

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: *Maka 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 to Kinba tokoro o shiru.

Kokoro koton i 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 wakarū,
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 rengekyō 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
gyū 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 (*āraṇi* 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.

T. Griffith Foulk

Editor

Soto Zen Text Project