

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:

Vairochana 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.