recipients who are named in a formal verse for transferring merit. Sutra-chanting services are used to make offerings of merit to a wide range of beings: the Buddha Shakyamuni; his immediate disciples, the arhats; the lineage of ancestral teachers through whom the Zen dharma has been transmitted; the two leading founders of the Soto Zen tradition in Japan, Dogen and Keizan; the founding abbot and other former abbots of particular monasteries; various dharma-protecting and monastery-protecting deities, including Indian devas, Chinese spirits, and Japanese kami; the ancestors of lay patrons of Soto temples; and hungry ghosts, denizens of hell, and various other benighted and suffering spirits. Particular sutra-chanting services are distinguished by (and sometimes named after) the main figures to whom merit is transferred, but it is common for a single service to include offerings to a number of ancillary or minor figures at the same time.

Other ritual settings in which texts are chanted to produce and dedicate merit include: monthly memorial services (*gakki* 月忌) for Dogen, Keizan, and the founding abbot of each monastery; annual memorial services (*nenki* 年忌) for them, other ancestors in the Soto Zen lineage, and lay patrons; funerals (*sogi* 喪儀) for monks

and lay followers; and various routine and occasional recitation services (*nenjū* 念誦) and prayer services (*kitō* 祈禱).

All sutra-chanting, memorial, and funeral services are held before altars on which images or name tablets of the major recipients of the offerings are enshrined. The chanting that produces the merit is generally done in unison by all the monks (and sometimes laity) present at a service, whereas the *eko*, or verse for transferring the merit, is recited by a single person, a monastic officer known as the cantor (*ino* 維那). The oral performance in which merit is generated and transferred is often accompanied by other, more physical offerings at an altar, such as the burning of incense or the presentation of food and drink.

Recitation and prayer services are somewhat different in that the merit produced is dedicated not to individuals, but rather in support of specific benefits that are prayed for, such as recovery from illness, harmony in the community, or the success of a monastic retreat. There being no named recipients of offerings, such services need not be performed before an altar, but may be held in other places, such as an infirmary or meditation hall.

To summarize, the three most important ritual functions of Soto Zen liturgy are the production and dedication of merit, the commemoration of ancestral teachers, and the sanctification of routine activities in the daily lives of Zen practitioners. But regardless of how they are used in ritual settings, most of the texts that are chanted in Soto Zen services and practice can also be read for their meaning, as works of philosophy, ethics, and/or inspirational

religious literature. Far from being mutually exclusive, the various functions that the scriptures have are mutually supportive and enriching.

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