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12/29/09

Welcome Home —

Contact me when
you're settled in.

Cassio,

Jenny Belic's

EKŌ (Parināma)

In Buddhism the meaning of EKŌ is merit transference. Turning the merit which you have acquired in the chanting of a sutra you make it face where you expect.

If you chant sutras and don't have any kind of EKŌ, that is only for yourself, not for others at all. The reason why we chant EKŌS is also to free us from our selfishness. It is very important to know that attachment to our own good deed is the biggest attachment. We should give up the best which we make by ourselves.

What is merit? It is to chant a sutra respectfully with your whole self. When you chant sutras and EKŌS casting your body and mind away, the transference will appear naturally.

Yoshimura Sensei

INTRODUCTION

This study does not attempt to get at the actual meaning of the EKŌS, but only to present a basic interpretation of the words and phrases. Oceans of subtle and difficult meaning await deeper study. These EKŌS have been discussed some with Suzuki Roshi, and at great length, character by character, with Yoshimura Sensei. For their kind help--Nine Bows.

David Chadwick

GRAMMER KEY

(This key applies to this study only and not necessarily to any other Japanese you may come across.)

Not all the syllables or sounds in these EKŌS are represented by Chinese characters. This is because, unlike Chinese, Japanese has changing endings for verbs, adjectives and adverbs; nouns also have case indicators in Japanese, called particles, which follow them. These endings and particles, plus the verb "to do", and sometimes the verb "to be," are written in a simple syllabary called KANA which represents sounds and not meaning. These will be romanized in small type with no explanation, except for the occasional exception of "to do" or "to be."

There are four particles used in the EKŌS:

- "wa".....Sbj. : indicates that the previous word or phrase is the subject. It also means "for" or "as for" the previous word or phrase, and is often used for emphasis and in other idiomatic ways. Sbj. (Subject) is an oversimplified explanation.
- "o".....D.O. : indicates that the previous word or phrase is the direct object.
- "no".....'s : indicates that the previous word or phrase is in the possessive case and modifies the following word or phrase.
- "ni".....to
for
ly : "ni" is a little more versatile. It indicates that the previous word or phrase is an indirect object, a prepositional phrase or an adverb.

These syllables are particles only if indicated as such.

SOURCE KEY

- (----) Parenthesis. Due to the differing word order of Japanese and English, the translation of the enclosed part is found elsewhere.
- "----" Double quotation marks. Suzuki Roshi's translation, comment, preference or approval.
- '----' Single quotation marks. Yoshimura Sensei. Since all the EKŌS were discussed so closely with Yoshimura Sensei, many of his ideas are blended in without credit given.
- C.D. A Dictionary of Chinese Buddhist Terms.
Soothill and Hodous.
- B.D. Japanese-English Buddhist Dictionary. Daito Publishing Co.
- No Credit Given: If no credit is given in the explanation of a word or phrase this indicates a general agreement as to meaning and the way of expressing it in English. In that case the source is any of the above plus any of the below:

SOURCE KEY

(continued)

Nelson's Japanese-English Character Dictionary.

Each single character and word was checked in this book.

Kenkyusha's New Japanese-English Dictionary. Many

words were checked in this book.

Chinese Characters. Wieger

Phrases which were specifically translated by Suzuki Roshi are enclosed in double quotes; usually though, they are a composit of Suzuki Roshi and Yoshimura Sensei's ideas and suggestions along with my suggestions and questions, the final product of which has no credit or source indicated. Some Chinese characters have no explanations because they are used in a proper name for phonetic reasons and their meaning is irrelevant.

The Sōtōshū Ekō Yōshū (Collected Ekōs of the Sōtō Sect) furnished the characters and punctuation for this study.

The characters were written by Yoshimura Sensei.

MORNING SERVICE EKŌ I

following the

MAKA HANNYA HARAMITTA SHINGYŌ

and the

SHŌSAI MYŌ KICHIJŌ DARANI

AOGI KOINEGAWAKUWA SHINJI,

FUSHITE SHŌKAN O TARETAMAE.

JORAI, MAKA HANNYA HARAMITTA SHINGYŌ,

SHŌSAI MYŌ KICHIJŌ DARANI O FUJUSU,

ATSUMURU TOKORO NO SHUKUN WA,

* DAION KYŌSHU HONSHI SHAKAMUNI BUTSU,
SHINDAN SHOSO BODAI DARUMA DAIOSHŌ,
NICHI-IKI SHOSO EIHEI DŌGEN DAIOSHŌ,
DAISHŌ MONJUSHIRI BOSATSU NO TAME NI
SHI TATEMATSURI, *

KAMI JION NI MUKUIN KOTO O.

* Indicates places where small bell is rung before and after the section denoting recipients of merit.

MORNING EKO I

1.

朝	課	仏	殿	諷	經 *
CHŌ	- KA	BUTSU	- DEN	FU	- GIN
morning	service	Buddha	hall	to chant	sutra
				sutra	

Morning Service Buddha Hall Sutra (Maka Wannya Hanamitta Shin-Gyo
and Shōsai Kō Kichijō Darani)

Line 1.

仰	ぎ	冀	わ	<	ほ	真	慈
AO	- gi	KOINEGA	- wa	- ku	- wa	SHIN	- JI,
to look up	to ask for	May it be that	We pray that			true	compassion
"ask, want"						"mercy"	
May (it be that)						'true compassion'	

府	し	て	照	鑑	を	垂	れ	給	え
FU	- shi	- te	SHŌ	- KAN	o	TA	- re	- TAMA	- e .
prostrating			shining	mirror		give		give	
			"Buddha's observance" C.D.			please give us			
			"wisdom"						

"May we receive Buddha's mercy and may the Buddha see us, observe us reciting the sutra or what we are doing."

May Buddha observe us and may we receive his true compassion.

* Special title of sutras depending on what hall they are chanted in, and to whom the merit of chanting them is dedicated.

Line 2.

上	來	摩	訶	般	若
JŌ	* RAI,	MA	- KA	HAN	* NYA
above to come		Maha		Prajna	
the above, thus		Great		Wisdom	
(sutra)					

波	羅	密	多	心	經
HA	- RA	- MIT	- TA	SHIN	- GYŌ,
Para		(mitsu)	mita	Hrydaya	Sutra
To cross to the other shore				Heart-Mind	Sutra
To go beyond					

消	災	妙	吉	祥
SHŌ	- SAI	MYŌ	KICHI	- JŌ
extinguish	calamity	supreme	excellent	joy

陀	羅	尼	𑖀	諷	誦	𑖀
DA	- RA	- NI	o	FU	- JU	- su,
Dharani			obj.	chant	chant	
				chant		

Thus, as we chant the Maha Prajna Paramita Hrydaya Sutra and the Dharani for Removing Disasters,

Line 3.

集	る	所	の	殊	勲 ^{2.}	は
ATSUMU	- ru	TOKORO	no	SHU	- KUN	wa ,
to collect		which	's	virtue special merit		subj.
collecting, collected				virtue, merit		

"the merit which we collect (should be for)."^{**}
 (we offer) the collected merit (to)^{*}

Line 4.

大	恩	教	主	本	師
DAI	- ON	KYŌ	- SHU	HON	- SHI
great	kindness 'obligation'	faith religion	lord master	true 'original'	teacher
		founder or spiritual head of a religion B.D. "Patriarch" 'Founder'			

釈	迦	牟	尼	仏
SHA	- KA	- MU	- NI	BUTSU,
Shakyamuni				Buddha

The great, kind founder, the original teacher, Shakyamuni Buddha

* See Line 7 (Shi Tatematsuri)

Line 5.

晨	-	旦	初	-	祖
SHIN	-	DAN (tan)	SHO	-	SO
early		morning	first		ancestor founder
China			founder first ancestor "first Patriarch"		

菩	-	提	達	-	磨	大	-	和	-	尚
BO	-	DAI	DA	-	RUMA	DAI	-	O	-	SHO
enlightenment Bodhi		teaching Dharma			great	peace		respect		priest

China's first Patriarch, the great Bodhidharma,

Line 6.

日	-	域	初	-	祖	永	-	平
NICHI	-	IKI	SHO	-	SO	EI	-	HEI
sun		region	first		founder	(eternal)		(peace)
Japan			founder first ancestor first Patriarch					

道	-	元	大	-	和	尚
DŌ	-	GEN	DAI	-	O	SHŌ
(way)		(origin)	great		peace	respect
					priest	

Japan's first Patriarch, the great Eihei Dōgen,

Line 7.

大 聖 文 珠 師 利 普 薩
 DAI - SHŌ MON - JU - SHI - RI BO - SATSU
 great 'sage' Manjushri Bodhisattva

の 為 に し 奉 り
 no TAME ni shi TATEMATSU ri,
 'is purpose for to do to offer
 for 'to offer to do'
 "to offer"
 to offer for or to *

The great sage Manjushri Bodhisattva,

Line 8.

上 慈 忍 に
 KAMI JI - ON ni
 the above "they, their"
 (Buddha, Bodhidharma,
 Dogen, Manjushri)
 compassion mercy
 kindness
 "mercy"
 'compassion - mercy'
 to for

酬 いん 事 を
 MUKU - in KOTO o .
 reward compensation pay back we pray
 'a wish' may (it be that) obj.

Let us reflect their compassion and mercy.

"We pay back the mercy of Buddha."

* See line 3 (to offer-merit-)

MORNING EKO I

Morning Service Buddha Hall Dedication

May Buddha observe us and may we receive his true
compassion,

Thus, as we chant The Maha Prajna Paramita Hridaya
Sutra and The Dharani for Removing Disasters
we offer the collected merit to

The great, kind, original teacher, Shakyamuni Buddha,
China's first Patriarch, the great Bodhidharma,
Japan's first Patriarch, the great Eihei Dōgen,
The great sage, Manjushri Bodhisattva;
Let us reflect their compassion and mercy.

MORNING SERVICE EKŌ II

following the

Recitation in English of the Heart Sutra

AOGI KOINEGAWAKUWA SHŌKAN,
FUSHITE KANNŌ O TARETAMAE.

JORAI, MAKI HANNYA HARAMITTA SHINGYŌ
O FUJUSU,

ATSUMURU TOKORO NO KUDOKU WA,

JIPPŌ JŌJŪ NO SAMBŌ,

KAKAI MURYŌ NO KENSHŌ,

JŪROKU DAI ARAKAN,

ISSAI NO ŌGU BURUI KENZOKU NI EKŌ SU.

KOINEGŌ TOKORO WA,

SAMMYŌ ROKUTSŪ, MAPPŌ O SHŌBŌ NI KAESHI,

GORIKI HACHIGE, GUNJŌ O MUSHŌ NI MICHIBIKI,

SAMMON NO NIRIN TSUNE NI TENJI,

KOKUDO NO SANSŌ NAGAKU SHŌ SEN KOTO O.

MORNING EKO II

朝	課	心	供	誦	經
CHŌ	KA	Ō	GU	FU	GIN
morning	service or "some duty"	worthy agree	praise to serve	chant	chant
		Arhats		sutra	

Morning Service Arhat's Sutra (The Maha Pranjna Paramita Hrydya Sutra)

Line 1.

仰	ぎ	冀	わくは	照	鑑	俯	し	て
AO	- gi	KOINEGA	- wa-ku-wa	SHŌ	- KAN,	FU	- shi -	te
may				Buddha's	observance	prostrating		

(see line 1, EKŌ I)

感	心	を	垂	れ	給	え
KAN	Ō	o	TA	- re	- TAMA	- e.
feeling sensation	to agree	obj.	give		give	
"response" 'respond to each other'			please give us			

(see line 1, EKŌ I)

'May Buddha observe us and give us his response.'

Line 2.

JŌRAI, MAKA HANNYA HARAMITTA SHINGYŌ O FUJUSU, ATSUMURU TOKORO NO

功 徳
 KU - DOKU
 merit virtue
 merit

は (see line 2, EKŌ I)
 wa,

Thus, as we chant the Maha Prajna Paramita
Hyrdya Sutra (we dedicate)* the collected
 merit (to)

Line 3.

十 方³
 JIP - PŌ
 (JŪ) (hō)
 ten side
 directions
 the ten directions

常 住
 JŌ - JŪ
 always living
 always abiding
 permanent
 past, present & future
 unchangable B.D.

の 三 宝⁴
 no SAM - BŌ
 (san) (hō)
 's three treasures
 'Triple Treasure'
 Buddha, Dharam, Sangha

The all pervading, everpresent Triple Treasure,

果 海
 KA - KAI
 fruit ocean
 "The sea of the fruit
 of practice"
 The ocean of Bodhi or
 Enlightenment C.D.

無 量
 MU - RYŌ
 no amount
 countless
 innumerable

の 賢 聖
 no KEN - SHŌ,
 's wise saint
 "wise men & sages"
 'wise men'

The innumerable wise men in the ocean of Enlightenment,

* (We dedicate) See line 4. (NI EKŌ SU)

Line 4.

十	六	大	阿	羅	漢	5.
JŪ	-	ROKU	DAI	A	-	RA - KAN,
ten		six	great	Arhats		
sixteen						

And the sixteen great Arhats,

一	切	の	庇	供	部	類			
IS	-	SAI	no	Ō	-	GU	BU	-	RUI
(ichi)		cut	's	worthy	agree	praise	to serve	section	class
one		all		Arhats		class category			
'classes of Arhats'									
all types of Arhats									

眷	属	に	回	向	*	す		
KEN	-	ZOKU	ni	E	-	KŌ	-	su.
regard	family	to	to turn	towards				
affectionately			dedicate merit to					

'The sixteen great Arhats, all the Arhats and their followers.'

* See line 2

Line 5.

冀	う	所	は
KOINEGA (KOINEGŌ)	(u)	TOKORO	wa,
pray beseech aspire		"what"	&subj.

"What we aspire [is that]"
May it be that,

Line 6.

三	明	六	通
SAM	MYŌ	ROKU	TSŪ
(san)	6.		7.
three	brightness	six	to pass through
The three insights C.D. The three types of knowledge B.D. "Three Wisdoms"		The six supernatural or universal powers C.D. "The six unrestricted ways of the Arhats"	

With the three insights and the six universal powers,

末	法	を	正	法	に	回	し
MAP	PO	o	SHŌ	BO	ni	KAE	shi,
(matsu)	8. (hō)	obj.	true	(hō) dharma	to	turn	
The age of the decline of the Dharma		age of the true Dharma					

'To turn Mappō into Shobo',
To restore the true teaching in the age of decline,

五 力 9.
 GO - RIKI
 five strength
 the five powers C.D.

八 解 10.
 HACHI - GE,
 eight explanation
 understanding
 The eight kinds of meditation
 to free one from attachment. B.D.
 Liberation of eight kinds. C.D.

With the five powers and the liberation of eight kinds,

群 生 〇 無 生
 GUN - JŪ (sho) 〇 MU - SHŌ
 crowd life birth obj. no life-birth
 (all) sentient beings Nirvana

に 導 き
 ni MICHIBI - ki,
 to to lead
 to guide
 to show the way

To lead all sentient beings to Nirvana,

Line 7.

山		門	の	二		輪
SAM	-	MON	no	NI	-	RIN
(san)			's	two		wheels
mountain		gate				
temple gate						
temple						

'Two wheels of a temple'
 1. Dharam wheel (spiritual)
 2. Economic wheel (material)

常		に		転	じ	国		土
TSUNE	-	ni		TEN	- ji	KOKU	-	DO
forever		ly		turn		country		earth soil
						country		
						'this country'		

の		三		災	ll.	永		<
no		SAN	-	SAI		NAGA	-	ku
's		three		calamity		eternally forever		

The three calamities

消		せ	ん	事		を
SHO		sen		KOTO		o .
extinguish		to do		'a wish'		'obj.
blow out				we pray		
"avert"				may it be that		

May the two wheels of this temple forever turn, and this country
 avert the three calamities always.

MORNING EKO II

Dedication for the Morning Service Arhat's Sutra

May the Buddha observe us and respond.

Thus, as we chant The Maha Prajna Paramita Hrydaya

Sutra we dedicate the collected merit to:

The all-pervading, everpresent, Triple Treasure,
The innumerable wise men in the ocean of Enlightenment,

The sixteen great Arhats, all Arhats and their
followers,

With the Three Insights and the Six Universal Powers,

May the true teaching be restored in the age of decline.

With the Five Powers and Eight Ways of Liberation,

May all sentient beings be led to Nirvana.

May the Two Wheels of this Temple forever turn,

And this country always avert the Three Calamities.

Suzuki Roshi's Revised Translation of Morning EKO II

May Buddha observe our practice and give us his response
to our sincerity.

Thus, as we chant the Maha Prajna Paramita Hrydaya Sutra

we dedicate the collected merit to:

The Three Treasures in the Ten Directions, past, present, and
future,

The innumerable wise men and sages who are in the Sea of the
Fruit of Practice,

The sixteen great Arhats and their followers who attained the
supreme attainment of Arhatship.

What we aspire to is that the Three Powers and Six Unrestrict-
ed ways of the Arhats may be always with us in our un-
ceasing effort to renew Buddha's way to save all sentient
beings from the world of suffering and confusion,

And keep the Two Wheels of the Dharam turning forever,

And to avert the Three Calamities forever.

MORNING SERVICE EKŌ III

following the

SANDŌKAI

AOGI KOINEGAWAKUWA SHINJI,
FUSHITE SHŌKAN O TARETAMAE.

JŌRAI, SANDŌKAI O FUJUSU,
ATSUMURU TOKORO NO SHUKUN WA,

BIBASHI BUTSU DAIOSHŌ,
...until we come to....

KEIZAN JŌKIN DAIOSHŌ,

SANGOKU DENTŌ REKIDAI SOSHI NO TAME
NI SHI TATEMATSURI,
KAMI JION NI MUKUIN KOTO O.

MORNING EKŌ III

朝	課	祖	堂	諷	經
CHŌ	KA	SO	DŌ	FU	GIN
morning	service	Patriarch	Hall	chant	chant
				sutra	

Morning Service Patriarch's Hall Sutra (Sandōkai)

Line 1.

AOGI KOINEGA-WAKUWA SHINJI, FUSHITE SHŌKAN O TARE-TAMAE.

May Buddha observe us and give us his true compassion.

(See line 1, EKŌ I)

Line 2.

JORAI, SANDŌKAI O FUJUSU, ATSUMURU TOKORO NO SHUKUN WA,

Thus, as we recite the Sandōkai (we offer) the merit collected
thereby to:

(See line 2, EKŌ I)

毘	婆	尸	仏	大	和	尚
BI	BA	SHI	BUTSU	DAI	o	SHŌ,
				great	peace	respect
The great Vipasyin Buddha				PRIEST		
....until we come to....						

慧	山	紹	瑾	大	和	尚
KEI	ZAN	JŌ	KIN	DAI	o	SHŌ,
The great Keizan Jōkin						

Line 3.

三		国		伝		燈
SAN	-	GOKU		DEN	-	TŌ
Three		country		tradition		lamp
		"India, China & Japan"		transmission		
				transmission		

歴		代		祖		師
REKI	-	DAI		SO	-	SHI
'history'		generation		patriarch		teacher
continuation				Patriarch		
passing time						
successive generations						
generation to generation						

Successive generations of Patriarchs who have transmitted the true teaching through three countries.

の	為		に	し	奉		り
no	TAME		ni	shi	TATEMATSU	-	ri
's	purpose		to	to do	to offer		
for			'to offer to do'				
			'to offer'				
to offer (the merit) to:							

Line 4.

KAMI JION NI MUKUIN KOTO O.

May we reflect their compassion and mercy.

(See line 3, EKI I)

EKO III

Dedication for the Morning Service Patriarch Sutra

May Buddha observe us and may we receive his
true compassion.

Thus, as we chant the Sandokai we offer the
collected merit to:

The great Vipásyin Buddha,

....until we come to....

the great Keizan Jōkin,¹³

Successive generations of Patriarchs who
have transmitted the true teaching through
three countries.

Let us reflect their compassion and mercy.

MORNING SERVICE EKŌ IV

following the

Dai Hi Shin Darani

AOGI KOINEGAWAKUWA SAMBŌ,

FUSHITE SHŌKAN O TARETAMAE.

JORAI, DAI HI SHIN DARANI O FUJUSU,

ATSUMURU TOKORO NO KUDOKU WA,

TŌZAN BŌSŌ HOKKAI BŌSŌGYA TŌ KAKKAKU

HONI,

KOKKA KŌRŌSHA SHO SHŌREI,

TŌZAN KECHIEN SHIDŌ NO DANNA,

GASSAN SEISHU NO ROKU SHIN KENZOKU.

SHICHI SE NO BUMO,

HOKKAI NO GANJIKI NI EKŌ SU,

ONAJIKU BODAI O MADOKA NI SEN KOTO O.

MORNING EKŌ IV

朝	-	課	祠	-	堂	諷	-	經
CHŌ		KA	SHI		DŌ	FU		GIN
morning		service	small shrine		hall	chant		sutra
			} mortuary temple or a hall or building in a Zen temple which has the names of deceased members on plaques			} sutra		

Morning Service Ancestor's Sutra (Dai Hi Shin Darani)

Line 1.

AOGI KOINEGA-WAKUWA	三	-	宝	4.	FUSHITE SHŌ-KAN O TARE TAMAE.
	SAM		BŌ		
	(san)		(hō)		
	three		treasure		
	} The Triple Treasure				

(see line 1. EKŌ I)

May Buddha observe us and give us the true Triple Treasure.

Line 2.

	大	悲	心	陀	羅	尼
JORAI,	DAI	HI	SHIN	DA	RA	NI
	great	compassion	heart-mind			Dharani

O FU-JU-SU,

Thus, as we chant the Dai Hi Shin Darani,

(see line 2, EKŌ I)

Line 3.

ATSUMURU TOKORO NO KUDOKU WA,

(we dedicate)* the collected merit (to)

(See line 3, EKŌ I and line 2, EKŌ II)

Line 4.

当		山		亡		僧
TŌ	-	ZAN		BŌ	=	SŌ
this		mountain		deceased		monk
this temple						priest

* see (NI EKŌ SU) line 7.

法	-	界	-	亡	-	僧	-	伽
HOK (hō)		KAI		BŌ		SŌ		GYA
Dharma true teaching		world		deceased		monk priest		
Dharma realm C. D. 'all'						Sangha Buddhist order 'monks and priests'		

等		各	-	々		品	-	位
TŌ		KAK (kaku)		KAKU		HON		I
etc. and so forth		each		each		dignity		rank
		each, every				dignity		

This temple's deceased monks, all deceased monks, each one dignified,

Line 5.

国	-	家		功	-	劳	-	者
KOK (koku)		KA		KŌ		RŌ		SHA
country		family		merit		labor		person
nation 'this nation'				'meritorious person' benefactor				

諸 - 精 - 靈
 SHO - SHŌ - REI ,
 all spirit soul
 all souls

For all the souls of this nation's benefactors,

Line 6.

当 - 山 - 結 - 縁 14.
 TŌ - ZAN - KECHI - EN
 this mountain to tie relationship
 to bind
 this temple relationship
 karmic relationship

祠 - 堂 - の - 壇 - 那
 SHI - DŌ - no - DAN - NA ,
 (see title of EKO IV) 's dana pati
 the act of offering
 a doner

a member and doner to the temple whose ancestors names
 are in the Shido.
 an involved member

This temple's members and supporters

Line 7.

合	-	山	清	-	衆
GASU (gatsu)		SAN	SEI		SHU
to fit together 'this'		mountain	pure		everyone Sangha
'this temple'			'monks and priests'		

の	六	親	眷	-	属
no	ROKU	SHIN	KEN		ZOKU
's	six	parents	regard affectionately		family
			whole family		

七	世	の	父	-	母
SHICHI	SE	no	BU		MO,
seven	generation	's	father		mother
			parents		

This temple's monks and priests six parents (parents, grandparents, etc.) whole family, the parents of seven generations, all the relatives of this temples monks and priests, seven generations back.

法	-	界	の	含	-	識
HOK (ho)		KAI	no	GAN		JIKI
dharma, law true teaching		world	's	have		discrimination
dharma realm C.D., 'all': realm of cosmic law B.D.			all sentient beings C.D.			

All sentient beings in the realm of the true law,

に	回	向	す
ni	E	- KŌ	- su,
to	turn	to face	to do
to dedicate merit *			

Line 8.

同	<	菩	提	を		
ONAJI	-	ku	BO	-	DAI	o
same		ly	Enlightenment			obj.
'in the same way' 'also' 'the same as Buddha, Bhdhidharma, etc. 'at the same time'						

円	か	に	せん	事	を
MADO	-	ka - ni	sen	KOTO	o.
	full	ly	to do	may (it be	obj.
	complete	ly		that)	
'a wish'					

May they be completely Enlightened.

* see line 2

EKO IV

Dedication for the Morning Service Ancestor's Sutra

May Buddha observe us and give us the true Triple Treasure.

Thus, as we chant the Dai Hi Shin Darani we dedicate the
collected merit to:

This temple's deceased monks plus all deceased
monks, each one dignified,

All the souls of this nation's actual benefactors,

This temple's monks for seven generations back,

All sentient beings in the realm of the true law.

May they be completely Enlightened.

MID-DAY SERVICE EKŌ

following the

Maka Hannya Haramitta Shingyō

JORAI, TSUTSUSHINDE KENKŌSHI,
 MAKA HANNYA HARAMITTA SHINGYŌ O FUJUSU,
 ATSULURU TOKORO NO KUDOKU WA,

* DAION KYŌSHU HOKSHI SHAKAMUNI BUTSU,
 SHINDAN SHOSO BODAI DARUMA DAIOSHŌ..
 NICHI - IKI SHOSO EIHEI DŌGEN DAIOSHŌ,,
 EDAISHŌ MONJUSHIRI BOSATSU,
 JIPPŌ JŌJŪ NO SAMBŌ,
 SANGAI NO BANREI TŌ NI KUYŌ SHI TATEMATSURU. *

KOINEGŌ TOKORO WA,
 SAMMON CHINJŌ, BENDŌ ANNON, SHOSAI SHŌJŌ,
 SHOEN KICHIJŌ NARAN KOTO O.

* Indicates places where small bell is rung
 before and after the section denoting re-
 cipients of merit.

NOON EKŌ

日		中		誦		經
NIT	-	CHŪ		FU	-	GIN
(nichi)				to chant		sutra
day		middle		sutra		

Mid-day Sutra (Maha Hannya Haramitta Shingyō)

Line 1.

上		来		虔		ん		で	献	香	し		
JŌ	-	RAI,		TSUTSUSHI	-	n	-	de	KEN	-	KŌ	-	shi
up		come		reverently					to offer incense				
		next		respectfully									
thus													

Thus, as we respectfully offer incense

Line 2.

MAKA HANNYA HARAMITTA SHINGYŌ O FUJUSU,

And chant the Maha Prajna Paramita Hrydya Sutra,

(see line 2, EKŌ I)

Line 3.

ATSUMURU TOKORO NO KUDOKU WA,

The merit which we have collected (we offer to) *

The collected merit (we offer to) *

* See line 9 (KU-YŌ-SHI)

Line 4.

DAICN KYŌSHU HONSHI SHAKAMUNI BUTSU,

The great, kind, founder, the original teacher, Shakyamuni Buddha,

Line 5.

SHINDAN SHOSO BODAI DARUMA DAIOSHŌ,

China's first Patriarch, the great Bodhi Dharma,

Line 6.

NICHI-IKI SHOSO EIHEI DŌGEN DAIOSHŌ,

Japan's first Patriarch, the great Eihei Dōgen,

Line 7.

DAI-SHŌ MONJUSHIRI BOSATSU,

The great sage Manjushri Bodhisattva, (Line 4, 5, 6, 7, see EKO I)

Line 8.

JIPPŌ JŌJŪ NO SAMBŌ,

The all pervading, everlasting Triple Treasure, (See line 4, EKO II)

Line 9.

三		界	の	万		靈	等
SAN	-	GAI ^{12.}	no	BAN	-	REI	TŌ
three		world	's	many 10,000		spirits	etc.
				} millions of spirits			

The innumerable spirits in the Three Worlds
'all sentient beings'

仁 供 養 じ 奉 ぶ
 ni KU - YŌ shi TATEMATSU - ru.

offer

bring up
rear
adopt
develop

to do

to offer

veneration, especially of the
 Buddha, Dharma, and Sangha B.D.
 'to offer'

to offer (the merit) to

Line 10.

KOINEGŌ TOKORO WA,

May it be that,

(See line 5, EKŌ II)

Line 11.

山 門 鎮 静
 SAM - MON CHIN - JŌ ,
 (san) mountain gate
 ancient- tranquility
 peace preservation-
 centers
 quiet, peace
 calm, peace, quiet

弁 道 安 穩
 BEN - DŌ AN - NON ,
 to understand road
 clearly way
 practice
 safety security
 calm
 quiet
 peace
 peace, quiet, tranquility,
 calm

諸	-	災	-	消	-	除
SHO		SAI		SHŌ		JŌ,
many numerous		calamity		extinguish blow out		exclude remove abolish cancel
all kinds of calamities		deletion 'avoid'				

(May) this temple be in peace, have calm practice, and avoid all calamities,

Line 12

諸	-	縁 14.	-	吉	-	祥
SHO		EN		KICHI		JŌ
various all		'relationships' karma relations		excellent		peace happiness
				happiness joy		

'May all relationships be joyous'

ならん	事	を
naran	KOTO	o.
to be	'a wish' let's may we we pray	obj.
may it be		

And be in a joyous condition.

EKŌ FOR THE MID-DAY SUTRA

Thus, as we respectfully chant the Maha Prajna
Paramita Hrydaya Sutra,

The merit collected thereby we offer to:

The great, kind founder, the original teacher,
 Shakyamuni Buddha,
 China's first Patriarch, the great Bodhidharma,
 Japan's first Patriarch, the great Eihei Dōgen,
 The great sage, Manjushri Bodhisattva,
 The all pervading, everlasting Triple Treasure,
 And all sentient beings.

May this temple be in peace, have calm practice, avoid
 all calamities, and have joyous relationships.

EVENING SERVICE EKŌ

following the

DAI HI SHIN DARANI

NEGAWAKUWA KONO KUDOKU O MOTTE,
AMANEKU ISSAI NI OYOBOSHI,
WARERA TO SHUJŌ TO,
MINATOMO NI BUTSUDŌ O JŌ SEN KOTO O. *

* The punctuation is not for chanting purposes.

Line 3.

我	-	等	と	衆	-	生	と
WARE		RA	to	SHU		JŌ	to,
I (ego)		etc.	and	everyone		life	and
we				all sentient beings			

Line 4.

皆	-	共	に
MINA		TOMO	ni
everybody		both	to
together with everyone together			

仏	-	道	を
BUTSU		DŌ	o
Buddha		Way	obj.
Buddhism			

成	ぜん	事	を
JŌ	sen	KOTO	o.
accomplish achieve attain	to do	'a wish' may we let's	obj.
may we accomplish			

Together (may we) attain the Buddha's way.

EVENING EKO

With this merit, pervading universally,
May we and all sentient beings,
Together accomplish the Buddha way.

THE WHOLE EKO

(recited by all after every EKŌ)

JĪHŌ SANSHĪ ĪSHĪ FŪ.

SHĪSON BŪSĀ MŌKŌSĀ.

MŌKŌ HŌJĀ HŌRŌMĪ.

普 同 回 向

FU - DŌ - E - KŌ

universal same dedication

'The Whole EKŌ'

(recited by all after each EKŌ)

十 方 三 世 一 切 仏 13.
 JĪ - HŌ SAN - SHĪ Ī - SHĪ FŪ .

ten directions three periods all Buddhas
 past, present, future

諸 尊 菩 薩 摩 訶 薩
 SHĪ - SON BŪ - SĀ MŌ - KŌ - SĀ .

all precious Bodhi-sattva great Bodhisattva
 valuable Bodhisattva Mahasattva
 all the honored ones C.D.

摩 訶 般 若 波 羅 密
 MŌ - KŌ HŌ - JĀ HŌ - RŌ - MI .

great

prajna
 wisdom

paramita.
 to cross to the other shore
 to go beyond

The ten directions, past, present and future, all Buddhas.

All the honored ones, the Bodhisattvas, the Mahasattvas.

The great wisdom that has gone beyond.

Note: The pronunciation here is more classical than in the Heart Sutra. If pronounced in the usual manner it would be:
 JIPPŌ SANZE ISSAI BUTSU, SHŌ SON BOSATSU, MAKASATSU, MAKA HANNYA HARAMITSU.

THE WHOLE EKO

(recited by all after each EKO)

The ten directions, past present,
and future, all Buddhas.

All the honored ones, the Bodhisattvas,
the Mahasattvas.

The great wisdom that has gone beyond.

SPECIAL EKŌS

The Sōtō sect in Japan has many Memorial Services for deceased monks, members of the temple, ancestors, Patriarchs, and Buddha. At Tassajara we have had special services for members, parents, and even friends of students. Three times a year there is a special ceremony and EKŌ for Shakyamuni Buddha. These are the SAMBUTSUKI, or Three Commemorations of Buddha. They are on April 8th (birth), December 8th (Enlightenment) and February 14 (death). The special EKŌS chanted at Tassajara on these days are not included in this study.

COMMEMORATION EKŌS

(For Bodhidharma and Dōgen Zenji)

On the evening of the fourth of the month, following the Dai Hi Shin Darani, there is a special EKŌ which announces that on the following day there will be an offering for Bodhidharma.

At the noon service of the fifth of the month a brief ceremony is held, in which an offering is made to Bodhidharma. The Dai Hi Shin Darani is recited and another special EKŌ follows. *

On the evening of the twenty eighth of the month following the Dai Hi Shin Darani, there is a special EKŌ which announces that on the following day there will be an offering for Dōgen Zenji.

At the noon service of the twenty ninth of the month a brief ceremony is held in which a food offering is made to Dōgen Zenji. The Dai Hi Shin Darani is recited and another special EKŌ follows. *

* During guest seasons at Tassajara the special services are held during the morning service when most students can attend.

All four EKŌS are the same except for a few words.

Note: The commemoration EKŌS for Bodhi Dharma and Dōgen Zenji have been changed. The new ones will be included in this study at a later date.

SPECIAL MEMORIAL EKŌ

for the

Bodhidharma and Dōgen Zenji Commemorations

following the

DAI HI SHIN DARANI

I

(At evening service the day before the commemoration)

AOGI KOINEGAWAKUWA SHINJI,

FUSHITE SHŌKAN O TARETAMAE,

SAMMON MAIGATSU RAIJITSU UYA-UYASHIKU,

* (SHINDAN SHOSO BODAI DARUMA DAIOSHŌ, eve. of 4th only)

(NICHII-IKI SHOSO EIHEI DŌGEN DAIOSHŌ, eve. of 28th only)

GAKKI NO SHIN NI Ō.

TSUTSUSHINDE KŌGE TŌSHOKU KŌTŌ O SONAE,

DAI HI SHIN DARANI O FUJUSU,

ATSUMURU TOKORO NO SHUNKUN WA, *

KAMI JION NI MUKUIN KOTO O.

* Indicates places where small bell is rung before and after the section denoting recipients of merit.

SPECIAL MEMORIAL EKŌ

for the

BODHIDHARMA AND DŌGEN ZENJI COMMEMORATIONS

following the

DAI HI SHIN DARANI

II

(At morning or noon service
on the day of the commemoration)

AOGI KOINEGAWAKUWA SHINJI,
FUSHITE SHŌKAN O TARETAMAE,
SAMMON MAIGATSU HONJITSU UYA-UYASHIKU,

- * (SHINDAN SHOSO BODAI DARUMA DAIOSHŌ, on the 5th only)
(NICH-IKI SHOSO EIHEI DŌGEN DAIOSHŌ, on the 29th only)

GAKKI NO SHIN NI Ō,

TSUTSUSHINDE KŌGE TŌSHOKU CHINSHŪ O SONAE,
DAI HI SHIN DARANI O FUJUSU,
ATSUMURU TOKORO NO SHUKUN WA, *

KAMI JION NI MUKUIN KOTO O.

- * Indicates places where small bell is rung
before and after the section denoting re-
cipients of merit.

SPECIAL COMMEMORATION EKŌ

達

DA

磨

RUMA

Bodhidharma

忌

KI

mourning;
death anniversary

回 向

E - KŌ

Bodhidharma Commemoration EKŌ

高

KŌ
high

祖

SO
"patriarch"

忌

KI

mourning;
death anniversary

回 向

EKŌ

a name given to Dōgen Zenji by the
Emperor (Koso Jōyō) *

Dōgen Zenji Commemoration EKŌ

Line 1.

AOGI KOINEGAWAKUWA SHINJI, FUSHITE SHŌKAN O TARETAMAE.

May Buddha observe us and give us his true compassion.

(See line 1,
EKŌ I)

Line 2.

山

SAM
(san)

mountain

門

MON

gate

temple gate
temple

每

MAI

every

月

GATSU

month

来

RAI

next

日

JITSU

day

or

恭

UYAUYA

respectfully

し

shi

く

ku,

本

HON

this

日

JITSU

day

Every month on tomorrow's (or this) day, this temple respectfully,

* A Handbook of Eihei-ji refers to Dōgen as Kōso Jōyō Daishi (great teacher) Dogen Zenji (Zen teacher)

SHI

ZEN

JI
(shi)

DAI

Line 3.

SHIN-DAN SHOSO BODAI DARUMA DAIOSHŌ,

China's first Patriarch, the great Bodhidharma,

or

NICHI-IKI SHOSO EIHEI DŌGEN DAIOSHŌ,

Japan's first Patriarch, the great Eihei Dōgen,

(see line 5, EKŌ I)

月	忌	の	辰	に	値	う。
GAK (gatsu)	- KI	no	SHIN	ni	A	u,
month	death commemoration	's	occasion	in at on		(ō) occur

On the occasion of the monthly commemoration

Line 4.

虔	ん	で	香	華	燈	燭
TSUTSUSHI	- n	- de	KŌ	- GE	TŌ	- SHOKU
respectfully			incense	flowers	lamp	candle
					candles	

香	湯	を	備	え
KŌ	- TŌ	o	SONA	- e
incense	hot water	obj.	provide	prepare
fragrant tea				

or

珍	饅
CHIN	- SHU
rare	rice cake
rice cakes	

We respectfully prepare incense, flowers, candles and fragrant tea (or rice cakes).

Line 5.

DAI HI SHIN DARANI O FUJUSU, ATSUMURU TOKORO NO SHUKUN WA,

(With) the merit we gathered (from) chanting the Dai Hi Shin Darani

(See line 2, EKŌ I)

Line 6.

KAMI JION NI MUKUIN KOTO O.

May we reflect their compassion and mercy.

(See line 8, EKŌ I)

Evening Commemoration Ekō

May Buddha observe us and give us his true compassion.

Every month on tomorrow's day this temple respectfully

prepares incense, flowers, candles and fragrant tea

(for China's first Patriarch, the great Bodhidharma--eve of 4th
only)

or

(Japan's first Patriarch, the great Eihei Dōgen,--eve. of 28th
only)

on the occasion of his monthly commemoration.

With the merit acquired from chanting this sutra may we

return their compassion and mercy.

Noon Commemoration Ekō

May Buddha observe us and give us his true compassion.

Every month on this day this temple respectfully prepares

incense, flowers, candles and rice cakes for

(China's first Patriarch, the great Bodhidharma,--5th of month
only)

or

(Japan's first Patriarch, the great Eihei Dōgen,--29th of month
only)

on the occasion of his monthly commemoration.

With the merit acquired from chanting this sutra may we

return their compassion and mercy.

FOOTNOTES

1. EKŌ

-E

KŌ

to go around to face
to transfer
to turn towards/towards

According to modern dictionaries EKŌ is a Buddhist memorial service. The verb EKŌ SU means "to hold a memorial service. Suzuki Roshi said it is "a sort of explanation of why we recite the Sutra. This Sutra is for such and such Buddha." Chino Sensei used the term "to transfer merit." Yoshimura Sensei preferred the term "to dedicate merit" and it is this term that is used in this study.

Japanese - English
Buddhist Dictionary

Parināma. Merit-transference. Transferring one's virtue to others for the attainment of Buddhahood.

There are two merit-transferences: one for Birth in the pure land of Amitaba, i.e. OSŌ; the other for return to this world from the pure land to save others, i.e. GENSO. P. 52 R.

A Dictionary of Chinese
Buddhist Terms

Parināmana. To turn towards; to turn something from one person or thing to another; transference (of merit);...it is used for works of supererogation, or rather, it means the bestowing on another, or others, of merits acquired by oneself, especially the merits acquired by a bodhisattva or Buddha for the salvation of all, e.g. the bestowing of his merits by Amitaba on all the living. There are other kinds, such as the turning of acquired merit to attain further progress in Bodhi, or Nirvana. 205 L.

2. SHUKUN = KUDOKU

Virtue-The merits of one's pious acts or religious practice.
P. 184 R.

Virtue achieved; achievement; power to do meritorious works; merit; meritorious virtue; the reward of virtue. P. 167 r.

3. JIPPŌ (See footnote #14)

The 10 directions; east, south, west, north, southeast, southwest, northwest, northeast, up and down. P. 138 l.

The 10 directions of space, i.e., The 3 points of the compass and the nadir and zenith. There is a Buddha in each direction. P. 50 R.

4. SAMBO

The 3 treasures; the Buddha, Dharma, Sangha. The SAMBO are the 3 basic elements in Buddhism.
P. 348 L.

The 3 precious ones, i. e., Buddha, Dharma, Sangha i.e., Buddha, the law, and Ecclesia or order.
63 R.

5. JUROKU DAI ARAKAN

The 16 arhats who vowed to stay in this world and protect the right law.

(See also D.T. Suzuki's Manual of Zen Buddhism.)

These 16 Arhats made a vow to live in this universe forever, and to protect the Buddha dharma. When people offer to a monk with great dānapati and respect the Buddha dharma, these 16 Arhats, with all their followers, change their form to that of an ordinary person, and lead them to the retribution of excellence.'

Yoshimura Sensei

Pindolabharadvāja

(Altogether there are 500 arhats.)

Kanakavatsa

Kanakabharadvāja

Subinda

Nakula

Bhadra

Kālīka

Vajraputra

Jīvaka

Panthaka

Rāhula

Nāgasena

Angaja

Vanavāsin

Ajita

Cūdapanthaka

6. SAMMYŌ

The three types of knowledge: 1. Remembrance of former births, 2. insight into the future destiny of all beings, and 3. recognition of the origin of misery and of the way to its removal. P.250 R.

The 3 insights a. insight into the mortal condition of self and others in previous lives; b. supernatural insight into future mortal conditions; c. nirvana insight, i.e. into present mortal sufferings so as to overcome all passion or temptations. P. 66 R.

7. ROKUTSŪ

The 6 kinds of supernatural powers. Those mysterious powers of the Buddha and Arhats which can be gained by meditation and wisdom. They are powers of free activity-eyes capable of seeing everything, ears capable of hearing everything, insight into others, thinking, remembrance of the former states of existence, and perfect freedom. Out of these the 2nd, 5th, and 6th are called the 3 kinds of wisdom, (SAMMYŌ) P: 241 L.

A simplification of ROKUJINTSŪ (the 6 true powers). The 6 supernatural or universal powers acquired by a Buddha, also by an Arhat through the 4th degree of dhyana. 1. deva-vision, instantaneous view of anything anywhere in the form world. 2. ability to hear any sound anywhere. 3. ability to know the thoughts of all other minds. 4. knowledge of all former existences of self and others. Power to be anywhere to do anything at will. Power similar to these are also attained by meditation, incantations, and drugs, hence heterodox teachers may also possess them. The "Southern" Buddhists have only the first five, which are also known in China; the sixth is supernatural consciousness of the waning of vicious propensities. P. 123L 138 R.

The SAMMYŌ are included in the ROKUTSŪ.

Suzuki Roshi and Yoshimura Sensei have both interpreted the 6th power of the ROKUTSU (which is the 3rd power of the SAMMYŌ) as the power to free one from Karma and say it is a Buddhist, not only a Mahayana Power.

8. MAPPO SHŌBŌ

Shōzōmatsu - The 3 periods after the Buddha's decease. They are the period of the Shōbō (righteous law), the period of the Zōbō, (imitative law), and the period of the Kappō (last law): 1. The period of the righteous law is the period when Buddhist doctrine, practices, and enlightenment all exist. 2. The period of the imitative law is the period when both doctrine and practices still exist, but there is no longer any enlightenment. That is why it is called the imitation of the law. 3. The period of the last law means the period when doctrine alone is still alive, but there is neither practice nor enlightenment. After these 3 periods, the doctrine itself vanishes. There are four views as to the duration of the first 2 periods: 1. 500 years in the period of the righteous law, 1000 years in the period of imitative law; 2. 1000 years in the period of righteous law, 500 years in the period of imitative law; 3. 500 years in each period. 4. 1000 years in each period: The period of the last law is always regarded as lasting 10,000 years after the first and second periods have ended.

(Shōbō)- the correct doctrine of the Buddha whose period was to last 500, some say 1000 years, to be followed by (Zōbō), the semblance period of 1000 years and then by the (Kappō) period of decay and termination, lasting 10,000 years.

Dōgen's view of Shōzōmatsu was that it was skillful teaching and that all three periods existed at any time. This seems to be the attitude expressed in the EKŌ which bids us to turn Mappō into Shōbō.

9. GORIKI

The 5 moral powers. They are included in the 37 Bodhi-paksadharmas. The 5 moral powers are: The power of faith (SHIN) exertion (SHOJIN) mindfulness (ZEN) contemplation (JO) and wisdom (E). P. 86 R.

The 5 powers or faculties of the categories of the Bodhi-paksadharmas. They destroy the 5 obstacles, each by each, and are: faith (destroying doubt); zeal (destroying remissness memory or thought (destroying false hoods); concentration of mind or meditation (destroying confused or wandering thoughts); wisdom (destroying all illusion and delusion). P. 144 R.

10. HACHIGE (abbreviation of HACHIGEDATSU)

The 8 kinds of meditation to free one from attachments: 1. to see all things as impure and thereby reduce feelings of lust within oneself. 2. To reduce attachments to external phenomena. 3. Not to give rise to illusion even though phenomena may appear to be underfiled. 4. To contemplate boundless space transcending all form. 5. To contemplate boundless consciousness. 6. To contemplate non-substantiality. 7. To contemplate the state which is beyond thought. 8. To attain metsujin-jo (cessation) in which all mental activity ceases. P. 95 R.

Liberation, deliverance, freedom, emancipation, escape, release - in 8 forms; stages of mental concentration: 1. liberation, when subjective desire arises, by examination of the objects, or of all things, and realization of sheer filthiness. 2. Liberation, when no subjective desire arises, by still meditating as above. These two are deliverance by meditation on impurity. The next one on purity. 3. Liberation by concentration on the pure to the realization of a permanent state of freedom from all desire. The above three correspond to the four Dhyanas. 4. Liberation in realization of the infinity of space, or the immaterial. 5. Liberation in realization of infinite knowledge. 6. Liberation in realization of nothingness or nowhere-ness. 7. Liberation in the state of mind where there is neither thought nor absence of thought. These four (4,5,6,7) arise out of abstract meditation in regard to desire and form. 8. Liberation by means of a state of mind in which there is final extinction, nirvana of both sensation, Vedana and consciousness, samjna. P. 39 R.

11. SANSAI

The 3 calamities: 1. The 3 smaller calamities; wars, pestilences, and famines, which appear at the end of the kalpa of decrease. 2. The 3 greater calamities; fires, floods, and storms, which occur at the end of the kalpa of destruction. P. 258 L.

The 3 calamities; they are of 2 kinds, minor and major. The minor, appearing during a decadent world period are sword, pestilence and famine. The major, for world destruction, are fire, water and wind. P. 69 R.

12. SANGAI

The 3 worlds. The world of unenlightened men. It is divided in 3: 1. The world of desire, whose inhabitants have appetite and sexual desire. 2. The world of form whose inhabitants have neither appetite nor sexual desire. 3. The formless world whose inhabitants have no physical forms. P. 252 L.

The 3 realms; it is the Buddhist equivalent for the Brahmanic cosmological triple world of earth, atmosphere and heaven. The Buddhist 3 are 1. The world of sensuous desire, of sex and food; it includes the 6 heavens of desire, the human world, and the hells. 2. The realm of form, meaning that which is substantial and resistant; it is above the lust world and contains (so to speak) bodies, palaces, things, all mystic, wonderful, a semi-material conception like that in Revelation. 3. The formless realm of pure spirit in which there are no bodies, places, things, at any rate none to which any human terms would apply, but where the mind dwells in mystic contemplation. Its extent is undefinable but it is conceived of in 4 stages, i.e. the four realms beyond form....their bounds cannot be defined. P. 70R

Japanese-English
Buddhist Dictionary

A Dictionary of Chinese
Buddhist Terms

13. JI HO SAN SHI I SHI FU (See footnote 3 also)

There is a Buddha in each of the ten directions. The three periods mean the past kalpa, the present kalpa and the future kalpa. There are 1000 Buddhas in each kalpa so "Three periods all Buddhas" can mean 3000 Buddhas. The past, present and future can be each considered to contain the three periods.

B.D. 260R C.D. 57R.

14. EN

Same as Dictionary of
Chinese Buddhist Terms
but briefer.

"Pratyanya" means conviction, reliance, but with Buddhists... "a cooperating cause, the concurrent occasion of an event as distinguished from its proximate cause." It is the circumstantial conditioning or secondary cause, in contrast with "heta" (IN) the direct or fundamental cause. "Heta" (IN) is the seed; "Pratyaya (EN) the soil, rain, sunshine, etc. P. 44OR.

KORUJU ICHI BUTSU
(The sixty-one Buddhas)

I. BIBASHI-BUTSU	Vipaśyin Buddha	毘婆尸仏大和尚
II. SHIKI-BUTSU	Śikhin Buddha	尸棄仏大和尚
III. BISHAFU-BUTSU	Viśvabhū Buddha	毘舍浮仏大和尚
IV. KURUSON-BUTSU	Krakucchanda Buddha	拘留孫仏大和尚
V. KUNAGOMUNI-BUTSU	Kanakamuni Buddha	拘那含牟尼仏大和尚
VI. KASHŌ-BUTSU	Kāśyapa Buddha	迦葉仏大和尚
VII. SHAKAMUNI-BUTSU	Śākyamuni Buddha	釋迦牟尼仏大和尚
1. MAKAKASHŌ	Mahākāśyapa	摩訶迦葉
2. ANANDA	Ānanda	阿難陀
3. SHŌNAWASHU	Śānakavāsa	商那和修
4. UBAKIKUTA	Upagupta	優婆趨多
5. DAIPAKA	Dhīrtaka	提多迦
6. MISHAKA	Micchaka	彌遮迦
7. VASHUMITSU	Vasumitra	婆須密
8. BUTSUDANANDAI	Buddhanandi	仏陀難提
9. FUDAMITTA	Buddhamittra	伏駄密多
10. BARISHIBA	Pārśva	婆栗濕縛
11. FUNAYASHA	Punyayaśas	富那夜奢
12. ANABOTEI	Asvaghosa	阿那菩提
13. KABIMARA	Kapimāla	迦毘摩羅
14. NAGYAHARAJUNA	Nāgārjuna	那伽阿剌樹那
15. KANADAIBA	Kānadeva	迦那提婆
16. RAGORATA	Rāhulata	羅睺羅多
17. SŌYAMANDAI	Sanghanandi	僧迦難提
18. KAYASHATA	Gayāśata	伽耶舍多
19. KUMORATA	Kumarāta	鳩摩羅多

20.	SHAYATA	Jayata	闍夜多
21.	VASHUBANZU	Vasubandhu	婆須盤頭
22.	MANURA	Manorhita	摩拏羅
23.	KAKUROKUNA	Haklena	鶴勒那
24.	SHISHIBODAI	Āryasinha	獅子菩提
25.	BASHASHITA	Basiasita	婆舍斯多
26.	FUNYOMITTA	Punyamitra	不如密多
27.	HANNYATARA	Prajñātara	般若多羅
①28.	BODAI DARUMA	Bochidharma	菩提達磨-d 532
②29.	TAISO EKA	Ta-tsu Hui-k'io	太祖惠可-487 53
③30.	KANCHI SŌBAN	Chien-chih Sêng-ts'an	鑑智僧璨-d 606
⑩31.	DAI-I DŌSHIN	Ta-i Tao-hsin	大医道信-580-651
⑪32.	DAIMAN KŌNIN	Ta-man Hung-jên	大滿弘忍-601-674
⑨33.	DAIKAN EMŌ	Ta-chien Hui-nêng	大鑿慧能638-713
④34.	SEIGEN GYŌSHI	Ch'ing-yüan Hsing-asü	青原行思-d 740
⑧35.	SEKITŌ KISEN	Shih-t'ou Hsi-chi'ien	石頭希遷-700-790
2336.	YAKUSAN IGEN	Yieh-shan Wêi-yen	葉山惟儼745-728
2337.	UNGAN DONJŌ	Yün-yen T'ian-shêng	雲巖曇晟740-840
38.	TŌZAN RYŌKAI	Tung-shan Liang-chieh	洞山良价107-866
39.	UNGO DŌYŌ	Yün-chü Tao-ying	雲居道膺d 922
40.	DŌAN DŌHI	Tung-an Tao-p'i	同安道丕
41.	DŌAN KANSHI	Tung-an Kuan-chih	同安觀志
742.	RYŌZAN ENKAN	Liang-shan Kuan-kuan	梁山緣觀
1243.	TAIYŌ KYŌGEN	Ta-yang Ching-hsüan	太陽警玄
1744.	TŌSU GISEI	T'ou-tzu I-ching	投子義青-1032-1023
45.	FUYŌ DŌKAI	Fu-jung Tao-k'ai	笑岩道楷

⑫46.	TANKA SHIJUN	Tan-hsiah Tzu-ch'un	丹霞子淳-d1116
⑫47.	CHŌRO SEIRYŌ	Chang-lu Ching-liao	長蘆清了
⑫48.	TENDŌ SOGAKU	T'ien-t'ung Tsung-chüeh	天童宗珽
⑫49.	SECCHŌ CHIKAN	Hsueh-t'ou Chih-chien	雪竇智鑑
⑫50.	TENDŌ NYOJŌ	T'ien-t'ung Ju-ching	天童如淨 1163-1228
51.	EIHEI DŌGEN		永平道元
52.	KOUN ENŌ		孤雲懷奘
53.	TETSŪ GIKAI		徹通義介
54.	KEIZAN JŌKIN		瑩山紹瑾

At Tassajara we chant up to Keizan Jōkin.
These names are called the ROKUJŪ-ICHI
BUTSU or Sixty One Buddhas.

SUZUKI ROSHI'S PERSONAL DHARMA LINEAGE

55.	GASAN JŌYSEKI	哉山紹碩
56.	TAIGEN SŌSHIN	太源宗真
57.	BAIZAN MOMPON	梅山闇本
58.	JŌCHŪ TENGIN	恕仲天闇
59.	SHINGAN DŌKŪ	真巖道空
60.	SENSŌ ESAI	川僧慧濟
61.	IYOKU CHŌYŪ	以翼長佑
62.	MUGAI KEIGON	無外珽言
63.	NENSHITSU YOKAKU	然室與廊
64.	SESSŌ HŌSHAKU	雪窓鳳積
65.	TAIEI ZESHŌ	臺英是星
66.	NAMPOGENTAKU	南甫元澤
67.	ZŌDEN YOKŌ	象田與耕
68.	TENYŪ SOEN	天祐祖寅
69.	KENAN JURSA	建庵順璫

70.	CHŌKOKU KŌEN	朝 國 廣 寅
71.	SENSHŪ DONKŌ	宣 岫 吞 廣
72.	FUDEN GENTOTSU	斧 傳 元 鈿
73.	DAISHUN KANYŪ	大 舜 感 雄
74.	TENRIN KANSHŪ	天 倫 感 周
75.	SESSAN TETSUZEN	刹 山 哲 禪
76.	FUZAN SHUNKI	富 山 舜 貴
77.	JISSAN NOKUIN	實 山 默 印
78.	SENGAN BONRYŪ	潛 巖 梵 韓
79.	DAIKI KYŌKAN	大 器 教 竟
80.	ENJŌ GIKAN	圓 成 宜 鑑
81.	SHŌUN HŌZUI	祥 雲 鳳 瑞
82.	SHIZAN TOKUCHŪ	砥 山 得 枉
83.	NANSŌ SHINSEŪ	南 叟 心 宗
84.	KANKAI TOKUON	觀 海 得 音
85.	KOSEN BAIDŌ	舌 仙 倍 道
86.	GYAKUSHITSU SOJUN	逆 質 祖 順
87.	BUTSUMON SOGAKU	仙 門 祖 學
88.	GYOKUJUN SO-ON	玉 潤 祖 溫
89.	SHŌGAKU SHUNRYŪ	祥 岳 俊 隆

(Shunryū - Suzuki)

There are two linages, Dharam and Temple. In Japan, after reciting the Dharam Linage the Temple Linage, which is usually different, is recited, beginning with the founder of the temple. So far Tassajara's Dharam and Temple Linages are the same.

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* Indicates Sutras chanted at Tassajara at this time

EIHEIJI NIKKA
EIHEIJI DAILY SERVICES

APPENDIX I 126.

Formal CHŪKA (Morning Service)

Building	SUTRAS AND DHARANIS a double line below the name of a Sutra indicates when EKOS are recited	Special name of the sutras depending on where chanted and to whom the merit is dedicated.	Recipients of merit in the EKOSas recited at Tassajara
BUTSUDEEN (Buddha Hall)	* HANNYA SHINGYŌ - Heart Sutra KANNONJYŌ - Avolokitesvara Chapter from Lotus Sutra. DAI HI SHIN DARANI - Dharani of the Great Compassionate One * SHŌ SAI MYŌ KICHIJŌ DARANI Dharani for removing disasters EKO	BUTSUDEEN FUGIN Buddha Hall Sutras	Shakyamuni Buddha Bodhi Dharama Dōgen Zenji Monjushri Bodhisattva
HATTŌ (Dharma Hall)	* HANNYA SHINGYŌ EKO	OGŪ FUGIN- ARHATS SUTRA	The Triple Treasure, sages and arhats.
	* SAN DŌ KAI - The meeting of the One and the Many. EKO	SODŌ FUGIN - Patriarch's Hall Sutra	The 61 Buddhas as it is called-the 7 Buddhas from Bibashi Butsu thru Keizan Jōkin. (See footnote 14).
	* DAI HI SHIN DARANI EKO	Reikijō Fugin -Head Priest's Sutra (At Tassa. Shidō Fugin)	For the former abbots of Eiheiji (Recited at Eiheiji only)
	JURYO HON GE (from Lotus Sutra) EKO SHŌ SAI MYŌ KICHIJŌ DARANI (Plus a one line Dharani repeated seven times) EKO	SHIDŌ FUGIN - Incestor's Hall Sutra	The temple's deceased and living monks and supporters, the nations benefactors and all sentient beings.
JOYŌDEN (Dōgen Hall)	SHARI RAI MON (a brief sutra concerning relics) EKO	JOYŌDEN FUGIN (Dōgen Hall Sutra)	?
KUIN (Kitchen)	HANNYA SHINGYŌ SHŌ SAI MYŌ KICHIJŌ DARANI (plus a one line Dharani repeated seven times.) EKO	KUIN FUGIN (Kitchen Sutra)	?
BUTSUDEEN	BUTCHŌ SONSHŌ DARANI (Hannya Shingyō at Tassajara) EKO	NITCHU FUGIN (Noon Sutra)	Shakyamuni Buddha, Bodhi Dharmma, Dogen Zenji, Monjushri Bodhisattva, the Triple Treasure, and all sentient beings.
BUTSUDEEN	* DAI HI SHIN DARANI EKO followed by the FUEKŌ (universal EKO (Nogawakura...))	BANKA FUGIN (Evening Service Sutra)	We, and all sentient beings
See map of Eiheiji on the next page.	*The FUDŌ EKO or Whole EKO (JĪ HŌ SAN SHĪ...) is chanted by all monks following each EKO which is recited by one monk only called the Kokyo.	Informal and simplified Morning services are held in the Hatto only, on days with busy schedules.	Eiheiji EKOS are usually more complicated than Tassajara's and have more recipients of merit.

"The right way (to recite a sutra)
is according to it's meaningless
meaning.

To put a meaning into it is all
wrong." *

Hui-nêng
Platform Sutra

* translation by Blyth in Vol. 1 of Zen and Zen Classics, p. 118