

## Glasgow Zen Group



## Chantsheets

For regular chanting and at Sesshin,  
お経 Okyō - the practice of chanting Sutras

# Chanting notes

## Chantsheet symbols:

- ◎ Larger bell
- Smaller bell
- 🔒 Clampdown of bell

## Pronunciation Guide:

### 1 x mora sound examples:

A = ah [as in 'father']  
I = ee [as in 'meet']  
U = oo [as in 'loom']  
E = eh [shorter sound than in 'day']  
O = oh [as in over]

GA = hard as in 'garden'  
GE = geh as in 'game'  
TSU = similar to ts in 'cats', 'pets'  
JU = soft as in 'jewel'  
SU = soo eg 'soot'  
N = n / m

### 2 x mora sound examples:

Ō = long oh  
Ū = long oo  
EI = long ay as in 'bay'  
TSŪ = tsoo [long oo at end]  
TEI = te-i if said slowly or if quickly te  
AI = a-i if said slowly or if quickly ai [eg aye]  
UE = oo-eh  
IE = ee-eh  
II = eeee  
IYA = ee-ya  
NEN = neh-n if slowly or nen if quickly

Macron: the line above the letter, eg. Ō, indicates that the sound is longer.

**BOLD:** used in the larger or faster chants especially, to show the sound is longer and distinguish from other sounds eg. **MYŌ** or **SEN** in the Sandōkai.

Range of 1 x mora Japanese sounds, in Roumaji (Roman letters):

A	I	U	E	O
KA	KI	KU	KE	KO
SA	SHI	SU	SE	SO
TA	CHI	TSU	TE	TO
NA	NI	NU	NE	NO
HA	HI	FU	HE	HO
MA	MI	MU	ME	MO
YA		YU		YO
RA	RI	RU	RE	RO
WA				O
N				
GA	GI	GU	GE	GO
ZA	JI	ZU	ZE	ZO
DA	JI	ZU	DE	DO
BA	BI	BU	BE	BO
PA	PI	PU	PE	PO
KYA		KYU		KYO
GYA		GYU		GYO
SHA		SHU		SHO
JA		JU		JO
CHA		CHU		CHO
NYA		NYU		NYO
HYA		HYU		HYO
BYA		BYU		BYO
MYA		MYU		MYO
PYA		PYU		PYO
RYA		RYU		RYO

**TAKKESAGE** (*during zazen; gassho; 3 times*)

DA - I SA - I GE DAP- PUKU

MU SŌ FU KU DE- N E

HI BU NYO RA- I KYŌ

KŌ DO SHO SHU JŌ

**HANNYA SHINGYŌ** (*turn around; cosmic mudra*)

☉x3 ☉ MĀ KĀ HAN NYĀ HĀ RĀ MĪ TĀ  
SHIN GYŌ

☉ KAN JĪ ZAI BŌ SATSU.

GYŌ JIN ☉ HAN NYĀ HĀ RĀ MĪ TĀ JĪ.

SHŌ KEN ☉ GŌ ON KAI KŪ.

DŌ IS-SAI KŪ YAKU.

SHĀ RĪ SHĪ.

SHIKI FŪ Ī KŪ.

KŪ FŪ Ī SHIKI.

SHIKI SOKU ZĒ KŪ.

KŪ SOKU ZĒ SHIKI.

JŪ SŌ GYŌ SHIKI.

YAKU BŪ NYŌ ZĒ.

SHĀ RĪ SHĪ.

ZĒ SHŌ HŌ KŪ SŌ.

FŪ SHŌ FŪ METSU.

FŪ KŪ FŪ JŌ.

FŪ ZŌ FŪ GEN.

ZĒ KŌ KŪ CHŪ.

MŪ SHIKI MŪ JŪ SŌ GYŌ SHIKI.

MŪ GEN NĪ BĪ ZĒ SHIN NĪ.

MŪ SHIKI SHŌ KŌ MĪ SOKU HŌ.

MŪ GEN KAI NAI SHĪ MŪ Ī SHIKI KAI.

MŪ MŪ MYŌ YAKU MŪ MŪ MYŌ JIN.

NAI SHĪ MŪ RŌ SHĪ.

YAKU MŪ RŌ SHĪ JIN.

MŪ KŪ SHŪ METSU DŌ.

MŪ CHĪ YAKU MŪ TOKU.

Ī ☉ MŪ SHŌ TOKU KŌ.

BŌ DAI SAT- TĀ.

Ē ☉ HAN NYĀ HĀ RĀ MĪ TĀ KŌ.

☉ SHIN MŪ KEI GĒ.

MŪ KEI GĒ KŌ.

MŪ Ū KŪ FŪ.

ON RĪ IS-SAI TEN DŌ MŪ SŌ.

KŪ GYŌ NĒ HAN.

SAN ZĒ SHŌ BUTSU.

Ē ☉ HAN NYĀ HĀ RĀ MĪ TĀ KŌ.

TOKU Ā NOKU TĀ RĀ SAN

MYAKU SAN BŌ DAI.

KŌ CHĪ ☉ HAN NYĀ HĀ RĀ MĪ TĀ.

ZĒ DAI JIN SHŪ.

ZĒ DAI MYŌ SHŪ.

ZĒ MŪ JŌ SHŪ.

ZĒ MŪ TŌ DŌ SHŪ.

NŌ JŌ IS-SAI KŪ.

SHIN JITSU FŪ KŌ.

KŌ SETSU HAN NYĀ HĀ RĀ MĪ TĀ  
SHŪ.

SOKU SETSU SHŪ WATSU.

GYĀ TEI GYĀ TEI.

● HĀ RĀ GYĀ TEI.

HARA SŌ GYĀ TEI ● BŌ JI SOWA KĀ.

HAN NYA SHIN GYO ☉

**SHI GŪ SEI GAN MON** (*gassho*)

☉ SHU-JŌ MU-HEN SEI-GAN DO

☉ BON-NŌ MU-JIN SEI-GAN DAN

☉ HŌ-MON MU-RYŌ SEI-GAN GAKU

☉ BUTSU DŌ MU-JŌ SEI-GAN JŌ ☉

**FUEKŌ**

(*cosmic mudra; Ino only chants*)

NEGAWAKU-WA KONO-KUDOKU-O

MOTTE AMANEKU ISSAI NI

OYOBOSHI,

WARERA TO SHUJŌ TO MINA TOMO

NI BUTSU DŌ O JŌZEN KOTO Ō.

(*gassho; everyone chants*)

☉ JĪ HŌ SAN SHĪ Ī SHĪ FŪ

☉ SHĪ SON BŪ SĀ MŌ KŌ SĀ

☉ MŌ KŌ HŌ JĀ HŌ RŌ MĪ

## Verse On The Kesa

Great robe of liberation,  
Virtuous field far beyond form and emptiness,  
Wearing the Tathagata's teaching,  
I vow to save all beings.

## Maha Prajnaparamita Hrdya Sutra

Avalokiteshvara Bodhisattva, when practicing deeply the prajna paramita, perceived that all five skandhas are empty and was saved from all suffering and distress.

"O Shariputra, form does not differ from emptiness, emptiness does not differ from form; that which is form is emptiness, that which is emptiness form. The same is true of feelings, perceptions, impulses, consciousness.

"O Shariputra, all dharmas are marked with emptiness: they do not appear nor disappear, are neither tainted nor pure, do not increase nor decrease.

"Therefore, in emptiness, no form, no feelings, no perceptions, no impulses, no consciousness;  
No eyes, no ears, no nose, no tongue, no body, no mind,  
No color, no sound, no smell, no taste, no touch, no object of mind;  
No realm of eyes and so forth until no realm of mind-consciousness;  
No ignorance and also no extinction of it, and so forth until no old age and death, and also no extinction of them;  
No suffering, no origination, no stopping, no path,  
No cognition, no attainment.  
With nothing to attain the Bodhisattva depends on prajna paramita and the mind is no hindrance. Without any hindrance, no fears exist.

Far apart from every perverted view the bodhisattva dwells in nirvana.

"In the three worlds all Buddhas depend on prajna paramita and attain unsurpassed complete perfect enlightenment.

"Therefore, know the prajna paramita is the great transcendent mantra, is the great bright mantra, is the utmost mantra, is the supreme mantra, which is able to relieve all suffering and is true not false. So, proclaim the prajna paramita mantra, proclaim the mantra that says:

Gate, gate, paragate, parasamgate, Bodhi!  
Svaha!"

## Four Universal Vows

Beings are numberless; I vow to free them.

Delusions are inexhaustible; I vow to end them.

Dharma gates are boundless; I vow to enter them.

The Buddha Way is unsurpassable; I vow to realize it.

## Universal Dedication

May this merit equally extend to every being and place, so that all may realize Buddha's Way

All Buddhas, ten directions, three times, all honored ones, Bodhisattva-Mahāsattvas, Great Perfect Wisdom, Mahā Prajñā Pāramitā

無 上 甚 深 微 妙 法

◎ MŪ JŌ JIN JIN MĪ MYŌ HŌ

百 千 万 劫 難 遭 遇

HYAKU SEN MAN GŌ NAN SŌ GŪ

我 今 見 聞 得 受 持

GĀ KON KEN MON TOKU JŪ JĪ

願 解 如 來 真 實 義

GAN GĒ NYŌ -RAI SHIN JITSU GĪ *(gassho and bow)*

Translation:

unsurpassed, profound, wondrous Dharma  
is rarely encountered, even in a hundred, thousand, million kalpas  
now that we see and hear it, pick it up, accept and uphold it,  
may we unfold the truth of the Tathāgata's teachings

# Takkesage 搭袈裟偈

## Draping on the Okesa Verse

*-repeat three times*

大 哉 解 脱 服  
DA - I SA - I GE DAP-PUKU

無 相 福 田 衣  
MU **SŌ** FUKU DEN E

披 奉 如 来 教  
HI BU NYO RA - I **KYŌ**

広 度 諸 衆 生  
**KŌ** DO SHO SHU **JŌ**

Literal translation:

how great this garment of letting go  
formless lucky field clothing  
unfolding humbly the Tathagata's teachings  
widely to all beings

Soto translation:

Great robe of liberation  
Virtuous field far beyond form and emptiness  
Wearing the Tathagata's teaching  
I vow to save all beings

Daihi Shin Darani                      大悲心陀羅尼  
Great Compassion Heart-mind Dharani

南無喝囉怛那  
◎ NAMU KARA TAN NO

Adoration to the Triple Treasure

哆羅夜耶  
TORA YA YA

南無阿唎耶  
NAMU ORI YA

Adoration to Avalokitesvara the Bodhisattva,  
Mahasattva

婆盧羯帝  
BORYO KI CHI

爍鉗囉耶  
SHIFU RA YA

菩提薩埵婆耶  
FUJI SATO BO YA

摩訶薩埵婆耶  
MOKO SATO BO YA

摩訶迦盧尼迦耶  
MO KO KYA RUNI KYA YA

the great compassionate one

唵薩皤囉罰曳  
◎ EN SA HARA HA E

Om, to the one who performs a leap beyond all  
fears!

數怛那怛寫  
SHU TAN NO TON SHA

南無悉吉利埵伊蒙  
NAMU SHIKI RI TOI MO

Having venerated him,

阿唎耶婆盧吉帝  
ORI YA BORYO KI CHI

室佛囉楞馱婆  
SHIFU RA RIN TO BO

南無那囉  
NA MU NO RA

May I enter into the heart of the blue-necked one  
known as the noble adorable Avalokitesvara!

謹墀醯唎  
KIN JI KI RI

摩訶皤呼  
MO KO HO DO

沙吽薩婆  
SHA MI SA BO

I shall express the heart dharani which means the  
completing of all meaning, it is pure, it is  
invincible for all beings and purifies the path of  
existence



阿他豆輸朋  
**O TO JO SHU BEN**

阿遊孕  
**O SHU IN**

薩婆薩呼  
**SA BO SA TO**

那摩婆伽  
**NO MO BO GYA**

摩罰特豆  
**MO HA TE CHO**

怛姪他  
**TO JI TO**

Om, the seer, the world-transcending one!

唵阿婆盧醯  
**EN O BO RYO KI**

盧迦帝  
**RU GYA CHI**

迦羅帝  
**KYA RA CHI**

夷醯唎摩訶  
**I KIRI MO KO**

Come, come, great bodhisattva!

菩提薩埵  
**FUJI SA TO**

薩婆薩婆  
**SA BO SA BO**

摩囉摩囉  
**MO RA MO RA**

Descend, descend. Bear in mind my heart dharani

摩醯摩醯  
**MO KI MO KI**

唎馱孕俱盧俱盧  
**RI TO IN KU RYO KU RYO**

Do, do the work!

羯蒙度盧度盧  
**KE MO TO RYO TO RYO**

Hold fast, hold fast! Oh victor, oh great victor!  
Hold on, hold on! Oh lord of the dharani.

罰闍耶帝  
**HO JA YA CHI**

摩訶罰闍耶帝  
**MO KO HO JA YA CHI**

陀囉陀囉  
**TO RA TO RA**

地利尼  
**CHIRI NI**

室佛囉耶  
**SHIFU RA YA**

Move, move, my illusions away! Come, come!  
Destroy every poison

遮囉遮囉  
**SHA RO SHA RO**

Water purifying

摩摩罰摩囉  
**MO MO HA MO RA**

Quick, quick, bear in mind, quick, quick

穆帝隸  
**HO CHI RI**

伊醯伊醯  
**I KI I KI**

Descend, descend, descend, descend, descend,  
descend

室那室那  
**SHI NO SHI NO**

阿囉參佛囉舍利  
**ORA SAN FURA SHA RI**

罰沙罰參  
**HA ZA HA ZAN**

佛囉舍耶  
**FURA SHA YA**

呼盧呼盧  
**KU RYO KU RYO**

摩囉呼盧呼盧  
**MO RA KU RYO KU RYO**

Joy, joy, radiance

醯利娑囉娑囉  
**KI RI SHA RO SHA RO**

Moving, streaming,

悉利悉利  
**SHI RI SHI RI**

Quickly giving

蘇嚧蘇嚧  
**SU RYO SU RYO**

菩提夜菩提夜  
**FUJI YA FUJI YA**

Being awakened, being awakened!

菩馱夜菩馱夜  
**FUDO YA FUDO YA**

Have awakened, have awakened!

彌帝唎夜  
**MI CHIRI YA**

O merciful one, blue-necked one! Appear unto me

那囉謹墀  
**NORA KIN JI**

地利瑟尼那  
© CHIRI SHUNI NO

Incredibly joyous greeting !

婆夜摩那  
HOYA MONO

娑婆訶  
SOMO KO

Hail!

悉陀夜  
SHIDO YA

To you who eyes us,

娑婆訶  
SOMO KO

Hail!

摩訶悉陀夜  
MOKO SHIDO YA

To the great perfected powerful one,

娑婆訶  
SOMO KO

Hail!

悉陀<sup>喻</sup>藝  
SHIDO YU KI

To the great perfected one in Yoga,

室幡囉夜  
SHIFU RA YA

娑婆訶  
SOMO KO

Hail!

那囉謹墀  
© NORA KIN JI

To the blue-necked one

娑婆訶  
SOMO KO

Hail!

摩囉那囉  
MO RA NO RA

To the boar-faced one

娑婆訶  
SOMO KO

Hail!

悉囉僧阿穆佉耶  
SHIRA SU OMO GYA YA

To the one with a lion's head and face

娑婆訶  
SOMO KO

Hail!

娑婆摩訶悉陀夜  
SOBO MOKO SHIDO YA

To the one who holds the weapon in his hand

娑婆訶  
SOMO KO

Hail!

者吉囉阿悉陀夜  
SHAKI RA OSHI DO YA

To the one who holds a wheel in his hand

娑婆訶  
SOMO KO

Hail!

波陀摩羯悉陀夜  
HODO MOGYA SHIDO YA

To the one who holds a lotus in his hand

娑婆訶  
SOMO KO

Hail!

那囉謹墀  
NORA KIN JI

To the blue-necked one smeared (with ashes)

幡伽囉耶  
HA GYARA YA

To the mighty sankara,

娑婆訶  
SOMO KO

Hail!

摩婆唎勝羯囉耶  
MO HORI SHIN GYARA YA

娑婆訶  
SOMO KO

Hail!

南無喝囉怛那哆羅夜耶  
NAMU KARA TAN NO TORA YA YA

Adoration to the Triple Treasure!

南無阿唎耶  
●NAMU ORI YA

Adoration to noble Avalokitesvara bodhisattva,

婆盧吉帝  
BORYO KI CHI

爍皤囉耶  
SHIFU RA YA

娑婆訶  
SOMO KO

Hail!

悉殿都  
●SHITE DO

May these prayers be answered!

漫哆囉  
MODO RA

To this magical formula

跋陀耶  
HODO YA

娑婆訶  
SO MO KO

Hail!

## Sandōkai 参同契 The Harmony of Difference and Equality

参同契

◎◎◎ SANDŌKAI

1

竺土大仙の心、

◎ CHIKUDO DA-I SEN NO SHIN,

東西密に相附す。

TŌ ZA-I MITSU NI A-I FUSU.

人根に利鈍あり、

NIN KON NI RIDON ARI,

道に南北の祖なし。

DŌ NI NAM BOKU NO SO NASHI.

霊源明に皓潔たり。

RE-I GEN MYŌ NI KŌ KETTA RI.

支派暗に流注す。

SHIHA AN NI RUCHŪ SU.

事を執するも元これ迷い。

JI O SHŪ SURU MO MOTO KORE MA-YO-I.

理に契うも亦悟にあらず。

RI NI KANA UMO MATA SATORI NI ARAZU.

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.

2

門門一切の境。

◎MON MON ISSA-I NO KYŌ.

回互と不回互と、

EGO TO FU EGO TO,

回してさらに相渉る。

ESHITE SARANI A-I WATARU.

しからざれば位によって住す。

SHIKARA ZAREBA KURA-I NI YOTTE JŪ SU.

色もと質像を殊にし、

SHIKI MOTO SHITSU ZŌ O KOTONI SHI,

声もと楽苦を異にす。

SHŌ MOTO RAKKU O KOTO NI SU.

暗は上中の言に合い、

AN WA JŌ CHŪ NO KOTO NI KANA-I,

明は清濁の句を分つ。

ME-I WA SE-I DAKU NO KU O WAKATSU.

四大の性おのずから復す。

SHIDA-I NO SHŌ ONOZU KARA FUKUSU.

子の其の母を得るがごとし、

KONO SONO HABA O URU GA GOTOSHI,

All the objects of the senses  
interact and yet do not.

Interacting brings involvement.  
Otherwise, each keeps its place.

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

Refined and common speech come together  
in the dark, clear and murky phrases are  
distinguished in the light.

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

火は熱し風は動揺。

HI WA **NESSHI** KAZE WA **DŌ-YŌ**,

水は湿い地は堅固、

MIZU WA URU-O-ICHI WA **KEN GO**,

眼は色、

MANAKO WA IRO,

耳は音声、

MIMI WA **ON-JŌ**,

鼻は香、

HANA WA KA,

舌は鹹酢。

SHITA WA **KAN SO**.

しかも一の法において、

SHIKAMO ICHI ICHI NO **HŌ** NI O-ITE,

根によって葉分布す。

NE NI **YOTTE** HABUNPU SU.

本末すべからく宗に帰すべし。

**HON** MATSU SUBE KARAKU **SHŪ** NI KISU BESHI.

尊卑其の語を用ゆ。

**SONPI** SO NO GO O MOCHI YU.

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

Eye and sight, ear and sound,  
nose and smell, tongue and taste.

Thus for each and every thing, depending on  
these roots, the leaves spread forth.

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

明中に当って暗あり、

ME-I **CHŪ** NI A **TATTE AN** ARI,

暗相をもって遇うことなかれ。

**AN SŌ** O **MOTTE ŌKOTO** NAKARE.

暗中に当って明あり、

**AN CHŪ** NI A **TATTE ME-I** ARI,

明相をもって観ることなかれ。

ME-I **SŌ** O **MOTTE** MIRU KOTO NAKARE.

明暗おのおの相対して、

ME-I **AN** ONO ONO A-I TA-I SHITE,

比するに前後の歩みのごとし。

HISU RUNI **ZEN** GO NO AYUMI NO GOTOSHI.

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 front and back foot in walking.

万物おのずから功あり、

◎**BAN** MOTSU ONOZU KARA **KŌ** ARI,

当に用と処とを言うべし。

MASANI **YŌ** TO SHO TO O I-U BESHI.

事存すれば函蓋合し、

**JISON** SUREBA **KAN** GA-I **GASSHI**,

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

Phenomena exist, like box and lid joining;  
principle accords, like arrow points meeting.

理応ずれば箭鋒さそう。

**RI Ō ZUREBA SEN PŌ SASŌ.**

言を承てはすべからく宗を会すべし。

● **KOTO O UKETE WA SUBE KARAKU SHŪ O ESU BESHI.**

みずから規矩を立することなかれ、

**MIZUKARA KIKU O RISSURU KOTO NAKARE,**

Hearing the words, understand the meaning;  
don't set up standards of your own.

6

触目道を会せずんば、

**SOKU MOKU DŌ O ESE ZUMBA,**

足を運ぶもいづくんぞ路を知らん。

**ASHI O HAKOBU MO IZU KUN ZO MICHIO SHIRAN.**

歩みをすすむれば近遠にあらず、

**AYUMI O SUSU MUREBA GON NON NI ARAZU,**

迷て山河の固をへだつ。

**MA YŌTE SEN GA NO KO O HEDATSU.**

謹んで参玄の人にもうす、

● **TSU TSU SHIN DE SAN GEN NO HITO NI MŌSU,**

光陰虚しく度ることなかれ。

● **KŌ-IN MUNA SHIKU WATARU KOTO NAKARE.**

If you don't understand the way right before  
you, how will you know the path as you  
walk?

Practice 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.

Translation by Soto-Shu Liturgy Conference, Green Gulch  
Farm, 1997

## BUDDHAS AND ANCESTORS

BIBASHI BUTSU DAIOSHŌ  
SHIKI BUTSU DAIOSHŌ  
BISHAFU BUTSU DAIOSHŌ  
KURUSŌN BUTSU DAIOSHŌ  
KUNAGŌNMUNI BUTSU DAIOSHŌ  
KASHŌ BUTSU DAIOSHŌ  
SHAKAMUNI BUTSU DAIOSHŌ  
MAKAKASHŌ DAIOSHŌ  
ANĀNDA DAIOSHŌ  
SHŌNAWASHU DAIOSHŌ  
UBAKIKUTA DAIOSHŌ  
DĀITAKA DAIOSHŌ  
MISHAKA DAIOSHŌ  
VASHUMITSU DAIOSHŌ  
BUTSUDANĀNDĀI DAIOSHŌ  
FUDAMĪTTA DAIOSHŌ  
BARISHIBA DAIOSHŌ  
FUNAYASHA DAIOSHŌ  
ANABOTĒI DAIOSHŌ  
KABIMARA DAIOSHŌ  
NAGYAHARAJUNA DAIOSHŌ  
KANADĀIBA DAIOSHŌ  
RAGORATA DAIOSHŌ  
SŌGYANĀNDĀI DAIOSHŌ  
KAYASHATA DAIOSHŌ  
KUMORATA DAIOSHŌ  
SHAYATA DAIOSHŌ  
VASHUBĀNZU DAIOSHŌ  
MANURA DAIOSHŌ  
KAKUROKUNA DAIOSHŌ  
SHISHIBODĀI DAIOSHŌ

BASHASHITA DAIOSHŌ  
FUNYOMĪTTA DAIOSHŌ  
HĀNNYATARA DAIOSHŌ  
BODĀIDARUMA DAIOSHŌ  
TĀISO EKA DAIOSHŌ  
KĀNCHI SŌSĀN DAIOSHŌ  
DĀI-I DŌSHĪN DAIOSHŌ  
DĀIMĀN KŌNĪN DAIOSHŌ  
DĀIKĀN ENŌ DAIOSHŌ  
SĒIGĒN GYŌSHI DAIOSHŌ  
SEKITŌ KISĒN DAIOSHŌ  
YAKUSĀN IGĒN DAIOSHŌ  
ŪNGĀN DŌNJŌ DAIOSHŌ  
TŌZĀN RYŌKĀI DAIOSHŌ  
ŪNGODŌYŌ DAIOSHŌ  
DŌĀN DŌHI DAIOSHŌ  
DŌĀN KĀNSHI DAIOSHŌ  
RYŌZĀN ĒNKĀN DAIOSHŌ  
TĀIYŌ KYŌGĒN DAIOSHŌ  
TŌSU GISĒI DAIOSHŌ  
FUYŌ DŌKĀI DAIOSHŌ  
TĀNKA SHIJŪN DAIOSHŌ  
CHŌRO SĒIRYŌ DAIOSHŌ  
TĒNDŌ SŌGAKU DAIOSHŌ  
SĒCCHŌ CHIKĀN DAIOSHŌ  
TĒNDŌ NYOJŌ DAIOSHŌ  
ĒIHĒI DŌGĒN DAIOSHŌ  
KOŪN EJŌ DAIOSHŌ  
TĒTTSŪ GIKĀI DAIOSHŌ  
KĒIZĀN JŌKĪN DAIOSHŌ



## BUDDHAS AND ANCESTORS

MAHA MAYA DAIOSHŌ  
SHURIMARA DAIOSHŌ  
PURABUTA DAIOSHŌ  
MAHAPAJAPACHI DAIOSHŌ  
KEMA DAIOSHŌ  
SUNDARINANDA DAIOSHŌ  
PATAKARA DAIOSHŌ  
UPARABANA DAIOSHŌ  
DAMADINA DAIOSHŌ  
SOMA DAIOSHŌ  
SAKURA DAIOSHŌ  
BADA KUNDARAKESA DAIOSHŌ  
BADA KAPIRANI DAIOSHŌ  
BADA KAKANA YASODARA  
DAIOSHŌ  
KISAGOTAMI DAIOSHŌ  
SIGARAKA MATA DAIOSHŌ  
SAMABATE DAIOSHŌ  
SINA BIJURUMBITA DAIOSHŌ  
BASUMITARA DAIOSHŌ  
GOPA DAIOSHŌ  
KEYURA DAIOSHŌ  
MYOREN DAIOSHŌ  
SHIJI DAIOSHŌ  
UJIN CANG DAIOSHŌ  
RINCHUE DAIOSHŌ  
RINKU SHINPO DAIOSHŌ  
RYUTETSUMA DAIOSHŌ  
MATSUZAN RYONEN DAIOSHŌ  
MYOSHIN DAIOSHŌ  
DAOSHEN DAIOSHŌ

HAIGUA DAIOSHŌ  
GONSHI DAOREN DAIOSHŌ  
YU DAOPO DAIOSHŌ  
HAIEN DAIOSHŌ  
HADENKU DAIOSHŌ  
ENCHUE DAIOSHŌ  
MIKON DAIOSHŌ  
MUJAKU DAIOSHŌ  
ZENSHIN DAIOSHŌ  
ZENZO DAIOSHŌ  
EZEN DAIOSHŌ  
KOMYO DAIOSHŌ  
TACHIBANA KACHIKO DAIOSHŌ  
SHOGAKU DAIOSHŌ  
RYONEN DAIOSHŌ  
ESHIN DAIOSHŌ  
EGI DAIOSHŌ  
JOA DAIOSHŌ  
SENSHIN DAIOSHŌ  
MUGAI NYODAI DAIOSHŌ  
EKAN DAIOSHŌ  
ENI DAIOSHŌ  
SHIDO DAIOSHŌ  
SHOZEN DAIOSHŌ  
KONTO EKYU DAIOSHŌ  
MOKUFU SONIN DAIOSHŌ  
MYOSHO ENKAN DAIOSHŌ  
SOITSU DAIOSHŌ  
SHOTAKU DAIOSHŌ  
ESHUN DAIOSHŌ

## Shi gu sei gan mon 四弘誓願文 Four Universal Vows

四 弘 誓 願 文

◎ SHI GU SEI GAN MON

*(one person)*

衆 生 無 辺 誓 願 度

◎ SHU-JŌ MU-HEN SEI-GAN DO

*(everyone, once or repeat three times, slow)*

煩 惱 無 尽 誓 願 断

◎ BON-NŌ MU-JIN SEI-GAN DAN

法 門 無 量 誓 願 学

◎ HŌ-MON MU-RYŌ SEI-GAN GAKU

仏 道 無 上 誓 願 成

◎ BUTSU-DŌ MU-JŌ SEI-GAN JŌ

English Soto chant:

◎ 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

Enmei Jukku Kannon Gyō 延命十句觀音經 Boundless Life Ten Phrase Kannon Sūtra  
-three repetitions

◎◎◎ EN MEI JUK-KU KAN-NON GYŌ

觀 世 音

◎ KAN ZE ON

Kanzeon! *(Avalokiteshvara, sensing directly the cries of the world)*

南 無 佛  
NA MU BUTSU

at one with Buddha

與 佛 有 因  
YO BUTSU U IN

together with Buddhas there are causes

與 佛 有 緣  
YO BUTSU U EN

participating with Buddhas having conditions

佛 法 僧 緣  
BUP-PO SŌ EN

affinity with Buddha, Dharma, Sangha

常 樂 我 淨  
JŌ RAKU GA JŌ

eternal, joyful, self, purity *(qualities of Nirvana)*

朝 念 觀 世 音  
CHŌ NEN KAN ZE ON

morning heart-mind is Kanzeon

暮 念 觀 世 音  
BO NEN KAN ZE ON

evening heart-mind is Kanzeon

念 念 從 心 起  
NEN NEN JŪ SHIN KI

this momentary experience - accompanying, awakening - heart-mind

念 念 不 離 心  
NEN NEN FU RI SHIN

this very moment fused with boundless heart-mind

Kazuaki Tanahashi's translation:

Avalokiteshvara, perceiver of the cries of the world,  
takes refuge in Buddha,  
will be a Buddha,  
helps all to be Buddhas,  
is not separate from Buddha, Dharma, Sangha -  
being eternal, intimate, pure, and joyful.  
In the morning, be one with Avalokiteshvara.  
In the evening, be one with Avalokiteshvara.  
whose heart, moment by moment, arises,  
whose heart, moment by moment, remains!

Fuekō

普回向

Universal turning of merit

*godō 後堂 (rear hall position):*

願わく は 此の 功德 を  
NEGAWAKU WA KONO KUDOKU O

以て 普く 一切 に 及ぼし  
MOTTE AMANEKU ISSAI NI OYOBOSHI

我等 と 衆生 と 皆 共 に  
WARERA TO SHŪJŌ TO MINA TOMO NI

仏道 を 成ぜん こと を  
BUTSUDŌ O JŌZEN KOTO O - -

*everyone:*

十 方 三 世 一 切 佛  
◎ JI HŌ SAN SHI I SHI FU

諸 尊 菩 薩 摩 訶 薩  
◎ SHI SON BU SA MO KO SA

摩 訶 般 若 波 羅 蜜  
◎ MO KO HO JA HO RO MI

Translation:

*rear hall position:*

may this merit equally extend  
to every being and place,  
so that we together with all beings  
may realize the Buddha way

*everyone:*

ten directions, three worlds, all Buddhas  
all honoured ones, Bodhisattva-Mahāsattvas  
Great Perfect Wisdom (Mahā Prajñā Pāramitā)

## Fukanzazengi 普勸坐禪儀 Universal Recommendations for Zazen

原ぬるに夫れ道本円通争か修証を仮らん、宗乗自在何ぞ功夫を費さん。況んや全体はるかに塵埃を出ず、孰か払拭の手段を信ぜん、大都当処を離れず、豈に修行の脚頭を用うるものならんや。

TAZUNURU NI SORE **DŌ** MOTO **EN ZŪ** IKA DE KA **SHUSHŌ** O **KARAN**, **SHŪ JŌ** JI ZA-I **NAN ZO** **KUFŪ** O **TSU-IYA SAN**. **IWAN YA ZEN** TA-I **HARUKA NI JIN** NA-I O **IZU**, **TARE KA HOSSHIKI** NO **SHU DAN** O **SHIN ZEN**. **Ō-YOSO TŌJO** O **HANAREZU**, A NI **SHUGYŌ** NO **KYAKUTŌ** O **MOCHI URU MONO NARAN YA**.

The real way circulates everywhere; how could it require practice or enlightenment? The essential teaching is fully available; how could effort be necessary? Furthermore, the entire mirror is free of dust; why take steps to polish it? Nothing is separate from this very place; why journey away?

然れども毫釐も差あれば、天地懸に隔り、違順わずかに起れば紛然として心を失す。直饒い会に誇り悟に豊かにして瞥地の智通を獲、道を得、心を明らかに明らめて衝天の志気を挙げ、入頭の辺量に逍遙すと雖も、幾ど出身の活路を虧闕す。

SHIKARE DOMO **GŌRI** MO SA AREBA, **TENCHI** HARUKA NI HEDATARI, **IJUN** WAZUKA NI OKOREBA **FUN ZEN** TOSHITE **SHIN** O **SHISSU**. TATO-I E NI HOKORI GO NI YUTAKA NI SHITE **BECCHI** NO **CHITSŪ** O E, **DŌ** O E, **SHIN** O AKIRAMETE **SHŌ TEN** NO **SHI-I KI** O **KOSHI**, **NI-TŌ** NO **HEN RYŌ** NI **SHŌ YŌ** SU TO I-EDOMO, **HOTON DO SHU-SHIN** NO **KATSURO** O **KI KESSU**.

And yet, if you miss the mark even by a strand of hair, you are as distant as heaven from earth. If the slightest discrimination occurs, you will be lost in confusion. You could be proud of your understanding and have abundant realization, or acquire outstanding wisdom and attain the way by clarifying the mind. Still, if you are wandering about in your head, you may miss the vital path of letting your body leap.

矧んや彼の祇園の生地たる、端坐六年の蹤跡見つべし、少林の心印を伝うる、面壁九歳の声名尚聞こゆ、古聖既に然り、今人盍ぞ弁ぜざる。

**IWAN YA** KA NO **GI-ON** NO **SHŌCHI** TARU, **TAN ZA ROKU NEN** NO **SHŌSEKI** MITSU BESHI, **SHŌ RIN** NO **SHIN IN** O **TSUTA-URU**, **MENPEKI** KUSA-I NO **SE-I ME-I** NA-O **KIKOYU**, KO **SHŌ** **SUDE** NI **SHIKARI**, **KON JIN NANZO BEN** ZEZARU.

You should observe the example of Buddha Shakyamuni of the Jeta Grove, who practiced sitting up straight for six years even though he was gifted with intrinsic wisdom. Still celebrated is Master Bodhidharma of the Shaolin Temple, who sat facing the wall for nine years although he had already received the mind seal. Ancient sages were like this; who nowadays does not need to practice as they did?

所以に須らく言を尋ね語を逐うの解行を休すべし。須らく回光返照の退歩を学すべし。身心自然に脱落して本来の面目現前せん。恁麼の事を得んと欲せば急に恁麼の事を務めよ。

**YU-E** NI **SUBEKARAKU KOTO** O **TAZUNE GO** O **Ō** NO **GEGYŌ** O **KYŪ** SUBESHI. **SUBEKARAKU** **EKŌ HEN SHŌ** NO TA-I HO O **GAKU** SUBESHI. **SHIN JIN JINEN** NI **DATSURAKU** SHITE **HONRAI** NO **MENMOKU GEN ZEN SEN**. **INMO** NO **JI** O **EN TO** **HOSSEBA KYŪ** NI **INMO** NO **JI** O **TSUTOMEYO**.

Hence, you should stop searching for phrases and chasing after words. Take the backward step and turn the light inward. Your body-mind of itself will drop off and your original face will appear. If you want to attain just this, immediately practice just this.

それ参禅は静室宜しく飲食節あり。諸縁を崩捨し、万事を休息して善惡を思わず是非を管すること莫れ。心意識の運転を停め、念想觀の測量を止めて作仏を図ること莫れ、豈に坐臥に拘わらんや。

SORE **SAN ZEN** WA **JŌSHITSU** YOROSHIKU **ON** JIKI SETSU ARI. SHO-**EN** O **HŌSHA** SHI, **BANJI** O **KYŪSOKU** SHITE **ZENNAKU** O OMOWAZU ZE HI O **KAN** SURU KOTO NAKARE. **SHIN** I SHIKI NO **UN TEN** O YAME, **NEN SO KAN** NO SHIKIRYŌ O YAMETE, SA **BUTTO** HAKARU KOTO NAKARE, ANI ZA KA NI KAKAWARAN YA.

For zazen, a quiet room is appropriate. Drink and eat in moderation. Let go of all involvements and let myriad things rest. Do not think good or bad. Do not judge right or wrong. Stop conscious endeavor and analytic introspection. Do not try to become a buddha. How could being a buddha be limited to sitting or not sitting?

尋常坐処には厚く坐物を敷き、上に蒲団を用う、或いは結跏趺坐、或いは半跏趺坐、謂く結跏趺坐は先ず右の足を以って左の腿の上に安じ、左の足を右の腿の上に安ず。半跏趺坐は但だ左の足を以て右の腿を圧すなり、寛く衣帯を繋けて齊整ならしむべし。

YONO TSUNE ZASHO NI WA ATSUKU ZA **MOTTO** SHIKI, U-E NI **FUTON** O MOCHI-U, ARU-I WA **KEKKA** FUZA, ARU-I WA **HANKA** FUZA. IWAKU **KEKKA** FUZA WA MAZU MIGI NO ASHI O **MOTTE** HIDARI NO MOMO NO U-E NI **ANJI**, HIDARI NO ASHI O MIGI NO MOMO NO U-E NI **AN** ZU. **HANKA** FUZA WA TADA HIDARI NO ASHI O **MOTTE** MIGI NO MOMO O OSU NARI, YURUKU ETA-I O KAKETE SE-I SE-I NARASHIMU BESI.

In an appropriate place for sitting, set out a thick mat and put a round cushion on top of it. Sit either in the full or half-lotus posture. (In the full-lotus position, first place your right foot on your left thigh and your left foot on your right thigh. In the half-lotus, simply press your left foot on your right thigh. (missing text in KT version)). Loosen the robes and arrange them in an orderly way.

次に右の手を左の足の上に安じ、左の掌を右の掌の上に安じ、両の大拇指向かいて、相さそう、乃ち正身端座して、左に側ち右に傾き、前に躬り後に仰ぐことを得ざれ、耳と肩と対し鼻と臍と対しめんことを要す。舌、上の顎に掛けて唇齒相著け、目は須らく常に開くべし、鼻息微かに通じ身相既に調べて欠気一息し、左右揺振して兀兀として坐定して箇の不思量底を思量せよ。不思量底如何が思量せん、非思量、此れ乃ち坐禅の要術なり。

TSUGI NI MIGI NO TE O HIDARI NO ASHI NO U-E NI **ANJI**, HIDARI NO TANAGOKORO O MIGI NO TANAGOKORO NO U-E NI **ANJI**, **RYŌ** NO DA-I BOSHI MUKA-I TE A-I **SASŌ**. SUNAWACHI **SHŌ SHIN TANZA** SHITE, HIDARI NI SOBADACHI MIGI NI KATAMUKI, MA-E NI KUGUMARI SHIRI-E NI A-OGU KOTO O EZARE. MIMI TO KATA TO TA-I SHI, HANA TO HOZO TO TA-I SESHIMEN KOTO O **YŌSU**. SHITA, U-E NO AGITO NI KAKETE **SHIN** SHI A-I TSUKE, ME WA SUBEKARAKU TSUNE NI HIRAKU BESI, BISOKU KASUKA NI **TSŪJI**, **SHIN SŌ** SUDE NI TOTONOETE **KANKI** ISSOKU SHI, SAYŪ **YŌ SHIN** SHITE GOTSU GOTSU TOSHITE ZAJŌ SHITE, KONO FUSHIRYŌ TE-I O SHIRYŌ SEYO. FUSHIRYŌ TE-I **IKAN** GA SHIRYŌ SEN, HI SHIRYŌ, KORE SUNAWACHI ZAZEN NO YŌJUTSU NARI.

Then place the right hand palm up on the left foot, and the left hand on the right hand, lightly touching the ends of the thumbs together. Sit straight up without leaning to the right or left and without bending forward or backward. The ears should be in line with the shoulders and the nose in line with the navel. Rest the tongue against the roof of the mouth, with lips and teeth closed. Keep the eyes open and breathe gently through the nose. Having adjusted your body in this manner, take a breath and exhale fully, then sway your body to left and right. Now sit steadfastly and think not-thinking. How do you think not-thinking? Beyond thinking. This is the essential art of zazen.

所謂坐禅は習禅には非ず、唯だ是れ安楽の法門なり、菩提を究尽するの修証なり、公案現成、羅籠未だ到らず、若し此の意を得ば竜の水を得るが如く虎の山に靠るに似たり、当に知るべし正法自ら現前し、昏散先ず僕落することを、

IWAYURU ZAZEN WA **SHŪ ZEN** NI WA ARAZU, TADA KORE **ANRAKU NO HŌ MON** NARI, BODA-I O **GŪ JIN** SURU NO SHUSHŌ NARI, **KŌ AN GEN JŌ**, 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 **SHŌ BŌ** ONOZUKARA **GEN ZEN** SHI, **KON SAN** MAZU BOKURAKU SURU KOTO O,

The zazen I speak of is not learning meditation. It is simply the dharma gate of enjoyment and ease. It is the practice-realization of complete enlightenment. Realize the fundamental point free from the binding of nets and baskets. Once you experience it, you are like a dragon swimming in the water or a tiger reposing in the mountains. Know that the true dharma emerges of itself, clearing away hindrances and distractions.

若し坐より立たば徐徐として身を動かし、安詳として起つべし。卒暴なるべからず。嘗て観る超凡越聖、坐脱立亡も此の力に一任することを。

MOSHI ZA YORI TATABA JOJO TOSHITE MI O UGOKASHI, **AN SHŌ** TOSHITE TATSU BESHI. SOTSUBŌ NARU BEKARAZU, **KATTE** MIRU **CHŌ BON O-SHŌ**, ZADATSU **RYŪ BŌ** MO KONO CHIKARA NI ICHININ SURU KOTO O.

When you stand up from sitting, move your body slowly and rise calmly, without haste. We understand from past precedents that going beyond ordinary and sacred, where sitting and standing are effortless and boundless, depends solely on the power of zazen.

況んや復指竿針鉗を拈ずるの転機、弘拳棒喝を挙するの証契も、未だ是れ思量分別の能く解する所に非ず、豈に神通修証の能く知る所とせんや。声色の外の威儀たるべし、なんぞ知見の前の軌則に非ざる者ならんや。

IWAN YA MATA SHIKAN **SHINTSU-I** O **NENZURU** NO **TENKI**, HOKKEN **BŌ KATTO** KOSURU NO **SHŌKA-I** MO, IMADA KORE **SHIRYŌ FUNBETSU** NO YOKU GESURU TOKORO NI ARAZU, ANI **JIN ZŪ** SHUSHŌ NO YOKU SHIRU TOKORO TO **SEN** YA. **SHŌSHIKI** NO HOKA NO I-IGI TARU BESHI, **NAN ZO** CHIKEN NO SAKI NO KISOKU NI ARAZARU MONO NARAN YA.

Furthermore, bringing forth the turning point by using a finger, a pole, a needle, or a mallet, or leading people to enlightenment with a whisk, a fist, a stick, or a shout cannot be understood by discriminatory thinking. How can it be understood by the use of supernatural powers? Zazen is an awesome presence outside form and color. How is it not the path preceding concept?

然れば則ち上智下愚を論ぜず、利人鈍者を簡ぶこと莫れ。専一に功夫せば正に是れ弁道なり。修証自ら染汚せず、趣向更に是れ平常なるものなり。

SHIKAREBA SUNAWACHI **JŌCHI** KAGU O **RONZESU**, RIJIN **DONSHA** O ERABU KOTO NAKARE. **SEN** ITSU NI KUFŪ SEBA MASA NI KORE **BEN DŌ** NARI. SHUSHŌ ONOZUKARA **ZEN-NA** SEZU, SHUKŌ SARA NI KORE **BYŌ JŌ** NARU MONO NARI.

Thus, do not be concerned with who is wise and who is stupid. Do not discriminate the sharp from the dull. To practice whole-heartedly is the true endeavor of the way. Practice-realization is not defiled with specialness; it is a matter for every day.

凡そ夫れ自界他方、西天東地、等しく仏印を持し、一ら宗風を擅にす、唯打坐を務めて兀地に礙えらる、万別千差と謂うと雖も、祇管に参禅弁道すべし、何ぞ自家の坐牀を抛却して謾りに他国の塵境に去来せん。若し一步を錯れば当面に蹉過す。

OYOSO SORE JIKA-I TAHŌ, SA-I **TEN TŌCHI**, HITOSHIKU **BU-CHIN** O JI SHI MOPPARA **SHŪ FŪ** O HOSHI-I MAMA NI SU, TADA TAZA O TSUTOMETE, **GOTCHI** NI SA-ERARU, **MANBETSU SENSHA** TO I-U TO I-EDOMO, **SHIKAN** NI **SAN ZEN BEN DŌ** SUBESHI. **NAN ZO JIKE NO ZAJŌ O BŌKYAKU** SHITE MIDARI NI TAKOKU NO **JIN KYŌ** NI KYORA-I **SEN**. MOSHI I-PO O AYAMAREBA **TŌ MEN** NI SHAKA SU.

Now, in this world and in other worlds, in India and China, buddha ancestors equally carry the buddha seal and teach the practice of sitting immersed in steadfastness. Although circumstances may vary in a thousand ways, whole-heartedly practice Zen, giving yourself fully to the way. Why give up the sitting platform of your own house and wander uselessly in the dust of a remote land? Once a wrong step is taken, you depart from the way.

既に人身の機要を得たり、虚く光陰を度ること莫れ、仏道の要機を保任す。誰か浪りに石火を楽まん、加以、形質は草露の如く、運命は電光に似たり、しゅく忽として便ち空じ須臾に即ち失す。

SUDE NI **NIN SHIN** NO KIYŌ O E TARI. MUNASHIKU **KŌ IN** O WATARU KOTO NAKARE, BUTSUDŌ NO **YŌKI** O HONIN SU. TARE KA MIDARI NI **SEKKA** O TANOSHIMAN, SHIKA NOMI NARAZU, **GYŌ SHITTA SŌRO** NO GOTOKU, **UNME-I WA DEN KŌ** NI NI TARI. SHUKU KOTSU TOSHITE SUNAWACHI **KŪJI** SHUYU NI SUNAWACHI **SHISSU**.

Having received a human life, do not waste the passing moments. Already upholding the buddha way, why would you indulge in the sparks from a flint? After all, form is like a dewdrop on the grass. Human life is like a flash of lightning, transient and illusory, gone in a moment.

冀くは其れ参学の高流、久しく模象に習って真竜を恠しむこと勿れ、直指端的の道に精進し、絶学無為の人を尊貴し、仏仏の菩提に合沓し祖祖の三昧を嫡嗣せよ。久しく恠麼なることを為さば須く是れ恠麼なるべし、宝蔵自ら開けて受用如意ならん。

KO-I NEGAWAKU WA SORE **SANGAKU** NO **KŌRU**, HISASHIKU **MOZŌ** NI NA **RATTE SHIN RYŪ** O AYASHIMU KOTO NAKARE, JIKISHI **TANTEKI** NO **DŌ** NI **SHŌ JIN** SHI, ZETSU GAKU MU I NO HITO O **SONKI** SHI, BUTSU BUTSU NO BODA-I NI **GA-TŌ** SHI SOSO NO **ZANMA-I** O TEKISHI SEYO. HISASHIKU **INMO** NARU KOTO O NASABA SUBEKARAKU KORE **INMO** NARU BESI, **HŌ ZŌ** ONOZUKARA HIRAKETE **JUYŌ** NYO-I **NARAN**.

Honored practitioners of Zen, please do not grope for the elephant or try to grasp the true dragon. Strive to hit the mark by directly pointing. Revere the mind that goes beyond study and surpasses all doings. Experience the enlightenment of the buddhas, correctly inheriting the samadhi of the ancestors. Practice thusness continuously, and you will be thus. The treasury will open of itself for you to use as you wish.

By Eihei Dōgen, 1227. Translation Tanahashi. Edited by GZG.

*Suggested method of chanting:*

1. It is all chanted quite slowly, with no acceleration.
2. When chanting there are no obvious gaps between sounds, so the sounds flow together. There are no gaps after sounds marked in bold.
3. The mokugyo drum is not used at GZG retreats.



**GYŌHATSU NENJU 行鉢念誦 PRACTICE OF THE BOWL AWARENESS CHANTS**

**MONTSUI NO GE 聞槌之偈**

BUS-SHŌ KABIRA  
JO DŌ MAKADA  
SEP-PŌ HARANA  
NYŪ METSU KUCHIRA.

**TENPATSU NO GE 展鉢之偈**

NYŌRAI O RYŌKI  
GAKON TOKU FUTEN  
GANGU IS-SAI SHU  
TO SAN RIN KU JA KU.

**GOKAN NO GE 五觀之偈**

HITOTSU NI WA KŌ NO  
TASHŌ O HAKARI KA NO  
RAISHO O HAKARU.

FUTATSU NI WA ONORE GA  
TOKU GYŌ NO ZEN KETTO  
HAKATTE KUNI Ō ZU.

MITSU NI WA SHIN O FUSEGI  
TOGA O HANA RU RU KO TO  
WA TONTŌ O SHŪ TO SU.

YOTSU NI WA MASA NI  
RYŌYAKU O KOTO TO SURU  
WA GYŌKO O RYŌ ZEN GA  
TAME NARI.

ITSUTSU NI WA JŌDŌ NO  
TAME NO YUE NI  
IMA KONO JIKI O UKU.

**KEIHATSU NO GE 擎鉢之偈**

JŌ BUN SAN BŌ,  
CHŪ BUN SHI ON  
GEKYŪ ROKU DŌ KAI DO  
KUYŌ.  
IK-KU I DAN IS-SAI A KU NIKU I  
SHU IS-SAI ZEN  
SAN KU I DO SHO SHU JŌ KAI  
GU JŌ BUTSU DŌ.

**SESSUI NO GE 折水之偈**

GA SHI SEN PAS-SUI.  
NYO TEN KAN RO MI .  
SE YO KI JIN SHŪ.  
SHITSU RYŌ TOKU BŌ MAN.  
ON MA KU RA SAI SO WA KA.

## **GYŌHATSU NENJU 行鉢念誦 PRACTICE OF THE BOWL AWARENESS CHANTS**

### **Verse upon Hearing the Meal signal**

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

### **Verse for Setting Out Bowls**

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

### **Verse of Five Contemplations**

First, great effort brought us this  
food; we should consider how it  
comes to us.

Second, as we receive this offering,  
we should consider whether our  
virtue and practice deserve it.

Third, as we desire the natural order  
of mind to be free from clinging, we  
must be free from greed.

Fourth, to support our life we take  
this food.

Fifth, to attain our way we take this  
food.

### **Bowl-Raising Verse**

First, this food is for the Three  
Treasures.

Second it is for our teachers, parents,  
nation, and all sentient beings.

Third, it is for all beings of the six  
worlds.

Thus, we eat this food with everyone.

We eat to stop all evil, to practice  
good, to free all sentient beings, and  
to accomplish our Buddha Way.

### **Verse of Returning Water**

The water with which we wash our  
bowls tastes like ambrosia.

We offer it to the many spirit; may  
they be satisfied.

# Odaimoku

お題目 南無妙法蓮華經

Devotion/Homage (to the) Wondrous Dharma Lotus Flower Sutra

南無 妙 法 蓮 華 經  
◎ NAMU MYŌ HŌ REN GE KYŌ

(one person)

南無 妙 法 蓮 華 經  
NAMU MYŌ HŌ REN GE KYŌ

(everyone)

南無 妙 法 蓮 華 經  
NAMU MYŌ HŌ REN GE KYŌ

(clackers from start of line to end verse)

南無 妙 法 蓮 華 經  
NAMU MYŌ HŌ REN GE KYŌ

南無 妙 法 蓮 華 經  
NAMU MYŌ HŌ REN GE KYŌ

南無 妙 法 蓮 華 經  
NAMU MYŌ HŌ REN GE KYŌ

南無 妙 法 蓮 華 經  
NAMU MYŌ HŌ REN GE KYŌ

南無 妙 法 蓮 華 經  
NAMU MYŌ HŌ REN GE KYŌ

南無 妙 法 蓮 華 經  
NAMU MYŌ HŌ REN GE KYŌ

南無 妙 法 蓮 華 經  
◎ NAMU MYŌ HŌ REN ◎ GE KYŌ



## Odaimoku

In Japan in certain Buddhist schools (for example, Nichiren's Nichiren Shoushuu and Soka Gakkai; Honen's Jodo Shu; and Shinran's Jodo Shinshu) there was debate about the appropriate and true object of worship, the Gohonzon, for their respective schools. The Gohonzon was then centrally placed in the Buddhist temples and in the home alters of lay practitioners. For Nichiren the Gohonzon was the Lotus Sutra and especially chapter 11 where a great Stupa arises from the earth in the midst of a vast assembly of Buddhas and Bodhisattvas. Nichiren represented this picture iconographically by means of a calligraphic representation. In the middle of this calligraphy representing the stupa and the Buddha within is the sound representation, the Odaimoku (meaning the honourable title) : Nammyouhou-renge-kyou, Homage to the Wondrous dharma Lotus Flower Sutra. And on each side of the title the names of the two Buddhas.

The calligraphy next to the chant is by Nichiren from 1280. It is thought by practitioners that chanting this in front of the Gohonzon allows entry into the enlightenment of the Lotus Sutra. This chant is a version of the Tendai mantra "Namu Amida, Namu Kanzeon, Namu Myoho Renge Kyo", edited by Nichiren.

じゅ に らい  
十二礼

〇〇

けいしゅてんにんしよくぎょう  
・稽首天人所恭敬  
あみだせんりょうぞくそん  
同阿彌陀仙両足尊

ざいひみめうあんらっこく  
在彼微妙安楽国  
むりょうぶっししゅういねう  
無量佛子衆圍繞

〇〇

#KEI SHU TEN NIN SHO KU GYŌ

ト ト ㄣ ㄣ ㄣ ㄣ ト

A MI DA SEN RYŌ ZOKU SON

ト ト ト ト ト ト ト

ZAI HI MI MEU AN RAK KOKU

ト ト ト ト ト ㄣ ㄣ

MU RYŌ BUS SHI SHŪ I NEU

ㄣ ㄣ ㄣ ㄣ ㄣ ㄣ ト

Before Amida Buddha, whom Deva (heavenly beings)  
and men worship,  
I humble myself in deepest reverence.  
In His wondrous Land of Bliss  
Surrounded is He by countless Bodhisattvas.

こんじきしんじょうによせんのお

金色身淨如山王

しゃまたぎょうによぞうぶ

奢摩他行如象步

りょうもくじょうにやくしうれんげ

両目淨若青蓮華

こがちょうらいみだそん

故我頂礼彌陀尊

---

KON JIKI SHIN JYŌ NYO SEN NŌ

┌ ┌ ┌ ┌ ┌ ┌ 卜

SHA MA TA GYŌ NYO ZŌ BU

卜 卜 卜 卜 卜 卜 卜

RYŌ MOKU JYŌ NYAKU SHŌ REN GE

卜 卜 卜 卜 卜 ┌ ┌

KO GA CHŌ RAI MI DA SON

┌ ┌ ┌ ┌ ┌ ┌ 卜

---

His golden form shines forth pure, like the King of Mount (Sumeru);  
His practice of Truth is steadfast, like an elephant's pace;  
His eyes radiate, like pure blue lotus blossoms.  
Thus I prostrate myself before Amida Buddha.

めん ぜん えん じょう によ まん がつ  
面 善 円 淨 如 満 月

い こう ゆう によ せんに ち がつ  
威 光 猶 如 千 日 月

しょう によ てん く く し ら  
聲 如 天 鼓 俱 翅 羅

こ が ちゅう らい み だ さん  
故 我 頂 礼 彌 陀 尊

---

MEN ZEN EN JYŌ NYO MAN GATSU

┌ ┌ ┌ ┌ ┌ ┌ 卜

I KŌ YŪ NYO SEN NICHI GATSU

卜 卜 卜 卜 卜 卜 卜

SHŌ NYO TEN KU KU SHI RA

卜 卜 卜 卜 卜 ┌ 卜

KO GA CHŌ RAI MI DA SON

┌ ┌ ┌ ┌ ┌ ┌ 卜

---

His countenance is perfectly pure and round, like the full moon;  
His majestic light shines like a thousand suns and moons;  
His voice is like a heavenly drum, yet like a heavenly bird (Kokila).  
Thus I prostrate myself before Amida Buddha.

かんのん ちょうだい かんちゅうじう  
観音頂戴冠中住  
しゅじゅめう そうほう しょうごん  
種種妙相寶莊嚴  
のうぶくげ どう まけうまん  
能伏外道魔憍慢  
こ が ちょうらい み だ ぞん  
故我頂礼彌陀尊

---

KWAN	NON	CHŌ	DAI	KWAN	CHIU	JIU
┌	┌	┌	┌	┌	┌	┐
SHU	JU	MEU	SŌ	HŌ	SHŌ	GON
┐	┐	┐	┐	┐	┐	┐
NŌ	BUKU	GE	DŌ	MA	KEU	MAN
┐	┐	┐	┐	┐	┌	┐
KO	GA	CHŌ	RAI	MI	DA	SON
┌	┌	┌	┌	┌	┌	┐

---

Avalokiteśvara wears upon his crown,  
The image of Amida adorned with many precious jewels,  
He subdues the arrogance of demons and heretics,  
Thus I prostrate myself before Amida Buddha.



む び む く こうしょうじょう  
 無比無垢広清浄  
 しゅ とく けう けつ にょ こ く  
 衆徳皎潔如虚空  
 しょ さ り やく とく じ ざい  
 所作利益得自在  
 こ が ちゅう らい み だ そん  
 故我頂礼彌陀尊

じっ ぽう みょう もん ぼ さつ しゅ  
 十方名聞菩薩衆  
 む りょう しょ ま じょう さん だん  
 無量諸魔常讚嘆  
 い しょ しゅ じょう がん り き じう  
 為諸衆生願力住  
 こ が ちゅう らい み だ そん  
 故我頂礼彌陀尊

MU BI MU KU KŌ SHŌ JYŌ  
 ㄱ ㄱ ㄱ ㄱ ㄱ ㄱ ㅏ  
 SHU TOKU KEU KETSU NYO KO KŪ  
 ㅏ ㅏ ㅏ ㅏ ㅏ ㅏ ㅏ  
 SHO SA RI YAKU TOKU JI ZAI  
 ㅏ ㅏ ㅏ ㅏ ㅏ ㄱ ㅏ  
 KO GA CHŌ RAI MI DA SON  
 ㄱ ㄱ ㄱ ㄱ ㄱ ㄱ ㅏ

JIP PŌ MYŌ MON BO SAS-SHU  
 ㄱ ㄱ ㄱ ㄱ ㄱ ㄱ ㅏ  
 MU RYŌ SHO MA JYŌ SAN DAN  
 ㅏ ㅏ ㅏ ㅏ ㅏ ㅏ ㅏ  
 I SHO SHU JYŌ GAN RIKI JIU  
 ㅏ ㅏ ㅏ ㅏ ㅏ ㄱ ㅏ  
 KO GA CHŌ RAI MI DA SON  
 ㄱ ㄱ ㄱ ㄱ ㄱ ㄱ ㅏ

Incomparable, vast, and pure His Virtues are,  
 Clearly extending like vast open space,  
 His acts freely benefiting all.  
 Thus I prostrate myself before Amida Buddha.

Bodhisattvas from the ten quarters  
 And countless māras (demons) always venerate Him.  
 He dwells with Vow-power for the sake of all beings.  
 Thus I prostrate myself before Amida Buddha.

こんたいほうけん ち しゅう け  
 金底宝間池生華  
 ぜんごんしょじょうめうだい ざ  
 善根所成妙台座  
 お ひ ざ じょうによせん のう  
 於彼座上如山王  
 こ が ちょうらい み だ ぞん  
 故我頂礼彌陀尊

じっぽうしょらいしょぶつ し  
 十方所来諸佛子  
 けんげんじんづう し あんらく  
 顕現神通至安樂  
 せんごうそんげんじょう く ぎょう  
 瞻仰尊顔常恭敬  
 こ が ちょうらい み だ ぞん  
 故我頂礼彌陀尊

KON TAI HŌ KEN CHI SHŌ KE  
 ㄱ ㄱ ㄱ ㄱ ㄱ ㄱ ㅏ  
 ZEN GON SHO JYŌ MEU DAI ZA  
 ㅏ ㅏ ㅏ ㅏ ㅏ ㅏ ㅏ  
 O HI ZA JYŌ NYO SEN NŌ  
 ㅏ ㅏ ㅏ ㅏ ㅏ ㄱ ㅍ  
 KO GA CHŌ RAI MI DA SON  
 ㄱ ㄱ ㄱ ㄱ ㄱ ㄱ ㅏ

JIP PŌ SHO RAI SHO BUS-SHI  
 ㄱ ㄱ ㄱ ㄱ ㄱ ㄱ ㅏ  
 KEN GEN JIN ZŪ SHI AN RAKU  
 ㅏ ㅏ ㅏ ㅏ ㅏ ㅏ ㅏ  
 SEN GŌ SON GEN JYŌ KU GYŌ  
 ㅏ ㅏ ㅏ ㅏ ㅏ ㄱ ㅍ  
 KO GA CHŌ RAI MI DA SON  
 ㄱ ㄱ ㄱ ㄱ ㄱ ㄱ ㅏ

In the golden treasure pond where the lotus flowers bloom,  
 Established with goodness is a wondrous throne;  
 Where reigns the Lord, like the King of Mount (Sumeru).  
 Thus I prostrate myself before Amida Buddha.

From the ten quarters Bodhisattvas come,  
 Revealing wondrous powers, they attain blissful state;  
 Honoring His face, they offer eternal homage.  
 Thus I prostrate myself before Amida Buddha.

しょう む じょう む が どう  
 諸 有 無 常 無 我 等  
 やく によ すい が つ でん よう ろ  
 亦 如 水 月 電 影 露  
 い しゅ せ っ ぽう む みょう じ  
 為 衆 説 法 無 名 字  
 こ が ちやう らい み だ そん  
 故 我 頂 礼 彌 陀 尊

ひ そん ぶ っ せ つ む あく みょう  
 彼 尊 佛 刹 無 惡 名  
 やく む によ にん あく どう ふ  
 亦 無 女 人 惡 道 怖  
 しゅ にん し しん きやう ひ そん  
 衆 人 至 心 敬 彼 尊  
 こ が ちやう らい み だ そん  
 故 我 頂 礼 彌 陀 尊

SHO U MU JYŌ MU GA TŌ  
 ㄱ ㄱ ㄱ ㄱ ㄱ ㄱ ㅏ  
 YAKU NYO SUI GATSU DEN YŌ RO  
 ㅏ ㅏ ㅏ ㅏ ㅏ ㅏ ㅏ  
 I SHU SEP-PŌ MU MYŌ JI  
 ㅏ ㅏ ㅏ ㅏ ㅏ ㄱ ㅏ  
 KO GA CHŌ RAI MI DA SON  
 ㄱ ㄱ ㄱ ㄱ ㄱ ㄱ ㅏ

HI SON BUS-SETSU MU AKU MYŌ  
 ㄱ ㄱ ㄱ ㄱ ㄱ ㄱ ㅏ  
 YAKU MU NYO NIN AKU DŌ FU  
 ㅏ ㅏ ㅏ ㅏ ㅏ ㅏ ㅏ  
 SHU NIN SHI SHIN KYŌ HI SON  
 ㅏ ㅏ ㅏ ㅏ ㅏ ㄱ ㅏ  
 KO GA CHŌ RAI MI DA SON  
 ㄱ ㄱ ㄱ ㄱ ㄱ ㄱ ㅏ

All things are transient and without self  
 Like the moon on water, lightning, shadow, or dew.  
 "The Dharma cannot be expressed by words," the Buddha proclaimed.  
 Thus I prostrate myself before Amida Buddha.

No words of evil are in His Land;  
 No fear of evil doers, nor evil paths;  
 With sincere heart all beings worship Him.  
 Thus I prostrate myself before Amida Buddha.

ひ そん む りょうほうべん きょう  
 彼尊無量方便境  
 む う しょしゅあく ち しき  
 無有諸趣惡知識  
 おうじょう ふ たい し ぼ だい  
 往生不退至菩提  
 こ が ちやうらい み だ そん  
 故我頂礼彌陀尊

が せつ ひ そん く どく じ  
 我說彼尊功德事  
 しゅぜん む へんによかいすい  
 衆善無辺如海水  
 しょぎやく ぜんごん しょうじょう しゃ  
 所獲善根清淨者  
 え せ しゅじょう しょう ひ こく  
 回施衆生生彼国

HI SON MU RYŌ HŌ BEN KYŌ  
 ㄱ ㄱ ㄱ ㄱ ㄱ ㄱ ㅏ  
 MU U SHO SHU AKU CHI SHIKI  
 ㅏ ㅏ ㅏ ㅏ ㅏ ㅏ ㅏ  
 Ō JŌ FU TAI SHI BO DAI  
 ㅏ ㅏ ㅏ ㅏ ㅏ ㄱ ㅏ  
 KO GA CHŌ RAI MI DA SON  
 ㄱ ㄱ ㄱ ㄱ ㄱ ㄱ ㅏ

GA SETSU HI SON KU DOKU JI  
 ㄱ ㄱ ㄱ ㄱ ㄱ ㄱ ㅏ  
 SHU ZEN MU HEN NYO KAI SUI  
 ㅏ ㅏ ㅏ ㅏ ㅏ ㅏ ㅏ  
 SHO GYA-KU ZEN GON SHŌ JYŌU SHA  
 ㅏ ㅏ ㅏ ㅏ ㅏ ㅏ ㅏ<sup>u</sup> ㅏ  
 E SE SHU JYŌU SHOU HI KOKU  
 ㅏ ㅏ ㅏ ㅏ<sup>^</sup> ㅏ<sup>ou</sup> ㅏ ㅏ<sup>u</sup> ㅏ<sup>u</sup>

○

His Land of infinite expedencies  
 Is without degenerate things or wicked beings;  
 Upon Rebirth, Non-Retrogressive Bodhi does one attain.  
 Thus I prostrate myself before Amida Buddha.

Thus have I praised the Virtues of Amida.  
 Boundless are they like the water of the sea.  
 Upon receiving these pure and good qualities  
 May all beings be reborn into His Land.

な　一　ま　ん　だ　ー　ぶ  
・南無阿彌陀佛

○

な　一　ま　ん　だ　ー　ぶ  
同 南無阿彌陀佛

な　一　ま　ん　だ　ー　ぶ  
南無阿彌陀佛

な　一　ま　ん　だ　ー　ぶ  
南無阿彌陀佛

な　一　ま　ん　だ　ー　ぶ  
南無阿彌陀佛

な　一　ま　ん　だ　ー　ぶ  
南無阿彌陀佛

○

# NA MAN DA BU

○

NA MAN DA BU

NA MAN DA BU

NA MAN DA BU

NA MAN DA BU

NA MAN DA BU

○

I take refuge in Amida Buddha  
I take refuge in Amida Buddha  
I take refuge in Amida Buddha

I take refuge in Amida Buddha  
I take refuge in Amida Buddha  
I take refuge in Amida Buddha

がんにしきどく  
・願以此功德

びやうどうせいっさい  
同平等施一切

どうほつぼだいしん  
同発菩提心

おうじやうあんらっこく  
往生安樂國  
○○○

# GAN NI SHI KU DO KU

ト ト ト ト ト

BYŌ DŌ SE IS - SAI

ト ト ト ト ト

DŌ HOTSU BO DA-I SHIN

ト ト<sup>tsu</sup> ト ト<sup>i</sup> ト

OU JOU AN RA(ku) KO(ku)

ト<sup>u</sup> ト<sup>u</sup> ト<sup>a an</sup> ト<sup>B</sup> ト<sup>B</sup> ト

○○○

May this merit-virtue  
Be shared equally with all beings.  
May we together awaken the Bodhi Mind,  
And be born in the realm of Serenity and Joy.

讚 佛 偈

SAM BUTSU GE

〇〇

(導師)  
(dōshi)

(同音)  
(dōon)

1. 光顏巍巍 威神無極  
KŌ GEN GI GI I JIN MU GOKU

如是炎明 無与等者  
NYO ZE EN MYŌ MU YO TŌ SHA

2. 日月摩尼 珠光炎耀  
NICHİ GATSU MA NI SHU KŌ EN NYŌ

皆悉隱蔽 猶若聚墨  
KAI SHITSU ON PEI YU NYAKU JU MOKU

3. 如來容顏 超世無倫  
NYO RAI YŌ GEN CHŌ SE MU RIN

正覺大音 響流十方  
SHŌ GAKU DAI ON KŌ RU JIP - PŌ

4. 戒聞精進 三昧智慧  
KAI MON SHŌ JIN SAN MAI CHI E

威德無侶 殊勝希有  
I TOKU MU RYO SHU SHŌ KE U

5. 深諦善念 諸佛法海  
JIN TAI ZEN NEN SHO BUTSU HŌ KAI

窮深尽奧 究其崖底  
GU JIN JIN NŌ KU GO GAI TAI

6. 無明欲怒 世尊永無  
MU MYŌ YOKU NU SE SON YŌ MU

人雄師子 神德無量  
NIN NO SHI SHI JIN TOKU MU RYŌ

7. 功勲廣大 智慧深妙  
KU KUN KŌ DAI CHI E JIN MYŌ

光明威相 震動大千  
KŌ MYŌ I SŌ SHIN DŌ DAI SEN

8. 願我作佛 齊聖法王  
GAN GA SA BUTSU SAI SHŌ HŌ Ō

過度生死 靡不解脫  
KA DO SHŌ JI MI FU GE DATSU

9. 布施調意 戒忍精進  
FU SE JŌ I KAI NIN SHŌ JIN

如是三昧 智慧為上  
NYO ZE SAN MAI CHI E I JŌ

10. 吾誓得佛 普行此願  
GO SEI TOKU BUTSU FU GYŌ SHI GAN

一切恐懼 為作大安  
IS - SAI KU KU I SA DAI AN

11. 假使有佛 百千億萬  
KE SHI U BUTSU HYAKU SEN NOKU MAN

無量大聖 數如恒沙  
MU RYŌ DAI SHŌ SHU NYO GŌ JA

12. 供養一切 斯等諸佛  
KU YŌ IS - SAI SHI TŌ SHO BUTSU

不如求道 堅正不却  
FU NYO GU DŌ KEN SHŌ FU KYAKU

13. 譬如恒沙 諸佛世界  
HI NYO GŌ JA SHO BUTSU SE KAI

復不可計 無數刹土  
BU FU KA KE MU SHU SETSU DO

14. 光明悉照 徧此諸國  
KŌ MYŌ SHIS-SHŌ HEN SHI SHO KOKU

如是精進 威神難量  
NYO ZE SHŌ JIN I JIN NAN RYŌ

15. 令我作佛 國土第一  
RYŌ GA SA BUTSU KOKU DO DAI ICHI

其衆奇妙 道場超絕  
GO SHU KI MYŌ DŌ JŌ CHŌ ZETSU

16. 國如泥洹 而無等雙  
KOKU NYO NAI ON NI MU TŌ SŌ

我當哀愍 度脫一切  
GA TŌ AI MIN DO DATSU IS - SAI

17. 十方來生 心悅清淨  
JIP - PŌ RAI SHŌ SHIN NETSU SHŌ JŌ

已到我國 快樂安穩  
I TŌ GA KOKU KE RAKU AN NON

18. 幸佛信明 是我真証  
KŌ BUTSU SHIN MYŌ ZE GA SHIN SHŌ

發願於彼 力精所欲  
HOTSU GAN NO HI RIKI SHŌ SHO YOKU

19. 十方世尊 智慧無碍  
JIP - PŌ SE SON CHI E MU GE

常令此尊 知我心行  
JŌ RYŌ SHI SON CHI GA SHIN GYŌ

20. 假令身止 諸苦毒中  
KE RYŌ SHIN SHI SHO KU DOKU CHŪ

(緩唱)  
(kanshō)

我行精進 忍終不悔  
GA GYŌ SHŌ JIN NIN JU FU KE

〇

## Sambutsuge

### Verses in Praise of the Buddha

- |    |   |    |  |
|----|---|----|--|
| 1  | Your radiant countenance is majestic,<br>And your dignity is boundless.<br>Radiant splendour such as yours<br>Has no equal.   | 2  | Even the blazing light of<br>The sun, moon and manji-jewels<br>Is completely hidden and obscured,<br>And looks like a mass of black ink-sticks.  |
| 3  | The countenance of the Tathagata<br>Is unequalled in the world;<br>The great voice of the Perfectly Enlightened<br>One<br>Resounds throughout the ten quarters.               | 4  | Your observance of precepts, learning and<br>diligence,<br>Meditation and wisdom-<br>The magnificence of these virtues is peerless,<br>Excellent and unsurpassed.                        |
| 5  | Deeply and clearly mindful<br>Of the ocean of the Dharma of all Buddhas,<br>You know its depth and breath,<br>And reach its farthest end.                                     | 6  | Ignorance, greed, and anger<br>Are completely absent in the World-honoured<br>One;<br>You are a lion, the most courageous if all<br>humans,<br>Having immeasurable virtues.              |
| 7  | Your meritorious accomplishment is vast,<br>And your wisdom is deep and supreme;<br>The majestic glory of your light<br>Shakes the great thousand worlds.                     | 8  | I vow to become a Buddha,<br>Equal to you, the most honoured King of the<br>Dharma,<br>And to bring sentient beings from birth-and-<br>death<br>To the final attainment of emancipation. |
| 9  | My practice of giving, self-discipline,<br>Observance of precepts, forbearance, diligence,<br>And also meditation and wisdom<br>Shall be unsurpassed.                         | 10 | I resolve that, when I become a Buddha,<br>I will fulfil this vow in every possible way,<br>And to all beings who live in fear<br>I will give great peace.                               |
| 11 | Even though there are Buddhas<br>As many as a thousand million kotis,<br>Or countless great sages<br>As many as the sands of the Ganges,                                      | 12 | I will make offerings<br>To all these Buddhas;<br>Nothing surpasses my determination<br>To seek the Way steadfastly and untiringly.  |
| 13 | Even though there are Buddha-worlds<br>As many as the sands of the Ganges,<br>And as innumerable lands<br>Beyond calculation.   | 14 | My light shall illumine<br>All of these lands;<br>I will make such efforts<br>That my divine power may be boundless.   |
| 15 | When I become a Buddha,<br>My land shall be the most exquisite;<br>People there shall be unrivalled and excellent<br>And my seat of enlightenment shall be beyond<br>compare. | 16 | My land shall be like nirvana,<br>Being supreme and unequalled.<br>Out of compassion and pity,<br>I will bring all to emancipation.  |
| 17 | Those who come from the ten quarters<br>Shall rejoice with pure hearts;<br>Once they reach my land,<br>They shall dwell in peace and happiness.                               | 18 | May you, the Buddha, be my witness<br>And attest to the truthfulness of my resolution.<br>I have thus made my aspiration;<br>I will endeavour to fulfil it.                              |
| 19 | The World-honoured Ones in the ten quarters<br>Have unimpeded wisdom;<br>May these honoured ones<br>Always know my intentions.  | 20 | Even if I should be subject to<br>All kinds of suffering and torment,<br>Continuing my practice undeterred,<br>I would endure it and never have any regrets.                             |



短念佛 廻向  
TAN - NEMBUTSU EKŌ

(導師)  
(dōshi)

(同音)  
(dōon)

南無阿彌陀佛 南無阿彌陀佛  
NA MAN DA BU NA MAN DA BU

南無阿彌陀佛 南無阿彌陀佛  
NA MAN DA BU NA MAN DA BU

南無阿彌陀佛 南無阿彌陀佛  
NA MAN DA BU NA MAN DA BU

(導師)  
(dōshi)

GA-N NI SHI KU DO KU  
願 以 此 功 德

(同音)  
(dōon)

BYO-U DO-U SE I - S - SA - I  
平 等 施 一 切

DO-U HO-TSU BO DA - I SHI-N  
同 發 菩 提 心

. O - U JO - U - A - - - N RAK-KO - KU  
往 生 安 樂 國

## Shin Eko

Having now received the teaching of this sutra  
Which contains and conveys the innumerable virtues  
Of Amida, the Buddha of Universal Reality,  
The Buddha of my reality,  
The Buddha whose Pure Land is our timeless home,  
I vow to open to all beings everywhere,  
Equally,  
This joyous assurance of enlightenment,  
The life-opening affirmation of wisdom and compassion  
Which unconditionally embraces myself and all others,  
None to be rejected,  
None abandoned,  
By the dynamic, transforming power of Amida's Vow.

(version by Ruth Tabrah)

## Kaikyōge

This verse is chanted in many schools such as Jodo, Nichiren, and Soto. It is chanted or read usually at the beginning of: a chanting session, sutra copying, Dharma talk or a study group. It is followed by gassho with a bow.

The first line is from chapter two 'Expedient means' of the Lotus Sutra. The wondrous dharma can never be fully encountered (nan sō gū) or grasped intellectually so we need trust, and it is picked up (toku) and expressed in practice now (kon) in zazen and in the true reality (shin jitsu) of our life experience and all experience.

## Takkesage

The verse for draping on the Okesa (kasaya – dull colour) robe, or the smaller portable robes such as Rakusu. Chanted usually in the morning at the end of the zazen period (slowly), repeated three times. At some groups practitioners will keep their Rakusu folded during the first zazen and place on their head during the chanting (so that it is higher physically than their body) then put it on.

The robe of 'freedom' – gedatsu – can mean the robe of freedom from suffering or illusions – and therefore the robe (puku) of meditation practice which is the way to nirvana. Datsu means undressing or getting rid of – letting go of ego attachments and greed. In zazen we let go of being tightly gripped by distraction and return to open our awareness. The okesa design is based on rice field paddy shapes, and was pieced together by Buddha's disciples from used rags. In it are teachings of impermanence and 'form or emptiness', 'non material reward' or 'no forms/marks' (musō). With practice and the expression of all things together we cultivate the 'lucky/virtuous field', and the harvest is enlightenment rather than physical reward.

Wearing it we are wrapped (hibu) in the Tathāgata's teachings (nyorai kyō), but by draping it on, freedom is not only for the wearer but spreads the robe out widely (kōdo) to embrace all other beings (sho shujō).

## Shiguseiganmon

The Four Universal Vows are the great vows ('pledge and wish' – sei gan) for Mahayana practitioners, and mostly relate to the four noble truths: the truth of suffering; the truth of the causes of suffering; the truth of how to end suffering - Nirvana; the truth of the way that leads to Nirvana.

The second vow 'delusions are inexhaustible; I vow to end them' corresponds to the second truth to help people understand the causes of suffering such as hindrances, troubles, ignorance, attachment and aversion.

The third vow 'dharma gates are boundless; I vow to enter them' relates to last noble truth of the way to nirvana and so to practice, so the dharma gates include the eightfold path such as right mindfulness and meditation.

The last vow 'the Buddha Way is unsurpassable; I vow to realize it' is to wish to realize the Buddha's awakening (bodhi), so relates to the third truth.

Taking these four vows as bodhisattvas we vow to practice endlessly to help all beings while still suffering ourselves.

## Enmei Jukku Kannon Gyō

The ten phrase sutra of Avalokiteshvara's boundlessly extending compassion. It may be a Tendai sutra made as a summary of Chapter 25 of the Lotus Sutra. This is about the Buddhist practice and experience of zazen and interconnectedness, moment by moment all things expressing themselves, and

the bodhisattva's efforts to cultivate karuna such as embodied by Kannon's desire to remove harm and suffering.

Rinzai master Hakuin encouraged people to chant it daily telling them it would help bring well-being or protect life, so it is seen as a very positive chant. Some see it as having a powerful force and others as an inspiration on how to practice wholeheartedly. In the chant itself it encourages to chant this in the morning and in the evening, beginning and ending our day with Kannon. It is also chanted during Takuhatsu begging.

For different Mahayana schools this chant has varied meanings, it is often devotional towards Kannon (literally means: perceiver/seeing and hearing of sounds/noise/cries, also known as Kanzeon: hearing the world's sounds), and is thought to encourage refuge in Buddha, Dharma and Sangha (Three Jewels), and to have care for all things.

## Sambutsuge

Sambutsuge (Verses in Praise of the Buddha) appears in the first volume of the 'Sutra on the Buddha of Immeasurable Life'.

In this gatha, Bodhisattva Dharmakara, who became Amida Buddha in the beginningless past, praises the Dharma and majestic appearance of his teacher, Buddha Lokeshvararaja. Bodhisattva Dharmakara expresses his desire to become a Buddha overflowing with wisdom and compassion.

He vows that he will save all beings who are suffering in the world of delusion, enabling them to cross over to the other shore, even if it would mean sinking into the poisonous swamp of suffering and pain himself.

## Fueko and other Eko

Verses which literally turn around (ekō) the merits gained by us from chanting a particular chant or chants, so it is chanted afterwards to pass the merits to all beings. The Fuekō is a universal ekō, and there are other various specific ekō's that follow certain chants.

## About the Shin Eko (by Ruth Tambah)

After a traditional chanting of this sutra, the four syllables Na Man Da Bu are repeated six times, followed by an Eko.

Eko is the Mahayana (but not the Shin) practice of transferring any merit accruing from this sutra chanting. Since Shinran abandoned this concept of the necessity of acquiring merit, and the virtue of such chanting as a means to the end of attaining Buddhahood, strictly speaking the Mahayana Eko is not compatible with Shin Buddhism.

However, the tradition of chanting Eko has persisted for centuries in Shin temples. For Rennyo Shonin, under whose guidance Shinshu flourished in medieval Japan, the chanting of the sutra represented one's yearning to be reborn in Amida's Pure Land. The sonorous repetition of NaManDaBu represented being so reborn and the eko expressed the Shinshu concept of genso bodhisattva, returning to this world to work for the enlightenment and welfare of all.

(The translation) is a new century version of Eko, in Shin terms, acknowledging the power of the Vow and its effect on one's life.

### Dharani of Great Compassion

大悲圓滿無礙神呪 (Daihi Enmon Bukai Jinshu, or Daihishu)

The Dharani of Great Compassion is one of the most frequently recited sutras in the Zen canon, being offered during morning services, rituals for departed priests and laypeople, and on many other occasions. It comprises the dharani section of a longer text, the Thousand-armed, Thousand-eyed Bodhisattva Avalokitesvara's Sutra of Dharanis on the Vast, Perfect, and Unobstructed Mind of Great Compassion 千手千眼觀自在菩薩廣大円満無礙大悲心陀羅尼經, which, as the title suggests, is the Avalokitesvara Bodhisattva's dharani to arouse the mind of infinite compassion.

It is centred on the invocation of Avalokitesvara, in Japan Kannon, the Bodhisattva of Compassion. Iconographically the Bodhisattva of compassion is depicted in many different forms. In Japan usually in a two-armed female form or in the 1,000 armed and 1,000 eyed form. The 1,000 arms and 1,000 eyes symbolising the Bodhisattva's recognition of the universal and infinite needs for compassion and universal and infinite actions of compassion. In the Daihi Shin Dharani the Bodhisattva of Compassion is also hailed as Nilakantha 'the Blue Throated One'. This harks back to the ancient Indic origins of the text.

Dharanis are not normally translated as their meanings are often multi-layered; they can be thought of as long mantras. As it is a dharani, their efficacy depends on the sounds of the words rather than their meaning; these may have esoteric or symbolic meanings. According to Soto School Scriptures for Daily Services and Practice (Sotoshu Shumucho, 2001), "translating" dharanis into English must begin with a reconstruction of the text in an original Indic language (presumed to be Sanskrit) and then translated from that into English. "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 Indic or Central Asian language served as the starting point for any given Chinese transliteration". It is therefore often left untranslated and chanted in the Sino-Japanese pronunciation, which is in turn a transliteration of the original Sanskrit.

## Sandoukai

This beautiful Chinese poem “Harmony of Difference and Sameness” by zen ancestor Shitou Xiqian (700-790, J: Sekito Kisen) is chanted at the Soto Zen morning chanting period. It is an early example of the zen teachings, and is related to the Avatamsaka Flower Ornament Sutra, as well as Daoism. It teaches about the ultimate and the phenomenal myriad things, how all things have their distinct own being yet are part of a wholeness and equal. It talks about perceptions of this in our life, such as perception of unity and non separation (the darkness - distinctions disappear) which falls away when individuality and separation emerges (branching streams in the light), and how both aspects are unhindered by each other. And about understanding coming through practice when these concepts are intuitively grasped.

It is an atmospheric poem of 44 lines of 5 kanji characters each, which were translated into Japanese (adding kana to the kanji) in this form that we chant. It is sensory, has a focus on the body and the elements, and an openness and liveliness.