Rev: 25/03/26, Orig: 14/08/2004

ΘΘΘ

Ma-ka Han-nya Ha-ra-mi-ta Shin Gyo

Prajnaparamitahrdayasutram

Great Wisdom Beyond-Perfection Heart Sutra

●Kan-ji-zai Bo-sa● gyō jin han-nya ha-ra-mi-ta
Aryāvalokiteśvarabodhisattvo gambirayam prajnaparamitayam
Noble *Avalokiteśvara* Bodhisattva practicing deep *Prajna paramita*

cayarm caramano vyavalokiayati sma.

●ji sho-ken go on kai ku do is-sai ku-yaku.
Panca skandhah, tamśca svabhavaśunyan paśyati sma.
when he perceived the five skandas were all empty relieving every kind of suffering.

Sha-ri-Θ-shi shiki fu i kū kū fu i shiki
Iha Śariputra rupam śunyata, śunyataiva rupam.
Here Sariputra, form is emptiness, emptiness is form.

shiki soku ze kū kū soku ze shiki.
rupanna na prthak śunyata, śunyataya na prthag rupam.
form is not different from emptiness, emptiness is not different from form;

Yadrupam sa śunyata, ya śunyata tadrupam,
Whatever is form that is emptiness, whatever is emptiness that is form,

Ju sō gyō shiki yaku-bu nyo ze
Evameva vedyasamjnasamskaravijnanani.
feelings, perceptions, impulses, and consciousness, are also like this.

Sha-ri-shi ze sho-hō kū-sō
Iha Śariputra, savardhamarh śunyatalaksana
Here Sariputra, all Dharmas are characterised by emptiness [they are]

fu shō fu metsu fu ku fu jō fu zō fu gen
anutpanna aniruddha amala na-vimala nona na paripunarh.
not born, not annihilated, not tainted, not pure, not deficient, not complete.

Ze-ko kū chū mu shiki mu ju sō
TasmacChariputra śunyatayam na rupam, na vedana, na samjna,
Therefore Shariputra, in emptiness, there is no form, no feelings, no perceptions,

gyō shiki Mu gen ni bi zes shin
na samskarah, na vijnananam. Na caksuh, śrotra, ghrana, jihva, kaya,
no impulse, no consciousness: No eye, ear, nose, tongue, body

i mu shiki shō kō mi soku hō
manamsi na rupa, śabda, gandha, rasa, sprastavaya, dhamarh
mind; no colour, sound, smell, taste, touch, object-of-mind;

mu gen kai nai-shi mu i-shiki kai
na caksadhartu yarvan na manodhatuh Na vidya
no eye world, until-we-come-to no consciousness world; no knowledge,

mu mu-myō yaku mu mu-myō jin
nāvidaya na vidyaksayo nāvidyaksayo
no ignorance, also no knowledge annihilation, no ignorance annihilation,

nai-shi mu rō shi yaku mu rō shi jin
yavanna jaramaranam na jaramaranaksayo
until-we-come-to no old-age death, also no old-age death annihilation.

Mu ku shu metsu dō mu chi yaku mu toku
na duhsva samudaya nirodha magar na jnanam na praptatvam
No-suffering-origination-cessation-path, no wisdom, also no attainment.
I-mu sho tok-ko Bo-dai-sat-ta e han-nya ha-ra-mi-ta
Bodhisattvasya sca prajnaparamitamaśritya viharati cittavaranah.
Because-of none attainment, the Bodhisattva depends-on Prajna Paramita,
Θ ko shin mu ke-ge mu ke-ge ko mu u ku-fu
Cittavarananastitvadatrasto …..
because mind is no obstacle, with no obstacle therefore there is no existing fear.
On-ri is-sai ten-dō mu sō ku-gyō ne-han
….. *vipayarsatikranto nistha-nivarnah.*
go-beyond all upsetting-views reach Nirvana.
San-ze sho Butsu e han-nya ha-ra-mi-ta
Tryadhvavyavasthitah savarbuddhah prajnaparamitam
Three world's (past, present, future) all Buddhas depend-on Prajna Paramita,
ko … toku a noku ta-ra sam-myaku sam-bodai
… aśritya anuttarum samyaksambodhim abhisambuddhah.
therefore, completely awaken the utmost supreme perfect enlightenment.
ko chi han-nya ha-ra-mi-ta ze dai jin shu ze dai
Tasmajjnatavyah prajna paramita maha mantro maha
Therefore, know Prajna Paramita in the great mantra, the great
myō shu ze mu-jō shu ze mu-tō-dō shu nō jo
vidya mantro anuttara mantro asama sama mantrah
wise mantra, the supreme mantra, the incomparable mantra,
is-sai ku shin-jitsu fu ko Ko setsu
saver duhsva praśmanah …satyamamithyatvat
all suffering assuaging, truth not falsehood. Therefore, he-
han-nya ha-ra-mi-ta shu soku setsu shu watsu
prajnaparamitayamukto mantrah. *Tadyatha*
proclaimed Prajna Paramita mantra and proclaimed mantra says:
gya-tei gya-tei ha-ra gya-tei hara-sō-●-gya-tei
gate gate paragate parasamgate
gone gone beyond-gone beyond-completely-gone [to the other shore]
Bo-ji sowa-ka han-nya shin ● gyo .
bodhi svaha. *Iti prajnaparamitahṛadayasutram samaptam.*
Awakening thus-it-is. This Prajnaparamita heart sutra is complete.

Note
Translated from Sanskrit and set with Japanese by Ryuushin Gensho, ZenSpace Sheffield:
< www.arrivinghome.co.uk >

ΘΘΘ

The Heart of Great Wisdom-Beyond-Perfection Sutra

•Noble *Avalokiteśvara Bodhisattva* • practising deep Wisdom-beyond-perfection, •when he perceived the five aggregates, were all empty relieving every kind of suffering. “Here *Śariputra*; Θ form is emptiness, emptiness is form; form is not different from emptiness, emptiness not different from form; whatever is form that is emptiness, whatever is emptiness that is form; feelings, perceptions, impulses, and consciousness, are also like this. Here *Śariputra*; all Laws are characterised by emptiness; [they are] not born, not annihilated; not tainted, not pure; not deficient, not complete. Therefore, *Śariputra* in emptiness; there is no form, no feeling, no perception, no impulse, no consciousness; No eye, ear, nose, tongue, body mind; no colour, sound, smell, taste, touch, object-of-mind; no eye-world, until-we-come-to no consciousness-world; no knowledge, no ignorance; and no knowledge-annihilation, or ignorance-annihilation, until-we-come-to no old-age and death, also no old-age and death annihilation; [the] no-suffering-origination-cessation-path; [with] no wisdom, and no attainment. Because of none-attainment; the Bodhisattva depends on the Wisdom-beyond-perfection, Θ because mind [then] is no obstacle, with no obstacle there is no existing fear. Go beyond all upsetting-views, reach Nirvana-[cessation]. Three world's [of the past, present, and future], all Awakened-ones depend on the Wisdom-beyond-perfection. Therefore, completely Awaken the utmost supreme perfect Enlightenment. Therefore, know the Wisdom-beyond-perfection [within] the great mantra, the great wise mantra, the supreme mantra, the incomparable mantra, all suffering assuaging, truth not falsehood. Therefore, he proclaimed the Wisdom-beyond-perfection mantra and the proclaimed mantra says:

Gone, gone, gone-beyond, gone-completely-beyond [to the other shore], • Awakening thus it is.”

This is the Heart of Great Wisdom-Beyond-Perfection sutra •complete.

Notes

1. Sanskrit-English translation by Ryuushin Gensho, ZenSpaceSheffield:
   < http://www.arrivinghome.co.uk >.

Sho-sai-Shu Darani
消災妙吉祥神呪
[The]-Extinguishing-[of]-Disasters-[with]-Wonderful-Luck-[of]-Good-fortune-Goddess-(*Lakśmī*)-Devotion (*Dharanī)*, or *Dharanī* for Removing Disasters,
and: *Jvāla Mahāugra Dhāranī*
[The] Blazing Great-Reversing-[of]-Terrible-[Events] *Dhāranī*

Priest starts first line

Nā-mū sā-man-da ● moto-nan,

(1) ● *namo* samanta *natanam,*

● Adoration [to the] universal ● Guru,

● oha-rā-chī ● koto-shā,

(2) *apratihatāsya,*
[To the] overcoming-misfortune-one,

sono nan tō jī tō,

(3) *sananam tadyathā*
Θ winning [in the manner] thus:

en, gyā gyā, gyā-kī gyā-kī,

(4) *Om, Khyā khyā, khyāhi khyāhi,*
Verily so, declare [it], proclaim [it], declare-forth, proclaim-forth,

un nun, shi-fu-rā shi-fu-rā, Θ harā-shi-fu-rā harā-shi-fu-rā,

(5) *hum hum jvāla jvāla prajvāla prajvāla,*
yes! yes! blaze, blaze, blaze-forth, blaze-forth,

chi-shu-sā chi-shu-sā, shi-shu-rī shi-shu-rī, sōha-jā sōha-jā,

(6) *tisthā tisthā stri stri sphata sphata,*
stand-firm, stand-firm, spread, scatter-[like stars], ● expand, burst,

sen-chi-gyā, shiri-ei, sō-mō-ko.

(7) *kśāntika śriye svāhā.*

● [To the] forbearant, radiant one[s], ● Hail!

Notes and References

1. The Sanskrit-English translation was made by Ryuushin Gensho, ArrivingHome, Sheffield, UK, <http://www.arrivinghome.co.uk >. Lines 1-3 and 7 were recreated from the Sanskrit sounds that correspond to the Japanese Roma-ji homophones and the Sanskrit version used by Tibetans in the Jvā*l*a Mahāugra Dhāranī <http://dharmawheel.net/viewtopic.php?f=43&t=235>. The two versions are very similar differing by only two words, and some minor differences in Sanskrit sound denotation. Lines 4-6 were taken from the Sanskrit found in most Zen liturgies.
2. This dharani was translated into Chinese in the eighth century by the esoteric Buddhist master *Amoghavajra* (C., Pukung 不空; 705–774). It is said to have been preached by the Buddha in the *Jogo-ten* (the fourth *dhyana* heaven in the world of form, inhabited by beings who will never return to the world of desire), as a means to avoid all misfortune and attain all good fortune. <http://zen.rinnou.net/whats_zen/sacred_texts.html>.
3. *Kichijō or Kichijōten* (吉祥天) is the wife (*Lakśmi, or Mahāśri, Mahādevi Mahāśri, Śrideva*) of Vishnu (*Viśṇu*) in Hindu myths, and the wife or sister of Bishamonten in Buddhist myths. *Lakśmi* was originally an Indian (Brahman) goddess of fertility, wealth, and beauty. In Japan she is the goddess of fertility, fortune, luck, beauty, and merit; <http://www.onmarkproductions.com/html/kichijouten.html>, <http://www.aisf.or.jp/~jaanus/deta/k/kichijouten.htm >
4. For other references to *Lakśmi* see:

<http://en.wikipedia.org/wiki/Lakshmi>
< http://journeyingtothegoddess.wordpress.com/tag/india/>
< http://journeyingtothegoddess.wordpress.com/tag/india/>
< http://journeyingtothegoddess.wordpress.com/2012/09/30/goddess-lakshmi/>

Honzon Ryaku Eko
本尊略回向文
(Main-Shrine, Shortened Transference of Merit)

Aogi-omon-mireba, (1) 仰ぎ 惟 見るば,
With reverence, [let us] respectfully and carefully reflect;
sanpō-kotogotoku sho-chi wo tare-tama-e, (2) 三宝悉く証知を垂れ給え,
May the proven-wisdom of the complete 'Three-jewels' be granted,
jō-rai tsutsu-shinde, (3) 上来謹んで,
reverently, with respect [to the] previously-caused;
Hannya shingyō, (4) 般若心經,
Prajna-heart scripture,[2]
Shōsai-shu wo fuju-su. (5) 消災呪 を 諷誦す.
[and] Extingushing-Disasters-*Dharani* recitations,[3]
atsu-muru tokoro no kudoku wa, (6) 集むる 所 の 功 徳 は
[from this] congregation's meritorious virtue [bringing];
namu honshi shakyamunifu, (7) 南無 本師 釈迦牟尼佛
adoration for [our] founding teacher Shakyamuni Buddha,
shinnyo jissai ni eko-shi, (8) 真如 実際 に 回向し,
[and] tathata (true-thusness) in transferring the merit [of these] verses,
mujō no bukka bodai wo shō-gon shi, tatematsu ru. (9) 無上 の 佛果 菩提 を 荘厳し 奉る.
[causing] supreme Buddhahood, Enlightened-awakening sublime.
fushite negawakuba, (10) 伏して 願わくば,
Bowing down humbly we wish;
kami shion ni mukui, (11) 上 四 恩 に 報い,
firstly, to repay the Four-Graces,[4]
shimo san-nu wo tasuke, (12) 下 三 有 を 資け,
secondly, for the gift of the Three-existences [past, present and future],
hokkai no gunjo to onajiku (13) 法界 の 群生 と 同じく,
[for the] manifestation of true 'Thusness' [*Tathata*] for all sentient beings equally,
shuchi wo madoka ni sen koto wo. (14) 種智を円かに専事を
[so that our] seeds [of] wisdom, prioritise [this] matter [bringing] tranquillity.

Ji-po Θ sanze issai no Shobutsu, (15) 十方 三世 一切 の 諸佛
Ten directions, three worlds [past, present, future], all the many Buddhas,
shoson Bosatsu Makasatsu Θ, (16) 諸 尊 菩薩 摩訶薩,
[the] many noble Bodhisattvas, Mahāsattvas,
Maka Hannya-haramitsu Θ. (17) 摩訶 般若 波羅蜜.
[The] Mahā Prajña-pāramita [Great Wisdom-beyond-perfection].

Notes/References

5. This translatation was made by Ryūshin Gensho (Richard Jones), ArrivingHome, Sheffield, U.K. < http://www.arrivinghome.co.uk >), from kanji supplied by e-mail communication from Matt Kane, Zenways Oregon. Gensho wishes to acknowledge the help of Alison Churchill, also from ArrivingHome, Sheffield, UK, with the Japanese grammar.
6. Line 4. The Maka **Hannya** haramita **shingyō** (摩訶 般若 波羅蜜多心經), or the *Maha Prajnapāramitā*-heart scripture.
7. Line 5. The **Shōsai-**myō kichi-jō**-shu wo fuju-su** (消災妙 吉祥神呪 を 諷誦す), or the Extingushing-Disasters-[with]-Marvelous-Joy-[and]-Happiness-Godess' *Dharani* recitations.
8. The 'Four Graces', or Fourfold graces, come to us from China and are placed in order of filial piety, being; The State/Ruler, Parents, Sentient-beings, and Laws/Dharmas. This was obviously an attempt to appease the existing state-system and the culture of Confuscianism it it was replacing. Later more modern Buddhists have interpret the 'Four Graces' as being; Heaven-earth, parents, fellow-beings and Buddha-Dharmas.

Daihi Enmon Bukai Jinshu (大悲円満無礙神呪)

Perfect Great Compassion Hinderance-Removing Dharani

Mahā Karuṇā Dhāranī

Great Compassion-causing Devotion

Priest starts first line

Namu Kara-tan no ● Tora-yā-yā.
(1) *Namah ratna-trāyaya,*
Adoration [to the] TreasuresThree-fold.

● Namu ori-yā, ● Boryo-ki-chī-shifu-ra-yā, Fuji-sato-bo-yā,
(2) *namo ārya Avalokitesvarāya Bodhisattvāya*
Adoration [to] noble Avolokiteśvara Bodhisattva,

Mokō-sato-bo-yā, mō-ko-kya-ru-ni-kya-yā,
(3) *Mahāsattvāya mahākārunikāya*
Mahāsattva [the] great-compassionate-one.

En, sā-hara-ha-ei shu-tan-nō-ton-shā,
(4) *Om sarvathaya śuddhanāthasya*
Indeed! completely pure master!

Namu shiki-rī-toi-mō, ori-ya Θ Boryo-ki-chī-shifu-rā rin-to-bō,
(5) *namo sukrtyamam ārya Avolokiteśvarāmtva.*
Adoration virtuous noble Avolokitesvarā.

Na-mu no-rā-kin-ji, ki-rī-mo-ko-ho-dō-sha-mi,
(6) *namo nīlakantha śrimahavārashamya*
Adoration dark-blue necked [chakra-one], most excellent [in] harmony,

sa-bō-o-to-chō-shu-ben, o-shu-in, sa-bo-sa-tō,
(7) *Sarvatodiśam āśīyam sarvāsara*
[in] every direction [reaching] speedily, universally most-excellent.

No-mo bo-gyā, mo-ha-te-cho, to-ji-tō,
(8) *namovāka matiteduh tadyathā*
Adoration! Hail! In the manner thus:

En, o-bo-ryo-kī, ryo-gya-chī, kya-ra-chī,
(9) *Om āvaloki lokāti kahlati*
Om, World-regarder sound-[maker],

I-Kiri Mo-kō-fuji-satō, sa-bō sa-bō,
(10) *Isiri Mahabodhisattva sarva sarva*
vigorous Great-Bodhisattva, entirely [reaching] everywhere,

mo-ra mo-ra, Θ mo-kī mo-kī, ri-to-in,
(11) *mala, mala, maśi, maśi, rtayam*
dirt, impurities, inky-darkness, making-right.

Ku-ryō ku-ryō, ke-mo to-ryō to-ryō,
(12) *guru, guru, gamam, turu, turu,*
Venerable teacher going quickly, speedily,

ho-ja-ya-chī, mo-ko-ho-ja-ya-chī, to-rā to-rā,
(13) *bhāśyati mahābhāśyati dhara dhara*
speaking great-language, bearing, containing,

chiri-nī shifu-ra-yā, sha-rō sha-rō,
(14) *dhīrini śvaraya cāru cāru.*
lasting sounds, agreeable, pleasing.

Mo-mo ha-mo-ra, ho-chi-rī,
(15) *mama bhamara modhiri*
My black-bee [humming], delightfully-liberating,

yu-kī yu-kī, shi-nō shi-nō,
(16) *ehi ehi śena śena*
draw-near, draw-near, bathe, purify,

ora-san fura-sha-rī, ha-zā ha-zān, fura-sha-yā,
(17) *ora śam varasyāri, bhaśa, bhaśam, varasyā*
nearer, pacify, speak-[we]-implore, speech-[we]-request;

Ku-ryō ku-ryō, mo-ra ku-ryō ku-ryō, ki-ri
(18) *hulu-hulu māra hulu-hulu śri*
[of] Joy! divine, Joy! most-beautiful,

sha-rō sha-rō, shi-rī shi-rī, su-ryō su-ryō,
(19) *śra śra śri śri śru śru*
overcoming, subduing, reaching, attaining, listening, attending.

Θ Fuji-yā fuji-yā, fudo-yā fudo-yā,
(20) *bodhiya bodhiya, bodhaya, bodhaya,*
Perfectly-awakened, perfectly-awakened, awakening, awakening,

mi-chiri-yā, Θ nora-kin-jī,
(21) *maitriya nilakantha*
benevolent dark-blue-neck-[chakra one],

chiri-shu ninō-hoya-mono, somo-kō,
(22) *driś-nihmavayamāna svāhā*
regarder [of the] concealed, Hail !

Shido-yā, somo-kō.
(23) *śitaya svāhā*
Cooling, Hail !

Moko, Θ shido-yā, somo-kō.
(24) *maha śitaya svāhā*
Great cooling, Hail !

Shido-yu-ki shifu-ra-yā, somo-kō.
(25) *śitayati svaraya svāhā*
Cool-restraining sound-maker, Hail !

Nora-kin-jī, somo-kō.
(26) *nilakanthi svāhā*
Dark-blue-neck [chakra], Hail !

Mo-ra-no-rā somo-kō.
(27) *māranila svāhā*
Loving-dark-blue [chakra], Hail !

Shira-su omo-gya-yā, somo-kō.
(28) *śri simha mukhāya svāhā*
Bounteous lion-mouth [roaring], Hail !

Sobo moko shido-yā, somo-kō.
(29) *sva mahāstāya svāhā*
Greatly self-possessed, Hail !

shaki-rā-o shi-do-yā, somo-kō.
(30) *cakra āstāya svāhā.*
Chakra-possessing, Hail !

Hodo mogya-shido-yā, somo-kō.
(31) *vata makha astāya svāhā*
Sounds-[of]-joy employing, Hail !

Nora-kin-jī ha-gyara-yā, somo-kō.
(32) *nilakanthi vākaraya svāhā*
Dark-blue-neck [chakra] sound-bestowing, Hail !

Θ Mo-horī shin-gyara-yā, somo-kō.
(33) *mavari śamkaraya svāhā*
Bringing welfare-blessings [and] happiness, Hail !

Namu Kara-tan-nō ● Tora-yā-yā.
(34) *namah ratna-trāyaya*
Adoration [to the] ‘Treasure-threefold’.

Namu ori-yā Boryo-ki-chī-shifu-ra-yā, somo-kō.
(35) *namo āryāvalokitesvarāya svāhā.*
Adoration [to] noble Avalokitesvara, Hail.

● Shite-dō modo-rā, Hodo-yā somo-●-kō.
(36) *Om. Siddhyantu mantra bataya svāhā.*
Indeed! [to this] success-bringing mantra, [so] satisfying, Hail !

Notes

1. This Chinese-Sanskrit-English transliteration-translation was made by Ryūshin Gensho , Richard Jones), ArrivingHome, Sheffield, UK, < http://www.arrivinghome.co.uk >. It was made because the Chinese-Sanskrit sound code differed widely from that seen in some of the earlier texts, which were translated back from the original Chinese transliteration < https://en.wikipedia.org/wiki/N%C4%ABlaka%E1%B9%87%E1%B9%ADha_Dh%C4%81ra%E1%B9%87%C4%AB >. So this is an attempt to remain faithful to that transliteration sound system. The Sanskrit epithet Nīlakantha (dark-blue-necked-one) is frequently used and almost certainly refers to the Hindu throat cakra (chakra) colour ‘dark-blue/indigo’, and is related to Avolokiteśvara's ability to make sounds and speak from the throat.

Soshi, Sedai, Ekō
祖師 世代 回向文
(Ancestoral-masters, Generation-to-generation Transference of Merit Verse)[1]

Ao-gi koi negawakuba, (1) 仰ぎ こい 願わくば,
With deep reverence, we wish;
shinji fushite shōkan wo tare tama-e, (2) 真慈 俯して 昭鑑 を 垂れ給え,
sincerely may [our] bowing-respectfully [to the] shining example,
jōrai Daihi Enmon Bukai Jinsyu wo fuju-su, (3)上来大悲 圓滿 無礙神呪を諷誦す,
caused by the previous 'Great-compassion-fullfilling, hindrance-breaking, divine-Dharani' chanting-recitation,
atsu-muru tokoro no shukun wa, (4) 集むる 所 の 殊勲 は,
[of this] congregation's particular meritorious-deed, [be directed for];
shoso Bodai-daruma enkaku Daishi, (5) 初祖 菩提達磨 圓覺 大師,
first [Zen] ancestor, Bodhidharma,[2] enlightened, great teacher-Daishi.
Eno Daikan Zenji (6) 慧能 大鑑 禅師
Dajian Huineng Zenji,
ketsukin shi Daisetsu Tangen Zenji (7) 曹洞血筋 至 大拙 湛玄 禅師
lineage to Daisetsu Tangen Zenji.
Obaku Kiun Zenji (8) 黃檗希運 禅師
Huangbo Xiyun Zenji,
Rinzai Gigen Eshō Zenji, (9) 臨濟 [義玄] 慧照 禅師 禅師,
Linji Yixuan,[4] wise-illumination, honoured-monk, Zenji,
Gyokuryū kaizan shogen kokushi Bankei Zenji, 10) 玉龍 開山 初元 國師 盤珪[永琢]
Gyokuryū mountain-[temple]-establishing, 1st-founder, national teacher Bankei,Zenji,[5]
Hakuin Ekaku Zenji (11) 白隱慧鶴 禅師,
Hakuin Ekaku Zenji,
Itsugai Sōjitsu Zenji (12) 逸外梶浦宗実 禅師,
Itsugai Sōjitsu Zenji,
Kōgetsu Muin Zenji, (13) 耕月 谷 霧隠 軒
Kōgetsu Muin Zenji,
Shinzan Shugu Zenji (14) 心山 (宮前) 守愚 禅師,
Shinzan Shugu Zenji,

Shikoku dentō rekidai soshi, (15) 三国 伝燈 歴代 祖師
Four countries,[6] transmission-light, [through] successive generations [of] ancestoral-teachers,
narabini tō-zan rekidai sochō ni eko-shi, (16) 並びに 当山 歴代 祖燈 に 回向し,
including this mountains successive ancestoral-lights, in [this] transference of merit,
kami jiin ni mukui tate matsu-ru. (17) 上 寺院 に 報い 奉る
[and all] temple elders, [we] repay and revere [them].

Ji-po ϴ sanze issai no Shobutsu (18) 十方 三世 一切 の 諸佛
Ten directions, three worlds [past, present and future], all the many Buddhas,
Shoson Bosatsu Makasatsu ϴ, (19) 諸 尊 菩薩 摩訶薩,
[the] many noble Bodhisattvas, Mahāsattvas,
Maka Hannya-haramitsu ϴ. (20) 摩訶 般若 波羅蜜.
[The] Mahā Prajña-pāramita [great Wisdom-beyond-perfection].

Notes/References

1. This is a short form patriarchal list. This translatation was made by Ryūshin Gensho (Richard Jones, ArrivingHome, Sheffield, U.K.< http://www.arrivinghome.co.uk >), from kanji supplied by e-mail communication from Kuke Matt Kane, Zenways Oregon, and eko-book.pdf <http://www.cuke.com/pdf-2013/c/eko-book.pdf >. Gensho wishes to acknowledge the help of Alison Churchill, also from ArrivingHome, Sheffield, UK, with the Japanese grammar. The inset patriarchs are important to, but not directly part of, this lineage.
2. Bodhidharma (菩提 達磨, 28th Patriarch following Śakyamuni Buddha, , 1st Zen Patriarch, D.532/5). (line 5)
3. Hyakujō Ekai (720–814, Ch: 百丈懷海; pinyin: Bǎizhàng Huáihái; Wade-Giles: Pai-chang Huai-hai).(line 6)
4. Rinzai Gigen (d. 867, Ch: Linji Yixuan 臨濟義玄 descendant of Nanyue Huairangs, established the Rinzai School). (line 7)
5. Bankei Yōtaku (1622-1693, 盤珪永琢, esablished Gyokury-ji (玉龍寺)). (line 8)
6. The four countries in this lineage are; India, China, Japan and the UK. (line 9)

Teidai Denpō Busshō no Myōgō
(提題 伝法 物証 の 名号)
(Assertion [of] Dharma Transmission, Evidenced from Names of the Buddha's)

(The ZenSpace lineage is part of the Mino branch of the Inzan Ien Line, of Japanese Rinzai Zen.)

The previous seven Buddhas (Awakened-ones)
Last three from the Glorious Aeon (*Alamkarakakalpa*):

Θ⇤ Vipaśyin Buddha (Bibashi Butsu)	998. Learned-Wisdom
Θ⇤ Śikhin Buddha (Shiki Butsu)	999. Disciple-of-Vigour
Θ⇤ Viśvabhu Buddha (Bishafu Butsu)	1000. Completely-Awakened

The four Buddhas from the Virtuous Aeon (*Bhadrakalpa*):

Θ⇤ Krakucchanda Buddha (Kurason Butsu)	1. Fruitful-strong
Θ⇤ Kanakamuni Buddha (Kunagonmuni Butsu)	2. Golden-sage
Θ⇤ Kaśyapa Buddha (Kasho Butsu)	3. Shining-causing
Θ⇤ Śakyamuni Buddha (Shakamuni Butsu, ca. 490-410 BCE)	4. Shakya-sage

The Twenty-seven Indian Patriarchs: (*Saumya*: of soma/moon/pleasing/gentle/good/brilliant)
(Sonja; 尊者 Revered/Noble-person)

Mahakaśyapa Saumya (Makakasho Sonja)	1. Great-shining-causing
Ananda Saumya (Ananda Sonja)	2. Joy (Pure-happiness)
Śanakavasa Saumya (Shonawashu Sonja)	3. Ancient-clothed
Upagupta Saumya (Ubakikuta Sonja)	4. With-the-Hidden
Dhrtaka Saumya (Daitaka Sonja)	5. [One who]-Bears/Possesses
Micchaka Saumya (Mishaka Sonja)	6. [Spell]-Casters-coming-from
Vasumitra Saumya (Bashumitsu Sonja)	7. Excellent-good friend
Buddhanandi Saumya (Butsudanandai Sonja)	8. Awakened-joyous-one
Buddhamitra Saumya (Fudamitta Sonja)	9. Awakened-friend
Pārśva Saumya (Kyō Sonja)	10. Side-of-body
Punyayaśas Saumya (Funayasha Sonja)	11. Virtuous-wise-one
Aśvaghosa Saumya (Memyo Sonja)	12. Homeless-victory-crier
Kapimala Saumya (Kabimora Sonja)	13. Ape-[skull]-garland
Nāgājuna Saumya (Ryujyu Sonja)	14. Serpent/Dragon-silver
Kānadeva Saumya (Kanadaiba Sonja)	15. Shining-spirit
Rāhulāta Saumya (Ragorata Sonja)	16. Seizer-[eclipsing]-old
Sanghānandi Saumya (Sogyanandai Sonja)	17. *Sangha*-joyous-one
Gayaśāta Saumya (Kayashata Sonja)	18. Gaya/Surmounted-abiding
Kumārata Saumya (Kumorata Sonja)	19. Heir-of-the-master
Jayata Saumya (Shayata Sonja)	20. Victorious-one
Vasubandhu Saumya (Bashubanzu Sonja)	21. Excellent-kinsman

Manorhita Saumya (Manura Sonja) 22. Pleasant-agreeable
Haklenayashas Saumya (Kakurokuna Sonja) 23. Venerable Crane-sound
Aryasimha Saumya (Shishi Sonja) 24. Noble-lion
Bhāsyasita Saumya (Bashashita Sonja) 25. Brightness-silver-pure
Punyamitra Saumya (Funyomitta Sonja) 26. Meritoriously-strong
Prajnatara Saumya (Hannyatara Sonja) 27. Wisdom-surpassing

The Chinese Patriarchs (Da/Daishi 大師 Great-teacher; Chanshi/Zenji 禅師 Zen-teacher/master):

Bodhidharma Daishi (Bodaidaruma 菩提 達磨, D.532/5) 28. Awakening-Law
Niso Eka Daishi (Dazu Huike 大祖 慧可 487-593) 29. Gt.-ancestor Wise-possibilities
Jianzhi Sengcan Zenji (Sanso Kanchi Zenji 鑑智 僧璨 D.606) 30. Model-wisdom Monk-gem
Dāyi Doshin Zenji (Doshin Daii Zenji 大醫 道信 580-651) 31. Great-medicine Way-faith
Daman Hongren Zenji (Gunin Daiman 大滿 弘忍 601-674) 32. Gt.-fulfilment Wide-enduring
Dajian Huineng Zenji (Eno Daikan Zenji 大鑑 慧能 638-713) 33. Great-model Wisdom-gift
Nānyue Huāirāng Zenji (Nangaku Ejyo 南嶽懷讓 677-744) 34. South-[岳] Heart-surrender
Mazu Daoyi Zenji (Baso Doitsu Zenji 馬祖道一 709-788)35. Mazu-[島] Way-one
Bāizhāng Huāihāi Zenji (Hyakujyo Ekai 百丈懷海 720-814) 36. 1,095-ft [山] Heart-ocean
Huangbo Xiyun Zenji (Obaku Kiun Zenji 黃檗希運 ?-850) 37. Amur-cork-[山] Rare-luck
Linji Yìxuān Zenji (Rinzai Gigen Zenji 臨濟義玄 ?-866) 38. Linji-[山] Doctrine-mysterious
Xinghua Cunjiāng Zenji (Koke Sonsho 興化存獎 830-888) 39. Xinghua-[山] Stored-prize
Nānyuān Huiyōng Zenji (Nanin Egyo 南院慧顒 860 -930) 40. South-[寺] Wise-grand
Fengxue Yānzhāo Zenji (Fuketsu Ensho 風穴延沼 896-973) 41. Wind-cave[山] extensive-pool
Shōushān Xingniān Zenji (Shuzan Seinen 首山省念 926-993) 42. Shoushan-[山] Aware-attend
Fenyāng Shānzhāo Zenji (Funnyō Zenshō 汾陽善昭 947-1024) 43. Phoenix-[山] Virtue-Bright
Shihshung Chuyuan Zenji (Sekiso Soen Zenji 石霜楚圓 986-1039) 44. Rock-frosty-[山] Clear-full
Yangqi Fanghu Zenji (Yogi Hoe Zenji 楊岐方會 992-1049) 45. Poplar-fork-[山] Person-gatherer
Baiyūn Shouduan Zenji (Hakūn Shutan 白雲守演 1025-1072) 46. Baiyūn-[岳] Guard-practice
Wūzū Fayan Zenji (Goso Hoen Zenji 五祖法演 1024-1104) 47. 5th-Ancestors-[寺] Law-practice
Yuanwū Keqin Zenji (Engo Kokugon 圜悟克勤 1063-1135) 48.Circle-Literati Skilful-diligence
Huqiu Shaolong Zenji (Kokyū Shyōryū 虎丘紹隆 1077-1136) 49.Tiger-[山寺] Continue-prosper
Yingan Tanhua Zenji (Oan Donge 應庵曇華 1103-1163) 50. Acceptance[庵] Overcast-splendor
Mian Xianjie Zenji (Mittan Kanketsu 密庵咸傑 1118-1186) 51.Secret-[庵] Totally-outstanding
Sōngyuan Chōngyue Zenji (Shōgen Sōgaku 松源崇岳 1139-1209) 52. Pine-source[山] Sublime Pk.
Yunan Pūyan Zenji (Unnan Fugan Zenji 運庵普巖 1156-1226) 53. Transit-[庵], Universally-Rock
Xutang Zhiyu Zenji (Kidō Chigu Zenji 虛堂智愚 1185-1269) 54. Xutang-[鎮 Wuxi] Wisdom-crazy

The Japanese Patriarchs (Zenji 禅師 Zen-teacher/master; Kokushi 國師 = National-teacher):

Nanpo Shyōmyō Zenji (南浦紹明 1235-1308, 大應國師 Daiō Kokushi) 55. South-bank[區] Introduce-light.
Shūhō Myōchō Zenji (宗峰妙超 1282-1337, 大燈國師 Daitō Kokushi) 56. Religious-[峰] Wonder-surpassing
Kanzan Egen Zenji (關山慧玄 1277-1360, 無相大師 Musō Daishi) 57. Barrier-[山] Wise-mysterious
Jyuō Sōhitsu Zenji (授翁宗弼 1296-1380) 58. Teacher-ven.[山] Sect-assists
Muin Sōin Zenji (無因宗因 1326-1410) 59. No-reason[山] Sect-reason

Nippō Sōshun Zenji (日峰宗舜 1367-1448) 60. Sun-[峰] Sect-Hibiscus
Giten Genshō Zenji (義天玄詔 1393-1462) 61. Righteous-heaven[山] Mysterious-decree
Sekkō Sōshin Zenji (雪江宗深 1408-1486) 62. Snow-bay[山] Sect-deep
Tōyō Eichyō Zenji (東陽英朝 1428-1504) 63. Eastern-Sunlight[山] Oustanding-ministry
Taiga Tankyō Zenji (大雅嵩匡 ?-1518) 64. Great-grace[山] Focused-correct
Kōho Genkun Zenji (功甫玄勳 ?-1524) 65. Honour-just[山] Mysterious-merits
Senshō Zuisho Zenji (先照瑞初 ?-?) 66. First-shine[山] Auspicious-beginning
Ian Chisatsu Zenji (Chitai?, 以安智泰 1514-1587) 67. Accord-in-peace[山] Wisdom-peaceful
Tōzen Sōshin Zenji (東漸宗震 1532-1602) 68. East-advancing[山] Essence-shake
Yōzan Keiyō Zenji (庸山景庸 1559–1629) 69. Ordinary-[山] View-ordinary
Gudō Tōshoku Zenji (愚堂東寔 1577-1661) 70. Foolish-hall[山] East(Host)-genuine
Shidō Bunan Zenji (至道無難 1603-1676) 71. Arrive-way[區] No-difficulties
Dōkyō Etan Zenji (道鏡慧端 1642-1721, 正受老人 Shōju Rōjin) 72. Way-mirror[區] Wise-ending
Hakuin Ekaku Zenji (白隠慧鶴 1686-1769) 73. Snow-covered[山] Wise-crane
Gasan Jitō Zenji (峨山慈棹 1727-1797) 74. Lofty-[山] Compassionate-rod
Inzan Ien Zenji (隱山惟琰 1751-1814) 75. Covered-[山] Reflective-jewel
Tōrin Sōmo Zenji (Sōyū?, 呆林宗侯 ?–1837) 76. Amazing-forest[區] Religious-nobleman
Settan Shyōhaku Zenji (雪潭紹璞 1801-1873) 77. Snow-deep[區] Inherit-rough-gem
Tairyū Buni Zenji (泰龍文彙 1827-1880) 78. Peaceful-dragon[山] Writings-collector
Daigi Sogon Zenji (大義祖勤 1842-1894) 79. Great-righteous[山] Pioneer-diligence
Tōjū Reisō Zenji (洞宗令聡 1854-1916) 80. Cave-religious[山] Laws-quick-witted
Muin Isei Zenji (???? 1848-1918) 81 (*unable to find kanji data*)
Itsugai(Kajiura)**Sōjitsu Zenji** (逸外梶浦宗実 1896-1981) 82. Leisure-outdoor 區 Essential-truth
Kōgetsu(Tani)**Muin Zenji** (耕月 谷 霧隠 軒 1931-1994) 83. Cultivate-moon, (Valley) fine-spray-hidden
Shinzan(Miyamae)**Shugu Zenji** (心山宮前守愚 1935-2021) 84. Heart-[山] Guard-against-folly

[n.b. *Shinzan obtained Hōun Zan, Gyokuryuji (宝雲山 玉龍禅, Treasure-cloud 山, Jewel-dragon Zen temple) from Kogetsu (Tani) Muin Zenji, but withdrew from the Myoshinji branch of Rinzai Zen (2005) due to his objection to the large sums of money being charged to lay people for funeral services. Shinzan also trained with Shinden Ganmei Zenji , who's lineage again follows in the Inzan Ien line through:*

76. Taigen Shigen Zenji (太元孜元 1768-1837, Highest-origin Industriousness-first)
77. Gisan Zenrai Zenji (儀山善來 1802-1878, Rites-[山] Virtuous-become)
78. Tekisui (Yuri) Giboku Zenji (滴水(由理)宜牧 1821-1899, Dripping-water Good-breed)
79. Gazan (Hashimoto) Shotei Zenji (峩山(橋末)昌禎 1853-1900, Lofty-[山] Flourishing-blest)
80. Dokuzan (Hashimoto) Gengi Zenji (独山(橋本)玄義 1869-1938, Lone-[山] Mysterious-virtuous)
81. Mannen (Yamazaki) Taikō Zenji (萬年(山崎)大耕 1876-1966, Myriad-year-[山] Great-cultivator)
82. Shinden (Inaba) Ganmei Zenji (心田(稲葉)元明 1906-1986, Mind-field Origin-bright)

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and the training lineages to:

Shinden(Inaba)**Ganmei Zenji** (心田(稲葉)元明 1906-1986, Mind-field Origin-bright)
Daisetsu(Harada)**Tangen Zenji** (大拙 原田 湛玄, 1924-2018) –Greatly-unskilled, Profound-mysteriousness)
(Ryuushin Gensho's Soto training-master and monk ordinator).

Five 85th Successors from Shinzan Shugu Zenji

05/2007 Daizan (Julian Skinner) Juran Rōshi (大山寿鸞 1963-Living, UK, Great-山 Natural-life-fab).

11/2009 Eshin (Melodie Cornell) Rōshi (????, USA, ????)

06/2017 Shinkai (Matt Kane) Fukuyū Rōshi (心海 福祐 14/8/80-Living, Oregon, USA, Heart-oceanFortunate -help).

05/2018 Yugaku (Tomio) Ameku Roshi (雄岳天久 1952-Living, Miyako-jima, Okinawa, Jp., Superior-peak Heaven-established (Student Testuo Kushiro).

05/2018 Ryūsen (Barbara Gabrys) Jikai Roshi (慈海龍泉 ?-Living, UK., Dragon-spring Compassion-ocean).

One 86th Successor from Ryūsen (Barbara Gabrys) Jikai Roshi

14/04/21 Ryūshin Shindo (Richard Jones) Gensho (龍心真道玄昇 Living, Dragon-body, True-way Mysterious-transcending, Sheffield, UK)

Symbols used in translation of names into English

山 =Zan = Mountain/Mount;	岳= Take = Peak (Pk)	峰 = hō/pō = Summit
寺 = Ji = Buddhist Temple	庵 = An = Hermitage	區/区 = ku = District
島 = Tou/Shima = Island	鎮 = Chin = Town (old)	江 = kō = River/Bay/Inlet

Notes/References (Note bold numbers refer to patriarchal entries above)

2. Sanskrit-English and Kanji to English translations were made by Ryūshin Gensho (真道玄昇 Richard Jones), ZenSpace, Sheffield, UK, < http://www.arrivinghome.co.uk/ >, from a list supplied by Daizan (Julian Skinner) Roshi < daizan@zenways.org >. Please quote this in tiny print somewhere when using this work, so that future corrections can be made.
3. **28-75.** https://terebess.hu/zen/hakuin.html
4. **74-80.** https://terebess.hu/zen/mesterek/Dullards.pdf Kato Shoshun, "A Lineage of Dullards", Japanese Journal of Religious Studies, 25, 1-2, (1998). This study concentrates on the relatively unknown Rinzai Mino line to illustrate the liveliness of Rinzai Zen practice in Meiji Japan. Even as struggles over the precepts and politics were being waged within the Zen denominations, some clerics attempted to carry on with their quest for awakening in relative isolation. Through a study of three monks, Toju Reiso, Tairyu Buni and Seishu Shusetsu, strategies employed to preserve Rinzai Zenˆspiritual legacy in the face of the turmoil of Meiji are high lighted. This article illustrates how these monks did their best to continue their eremetic existence and to pick up the pieces left by the widespread destruction of Buddhist temples and monasteries in early Meiji Japan. Among those familiar w ith Japanese Rinzai Zen it is a well-known fact that the lineage of Hakuin Ekaku 白隠慧（1686-1769)—the lineage to which all contemporary Rinzai Zen masters belong—presently con sists of two branches, the Inzan 隠山 branch and the Takuju 卓洲 branch. These were founded, respectively, by Inzan Ien 隠山惟琰 (1751-1814) and Takuju Kosen 卓洲胡傳(1760-1833)，two of the fore most disciples of Hakuin's immediate successor Gasan Jito 峨山慈棹 (1727-1797). Less well known, however, is the subdivision of the Inzan line into two separate currents: that of Torin Somo 呆林宗 侯 (P-1837)1 and Settan Shohaku S 潭紹璞（1801-1873)，2 and that of Taigen Shigen This essay is a translation of Gudon no keifu: Toju Reiso to sono shuhen 愚鈍の系譜一 洞宗令聡とその周辺，published in Meiji no Zensho 明治の禅匠，Zenbunka henshubu 禅文化編集部
5. In contrast the masters of the Mino line (here in; 78, 79, 80 and Yūgaku Gimoku 熊嶽宜 (1848-1918)) were virtually unknown in society at large and seemed to prefer it that way. They tended to be taciturn in character (at least as far as we can tell from their official biographies), and seemed a bit self conscious about their own lack of learning and sophistication.
6. **76-83** In both the training lineage and transmission lineage of Shinzan were researched by Ryūshin Gensho (see Note 1 above) from many sources.
7. **82.** https://ja.m.wikipedia.org/wiki/梶浦逸外 Itsugai (Kajiura) (逸外梶浦宗実 1896-1981); born Adii-ken, Rinzai Buddhist monk, Graduated from Rinzai Hanazono University, Dharma name Sōjitsu,Head of Rinzai Gakuin College, 1944 Shofuji Temple, Gifu-ken, 69 President of the year Myoshinji School, Established Masao Junior College, known foe efforts to spread Zen overseas, tea ceremony master.
8. **83.** https://howlingpixel.com/i-en/Shinzan_Miyamae_Roshi : Born: 1935, Junichi Miyamae (宮前 Shinto-shrine-before), Niigata, Japan; Ordained a Zen monk by Daishin (Mitsu) Genro Roshi (大心?? 1903-1992) Great-heart[山] ? Mitsui Daishin Senshi of Zuiryuji Temple., who sent him to train at Shogenji monastery with his own master, the formidable Kajiura Itsugai Rōshi ; https://peoplepill.com/people/shinzan-miyamae-roshi/ . Subsequently Shinzan's own Temple was Hōun Zan Gyokuryo-ji (宝雲山 玉龍禅寺), or Jewel-Cloud[山], 'Jewel-Dragon', Zen-Temple.
9. **84** 05/2007 https://en.wikipedia.org/wiki/Julian_Daizan_Skinner_Roshi

Further Useful References

9. Ferguson A., Zen's Chinese Heritage: The Masters and Their Teachings. Wisdom Publications. p. 53. ISBN 978-0861716173, (2011).
10. Shlutter M., How Zen Became Zen, Kuroda Inst. Studies in East Asian Buddhism 22, University of Hawai'i Press (2008).
11. https://terebess.hu/zen/mesterek/sahn.html
12. http://www.daiyuzenji.org/Lineage.html

Kai Kanro Mon ([Dai]-Se Gaki)
開甘露門（施餓鬼）
'Opening-[up] The Sweet Nectar Gateway (Giving-[alms], [to the] Hungry, Ghosts)',
or 'Prayer on the Occasion of Feeding the Hungry Ghosts'.[1]

Θ <u>Jya jin nyu ryō shi</u>, (priest only) (1) 若人欲了知,
If [a] person wishes to completely know,
● san shi i shi ● Fu, (2) 三世一切仏,
[the] three worlds [past, present, and future], [of] all [the] Buddhas,
in kan ha kai ● shin, (3) 応観法界性,
[then they] should observe [the] Law-world nature [Dharmadhatu],
i-shi yui shin zō. (4) 一切唯心造。
[of] everything [as] only mind created [or perceived].[2]

Na-mu ji hō Fu. (5) 南無十方仏。
Adoration, [in the] ten-directions, [to all] Buddhas.
Na-mu ji hō Ha. (6) 南無十方法。
Adoration, [in the] ten-directions, [to all Buddha]-*Dharmas*.
Na-mu ji hō Sen. (7) 南無十方僧。
Adoration, [in the] ten-directions, [to the] *Sānghas.*
Na-mu hon-su Shi-kya-mu-ni Θ Fu. (8) 南無本師釈迦牟尼仏。
Adoration, [to the] founding teacher, *Śākyamuni*-Buddha.
Na-mu dai zu dai hi kyū-ku Kan-shi-in Bu-sa. (9) 南無大慈大悲救苦観世音菩薩。
Adoration [to the] great compassionate, great sorrow [and] suffering-savior, Regarder-[of the]-World-Sound-[Awakening] [*Avolokiteśvara*] *Bodhisattva*.
Na-mu kī kō O-nan son ja. (10) 南無啓教阿難尊者。
Adoration, [to the] informer [of the] teachings, *Ananda* [the] Noble one.

Na-mu sa-bo To-to-gya-to bo-ryo-ki-chi.
(11) *Namo sarva Tathāgatāvalokite* |
Adoration [to] all [the] 'Thus-gone-one-seers'.
En San-mo-ra san-mo-ra kin.
(12) *Om! Sambhara, sambhara-hin* |
Verily-so! Bestowers, bestowers indeed!
Na-mu su-ryo-bo-ya To-to-gya-to-ya.
(13) *Namo surūpaya Tathāgataya* |
Adoration, [to the] beautifully-formed 'Thus-gone-ones'.
To-ji-to En su-ryo su-ryo-bo-ya su-ryo-bo-ya su-ryo so-mo-ko.
(14) *Tadyatha Om Suru surūpaya surūpaya suru Svaha* |
Thus: Verily-so! Sun-sages, beautiful-ones, wise-ones, sun-sages, Hail!
Na-mu sa-man-da Ho-do nan ban.
(15) *Namo samanta Buddha nam vam* |
Adoration [to] all [the] Awakened-ones [with] bowing sent-forth!

Na-mu Hō-shin ji-rai. (16) 南無宝勝如来。
Adoration, [to the] 'Jewel-surpassing', Thus-gone-one.[3]
(South-*Dhyanibuddha <u>Ratnasabhava</u>* (Jewelled-union/source)*, Ratnaketu;* Jewel-bright).
Na-mu To-hō Ji-rai. (17) 南無多宝如来。
Adoration, [to the] 'Abundantly-jewelled', Thus-gone-one.
(1st of the 4 *Bhadrakalpabuddhas, <u>Prabhutaratna</u>;* Transformation-jewelled).
Na-mu Myō-shi-shin Ji-rai. (18) 南無妙色身如来。

Adoration, [to the] 'Wonderfully-countenanced-body', Thus-gone-one. (Eastern *Dhyanibuddha Aksobhya;* (Imperturbable), 2nd of the 4 *Bhadrakalpabuddhas, Surupakaya*; Well-formed-body).

Na-mu Kō-ha-shin Ji-rai. (19) 南無広博身如来。

Adoration, [to the] 'Widely-extensive-body', Thus-gone-one. (Central *Dhyanibuddha Mahā-vairocana;* (Great Exceedingly-radiant), 3rd of the 4 *Bhadrakalpabuddhas, Vipulakaya*; Extensive-body).

Na-mu Ri-fu-i Ji-rai (20) 南無離怖畏如来。

Adoration, [to the] 'Without-terror-[and]-fear', Thus-gone-one. (North *Dhyanibuddha Śakyamuni;* (*Śakya*-sage), 4th of the 4 *Bhadrakalpabuddhas, Abhayankara*; Fearlessness-causing).

Na-mu Kan-ro-yō Ji-rai. (21) 南無甘露王如来。

Adoration, [to the] 'Sweet-nectar-king', Thus-gone-one.
(Amritarāja; Nectar-king)

Na-mu O-mi-to Ji-rai. (22) 南無阿弥陀如来。

Adoration, [to the] 'Unmeasured-splendour', Thus-gone-one.
(Western *Dhyanibuddha; Amitābha;* Unmeasured splendour (Jp. Omito/Amida).

Na-mu O-mi-to-bo-ya ϴ To-to-gya-to-ya.
(23) *Namo amitābhaya tāthagātaya* |
Adoration [to the] 'Unmeasured-splendour' Thus-gone-one.

To-ni-ya-to O-mi-ri-tsu-bo-mi O-mi-ri-to-shi-ta-bo-mi O-mi-ri-to-bi-gya-ra-chi,
(24) *Tadyatha amṛtodbhavi amṛtacitebhavi amṛtavikrānte*
Thus: Nectar-being, Nectar-accumulation-being, Nectar-gone-beyond,

O-mi-ri-to bi-gya-ra-to gya-mi-ni gya-gya-no-shi-to-o-gya-ri So-mo-ko.
(25) *amṛta-vikrānta gamine-gaganakīṛtikare svāhā* ||
Nectar-gone-beyond, reaching-heavens, making-known-widely, Hail!

Jin shu kya ji jin nin shi, (26) 神呪加持浄飲食,
[With this] Dharani applied [and] maintained [to] purify [the spiritual] drink and food, … widely

fu shi ō sa shu ki jin. (27) 普施恒沙衆鬼神。
bestowed [to the numerous as the] Ganges sands, masses [of] ghost-[like]-spirited-[creatures],

Gen kai bō man sha ken shin, (28) 願皆飽満捨慳心,
[we] hope all will [be] completely satisfied, abandon [their] stinginess,

shi do yū min san zen dō, (29) 悉脱幽冥生善道,
ridd [themselves] of hell-realms, [be] born in virtuous pathways,

ki i San-Bō ha Bu-ji, (30) 帰依三宝発菩提,
return [to] accord [with the] Three-Treasures, develop [their] Awakening-minds (Bodhi),

kyū-kin te shin Bu-jō-ka. (31) 究竟得成無上覚。
and finally succeed in accomplishing Supreme-awakening.

Kun te bu-hen jin mi-rai, (32) 功徳無辺尽未来,
[This] meritorious-service [brings] virtues limitlessly [into] the future,

i shi shun san zun pa ϴ shi. (33) 一切衆生同法食。
[causing] all of the masses of creatures equally [to share this] Dharma-food.

Ji ten ki jin shu, (34) 汝等鬼神衆,
You, [and those] similar ghost-[like]-spirited masses [of creatures],

go kin su ji kyu, (35) 我今施汝供,
we now give you [this] offering,

su ji hen ji hō i shi ki jin kyō. (36) 此食遍十方一切鬼神供。
[of] food, [throughout the] ten-directions, [that] all [of you] [may receive it].

I su shū an shu sen gen, (37) 以此修行衆善根,
With this rite: [The] many virtuous [deeds of our] foundation;

hō ta bu mo ki rō te. (38) 報答父母劬労徳。
[we] repay [our] father's and mother's labours [and] toils [of] kindness.

Son sha fu ra ju bu kyū, (39) 存者福楽寿無窮,

[May those who] survive, [be endowed] with good-luck, happiness, [and] long-life, inexhaustibly;
mō sha ri ku san nan nyō. (40) 亡者離苦生安養。
[and the] deceased [be] without suffering, born contentedly raised [in our minds].
Su in san nyu shi an shi, (41) 四恩三有諸含識,
[May the] four-fold-benefactors, [in the] three-existences [past, present, future] remember;
san zu ha nan ku shu san. (42) 三途八難苦衆生。
[the] three [evil] paths [and those] eight difficulties-[of the]-suffering-masses of creatures.
Kyu mō kyu ko sen na su, (43) 倶蒙悔過洗瑕疵,
[May they be] entirely shocked, repentant [and] cleansed [of their] weak defects,
jin shu rin nui san jin zu. (44) 尽出輪廻生浄土。
[to the] greatest-extent, beyond [this] cycle, [and be] born [in the] pure-lands [of our minds].

Gen ni su kun tei, (priest only) (45a) 願以此功徳,
[We] hope this meritorious-service [brings] virtues,
fu gyū o i shi, (45b) 普及於一切,
universally reaching-out to all,
go ten ni shun san, (45c) 我等与衆生,
[so that] we, and-those-alike, together-with [all] masses of creatures,
kai kyu jin Bu-dō. (45d) 皆共成仏道。
each-and-every-one, together accomplishes [the] Buddha-Awakening-way.

● **Ji hō san shi i shi shi Fu,** (46a) 十方三世一切諸仏,
Ten directions, three worlds [past, present, future], all [the] many Buddhas,
shi son Bu-sa ● Mo-ko-sa, (46b) 諸尊菩薩摩訶薩,
[the] many noble Bodhisattva Mahāsattvas,
Mo-ko Ho-jya-ho-ro-●-mi. (46c) 摩訶般若波羅蜜,
[the] Mahā Prajña-pāramita [great Wisdom-beyond-perfection].

Notes

13. Translatation by Ryūshin Gensho (真道玄昇 Richard Jones), ZenSpace, Sheffield, UK, < http://www.arrivinghome.co.uk/ >, from Sanskrit and Kanji taken from: http://www.sakai.zaq.ne.jp/piicats/manabi17.htm; Suzuki (D.Litt.) D. T., Manual of Zen Buddhism, Buddha Dharma Education, Association Inc., www.buddhanet.net; and http://zen.rinnou.net/whats_zen/sacred_texts.html. The Sanskrit has been slightly modified in one or two places, in keeping with more recent data and the Chinese aliterations. Suzuki himself was not totally sure in one place.

14. This probably also refers to the Mahayana attestation that absolutely everything is perceived through the six sense gates and therefore within ourselves is inescapably self-perception, or Mind-only (e.g. The Lankāvartāra Sutra, A Mahāyāna Text, Trans: D.T. Suzuki, Pub: Motilal Banarsidass PVT. Ltd., Delhi, India.)

15. More detail of the Seven Kai-Kanromon *Tathagatas* are to be found in Appendix 1 as a comparison with the Kanromon *Tathagatas.* The information here was largely gleened from; Willem de Visser, Ancient Buddhism in Japan Vol.1, p 82, Google Book Results; < https://books.google.co.uk/books?id=zbkUAAAAIAAJ&pg=PA82&lpg=PA82&dq=Rifui+Nyorai&source=bl&ots=MPlx8SAaW-&sig=k2KstQ_EVU0kSVCCaj-MJYSwMGA&hl=en&sa=X&ei=rRGkVJmcLcngarH1gXA&ved=0CCgQ6AEwAQ >. It may be that the two end *Tathagatas* are emantions of their adjacents i.e 17 *Prabhutaratna* →16 *Ratnaketu,* or *vice versa,* and 21 Amritarāja →22 Amitābha, This makes their positioning for Kaikanromon logical as S, E, C, N, W (i.e anticlockwise, viewed from NNE) and for Kanromon, which is S, E, W, C, N (i.e. viewed from ENE). Any comments would be gratefully received.

Shidō Eko/Retreat Eko
祠堂 回向文/本尊略回向文
(Main-Shrine, Transference of Merit)

(*Normal days - Black only;* Kai Kanro-Mon)
(*Retreat days – Magenta3+Black; Hannya shingyō, Shōsai-shu*).

Aogi-omon-mireba, (1) 仰ぎ 惟 見るば,
With reverence, [let us] respectfully and carefully reflect;
sanpō-kotogotoku sho-chi wo tare-tama-e, (2) 三宝悉く 証知 を 垂れ給え,
May the proven-wisdom of the complete 'Three-jewels' be granted,
jo-rai (Kai Kanro-Mon/Hannya shingyō, Shōsai-shu) (3,4) 上来 開甘露門 / 般若心經 消災呪,
[in the] previously-caused (Kai Kanro Mon[3]/*Prajna*-heart scripture,[2] & Extingushing-Disasters-*Dharani*)
wo fuju-su, (5) を 諷誦す,
chanting-recitation/s,
atsu-muru tokoro no kudoku wa, (6) 集むる 所 の 功 徳 は
[from this] congregation's meritorious virtue [be directed to];
namu honshi Shakyamunifu, (7) 南無 本師 釈迦牟尼佛
adoration for [our] founding teacher Shakyamuni Buddha,
shoso Bodai-daruma enkaku Daishi, (5) 初祖 菩提達磨 圓覺 大師,
first [Zen] ancestor, Bodhidharma,[2] enlightened, great teacher, Daishi,
Eno Daikan Zenji, (8) 大鑑 慧能 禅師
Dajian Huineng Zenji.
Ketsukin shi; Daisetsu Tangen Zenji, (9) 曹洞血筋 至 大拙 湛玄 禅師
lineage to; Daisetsu Tangen Zenji.
Obaku Kiun Zenji (10) 黄檗希運 禅師
Huangbo Xiyun Zenji,
Rinzai Gigen Eshō Zenji, (11) 臨濟 [義玄] 慧照 禅師 禅師,
Linji Yixuan,[4] wise-illumination, honoured-monk, Zenji,
Gyokuryū kaizan shogen kokushi Bankei Zenji, (12) 玉龍 開山 初元 國師 盤珪[永琢] 禅師,
Gyokuryū mountain-[temple]-establishing, first-founder, national teacher, Bankei,[5] Zenji,
Hakuin Ekaku Zenji (13) 白隠慧鶴 禅師,
Hakuin Ekaku Zenji,
Itsugai Sōjitsu Zenji (14) 逸外梶浦宗実 禅師,
Itsugai Sōjitsu Zenji,
Kōgetsu Muin Zenji, (15) 耕月 谷 霧隠 軒
Kōgetsu Muin Zenji,
Shinzan Shugu Zenji (16) 心山 (宮前) 守愚 禅師,
Shinzan Shugu Zenji,

Shikoku dentō rekidai soshi, (17) 三国 伝燈 歴代 祖師
four countries,[6] transmission-light, [through] successive generations of ancestral-teachers,
narabini tō-zan rekidai sochō ni eko-shi, (18) 並びに 当山 歴代 祖燈 に 回向し,
including this mountains successive generations [of] ancestor-lights, in [this] transference of merit,
kami jiin ni mukui tate matsu-ru. (19) 上 寺院 に 報い 奉る
[and all] temple elders, [we] repay and revere [them].
Mata ao-gi koi negawakuba, (20) 亦 仰ぎ こい 願わくば,
Also with deep reverence, we wish;
atsu-muru tokoro no kudoku wa, (21) 集むる 所 の 功 徳 は,
[this] congregation's particular meritorious-virtue [be directed to];

zendo sanga kakke senmō-ruidai, (22) 禅堂 山家 各々 先亡 累代,
[this] Zen meditation-hall, mountain-family's, complete accumulation of previously-deceased,
kakka kurai-i, narabini; (23) 各々 位彙 並びに,
[and] all [those of] similar rank, including;
jippo dānna jin shidō-naino, (24) 十方 檀那 人 祠堂 内野**,**
[the] ten-directions [of] various-giving-people[4], hidden-within this small ancestral hall/shrine,
shō rai-i eko-shite, (25) 諸 来彙 回向して,
[and those] similarly to come, [in this] transference of merit,
hōdō wo shō-gon su, fushite negawakuba, (26) 保道 を 荘厳為 俯して 願わくば,
Making this solemn [vow] to preserve the Way, bowing-humbly, [we] wish,
uen muen sangai no banrei mina tomoni, (27) 有縁 無縁 三界 の 万霊 皆 共に,
[the] saved [and] unsaved myriad-spirits [of the] three realms,
bodai no kaku-rō ni noboran koto o, (28) 菩提 の 各 労 に 昇闌 事 を,
all together, the complete-reward of enlightened-awakening, [and] in [this]-matter rising-to the highest.

We also remember at this time:
Ryūsen Jikai - our Kanchō Roshi

(… and anyone else you need to remember; e.g. other Buddhists or close family and friends, who agree to be remembered.)

All those suffering from disasters and those who have passed away from them.
All victims of; despots, wars, terrorism, refugees and rejected peoples,
All suffering beings on this Earth,
All suffering beings in this and all other Universes,
May they be free from suffering,
May they accomplish supreme perfect Enlightened-awakening,
May they also help all other beings along the Way to do so.

Ji-po Θ sanze issai no Shobutsu, (29) 十方 三世 一切 の 諸佛
Ten directions, three worlds [past, present and future], all the many Buddhas,
shoson Bosatsu Makasatsu Θ, (30) 諸 尊 菩薩 摩訶薩,
[the] many noble Bodhisattvas, Mahāsattvas,
Maka Hannya-haramitsu Θ. (31) 摩訶 般若 波羅蜜.
[The] Mahā Prajña-pāramita [great Wisdom-beyond-perfection].

Notes/References

1. This translatation was made by Ryūshin Gensho, (Richard Jones, ArrivingHome, Sheffield, U.K.< http://www.arrivinghome.co.uk >), from kanji supplied by e-mail communication from Kuke Matt Kane, Zenways Oregon, and eko-book.pdf <http://www.cuke.com/pdf-2013/c/eko-book.pdf >. Gensho wishes to acknowledge the help of Alison Churchill, also from ArrivingHome, Sheffield, UK, with the Japanese grammar.

Bu Hin Son Shin Do-ro-ni

Sarva Durgati Pariśodhana Uṣnīṣa Vijaya Dhāraṇī

All Bad-conditions Purifying [Buddha]-Crown Victory Prayer

Θ Nō-bō ba-gya-ba-tei • ta-re-ro-ki-ya

(1a) *Namo bhagavate trai-lokya,*

Adoration [to the] fortunate-[one], [of the] triple-world,

• ha-ra-chī-bi-shi-shu-da-yā, bo-da-ya ba-gya-ba-tei.

(1b) *prativiśiṣṭāya buddhāya bhagavate*|

[the] most-distinguished [and] Awakened-blessed-one.

Ta-ni-ya-tā on bi-shu-da-yā bi-shu-da-yā

(2) *Tad-yathā oṁ viśodhaya viśodhaya*|

In the manner thus, verily so, subduer-completely-cleansed, subduer-completely-cleansed.

Sa-ma sa-ma sa-man-dā ha-ba-shā Θ so-ha-ra-dā

(3a) *asamasama samanta-avabhāsa spharaṇa*

Unequalled, completely-splendid, [having] penetrated,

gya-chi gya-ka-nō so-ba-han-bā bi-shu-tei

(3b) *gati gahana svabhāva viśuddhe* |

[and] moved-away, [the] impenetrable conditions, completely-cleansed.

A-bi-shin-shā-to man

(4) *abhiṣiñcatu māṁ* |

Towards them [make] pleasing discourse [for] me,

so-gya-tā ha-ra ba-sha-nō.

(5) *sugata vara vacana* |

well-fared-[one], encompassing, eloquent-speaker,

a-mi-ri-tā bi-sei-kei ma-ka-man-da-ra ha-da-i.

(6) *amṛta-abhiṣeke mahāmantra pāne*

[with] heavenly, bathing, great-efficacious-charms, [that] protect,

a-ka-rā a-ka-rā a-yu-s-an-da-ra-nī

(7) *āhara āhara āyuḥs andhāraṇi* |

bringing, bringing vitality and joy,

shu-da-yā shu-da-yā gya-kya-nō bi-shu-tei

(8) *śodhaya śodhaya gagana viśuddhe* |

cleansing, purifying, heavenly-completely-pure.

U-shu-ni-sha bi-ja-yā bi-shu-tei

(9) *uṣṇīṣa vijaya viśuddhe* |

Buddha-crown, victorious-one, completely-cleansed.

Sa-ka-sa-rā a-ra-shin-mei san-so-ni-tei

(10) *sahasra-raśmi saṁcodite* |

Like a thousand rays of light, altogether moving quickly.

Sa-ra-bā ta-ta-gya-tā-ba-ro-gya-nī sa-ta ha-ra-mi-tā ha-ri-ho-ra-ni

(11) *sarva tathāgata-avalokana ṣaṭ-pāramitā paripūraṇi* |

All together 'Thus-gone-one', seer, existing beyond-perfection, fully-accomplished.

Sa-ra-bā ta-ta-gya-tā ki-ri-da-yā chi-shu-ta-nō chi-shu-chi-tā ma-ka-mo-da-rei

(12) *sarva tathāgata hṛdaya-adhiṣṭhāna-adhiṣṭhita mahāmudre*

All together 'Thus-gone-one', heart-abiding, sitting-foremost, [with the] great-hand-seal.

Ba-za-ra-gya-yā Θ sō-gya-ta-nō bi-shu-tei

(13) *vajra-kāya saṁharaṇa viśuddhe* |

'Diamond-thunderbolt'-body, accumulation completely-pure!

Sa-ra-bā ha-ra-dā ha-ya to-ri-gya-chī ha-ri bi-shu-tei

(14) *sarvā-avaraṇā-apāya-durgati pari-viśuddhe*

[Having] all inferior impediments [and] evil-conditions beyond completely-cleansed.

Ha-ra-chi nī-ha-ra-da-yā a-yu-ku shu-tei

(15) *prati-nivartayā-ayuḥ śuddhe* |

Returning [us], causing-[us]-to-turn-back, to healthy, nourishing-pure-order.

San-ma-yā chi-shu-chi-tei ma-nī ma-nī ma-kā-ma-nī

(16) *samayā-adhiṣṭhite maṇi maṇi mahāmaṇi* |

Like one overcome-ascended, jewel, jewel, great jewel.

Ta-ta-ta bo-dā ku-chi ha-ri-shu-tei

(17) *tathātā bhūta koṭi pariśuddhe* |

True-nature become, [at the] cusp, fully nourishing-pure-order.

Bi-so-bo-dā bo-ji shu-tei

(18) *visphuṭa buddhi śuddhe* |

Expansive-[blossoming] wisdom, nourishing-pure-order.

Ja-yā ja-yā bi-ja-yā bi-ja-yā sa-mo-rā sa-mo-rā

(19) *jaya jaya vijaya vijaya smara smara* |

Conquering, conquering, for-victory, for-victory, kindly-remembering, lovingly-remembering.

Sa-ra-ba bo-dā chi-shu-chi-ta shu-tei

(20) *sarva buddhā adhiṣṭhita śuddhe* |

Completely awakened, sitting-foremost, nourishing-pure-order.

Ba-ji-rī ba-za-rā gya-ra-bei

(21a) *vajre vajra-garbhe*

Diamond-thunderbolt of Indra, diamond-thunderbolt of Indra's-offspring,

ba-za-ran ha-ba-to ma-mā ⊖ sha-ri-ran

(21b) *vajraṁ bhavatu mama śarīraṁ* |

diamond-thunderbolt-being, mine embodied!

Sa-ra-bā sa-to-ba-nan sha gya-yā ha-ri-bi-shu-tei

(22) *sarva sattvānāṁ ca kāya pari-viśuddhe*

Entirely bowed-being, [humbled] with body abundantly-completely-cleansed.

Sa-ra-bā gya-chi ha-ri-shu-tei

(23) *sarva gati pariśuddhe* |

Entirely gone abundantly-nourished-[with]-pure-order.

Sa-ra-bā ta-ta-gya-tā-shi-sha mei san-ma jin-ba-so-en-to

(24) *sarva tathāgatāś-ca me samā-aśvāsayantu* |

Entirely 'Thus-gone-one', also [moving] me to even-calm-gaining-pray.

Sa-ra-bā ta-ta-gya-tā san-ma jin-ba-sō ji-shu-chi-tei

(25) *sarva tathāgata samā-aśvāsā-adhiṣṭhite* |

Entirely 'Thus-gone-one' [of] even-calm-abiding.

Bō-ji-ya bō-ji-ya bi-bo-ji-ya bi-bo-ji-ya

(26) *budhya budhya vibudhya vibudhya* |

Awakened-one, awakened-one, with-Life-awakened-one, with-Life-awakened-one.

Bō-da-ya bō-da-ya bi-bo-da-ya bi-bo-da-ya

(27) *bodhaya bodhaya vibodhaya vibodhaya* |

Awakening-one, awakening-one, with-Life-awakening-one, with-Life-awakening-one.

San-man-dā ● ha-ri-shu-tei

(28) *samanta pariśuddhe* |

Entirely, abundantly, nourished-[with]-pure-order.

Sa-ra-bā ta-ta-gya-tā ● ki-ri-da-yā chi-shu-ta-nō chi-shu-chi-tā ma-ka mo-da-rei ● sō-wa-ka

(29) *sarva tathāgata hṛdayā-adhiṣṭhānā-adhiṣṭhita mahā-mudre* (29b) *svāhā* ||

All together 'Thus-gone-one', heart-abiding, sitting-foremost, [with the] great-hand-seal. Hail!

Notes and References

The Sanskrit-English translation was made by Gensho (Shindo Gensho, Richard Jones), ArrivingHome, Sheffield, UK, <http://www.arrivinghome.co.uk>, using Sanskrit verse taken from <http://www.sutrasmantras.info/sutra01.html> (Aug. 2014).

Fu Eko
普 回向文
(Universal Transference of Merit)

Negawakuba; kono kudokuwa motte, (1) 願わくば 此の 功徳わ 以て,
We wish, by-means of this current meritorious action,
ameneku issai ni oyoboshi, (2) 普く 一切 に 及ぼし,
universally reaching out to all,
warera to shujō, (3) 我等 と 衆生,
[that] we, with all masses of creatures,
to mina tomoni butsu dō wo jō zen koto o. (4) と 皆 共に 仏道 を 成 専 事 を.
together arrive at the Buddha-Way, [making] this matter [our] utmost priority.

Ji-po Θ sanze issai no Shobutsu, (5) 十方 三世 一切 の 諸佛
Ten directions, three worlds [past, present and future], all the many Buddhas,
shoson Bosatsu Makasatsu Θ , (6) 諸 尊 菩薩 摩訶薩,
[the] many noble Bodhisattvas, Mahāsattvas,
Maka Hannya-haramitsu Θ . (7) 摩訶 般若 波羅蜜.
[The] Mahā Prajña-pāramita [great Wisdom-beyond-perfection].

Shi Gu Sei-gan ō
四弘誓願
Four Encompassing Vows

Shū jō mu hen sei gan dō ●$_{1}$ 眾生無邊誓願度。
Masses [of] creatures, no-bounds, [I/we] vow to save [them all].
Bon nō mu jin sei gan dan ●$_{1}$ 煩惱無盡誓願斷。
Anxiety and hatred inexhaustible, [I/we] vow to cut [them all].
●$_{3}$ Hō mon mu ryō sei gan gaku 法門無量誓願學。
Dharma gates immeasurable [I/we] vow to learn [them all].
●$_{3}$ Butsu dō mu jō sei gan ●$_{1,2,3}$ jō 佛道無上誓願成。
Buddha Way, nothing-higher, [I/we] vow to accomplish [it].

ENMEI JŪKKU KANNON GYŌ
延命十句観音経
Prolonging Life Ten Phrases [for the] [World]-Regarder, Sound-[reciter] [*Avalokiteśvara*].

●1,2,3 **Kan-ze-on,** *Avolokiteśvara* Regarder-world, sound-[Awakening],	(1) 観世音,
●1,3 **na-mu Butsu,** *Namo Buddha* Adoration Buddha,	(2) 南無佛,
yo ●1 **Butsu ū in,** *Ekatra saha buddha yatas* Together with Buddha because,	(3) 与佛有因,
yo Butsu ū en, *Ekatra saha buddha sabandhu* Together with Buddha related,	(4) 与佛 有縁,
Bup-pō sō en, *Buddha dharma sangha sabandhu* Buddha, Dharma, Sangha relation,	(5) 佛 法僧縁,
jō raku ga Θ1,3 **jō,** *Nitya muditām āhaṃkāra śodhana* Eternal joy ego cleansing,	(6) 常楽我浄,
chō nen Kan-ze-on, *Prabhāta citta Avolokiteshvara* Morning thought Regarder-world, sound-[Awakening],	(7) 朝念観世音,
bo nen Kan-ze-on, *Sāya citta Avolokiteshvara,* Evening thought Regarder-world, sound-[Awakening],	(8) 暮念観世音,
●3 **nen nen jū shin** ●3 **ki**, *Citta ānantara citta viyāti manas prādurbhāva,* thought [after] thought passes through mind-arising,	(9) 念念従心起,
nen nen fu ri ●3 **shin.** *Citta ānantara citta viyāti naprthak-karoti manas.* thought [after] thought not separate [from] mind.	(10) 念念不離心.

Notes

1. Kanji-English translation by Ryuushin Gensho, (Richard Jones), ArrivingHome, Sheffield, UK, < http://www.arrivinghome.co.uk >. Chinese Kanji version from: < http://jkllr.net/the-buddhists-field-manual/buddhist-texts/the-10-verse-kannon-sutra/ >, Origin of this text is not entirely known. It is speculated that it was composed by a Tendai Buddhist priest as a possible summary, or condensed version, of the 25th fascicle of the Lotus Sutra; visited 25/04/15. Sanskrit retro-generated by Ryuushin Gensho.

Shariraimon
舍利禮文
Buddha-relics (*Śarīra*) Rite Verse (*Gather*)

●1,2,3 Is-●1-shin chō rai (1) 一心頂禮
[With] one-heart-mind [we] receive [by this] rite,

●1,3 man toku en man (2) 萬德圓滿
[the] complete immeasurable-goodness,

Θ1,3 Shā-kā nyō-rai (3) 釋迦如來
[of] Shakyamuni tathagata's,

shin-jin shā-rī (4) 眞身舍利
true body *Śarīra* (Buddha-relics),

Hon jī hos-shin (5) 本地法身
[the] origin of [the] *Dharmakāya* (Dharma-body),

hok-kai tō bā (6) 法界塔婆
[within the] *Dharmadhātu* (Dharma-realm) *Stupa*.

Gā tō rai kyō (7) 我等禮敬
[With this] rite we offer,

ī gā gen shin (8) 爲我現身
to change our present person-[condition],

Nyū gā gā nyū (9) 入我我入
[by Buddha] entering-us, [and] us-entering ...

Butsu gā jī kō (10) 佛加持故
Buddha, [that being the] joint-held, consequence,

Gā shō bō dai (11) 我證菩提
[so that] we [may] demonstrate *Bodhi* (Awaken-ing nature),

ī Butsu jin riki (12) 以佛神力
by means of Buddha's spiritual-power,

Rī yaku shū jō (13) 利益衆生
[for the] advantage [and] benefit [of the] masses [of] creatures,

hotsu bō dai shin (14) 發菩提心
[to] develop [our] Awakening spirit,

Shū bō-satsu gyō (15) 修菩薩行
study [the] Bodhisattva journey,

dō nyū en jaku (16) 同入圓寂
[and] together enter Nirvana,

●3 Byō dō dai chī (17) 平等大智
[that] equanimity [of] Great Wisdom.

●3 kon jō chō ●3 raī (18) 今將頂禮
Now let [us] place-[our]-heads [in the] customary [prostration].

Notes and References

1. This Chinese-English translation was made by Ryuushuin Gensho , (Richard Jones), ArrivingHome, Sheffield, UK, <http://www.arrivinghome.co.uk>.

Afternoon Sutras

Revised: 06/09/24; Orig: 02/02/10

Hakuin Zenji - Zazen Wasan

白隠禅師 - 坐禅和讃

The Song of Zazen by Hakuin Zenji

● Shu-jō ● hon-rai hoto-ke ● nari (1) 衆生本来仏なり
Sentient-beings are primarily Buddhas.

Mizu to kō-ri no goto-ku nite (2) 水と氷の如くにて
It is like water and ice:

Mizu wo hanarete kō-ri naku (3) 水を離れて氷なく
Apart from water, no ice can exist,

Shu-jō no hoka ni hotoke nashi (4) 衆生の外に仏なし
Outside sentient-beings, there are no Budddhas.

Shu-jō chikaki wo shirazu shite (5) 衆生近きを知らずして
Sentient-beings, not knowing how close [to Awakening] they are,

tōku motomuru hakanasa yo (6) 遠く求むるはかなさよ
seek it far away – what a pity!

Tatoeba mizu no naka ni ite (7) 譬えば水の中に居て
It's like being in the midst of water,

katsu wo sakebu ga gotoku nari (8) 渇を叫ぶが如くなり
[yet] crying out with [great] thirst.

Chō-ja no ie no ko to narite (9) 長者の家の子となりて
[Or,] like the [rich] chief's son,

hinri ni mayōni kotonarazu (10) 貧里に迷うに異ならず
[who,] from his parents home, goes astray [amongst] common [people].

Rokushu rinne no innen wa (11) 六趣輪廻の因縁は
[We] transmigrate through the six [realms] as a consequence

onore ga guchi no yami-ji nari (12) 己が愚痴の闇路なり
of our foolish-ignorance in [choosing] dark ways.

Yami-ji ni yami-ji wo fumi-soete (13) 闇路に闇路を踏みそえて
Walking on dark-ways within dark-ways,

itsuka shō-ji wo hanaru beki (14) いつか生死を離るべき
shall [we] ever free [ourselves] from Birth-Death [Life].

Sore Makaen no zen-jō wa (15) 夫れ摩訶衍の禅定は
As for Zen [*Dhyana*] practice of the Mahayana,

shō-tan suru ni amari ari (16) 称嘆するに余りあり
exhaustive-praise [would] not surpass [it's merits].

Fuse ya ji-kai no sho-haramitsu (18) 布施や持戒の諸波羅蜜
The several *paramitas*; giving alms, observing precepts, [patience, vigorous effort, concentration and wisdom],

nen-butsu sange shu-gyō tō (19) 念仏懺悔修行等
calling [invocation], repentance, ascetic practices,

sono shina ōki sho-zen-gyō (20) その品多き諸善行
and the many other virtuous deeds of that kind,

mina kono uchi ni kisuru nari (21) 皆この中に帰するなり
all these are [found] within, or arrived [at through] Zazen.

Ichi-za no kō wo nasu-hito mo (22) 一坐の功を成す人も
[Those] persons accomplishing the merit of [just] one sitting,

tsumi shi muryō no tsumi horo-bu (23) 積みし無量の罪ほろぶ
[begin to] annihilate the infinite accumulation of past misconduct.

aku-shu izuku ni ari nu beki (24) 悪趣何処にありぬべき
Where then [will the basis for] evil-tendencies be found?

Jō-do suna-wachi tō-kara-zu (25) 浄土即ち遠からず
The Pure Land [will] very soon [be reached].
Kata-jikena-kumo kono nori-wo (26) 辱くもこの法を
Graciously [accepting] this Dharma,
hito-tabi mimi ni furu-ru toki (27) 一たび耳に触るるとき
[after] once hearing it proclaimed,
san-tan zui-ki suru hito wa (28) 讃嘆随喜する人は
persons who praise it with heartfelt gratitude,
fuku o uru koto kagiri-nashi (29) 福を得ること限りなし
[will] gain blessings of unlimited benefit.
Iwan-ya mizu-kara e-kō shite (30) 況や自ら廻向して
Moreover, [if by] then turning around and confronting oneself,
jiki ni jishō o shō-sureba (31) 直に自性を証すれば
witnessing instantly [the truth of] self-nature;
jisho ō suna-wachi mushō nite (32) 自性即ち無性にて
that self-nature is transient,
sude-ni ker-ron o hanareta-ri (33) 已に戯論(けろん)を離れたり
[we will] already [have] finished with [intellectual]-argument.
Inga ichi nyo no mon hirake (34) 因果一如の門ひらけ
As the gate of oneness of cause and effect is opened;
mu-ni mu-san no michi naoshi (35) 無二無三の道直し
the straight Way of non-duality and non-trinity [manifests],
mu-sō no sō o sō toshite (36) 無相の相を相として
the form of no-form appears as [characteristic]-form.
yuku mo kaeru mo yoso narazu (37) 往くも帰るも余所ならず
[both] going and returning occur in the same place,
mu-nen no nen o nen toshite (38) 無念の念を念として
the sense of no-thought is [our *Samadhi*]-sensing,
utau mo mau mo nori no-koe (39) 歌うも舞うも法の声
[our] singing and dancing are the voice of the *Dharma*,
zan-mai mu-ge no sora hiroku (40) 三昧無礙の空ひろく
the unhindered sky of *Samadhi* is boundless
shi-chi en myō no tsuki saen (41) 四智円明の月さえん
how clear-bright is the moon of the four-fold wisdom!
kono toki nani o ka motomu beki (42) この時何をか求むべき
This being so, what [more] could [we] want
● **Jaku-metsu gen-zen suru yue-ni** (43) 寂滅現前する故に
[As] Nirvana [presents itself] before ones eyes, therefore;
● **tō-sho suna wachi renge koku** (44) 当処即ち蓮華国
this place [here now] is namely the Land of the Lotus,
kono mi sunawachi hotoke ● **nari** (45) この身即ち仏なり
[and] this [your] person, is namely the body of Buddha.

Notes

1. Translation of the Japanese was made by Ryuushin Gensho (Richard Jones), <http://www.arrivinghome.co.uk>, who was influenced by the translation in 'Manual of Zen Buddhism, Suzuki D. T., URL: <http://www.buddhanet.net/pdf_file/manual_zen.pdf> (visited 02/02/10.) Gensho has tried to remain faithful to the original Kanji where possible. Square brackets are used to denote added interpretation. The symbols ⊖ and ● represent bell positions, of the large and small bells, respectively.

Bosatsu Gangyō Mon (菩薩願行文)
Bodhisattva Wish Verse[1]

• Deshi soregashi, • tsutsushinde, (1) 弟子某, 謹んで,
Adherants, respectfully;
• Shohō no jissō kanzuru ni, (2) 諸法の実相を観ずるに,
The true nature of all existing things (formed & formless), when [reflectively]-viewed,
mina kore ⊖ nyorai shinjitsu no myō sō ni shite, (3) 皆是れ如来真実の妙相にして,
all of this, is the manifestation of the tathagata's marvellous true-reality;
jin jin setsu setsu ichi ichi fushi gi no (4a) 塵々刹々, 一々不思議の
particle [by] particle, realm [by] realm, each and every one a miraculous ...
kōmyō ni arazu to-i-u koto nashi。 (4b) 光明にあらずということなし。
ray of brilliant-light, without thought or deliberation appears with ease.
kore ni yotte inishie sentoku wa, (5) これに因って古え先徳は,
As a consequence of this [seeing into true-nature], since ancient-times, benevolence ...
chōrui chikurui ni itaru made gashō raihai… (6a) 鳥類畜類にいたるまで合掌礼拝,
[was] extended to birds and animals, with the spirit of gasshō,
no kokoro wo motte aigo shi tamaeri. (6b) の心を以て愛護し給えり。
for the benefit of giving tender care.
Karuga yue ni, jū ni ji chū, (7)かるが故に, 十二時中,
Simply, therefore, [in the] twelve hours of the day,
warera-ga shin-myō yō-go no on-jiki e-buku wa, (8) 吾等が身命養護の飲食衣服は,
our, food, drink, [and] garments of protective care,
motoyori kōso no danpi niku ni shite ... (9a) 素より高祖の 暖皮肉にして
are from the beginning, [the] warm, skin, [and] flesh [of our] ...
gongen jihi no bunshin nareba, (9b) 権現慈悲の分身なれば,
incarnate, compassionate, founding ancestors,
tare-ka aete kugyō kansha sezaramuya. (10) 誰か敢て恭敬感謝せざらんや。
[hence] we [should] take this rare opportunity to be humbly-grateful, with reverence.
Mujō no kibutsu nao shikari, (11) 無情の器物猶然り,
Further-more, indeed, containers of heartless-cruelty,
iwanya hito nishite oroka naru mono niwa, (12) 況んや人にして愚かなる者には,
including persons in this regard who are [cruel] just because they are foolish,
hito-shio ren-min ken-nen shi, (13) ひとしお憐愍眷念し,
these are also to be affectionately regarded with attention,
tatoi aku-shū onteki to natte ware wo nonoshiri, (14) たとい悪讐怨敵となってわれを罵り,
even if a wicked, hostile, sworn-enemy becomes abusive to oneself ,
ware wo kurushimuru koto aru mo ko, (15) われを苦しむることあるも,
[causing] oneself suffering, [then] make your heart-mind-spirit great again.
korewa kore bosatsu gonge no dai jihi ni shite (16) これは是れ菩薩権化の大慈悲にして,

As for the [hostile] person, [regard them as] a bodhisattva manifestation, of great compassion,
muryō gōrai, (17) 無量劫来、
[who from] immeasurable kalpas since,
naseru waga mi no zaigō wo ... (18a) 我見偏執によって造りなせるわが身の罪業を
extinguished, [the] cheating of people [from] liberating-Nirvana, ...
shōmetsu gedatsu seshime ... (18b) 消滅解脱せしめ
caused by selfish-minds [of] biased-grasping, built from [past] faults and offences, ...
tamō hōben nari to isshin kimyō, (18c) 給う方便なりと一心帰 命,
returning [them by] expedient-means, wholeheartedly to [their] ϴ life-force;
gonji wo kenjō ni-shite fukaku jōshin wo okosaba, (19) 言辞を謙譲にして深く浄信をおこさば,
[At this time] speak words, humbly, [using] deep-phrases of pure honesty; If you rise up ...
ichi nen tō jō ni renge wo hiraki, (20) 一念頭上に蓮華を開き,
single-mindedly, from the standpoint of a lotus-flower unfolding,
ichi ge ichi butsu wo gen ji, (21) 一華一佛を現じ,
one-flower, one-buddha, in speech,
zuisho ni jōdo wo shōgon shi, (22) 随処に浄土を荘厳し,
at every-turn, cleansing the earth, with strict-dignity,
nyorai no ϴ kōmyō kyakka ni ken-tetsu sen. (23) 如来の光明脚下に見徹せん。
[then] at-ones feet, the tathagata's bright-light [will become] clearly visible.
- **Negawaku wa kono kokoro wo motte,** (24) 願わくはこの心を以て,

We wish, by-means of this current meritorious action,
amaneku issai ni oyoboshi, (25) 普く一切に及ぼし、
universally reaching out to all,
- **warera to shujō to ona jiku,** (26) 我等と衆生と,

[that] we, together with all masses of creatures, ...
shuchi wo madoka ni sen koto wo (27) 種智を円 かにせんこと。
[mature our] seeds of wisdom, prioritising this matter, bringing forth tranquillity.

Notes

1. This 'Bosatsu Gangyo Mon' (菩薩願行文, Bodhisattva Wish Verse) is attributed to …東嶺圓慈 Tōrei Enji (East-peak Rounded-compassion, 1721–1792, < https://terebess.hu/zen/mesterek/ToreiEnji.html >) and translated into English by Ruushin Genshō and Kaishin Zendō, Sheffield ZenSpace, U.K. < ryushingensho@gmail.com >, from Eishu Maniya' (1871-1945) Bodhisattva Vows and Practices < https://konjichouin.hatenablog.com/entry/15152672 > Eishu Maniya (1871-1945) was the former superintendent (second head) priest of the Rinzai sect at Houkou temple sub-sect. He was born in Aichi prefecture, studied Zen with Shaku Souen and worked for the propagation of Buddhism. He died in 1945 aged 75.
2. A Traditional block form of the kanji can be found at ,< http://www13.plala.or.jp/fanjarishu/imgarchive/bosatsugangyoumon.pdf >
3. and type script at < https://konjichouin.hatenablog.com/entry/15152672

大慧禅師発願文
Dai-E-Zen Shi-Hotsu-Gan-mon
Great Wise Zen Master’s Disclosed Wishes Text

● **Tada negawakuwa sore gashi..** (1) 唯願わくは 某甲,
Simply, I wish people [the] highest ...

● **dō shin ken go,** (2) 道心堅固にして,
Way, [with] heart firmly-set,

● **chō on fu-tai,** (3) 長遠不退,
[and though] long [and] distant, never [to] abandon [it],

shi tai kei an, (4) 四体軽安,
[with] four limbs, light [and] relaxed,

shin-shin yū-mō, (5) 身心勇猛,
mind and body, [with] courage and strength.

shū byō shitsu jō, (6) 衆病悉く除き,
[the] peoples diseases entirely eridicated,

kon san soku shō, (7) 昏散速やかに消し,
[with] dark squanderings speedily extinguished,

mu-nan mu-sai, (8) 無難無災
[free from] difficulties, calamities,

mu-ma mu-shō, (9) 無魔無障,
evil influences, hinderances,

ja ru kau, (10) 邪路に向かわず,
wicked routes, [and] tendancies,

jiki ni sei-dō, (11) 直に正道に入って,
straightforward [and] righteous,

bōn-nō shō-metsu, (12) 煩悩消滅し,
[with] stressful anxious-[*kleśas*] extinguished,

chi kie zō chō, (13) 智慧増長し,
[resulting] from [*prajna*]-wisdom long increased,

ton dai ji go, (14) 頓に大事を悟って,
[then] suddenly [the] great matter [*satori*]-enlightenment,

Butsu e myō zoku, (15) 仏の慧命を続ぎ,
[and] Buddha's [*prajna*]-wisdom life continues,

sho shu-jō do, (16) 諸の衆生を度して,
saving [the] various, masses of creatures,

Busso on hō zen-ko, (17) 仏祖の恩を報ぜんことを
Buddha ancestor's kindness, informed [from] ancient times.

Ji ki sore gashi. (18) 次に冀わくは某甲
After-that, I wish people [the] highest ...

mei shū ji, (19) 臨命終の時,
lifetimes-end moments,

shō, byō shō nō, (20) 小病小悩,
[with] little illness and distress,

shichi jitsu i zen, (21) 七日以前に,
[for] seven days before,

yo shi shi chi, (22) 預め死の至らんことを知って,
prior to knowing death is arriving,

an jū shō nen, (23) 安住正念,
[they] dwell peacefully [with] right mindfulness,

matsu go ji zai shi shin sha, (24) 末後自在に此の身を捨て了って,
[then when] the current existence closes behind them and the body is discarded,
soku ☉ butsu do sei, (25) 速やかに仏土に生じ,
speedily the Buddha realm results,
men sho butsu ken, (26) 面り諸仏に見え,
and facing [them], the many Buddha's appear,
shō gaku ki ju, (27) 正覚の記を受け,
they receive perfect enlightened-awakening [as] described,
hō kai bun shin, (28) 法界に分身して,
understand the [*Dharmadhatu*]-Law-world, their roles,
hen shu-jō do sen ko, (29)遍く衆生を度せんことを。
[and] widely [those of the] masses of creatures since ancient-times.

● **Ji hō san shi issai no sho butsu,** (30) 十方三世一切諸仏,
Ten directions, three worlds [past, present, future], all the many Buddhas,
● **Sho son Bosatsu Makasatsu,** (31) 諸尊菩薩摩訶薩,
[The] many noble Bodhisattvas Mahasattvas,
● **Makahanya haramitsu.** (32) 摩訶般若波羅蜜。
[The] Mahaprajna Paramitta.

Notes

1. Translatation by Gensho (Shindo Gensho - Richard Jones, and Kaishin Zendou, ArrivingHome, Sheffield, U.K.< http://www.arrivinghome.co.uk >), both of 'ZenSpace Sheffield', from Kanji taken from: < https://blog.goo.ne.jp/tenjin95/e/bbc99e51e15b3ef8e13b576c3ac687cc > visited 11/09/20; The Romaji text on the left is Jp 'On' from the Kanji; and the Jp text on the right is Kanji + Katakana as given by the source. The Translation was made from the Kanji, because the author (Dahui) was Chinese and to avoid pre-judgment of the meanings given by the Jp. Please acknowledge the translation when using.
2. Dahui Zonggao (1089-1163, Jp. Daie Soukou) Dhama brother of Huqui Shalong (Jp. Kouku Shouryou, 1077-1136, of 'ZenSpace' lineage 11th from Rinzai).

Kō Zen Daitō Koku-shi Yui Kai

興禅大燈國師遺誡

Encouraging-light [of] Zen [Dhyana], Great National Teacher's Bequeath Admonition.[1, 2]

● **Nan jira sho nin kono san chū ni kitātte ● dō no tame,** (1) 汝等諸人此の山中に来つて道の為,
You, and many similar people come to this mountain centre to serve the 'Way',

● **ni kōbe o atsumu.** (2) に頭を聚む。
[this is] the prime reason for gathering [here],

e ji kino tame ni suru koto nakare, (3) 衣食の為にする事勿れ,
it must not be [for] the matter of benefiting [from] clothes and food;

kata-atte kizu to yu koto naku, (4) 肩有つて着ずと云ふ事無く,
of 'gaining clothes for your shoulders', loose this matter of talk,

kuchi-atte kura wazu to yu koto nashi. (5) 口有つて食はずと云ふこと無し。
of 'gaining food for your mouth', this talk is unacceptable.

Tada subeka-raku ju-ni-ji chu, (6) 只須らく十二時中,
In addition, during the 12 hours [of the day],

Θ muri e no tokoro-ni muka-atte, (7) 無理會の處に向つて,
the matter beyond logical-understanding should be confronted,

kiwa-me kita-ri kiwa-me saru be-shi, (8) 究め来り究め去るべし,
[you] should investigate [it] thoroughly coming, investigate [it] thoroughly going,

ko in ya no gotoshi, tsutsushinde, (9) 光陰箭の如し, 謹んで,
Time [is] like an arrow,

zo yo shin suru koto nakare, (10) 雑用心すること莫れ,
do not use [a] mixed-[up] mind,

kan shu seyo, kan shu seyo. (11) 看取せよ看取せよ。
see through [it] even so, see through [it] even so.

Rō-sō an gyano no chi, (12) 老僧行脚の後,
After this elderly-monk's [final] pilgrimage,

arui wa ji-mon han ko, (13) あるいは寺門繁興,
perhaps [within your] temple gates, [there becomes a] luxurious flourishing,

bu-kakku kyo kan, kin gin o chiri ba me, (14) 仏閣経巻, 金銀を縷め,
[with] towering temples, halls, and sacred texts [all] tied up with gold and silver threads,

ta-shū nyo netsu, (15) 多衆閙熱,
great numbers [of] noisy passionate [people],

arui wa ju kyo fun ju, (16) 或は誦経諷竪咒,
there may be chanting of *sutra*s, falsely-high intoned *dharani*s,

chō za fu ga, (17) 長坐不臥,
[or] long-sitting [periods without] lying down for rest,

ich jiki bō sai, (18) 一食卯斎,
[or] one meal per day [with] hour of the hare fasting (5am-7am),

roku ji gyo dō, (19)六時行道.
and [pious] conduct in the Way [throughout] the six periods of the day.[3]

tato oi in mo, (20) 直饒恁麼,
Before long [it becomes] richly like this!

nishi saru to, iedomo, Busso, (21) にし去ると, 雖も, 佛祖,
Thus you diverge, even so, [from the] Buddha-ancestors,

Θ fu den no myō dō o motte, (22) 不傳の妙道を以て,
ending [true] transmission of the excellent-mysterious Way,

kyōkan ni ka zai sezunba, (23) 胸間に掛在せずんば,
because the heart [is] empty of [that] which it depended [on],
tachimachi inga o hatsu mushi, (24) 忽ち因果を撥無し,
[and] immediately cause and effect [will be] without elimination,
shin pu chi ni otsu, (25) 眞風地に墜つ,
[the] sect's style falls-down to earth,
mina kore jyama no shu zoku nari. (26) 皆是れ邪魔の種族なり。
all these [persons] belong to the family of wicked-demons [that] hinder, or the like.
Rō-sō yo saru koto hisashiku tomo, (27) 老僧世を去る事, 久しくとも,
[If this] elderly-monk leaves the world [in this] situation, [after] a long time, surely,
jison to shō suru koto o yuru saji. (28) 兒孫と称する事を許, さじ。
[the] children [and] grandchildren, with approval in name [only], [become] trivial officiants.[4]
Arui wa ichi nin ari ya gai ni men ze-shi, (29) 或は一人有り野外に綿絶し,
Suppose, one person alone, exists, in open fields of cotton, cut-off from city-suburbs,
I-ppa bō tei se kyaku sho, (30) 一把茅底折脚鐺,
[in a] singly bundled thatch-grass [hut], with base fracture-pointed legs,[5]
nai ni yasai kon o nite, (31) 内に野菜根を煮て,
inside [with] vegetable roots stewing,
ki-shite hi o sugo su tomo, (32) 喫して日を過すとも,
[for] the days food, spending-[his]-time [thus], certainly…
senichi ni koji o kyūmei suru ϴ tei wa, (33) 専一に己事を究明する底は,
he [will be the] one foremost, to investigate the heart of the [great] matter,
rōsō to nichi nichi shō ken, (34) 老僧と日々相,
together [with this] elderly-monk, reviewed daily,
hō on tei no hito nari. (35)見報恩底の人なり。
repaid-in-kind, this-type of person yet.
- **Tare ka aete kyo kotsu sen ya.** (36) 誰か敢て軽忽せんや。

Who [would] dare disregard such a one as frivolous.
- **Ben sen. Ben sen.** (37) 勉旃。勉旃。

Strive [raise the] silken banner! Strive [your] best![6]

Notes

1. Translation by Ryuushin Gensho (Gensho, Richard Jones, ArrivingHome, Sheffield, U.K. < http://www.arrivinghome.co.uk >), from Kanji, Japanese Kana and transliterations, taken from: < http://www.unsui.org/resources/chanting-kozen-daito/ >, which are themselves taken from < http://www.geocities.jp/tierrakoya/umibe/zendera/daitokokusi.html > and the Myoshin-ji Sutra Book; also the Sogenji Sutra Book < http://onedropzen.org/uploads/sutrabooksogenji.pdf >, (2011). The text was quite difficult to translate compared to the usual Chinese-Kanji scripts, because it was written in medieval Japanese form. To the translator, it is as if it was given to students after the summer pilgrimage period, but this is just a feeling, because it is said that it was given as a last address (see below)
2. The text originates from Shuhō Myōchō (1282-1337, 宗峰妙超), usually known as Daitō Kokushi (大燈國師), who according to the stories gave this admonition as the last address to his students. According to legend, after the death of his principle master (Dai-ō Kokushi), he spent twenty years living with beggars under the Gojo Bridge in Kyoto. The Emperor Hanazono, who later sponsored Myoshin-ji (妙心寺), went to look for Shuhō Myōchō. Not being able to distinguish him from the other beggars, he resorted to a clever device: Knowing that master Shuhō loved melons, he brought along a basket of melons and asked the beggars to take a piece of melon without using their hands. Shuhō revealed himself by answering "Give me the melon without using your hands." The emperor was able to persuade Shuhō to become the abbot of Daitōku-ji (大徳寺). After a life-time there, and following illness, Shuhō Myōchō died in the high seat, after forcing his already crippled leg back into full lotus posture, that he used to sit in, thus breaking it. He then composed a death poem and passed away. Source: < http://www.unsui.org/resources/chanting-kozen-daito/ >, < https://terebess.hu/zen/mesterek/daito-kokushi.html >
3. The twelve periods of the day are; morning, midday, afternoon, evening, midnight, and late night.
4. さじ (saji) has been rendered as trivial officiants, because it means; small, petty, trifling and can be used in connection with ; tea gathering/ceremonies/poss. held in memory of deceased.
5. Most translations e.g. < http://www.unsui.org/resources/chanting-kozen-daito/ >have it that the text implies an iron pot with a broken leg. However, the translator believes that this is a reference to very well-known, primitive, grass-hut, building technique vis. < https://thekidshouldseethis.com/post/grass-hut-primitive-technology >, which some Yama-bushi might use, because there is no mention of an iron pot and the phrase is part of the hut.
6. Archaic form of Chinese meaning: to Strive hard, do your best, or be diligent.

(0)

Chinshū Rinzai Eshō Zenji Go-Roku Jo (鎮州臨濟慧照禪師語錄序)

Preface to the Recorded Sayings of Lín-jì Huì-Zhào Zenji of Zhènzhōu Province

(1) 延康殿學士、金紫光祿大夫、真定府路安撫使、兼馬步軍都總管、兼知成德軍府事馬防、撰。

En Kō ten gaku shi, kin shi kō-roku-dai-fu, Chin-jō fu-ru anfu shi, ken ma bu gun sō tsu-kan, ken chi Cheng-de gun fu ji Ma Fang sen.

[Officially]-compiled by Mǎ Fáng; Yán kāng hall military-scholar, gold-purple glorious-grand-master, Chin prefectural-region established governing judicial-chief, administrative-controller of cavalry and infantry troops, administrative-controller of Chéng-dé prefectural government affairs for armed forces and horse-guard-defence.

(2) 黃檗山頭、曾遭痛棒。大愚肋下、方解築拳。

- **Huang-bo san-tō, sō zō tsū bō, Daigu roku ka, Hō Kai chiku ken.**

[On] Huángbò mountain-top, [Lín-jì] met with [the] pain of the stick, [then] below Dàyú's rib-cage, at the time [of] departing [he] made [his] fist.

(3) 饒舌老婆、尿床鬼子。這風顛{癲}漢、再捋虎鬚。

Jōzetsu rōba, nyō-shō kishi. Sha fū ten kan, sai ichi-da ko-shu.

[Dàyú said,] • 'Garrulous old-woman, bed-wetting devil-child.' [Huáng-bò said,] • 'This wind-deranged man, once-more strokes the tiger's whiskers.'

(4) 巖谷栽松、後人標榜。钁頭斸地、幾被活埋。

Gan koku sai shō, kō-jin hyō-bō. Kaku tō shu chi, ki hi katsu mai.

[Huáng-bò: 'Why in a] rocky valley planting pines?', [Lín-jì] 'a [land]-mark for later-generations'. [And later] 'Some [are left] to suffer, [I] bury [them] alive.'

(5) 肯箇後生、驀口自摑。辭焚机案、坐斷舌頭。

Kō ka kō-shō, baku kō ji kaku. Ji fun ki an, za dan zetsu-tō.

[Having] approved the young-man, [Huáng-bò] suddenly [gave] himself a mouth-slap. Taking [his] leave [Lín-jì] [said], 'burn the secret old-sitting-support'. [Huangbo replied;] '[bring it anyway, he'll] sit on [them and] cut-off their tongues.'

(6) 不是河南、便歸河北。院臨古渡、運濟往來。

Bushi Kanan, ben ki Ka-hoku. In rin ko to, un sai ō-rai.

[And Lín-jì's retort:] 'If not [to] Hénán [province, south of the yellow-river], then in that case [I'll] return [to] Héběi [province, north of the yellow-river]'. [His temple]-compound, overlooked-[Lin] [the] ancient ferry crossing, carrying across the river-Ji's comings and goings.

(7) 把定要津、壁立萬仞。奪人奪境、陶鑄仙陀。

Ha tei yō-shin, heki-ritsu ban ren. Datsu jin datsu kyō, tō-iru sen ta.

[He] decided to [take]-hold of this key-ferry-location, standing like a wall ten-thousand fathoms high. Taking-away the man, taking-away the circumstances, casting clay [into] metal, [an] immortal [on the] steep-bank.

(8) 三要三玄、鈐鎚衲子。常在家舍、不離途中。

San yō san gen, shi tsui kesa shi. Yō zai ka-seki fu-ri to-chū.

[With his] Three essential-[states], [and] three mysteries. [He] hammered, [his] seal on patchwork-[robed] worthies. Always at home, never deviating [from] the Way.

(9)　無位真人、面門出入。兩堂齊喝、賓主歷然。

Mu i shin-jin, ben mon shutsu-nyū. Ryō dō sei katsu, hin-shu reki zen.

[And his] 'No-rank true-person, [through the] face-entrance comes in and goes out'. [His head-monks of] both-sides, [of the] main-hall, [meeting and] simultaneously katsu-[shouting]; 'host and guest [were] experienced correctly'.

(10)　照用同時、本無前後。菱花對像、虛谷傳聲。

Shō yō dō-ji, hon mu-zen go. Ryō-ka tai zō, go koku den sei.

'[When] illumination [and] action [are] instantaneous, [at] root, [with] no before [and] after.' 'A mirror answers [with] likeness, [an] empty valley-gorge transmits [echoed] sound.'

(11)　妙應無方、不留朕跡。拂衣南邁、戾止大名。

Byō ō mu-hō, mu ryū chin seki. Bichi i man mai, rai shi Daimei.

[With his] excellently-subtle responses, unequalled, [and] leaving nothing [of] sign, or trace: [With a] whisk [of his] robes, strode south, opposed to stopping, until [reaching] Dàmíng [in Hándān, Héběi].

(12)　興化師承、東堂迎侍。銅瓶鐵鉢、掩室杜詞。

Kō Ka shi sho, tō-dō gei ji. Dō bin tetsu hatsu, en shitsu to shi.

Xīng-Huà studied [to] transmission under the master, meeting and attending-upon [him] face-to-face in the East-hall. [Then using his] copper-flask [and] iron, alms-bowl, [Lín-jì] secluded [himself] in a room shutting out [all] words [and] speech.

(13)　松老雲閑、曠然自適。面壁未幾、密付將終。

Shō rō un kan, kō zen ji teki. Men-heki mi-ki, mitsu fu shō shū.

[A] pine [of] long-standing, [an] evanescent-cloud, [and] worry-free, so that he was comfortably-well [within]. Sitting in silence, not before long, about to relinquish his time, confidentially:

(14)　正法誰傳、瞎驢邊滅。圓覺老演、今為流通。

Sei hō sui den, ketchi ro hen metsu. En-Kaku rō en, kon i ryū tsū.

[Saying to]-Zhèng; '[The] Dharma who [should it be] transmitted [to]', [then after Zhèng's response], '[The] blind donkey, at [my] side [may well] put-[it]-out'. Old Yuán, elaborates at this time, to serve in the interest of [the] stream-continuation.

(15)　點撿將來、故無差舛。唯餘一喝、尚要商量。

Ten ken shō rai, ko mu sa bu. Yui yo ichi katsu, shō yō shō ryō.

[Just to] point-out, a ⊖ challenge comes-up here; so without regard [to being] not up to standard, [or in] error: Beyond [this], [your] one-single katsu-shout, [is] still-yet [to be] reviewed.

(16)　具眼禪流、冀無賺舉。宣和庚子中秋日謹序。

Gu gan Zen ryū, ki mu tan kyo. Sen-wa kō-shi chū-shū nichi kin jo.

- [Those] possessing eyes [in the] Zen stream [of adherents], [It is to be] hoped, [that you] do-not, raise profit-by-deception [from this]. • Sincerely prefaced in the 6th reign, of the 8th Emperor of Northern Song, 37th year, [on] mid-autumn day.

Notes

0. There isn't a single, universally recognized kanji title for the preface (Rinzai roku zen go) The phrase 臨済録 前語 specifically refers to the preface or introduction to the Rinzai roku in kanji/hanzhi searches. This translatation was made by Ryūshin Gensho (Richard Jones), ArrivingHome, Sheffield, U.K. http://www.arrivinghome.co.uk , from the kanji/hanzhi found at: https://sanboku.blogspot.com/p/blog-page_3.html. Other translations that influenced this work include: (a) https://zen-kloster.ch/wp-content/uploads/2022/02/Zen_Master_Rinzai.pdf ; (b) https://zen-monastery.com/rinzai/ ; and (c) Watosn. B., The Teachings of Master Lin-Chi: A translation of the Lin-chi Lu, Columbia Univ. Press, New York, USA, (1993). The original Chines text is much abbreviated, probably because the anecdotal-stories contained in it were well known. It is also a brief summary, obituary like in nature, but for future generations. Please see the notes below, for added meaning and references to the stories. Ref. b) is mainly used to show where stories correspond to in the Rinzai Roku itself, the other references have these stories in corresponding places.
Rinzai (Gigen) Eshō Zenji, or Linji Yixuan Chánshi, 810-867, (臨濟 [義玄] 慧照 禅師 禅師, wise-illumination, honoured-monk, Zenji), was the founder of the Lín-jì/Rinzai School of Zen Buddhism and the 10th patriarch after Bodhidharma in our lineage.

1. The text was [officially]-compiled by Mǎ Fáng as describedby himself, but it was composed in CE. 1120, by 'Old-Yuán' (Yuán-jué lǎo, see line 14), who is probably: Yuánwù Kèqín Chánshi (Jp. Engo Kokugo Zenji, 1063-1135, 圜悟克勤 Circle-Literati Skilful-diligence), the 10th patriarch after Rinzai (Gigen) Eshō Zenji in our lineage.

2. Huáng-bò shān-tóu (Jp. Huang-bo san-tō), translates as: 'Amur-cork-tree mountain-top.' The Amur-cork tree, Phellodendron Amurense, is a major source of Huáng bò, one of the 50 fundamental herbs used in traditional Chinese medicine. The bright yellow inner bark of the tree was also used to produce a yellow dye in ancient China. Lín-jì/Rinzai Zenji was trained by the master Huang-bo, but reached enlightenment while discussing Huang-bo's teaching with monk Dàyú. Rinzai then returned to Huang-bo after his awakening to continue training.

3. See ref. (b), Record of Pilgrimages 1. Dàyú's comment upon leaving; Huáng-bò's upon arrival.

4. Huáng-bò asks Lín-jì why he was planting pines in a mountain valley. Lín-jì replied: Firstly, to make a natural setting for the main gate. Secondly, to make a landmark for later generations', (See ref. (b), Record of Pilgrimages 2). Later, after knocking down Huáng-bò, Lín-jì said: 'Some [are left] to suffer, [I] bury [them] alive.' (See ref. (b), Record of Pilgrimages 4).

5. Huáng-bò approved of Lín-jì, but the head monk thought he was unworthy, Huáng-bò suddenly gave himself a mouth-slap, perhaps signalling to the head monk that he should not question the decision, or that he, himself, should not have mentioned it, (See ref. (b), Record of Pilgrimages 5). Taking his leave Lín-jì was offered Huang-po's master's (Po-chang) back and arm-rests, in further approval. Lín-jì said, 'burn the secret old-sitting-support'. Huangbo tells the attendant to bring them anyway, because he, Lín-jì, will sit on, and cut-off the tongues of every man on earth, (See ref. (b), Record of Pilgrimages 9).

6. Prior to taking his leave, Huangbo had asked Lín-jì where he was going. Lín-jì retorted: 'If not [to] Hénán (province, south of [the yellow]-river), then in that case return [to] Héběi (province, north of [the yellow] river)', (See ref. (b), Record of Pilgrimages 9).
In 851 CE, Rinzai moved to the compound, overlooking (臨, Lin) [the] ancient ferry crossing, carrying a cross (ji) the river (濟, Ji'), it's comings and goings. Here he built the temple, which also became his mountain name and subsequently that of his lineage, (See ref. (b), 22 Rinzai).

7. This line translates directly, others have vaguely similar interpretations, (e.g. see ref. (b), Preface). Taking-away the man and circumstances, means destroying attachment to self-identity and importance and submitting to emptiness. Casting clay into metal, is making imperturbably strong monks from those that easily backslide into attachment.

8. The 'Three Essential-states' are: (1) guest (relative) and host (absolute) become distinguished; (2) relative does not contravene absolute-law; (3) relative is completely controlled by absolute. These are also compatible with the 3rd, 4th, and 5th ranks of the Five Ranks, expressed as essential-conduct with phenomena. The 'Three Mysterious Gates' are: First Gate, 'Mystery in the Essence' (elucidating the interconnection of phenomena); Second Gate, 'Mystery in the Word' (phenomenal-law, counter-pose-disentanglement from conceptual thinking); Third Gate,''Mystery in the Mystery', (by using analogous expression to push students beyond); (See ref. (b), Three Mysterious Gates {Prior to Preface}; Zen Discourses 9).

9. This is an important koan in Lín-jì Zen, 'Who is the man of no Rank?', and as such is not explained here. One version of the full story is given in the Rinzai Roku itself (See ref. (b), Zen Discources 3).
On the same day as the above event, the head monks of the two halls met and instantaneously, at the same moment, gave a katsu-shout. A monk asked the Master, "Was there a guest and a host?" Rinzai replied: 'Guest and host were experienced correctly'. Another version of the story is given, (See ref. (b), Zen Discources 3).

10. 'A mirror answers [with] likeness, [an] empty valley-gorge transmits [echoed] sound.' These are obvious similies.

11. Local fighting broke out, and Lín-jì abandoned the temple. The Grand Marshal, Mo Chung-ho, donated his house inside the town walls as a temple. Later, the Master tucked up his robes and went south to the prefecture of Ho. The Governor of the prefecture, Counselor Wang, extended to him the honors due a master. After staying for a short while, the Master went to Xīng-Huà's temple in Dàmíng [in Hándān, Héběi], where he lived in the Eastern Hall; (See ref. (b), Rinzai. 22).

12. Xīng-Huà was the immediate, or first, patriarch following Lín-jì in our lineage, known as; Xinghua Cunjiāng Zenji (Koke Sonsho 興化存獎, 830-888, Eng: Xinghua-[山] Stored-prize). He studied face-to-face with Lín-jì, attending upon him in the Eastern Hall and gaining transmission. He was a key figure in the transmission of Lín-jì Zen, known for his deep understanding and teachings within the school (Ref. (b), (c), Sheffield-ZenSpace Sutra Book, and AI Gemini).

13. Other translations have this passage similarly, but infer that it was a secret transmission that was ending, not that he spoke confidentially to Zhèng as the following passage-sentence (line 14). The transmission had not ended, the next immediate successor was Xinghua Cunjiāng Zenji (see note 12).

14. The Preface indicates Lín-jì asked Zhèng, 'who should the Dharma be transmitted to.' It seems that Rinzai is testing the monk even on his death bed. Zhèng here is Sansheng Huiran (Jp. Sansho Enen), who after Lín-jì's death helped to compile notes for the Rinzai Roku as it was then. He is listed also as an immediate patriarch from Lín-jì in the 9th century, (https://www.scribd.com/document/98583487/Zen-Ancestors-Lineage-Chart). Burton Watson says that the question? was, 'After I am gone , you must not destroy the True Dharma Eye.' Zhèng is said to have responded as, 'Who would dare to destroy the masters True Dharma Eye?', (see ref (c), Part 4, Record of Activities, 68). The master said, 'If someone asks you about this, what would you say? Sansheng gave a shout, (See ref. (b), Rinzai. 22). The preface here continues with, '[The] blind donkey, at [my] side [may well] put-[it]-out'. This was taken as approval, since Zhèng became a patriarch. Burton Watson says that Lín-jì entered Nirvana after this dialogue (see ref (c), Part 4, Record of Activities, 68), and it was on the tenth day of the first month, in the eighth year of Xien-dong of the Dang (T'ang) dynasty, (See ref. (b), Rinzai. 22).

Next 'Old Yuán' continues to elaborate, in order to serve in the interest of stream-continuation. This was Yuánwù Kèqín Zenji (Engo Kokugon, 1063-1135, 圜悟克勤, Circle-Literati Skilful-diligence) 10th patriarch after Lín-jì in our lineage, (ref. Sheffield-ZenSpace Sutrabook), also known as Yuán-jué (WG Yuan-chueh) of Congyan (WG Tsung-yen) of Gushan (mount Ku (WG) in Fuchou), who additionally helped to compile the revised Lín-jì Lu/Rinzai Roku in the year 1120, (ref.(c) Preface-note 8).

15. Old Yuánwù is giving us a challenge here; that without inhibiting thoughts of being not up to standard, [or in] error, go beyond this and give us one-single katsu-shout for review. So much can be discerned, given and received, from a katsu-shout, and it should be timely-practised appropriately.

16. The fisrt two phrases of this line are a warning from Old Yuánwù, not to abuse this text, for profit, deception of our-selves, or others, either purposely, or by misunderstanding.

More fully, the third longer phrase states that the preface was sincerely committed in the 6th reign Xuānhé (宣和, 1119-1125), of Zhao Ji (赵佶, 8th Emperor of Northern Song {Song Huizon Dynasty, 宋徽宗}), gēngzǐ (庚子, 37th year, G1-60 year cycle), on mid-autumn day, (15th day of 8th lunar month, 'Family Reunion Festival Day'). Historically, the Mid-Autumn Festival goes back 3,000 years. It's origins can be traced back to moon worship in the Zhou Dynasty (1046 - 256 BCE), the earliest written record being from the Han Dynasty (202 BCE – 220 CE). The Mid-Autumn Festival became officially established in the Northern Song Dynasty (960 - 1127 CE), (https://www.travelchinaguide.com/essential/holidays/mid-autumn-festival-history-origin.htm).