

MEAL SUTRAS

Before Meals

● All:

Busshoo Kapilā, Joodoo Magadā
 Seppoo Haranā, Nyuumetsu Kuchilā
 Nyorai ooryooki, Ga kon toku buten
 Gan gu issai shū, Too sanrin kuujākū.

● Leader:

Nyan ni sanboo, ansū inshī
 Nyan pin son shuu nyañ.

(hai)

● All:

Shiñ jin pa shin Bi-rū-shā-nō-huu
 Enmon hooshin Ru-shā-nō-huu
 Señpai kashin Shi-kyā-mū-nī-huu
 Toorai a san Mirū-son buu
 Jiihoo san shī i-shī shii huu
 Dai jin Myoo-ha rin-gākiñ
 Dai shin Bun-ju-suri būsaa
 Dai jin Hugen būsaa
 Dai hi Kan-shi-in būsaa
 Shii son būsaa mōkōsaa
 Mōkō-hōjā-hōrōmī.

● Leader (Breakfast):

Shuu yuu ju ri, Nyo i an jin
 Kohoo bu hen, Kyu kin joo raa.

● Leader (Lunch):

Sānte rumi shi fu gyu suñ
 Hakai yuujin, hu zun kiñyoo.

A double vowel in Japanese, usually indicated with a long mark, here is indicated by actually doubling the vowel. The long marks are for chanting only and indicate an extended sound.

Before Meals

● All:

Buddha was born at Kapilavastu
 Enlightened at Magadha
 Taught at Pāranasi
 Entered Nirvāna at Kusinagara
 Now I open Buddha Tathāgata's eating bowls
 May we be relieved from self-clinging
 with all Sentient Beings.

● Leader:

In the midst of the Three Treasures
 With all Sentient Beings
 Let us recite the names of Buddha.

● All:

Homage to the pure Dharmakāya Vairochana Buddha
 To the complete Sambhogakāya Vairochana Buddha
 To the numerous Nirmānakaya Shyakyamuni Buddhas
 To the future Maitreya Buddha
 To all Buddhas, past, present, and future all
 over the world
 To the Mahāyāna Saddharma Pundarīka Sūtra
 To the great Manjusri Bodhisattva
 To the Mahāyāna Samantabhadra Bodhisattva
 To the great compassionate Avalokitesvara Bodhisattva
 To the many Bodhisattva Mahāsattvas
 To the Mahā Prajñāpāramitā.

● Leader (Breakfast):

Rice soup comes from the efforts of all Sentient Beings,
 past and present, and its ten advantages* give us
 physical and spiritual well-being
 and promote pure practice.

● Leader (Lunch):

We offer this meal of three virtues and six tastes** to the
 Buddha, Dharma, and Sangha and to all the life of the
 Dharma worlds.

**Ten Advantages*: Physical Power, Substance, Long Life,
 Pleasure, Maintenance of Pure Practice, Cleansing of the
 Body, Settling of Mind and Body, Satisfaction of Hunger,
 Satisfaction of Thirst, Improvement of Health.

(Maha Vinaya Sutra)

***Three Virtues*: Subtle, Pure, True Order.

Six Tastes: Bitter, Sour, Sweet, Hot, Salty, Neutral.
 (Nirvana Sutra)

● All:

Hitotsu niwa koono tashō o-hakarī
kano raisho o hakarū
Futatsu niwa onorega toku gyoo nō
zen ketto hakatte kuni oō zū
Mitsu niwa shinno husegi toga o hana ru ru wā
dōtō o-shuu to sū
Yotsu niwa masani ryoo yaku o kototo suruwā
Gyooko o ryoo zen ga tamenari
Itsutsu niwa joodoono tameno yu e nī
ima kono jiki o ukū.

(Lunch only):

[Jiten ki jin shū, Go kin suji kyū
Suji hen ji hoo, Ishi ki jin shuu.]

Joobun sanboo, Chuubun shi on
Gegyū roku-doo kai doo kuyoo
Ikku i dan issai a kū
Niku i shu issai zen
San ku i do sho shu joo
Kai gu joo butsudoo.

Bowl Cleaning

● All:

Gā shī señ pā sūi, Nyō teñ kanrō mī
Sē yō kijin shū, Sī ryoo toku boo mñn
Oom makurasai Sō wā kā.

After Meals

● Leader:

Shī shi kai jiki kñn jiren ka hu ja shī
Shīn shin jin choo i hi, ki shu rin bu joo sñn.

● All:

First, seventy-two labors brought us this rice;
we should know how it comes to us.
Second, as we receive this offering, we should consider
whether our virtue and practice deserve it.
Third, as we desire the natural order of mind, to be free
from clinging we must be free from greed.
Fourth, to support our life, we take this food.
Fifth, to attain our Way we take this food.

(Lunch only):

[All evil spirits, now I give you this offering,
this food will pervade everywhere.]

First, this food is for the Three Treasures,
Second, it is for our teachers, parents, nation, and all
Sentient Beings.
Third, it is for all beings in the six worlds.
Thus we eat this food with everyone.
We eat to stop all evil
To practice good
To save all Sentient Beings
And to accomplish our Buddha Way.

Bowl Cleaning

● All:

The water with which I wash these bowls
tastes like ambrosia.
I offer it to the various spirits to satisfy them.
Om, Makulasai Svāhā!

After Meals

● Leader:

May we exist in muddy water with purity like a lotus.
Thus we bow to Buddha.

食 SHOKU food } meal
事 JI thing }
事 JI affair }

C.D. - Chinese ①
Buddhist
B.P. - Japanese
~~not so good~~

作 SA - a work, to make
to create }
法 HO - Dharma, teaching } manners,
etiquette

の NO - is

偈 GE poem (not ambiguous)
GATHA - ~~metrical hymn or chant~~ after occurring
in sutras and usually of 4, 5 or 7 words to
the line. C.D. 342
~~() ICHI - ONE~~

展 TEN - expand

鉢 PATSU - bowl

の NO - is

偈 GE - Gatha, poem

合 GA-
掌 SHO
合誦

終
て
鉢 PATSU
鉢 HACHI
を
展
げ
る

2

入 NYŪ - enter } entering Nirvana
滅 METSU - die, be destroyed }
 be extinguished }

拘 KU }
系 CHI } Kusinagara
羅 RA }

如 NYŪ - like, such as } Buddha
 thus }
來 RAI - to come } Tatagarata

應 Ō - agree }
量 RYŪ } ~~Patris~~ PATRIS
器 KI } a Bowl, especially
 for alms, bowl, of
 a Buddhist Monk

我 GA - self, ego, I
今 KON - now
得 TOKU - to benefit, get.
 receive

敷 FU ^{N-461} ^{in a mission} } C.D. 438L
 Diffuse, spread, }
 Promulgate, announce }
展 TEN ^{expand} }
 extend, expand, stretch }
 C.D. 324L.

原頁 GAN - now

共 GU - ~~together with~~
together with

~~一~~ ^{ICHI} IS one } all
SAI cut }

衆 SHU ~~Saughā~~ Saughā,
Sentient Beings
Everyone

— IS-
t) SAI

等 TO and, class, grade, degree,
equal, similar, etc.

三 SAN-3 } ~~Three~~ wheels
RIN-^{ring} } various ones to choose from - C.D. 178 R.
輪 ^{wheel} } P.D. 76 - The Buddha's Body, speech + Mind

空 KU - emptiness śūnya

寂 JAIKU - Death of a priest;
quietly N. } Immaterial; a condition
beyond disturbance, the
condition of Nirvana C.D. 277/2

Prasanna
Still, silent, quiet,
solitary, calm,
tranquil, nirvāna.
C.D. 3482

found as introduction to 10 names of Buddha

5

仰 NYAN - to look up, + ask for, look up, respectfull - C.D.
惟 NI - consider, reflect, to reflect on C.D.

仰

三 SAM-3 (SAN)
宝 BO - treasures (HO)

惟

咸 AN - w. - all, whole, koto gotoku (other) rangi - N.) all, whole, completely

赐 SHU - (see under 授) wage, gift, grant, bestow

三

印 IN - seal, stamp, mark, sign, Mudra

咸

知 SHI - knowledge, to know.

知

仰 NYAN - to look up, ask for, look for, beg for, look up, respectfull - C.D.

知

冯 PIN - be possessed + haunted, to possess + haunt

賜

尊 SON - precious, valuable, to honour, honoured, honourable - C.D.

衆

衆 SHU - everyone, crowd

衆

念 NYAN - sense, idea, attention, care, to keep in mind, be mindfull, recollection, memory, to think on, reflect; repeat, intero - C.D.

念

清 SHIN - clean, pure, noble
 淨 JIN - pure

} pure, spotless

(P. 111)

十佛名 Names
 Buddha ⑥

法 FA - Dharma, law, teaching

} immortal soul (in Buddh.) - n.
 Dharmakaya - embodiment of truth & law, the "spiritual" or true body; essential Buddhahood; the essence of being; the absolute, the norm of the universe, the first of the trikaya

身 SHIN - body

毘 BI

盧 ~~BU~~ RŪ

舍 SHĀ

那 NĀ

佛 FŪ - Buddha

BIRUSHANA BUTSU

Vairocana Buddha
 lived in the land of the eternally tranquil light B.O. 17 R.

"Belonging to or coming from the Sun." (M.W.)
 i.e., light. The xx true or real Buddha Body, e.g. Godhead. Tendai sect says Vairocana represents Dharmakaya (with Rocana or hocana for Sambhogakaya and Shalayanuni as Nirmanakaya) Vairocana is generally recognized as the spiritual or essential body of Buddha Truth and lived light pervading everywhere, C.D. 306 R.

圓 EN - round, inclusive, all embracing, (en) whole, perfect, complete. C.D. 396 R.

滿 MŌN - full, whole, complete. C.D. 425 L.

報 HŌ - recompense, retributory reward. C.A. 369 R.

身 SHIN - body

盧 RŪ [Rushana]

遮 SHĀ NO FŪ
 那 佛

} completely full;
 } wholly complete;
 } the fulfillment of the whole
 } reward body or Sambhogakaya of a Buddha in which he enjoys the reward of his labors. C.D. 397 R.

} see Vairocana Buddha above
 } On Tendai sect different from Vairocana Buddha - Rocana is there associated with Sambhogakaya on the lotus petal (whereas Vairocana is Dharmakaya on the Cosmic world. However, Rocana (Rushana) was originally merely an abridgment of Vairocana (Birushana).

千 SEN - 1,000
百 PA - 100

億 I - a number varying from the Chinese 100,000 to a Buddhist 1,000,000 or 10,000,000. C.I.D. 430L.
化 KA - transform, metamorphose C.I.D.
身 SHIN - body

4 百 億 身
The Buddha Locana seated on a lotus of 1000 (?) petals each containing myriads of worlds, in each world is Shakyamuni seated under a Bodhi tree, all such worlds attaining Bodhi at the same instant, C.I.D. 82L.
(4 16 - The thousand petted lotus on which sits Locana Buddha, each petal a transformation of Shakyamuni; locana represents the Sangha a Varocana the Dharma. C.I.D. 81R.)

釋 SHI - The 3rd characteristic of the power of which Tribhaya, a Buddha's metamorphosis body so propogate the truth in human form, but 應身 - Nirmanakaya

迦 KYA
牟 MU
尼 NT
佛 FU - Buddha

Shakyamuni

應身 - Nirmanakaya
化身 is varied forms

當 TŌ - (suitable, proper) - [usually] at, in the future } That which is to come, the future, future life, etc. C.D. 409R, (8)

來 RA - to come

下 A - not

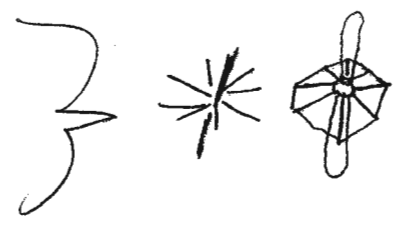
生 SAU - born

} unborn or uncreated, a term for Tathagata who is not born, but eternal. C.D. 107R-108L

彌 MI
 勒 RU
 尊 SON
 佛 BU

} Maitreya or Future Buddha

十 JT - 10
 方 HO - directions



三 SAN - 3
 世 SHI - worlds, generations

} past, present, future

一 T - one
 切 SHI - cut

} all

諸 SHI - many, all, every
 佛 FO - Buddhas

} all Buddhas

大 DAI - great } Mahayana
乘 JIN - vehicle }

妙 MYO - wonderful, beautiful,
mystical, supernatural,
subtle, mysterious, good,
excellent, surpassing, beautiful, fine } Saddharma

~~法~~ HA - Dharma, law

~~蓮~~ RIN - lotus } lotus,
Pundarika } lotus flower

~~華~~ GA - flower } Pundarika

~~經~~ KIN - Sutra

Myōhōrengekyō

大 DAI - great

聖 JIN - saint, sage (shō)

文 BUN

殊 JU

師 SU

利 RI

菩 BU

薩 SA

Majusri
Majushira

Bodhisattva

大 DAI - great } Mahayana
乘 JIN - vehicle }

普 FU } Samantabhadra
賢 EN }

菩 BU } Bodhisattva
薩 SA }

大 DAI - great
悲 HI - *Sympathy, pity for another
in distress and desire
to help him, sad.*

觀 KAN }
世 SHI } Kanzeon
音 IN } Avolokitesvara

菩 BU } Bodhisattva
薩 SA }

言者 SHI - all

尊 SON - honoured

菩 BU } Bodhisattva
薩 SA }

摩 MO } Mahasattvas
言可 KO }
薩 SA } Sattva

Chinese	old Chinese Jap. sound	recent classical Ch. - Jap. sound	Sanskrit	Eng.
摩手	MO	MA	MA-	Great
言可	KO	KA	KA	
般若	HO	HANZ	Pragna	Wisdom
若	JA	YA YA		
波	HO	HA	Paramita	Crossing to the other shore
羅維	RO	RA		
蜜	MI	MITSU		

施
食
偈

SHI, SE (hodokosu) ^{shi} ~~give~~ alms
Dana (檀那) alms, charity
to give, bestow C.D. 303R.
SHI, JIKI, SHOKU
food
to bestow food
(on monks) and
on hungry ghosts C.D.

Name

GE gatha - verse

粥 SHU - rice gruel

Rice gruel has 10 advantages

有 YU - has, are

十 JU - 10

} the 10 advantages (there are various groups of 10 advantages, this refers to those of edibles) C.D. 46R.

利 RI - advantage, benefit, gain, interest

Ten advantages: Physical power, substance, long life, pleasure, maintenance of pure practice, cleansing of the body, settling of mind + body, satisfaction of hunger, satisfaction of thirst, improvement of health

饒

NYO (JO, NYO) abundant, rich, fruitful
Spare; abundance, surplus; to pardon C.D. 485L.

} to enrich C.D. 485R.

益

1 - gain, benefit, profit, use, advantage

abundant benefit

行

AN - to go, practice, go, act, do, perform, action, deed, conduct, perfection C.D. 221L.
a traveler, wayfarer;
a follower of Buddha;
a disciple C.D. 221R.

(to a) disciple of Buddha

人

JIN - person

果 KO - fruit, reward, effect

報 HO - reward, retribution

無 BU - no, neg.

辺 HEN - side, boundary, border

究 KYU - end, highest rank

竟 KIN

常 JO - regular, eternal, always

楽 RA - Raku, comfort, ease, relief, pleasure

good fortune, luck, happiness
retribution for good or evil deeds implying that different conditions (or karmic) life are the various ripenings, or fruit, of seed sown in previous life or lives. C.I.D. 2646.

The Benefits are boundless, limitless

end, extremity, superb, best, ideal

Eternal Pleasure

JO Raku 我淨
The 4 paramitas of knowledge: eternity, bliss, personality, purity, the 4 transcendent realities in Nirvana v. Nirvana Sutra. C.I.D. 3497.

kayu, kai

粥

NI JU

十

RI

利

A-

RI

有

GYO

行

JIN

人

O

を

NYO

饒

YOKU

益

SU

す

KA

果

HO

報

BU

無

HEN

辺

NI

二

SHI-TE

二

KYU

究

HANKYO

極

SHITE

二

JO

常

RAKU

楽

NARI

哉

Rice soup comes from the efforts of all sentient beings + its 10 advantages give us physical + spiritual well being + promote pure practice. Heartland

三徳六味方施佛及僧法界有情普同供養

① 三徳六味を佛乃僧と

② 14 法界有情に方施し、普同供養せむ

SAN-3 } the 3 virtues or powers of which 3 groups are given below. C.D. 64R.

TE - virtue, merit

RU-6 } 3 virtues: subtle, pure, true order
6 tastes: bitter, sour, sweet, hot, salty, neutral, (Dharma, sutra)

MI - taste } light tastes of flavors bitter, sour, sweet, salty, insipid

SHI - Dāna; alms, charity to give; to bestow C.D. 303R.

BU - Buddha

GI (GYU) } (kau) exercise, reach, exert, cause, come up to, match, equal, reach, or, up to

SUN - monk, priest Saugha

KA - Dharma, law

KAI - world

YU - existence, possession - C.D. 213L. possession; being to have; to be

JIN - feeling, emotion, passion, affection, heart, human nature, sympathy, sincerity, (i.e.) sentient, sense of any sentient being, to Super-kingdom while to Super-endowed with consciousness. C.D. 213R.

FU - (i.e.) universal, all, widely, generally - N. C.D. 344R.

ZUN - same, together with, mutual, C.D. 204L.

KYUN (KIN) } KYŌ; KU; GU - offer, present, serve, submit - to offer in worship, to honour

NYŌ (YO) - bring up, rear, adopt, foster, support, promote (health); cultivate, develop, nutrition, nurture, rearing, nourish, rear, support C.D. 446L.

3 virtues
6 tastes
Dana (give)
Buddha up to the Saugha
Dharma World
Sentient Being
universally and offering and Cultivate

to make offerings of whatever nourishes, e.g. food, goods, incense, lamps, scriptures, the doctrine, etc., any offerings for body or mind. C.D. 249R.

to make offerings of whatever nourishes, e.g. food, goods, incense, lamps, scriptures, the doctrine, etc., any offerings for body or mind. C.D. 249R.

to make offerings of whatever nourishes, e.g. food, goods, incense, lamps, scriptures, the doctrine, etc., any offerings for body or mind. C.D. 249R.

(not included at Tass.)

15

方西 ^{SAI} - Dana, good alms, bestow } (reversed it means:!) offerings or gifts of material goods
財 ^{SAI} ^{ZAI} - wealth, riches

偈 NO - 5
GE - verse, Gatha

財 ZAI - wealth, riches
法 HO - Dharma, law
二 NI - 2
施 SE ^{Dana} - alms giving, to bestow

alms giving + spiritual charity, giving food, clothes, money, etc. + expounding Buddhist doctrine, B.D.

功德 \ KU - virtue, merit } virtue, merit
DOKU - virtue, merit

無量 MU - no } immeasurable, unlimited
RYO - measure }
具 GU - all, complete
足 SOKU - foot } all complete

檀 DAM - dana } giving, charity, to bestow }
(DAN) }
PA } Paramita }
RA } to cross to the }
other shore }
C.D. 269 R, 6 or 10 Paramitas

波 MITSU } (usually has TA on the end making it Paramitta.)
羅
蜜
具足
用
滿 } complete, whole, fully complete

財法の二施は功德無量

檀波羅蜜具足用滿

五 GO - 5

語目 KAN - 語目
匡儿

look
appearance
appearance
condition
view
outlook

The 5 remembrances to be had by monks at dinner

1. The indebtedness to the people who bring food.
2. reflection on whether they deserve to receive the food.
3. self-restraint from eating too much.
4. To regard food as medicine.
5. The thought that food is for the sake of the Dharma - not mere life.

の NO - 's

P.D. - 83R.

偈 GE - Gatha, Verse

Name

合掌
合誦

一 HITOTSU - ONE

一 NI }
一 WA } as for } first

一 KO - merit, meritorious deeds, credit, honor

の NO - 's

多 TA - many, a little, any, some

少 SHO - few, slightly, more or less

と O - doji

言計 HAKA - measure, estimate

() RI

一 皮 KA } that

の NO }

來 RAI - come

origu?

處 SHO - place, dwell, abides, manage, conduct, self

と O

量 HAKA -

了 RU - measure

dwell, abides, fix, locate, furnish, a place, state C.D. 363R.

三 MITSU - Three }
に NI } as for } 3rd
は WA }

心 SHIN - heart/mind

を o - obj:

防 FUSE defend, protect;

ぎ GI ^{resist} shut out, ward off; prevent

過 TOGA ^{fault, blame (with meaning for other things pronounced "to ga")} error

を o - obj:

離 HANA (hanareru) to separate

る RU

る RU

事 KOTO thing, fact (not included)

は WA subj:

貪 TON (DON-TATS.R.) coveting, indulge in (coloring, design; affection, passion)

等 TO - class, grade, degree; equality; etc.

を o - obj:

宗 SHU - religion, sect, faith

と TO - Particle

す SU - to do

3rd, ~~and~~
~~to~~ protect mind
~~We separate blame~~
Separating blame
(from?) Passion etc,
Sect Do

~~that~~

四 YOTSU - Four }
に NI } as for } fourth
は WA }

正 MASA - correct, sure } correctly
に NI - by } usually

良 RYO - good

薬 YAKU - medicine

を O - obj.

事 KOTO - thing, fact

と TO - (P) ↑

する SORU - to do

は WA - obj.

形 GYO - shape } disease?

枯 KO - withered, die }

を O - obj.

療 RYO - heal, cure

ぜん ZEN - to do?

が GA - (P)

為 TAME - purpose; for

は NA } is

り RI }

五 ITSUTSU - Five
に NI } as for } Fish
は WA }

成 JO - attain, accomplish

道 DO - the Way; Buddhism

の NO - 's

爲 TAME - purpose

の NO - 's

故 YUE - reason } therefore,
に NI } consequently

今 IMA - now

此 KO } this
の NO }

食 JIKI - meal

を O - obj.

受 U - } take
く KU }

② 五觀の偈

一 計功多少 量彼來処

二 付己徳行 全欠一庇 供

三 防心離 高貪等 為宗

四 正事 良薬 為療形 枯

五 為成道 故今受此食

~~...~~

(not recited, but on card)

22

生 SA - life, birth
飯 BA - rice, food
偈 GE - verse, gatha

C.D. } offerings made before
C.D. } a meal of a small portion
of food to guests + all the living.

Name C.D.

X JI
X TEN
X KI
X JIN
X SHU
J YO
-

汝 JI - you, thou

} nanjira you
(classical plural)

等 TEN - equal
class, grade, degree

鬼 KI - devil, spirits of the dead
(see p. 29 Hindu texts) C.D. 341R.

} ghosts + spirits C.D. 341R.
(see p. 29 Hindu texts)

神 JIN - god, spirit (kami)
C.D. 334R.

衆 SHU - everyone, crowd

(you)
all evil spirits
(meal card)

you Spirits

三 SAN THREE

食 JIKI - Meal

三 SAN - 3

分 BUN - part

の NO - 's Name

偈 GE - Verse

合 分 三 食

上 JŪ - top } First!

分 BUN - part } (first + foremost?)

三 SAM - 3

寶 BŌ - treasure

(Int. books call all this the Hatten Ge)

中 CHŪ - middle } 2nd

分 BUN - part

四 SHI - 4 } ?

恩 ON - kindness, goodness, favor, blessing, benefit

teachers, parents, nation, all sentient beings

下 GE - bottom } 3rd

及 及 GYU - exert, cause

六 ROKU - 6 } 6 worlds 2386, 214

道 DŌ - Way

皆 KAI - all, every

同 DŌ - same

供 KU - offer, serve

養 YŌ - bring up, rear, adopt.

to offer, merit, memorial service

(177) SHI Four

敬手 KEI N. 手¹⁸³⁷ - carry by hand

金鉢 HATSU-bowet

の NO - is

偈 GE - Verse

(鉢)
を
捧
げ
て
合
誦

終
つ
て
著
を
取
る

~~一~~ I [CHI] } one a monthful, bite
口 KU } IKKU - (1st monthfull)
 } month

為 I - change; do; before } Stop

丹 DAN - decide, judge, (cut)

一 I [CHI] } - one
切 SAI } ISSAI - all
 } - cut

惡 AKU - evil, bad

亞
亞
亞
亞
亞

三 NI 2nd monthful
口 KU } month

為 I - to do; change

修 SHU - to govern oneself;
conduct oneself well.

一切 I [CHI] } -one
SAI } ISSAI - all
-cut

善 ZEN - good, goodness,
right, virtue.

三 SAN - 3 }
口 KU - month } 3rd Monthfull

為 I - to do

度 DO - to save, redeem

諸 SHO - all

衆 SHU - everyone } sentient beings
生 JO - life }

皆 KAI - all

共 GU - together

成 JO - attain, accomplish

佛 BUTSU - Buddha } Buddhism;

道 DO - way } The Buddha's Way

上は三宝に分ち、中、四思に分ち、下は六道に及ぼし、

皆同じく供養せん。一HITO-KUCHI口には一切の悪心を断ぜんが

為にし、二FUTA-KUCHI口には一切の善を修せんが為にし、

三MU-KUCHI口KUCHIには諸MORO-MOROの衆生を度せんが為にし、皆其

に佛道を成ぜんことをし

折 SEISU SEI - fold, break / time, occasion

水 SUI - water

偈 GE - gatha, verse

我 GA - ego, self, I, u ~~recited mostly long~~

此 SHISEN - this
SHISEM

洗 ~~PA~~ PA - wash

水 SUI - water

如 NYO - like

天 TEN - Heaven, sky

甘 KAN - sweet } nectar, sweetness

露 RO - dew } sweet dew, ambrosia, the nectar of immortality; tr. by 甘露水 - kanrosui - syrup, nectar, sweetened water

味 MI - taste } of the gods. Four kinds of ambrosia are mentioned - green, yellow, red + white all coming from edible trees and known as sudha or soma.

WA 我

GA 此

KO 洗

NO の

bound ~~PA~~ 金本

を

洗

I-SHI 水

MIZU 水

WA は

AME 天

NO の

KAN-RO 甘露

NO の

NO の

GOTOSHI 知

鬼神衆に方西

施 SE - to give alms, bestow, offer
与 YO - to give

Charity, to give alms

鬼 KI - devil, demon, spirits of the dead
Preta - departed dead, disembodied spirit, dead person, ghost, alkemon, evil being, hungry ghost, etc.
神 JIN - god, spirit C.D. 334R.

terrible or fierce god, departed spirit, demon, ghost, monster, goblin

ghosts + spirits, a gen. term which includes spirits of the dead, together with demons + the 8 classes of spirits, such as deyas, etc. C.D. 341R.

衆 SHU - everyone, crowd

悉 SHIR-SHITSU - see 1380.0, all, entirely, investigate
令 RYO - ancient laws

thoroughly, fully, minutely, all

得 TOKU - get, obtain, attain to C.W.

飽 BO - to get tired of, have enough, satiate

satiety, satisfaction

満 MAN - fullness, enough

与え

悉く

飽満

を得せしむ

Kotogoto

- 唵 OM -
- 摩 MA -
- 休 KU -
- 羅 RA -
- 細 SAI -
- 婆 SO -
- 婆 WA -
- 訶 KA

a mystic symbol in esoteric Buddhism. (More) see B.D. 278L.
 OM; aum - a word of solemn affirmation + respectfull assent. adopted by Buddhists, especially Tantric, as a mystic spell, and as an object of meditation. Forms the last syllable of certain mystic combinations. C.D. 343R.

Makulasai (deal card)

Svaha - an oblation by fire, also, hail! a brahminical salutation at the end of a sacrifice. C. D. 323R.

Perfection, accomplishment. In esoteric Buddhism this is a spell which one recites at the end of a mantra or dharani. Originally this was an exclamation when an offering was made to gods in India, as a feminine noun it means offering...

B. D., 309 R.

如 (SHO) ~~abide dwell C.D.~~
~~Product of life~~
 世 (SEI) } the world, society,
 界 (KAI) } the universe

梵 (BOU) - Brahman, Sanscrit; prayer
 a sacred text or mantra - C.D.
 處 (SU)

如 (SHI) - manage, deal with,
 act, behave, conduct
 oneself; ~~place~~
 dwell, abide - C.D. 363
 世 (SHI) - generation, world
~~Product of life~~
~~getting on~~

界 (KAI) - world
 world
 the finite world [hoka] ko
 C.D. 164 R. (etc.)

如 (JI) - like

虚 (KI) - Sunya - empty, void, out,
 unreal, insubstantial, untrue,
 space
 that which is without shape or substantiality
 (corporeal)
 That which has no resistance. The immaterial
 universe behind all phenomena
 Sunya - empty, void, space
 C.D. 380 R.
 空 (KUN)

SEI 世
 KAI 界
 NI 二
 SHO 如
 SU-
 RU
 KO-
 TO
 KU 空
 KO 之
 GO TO 如
 KU <

如 JI - like

蓮 REN - lotus
Pundarika

華 KA - flower, petal

不 FU - not

著 JA - to cover, put on; cause, place; complete; ought, must

水 SHI - water

心 SHIN - mind, heart

清 SHIN - pure } purity, pure
淨 JIN - pure }

超 CHO - super, ultra, leap over, surpass, exempt from, to dare

於 I - at, in, on, to, from, by, than

彼 HI - He, that

彼 REN 蓮

より GE 華

も NO の

超 MIZU 水

え NI に

~~著~~

KA が

ZA が

RU る

GA が

GOTO 如

SHI 心

KOKORO 心

NO の

SEI 清

JO 淨

NA- ta

RU ru

KO- ko

TO to

WA wa

lotus, lotus flowers

C.O. 443 L.

稽 KI - shrinks, consider, quarrel, prostrate oneself - C.D.

vandana, vandi
bowing to the floor
+ worshipping - N.

KEI 稽

首 SHU - ~~head~~ head, neck 439R.

a form of obedience in which one touches one's head to the ground - B.D.

SHU 首

礼 RIN - salutation, salute, bow 11L 11豊 - worship, offering, rites, etiquette by prostration C.D. 466R.

to make obeisance

SHU 首

無 BU - no, not, neg

anuttara
unsurpassed,
unexcelled,
supreme,
peerless
C.D. 379L

MU 無

上 JO - top, above

The peerless
honoured one
C.D. 377L.

JO 上

尊 SON - ~~honour~~ honour, honoured C.D.

SON 尊

(Thus) we bow to Buddha. Meal Card

を
礼す