

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

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

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

の NO - 's

偈 GE poem (not ambiguous)
GATHA - ~~method~~ ~~hymn~~ or chant often 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 - 's

偈 GE - Gatha, poem

合 GA-
掌 SHO
合誦

終
て
鉢 PATSU
鉢 HACHI
を
展
げ
(3)

12

原真 GAN - now

共 GU - ~~together with~~
together with

SAI ^{ICMI} ~~ICMI~~ IS one } all
cut }

SHU ~~SHU~~ Saugha
Sentient Beings
Everyone

— 15-
t ↗ SAI

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

SAN-3 } wheels

~~XX~~

車合 RIN-^{ring}_{well}^{various ones to choose from - C.D. 178 R.}
wheel G.D. 76 - The Buddha's Body, speech + Mind

空 $|\overline{K}|$ - emptiness *Sūnya*

寂 JAIKY - Death of a priest;
quietly N.
Prasanna
Still, silent, quiet,
solitary, calm,
tranquil, nirvāṇa.
C.W. 3482

2 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.

三 SAM - 3 (SAN)

宝 BO - treasures (HO)

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

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

印 IN - seal, stamp, mark, sign, Mudra

知 SHI - knowledge, to know.

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

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

尊 SON - precious, valuable to honor, honored, honourable - C.D.

衆 SHU - everyone, crowd

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

仰 NYAN
 惟 NI
 三 SAM
 宝 BO
 咸 AN
 賜 SHU
 印 IN
 知 SHI
 仰 NYAN
 憑 PIN
 尊 SON
 衆 SHU
 念 NYAN

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

} pure, spotless

(P. 111)

十佛名

⑥ Buddha Names

法 FA - Dharma, law, teaching

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

身 SHIN - body

毘 BI

盧 ~~LU~~ RŪ

舍 SHĀ

那 NĀ ~~那~~

偶 FŪ - Buddha

BIRUSHANA BUTSU

Vairocana Buddha
 lives 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 Locana for Sambhogakaya and Shalayanuni as Nirmanakaya) Vairocana is generally recognized as the spiritual or essential body of Buddha truth and like light pervading everywhere. C.D. 396 R.

圓 EN - round, including, all embracing, (en) whole, perfect, complete

滿 MON - full, whole, complete

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

報 HO - recompense, retributive reward

身 SHIN - body

盧 RŪ [Rushana]

遮 SHĀ NO FŪ

那 偶

} 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

7

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.D. 824.

億 I - a number varying from the Chinese 100,000 to a Buddhist 1,000,000,000,000,000,000. C.D. 430L.

化 KA - transform, metamorphose C.D., influence

身 SHIN - body

釋 SHI

迦 KYA

牟 MU

尼 NT

佛 FU - Buddha

(4 16 - The thousand petals of which sets Locana Buddha each petal a transformation of Shakyamuni; Locana represents the Sangha a Varocana the Dharma. C.D. 81R, Nirmanakaya - The 3rd characteristic of the power of which Tribhaya, a Buddha's metamorphotic body to propagate the truth, in human form, but 應身 - Nirmanakaya is varied forms

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

來 RA - to come

下 A - not

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

彌 MI }
 勒 RU } Maitreya or Future Buddha
 尊 SON }
 佛 BU }

+ 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 }

Mahāvairocana Sūtra

大 DAI - great
聖 JIN - saint, sage
文 BUN
殊 JU
師 SU
利 RI
菩 BU
薩 SA } Manjusri
} Manjushree
} Bodhisattva

大 DAI - great }
 乘 JIN - vehicle } Mahayana

普 FU }
 賢 EN } Samantabhadra

菩 BU }
 薩 SA } Bodhisattva

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

觀 KAN }
 世 SHI }
 音 IN } Kanzeon
 Avolokitesvara

菩 BU }
 薩 SA } Bodhisattva

言者 SHI - all

西 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	HA	
般若	HO	HAN	Prajna	Wisdom
若	JA	YA YA		
波	HO	HA	Paramitta	Crossing to the other shore
維	RO	RA		
蜜	MI	MITSU		

果 KO - fruit, reward, effect

報 HO - reward, retribution

無 BU - no, neg.

辺 HEN - side, boundary, border

究 KYU - end, highest point

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 in this (or any) life are the various ripenings, or fruit, of seed sown in previous life or lives. C.D. 264L.

The Benefits are boundless, limitless

end, extremity; superb, best, ideal

(lit.) Eternal - Pleasure

JO Raku
The 4 paramitas of knowledge: eternity, bliss, personality, purity, the 4 transcendent realities in Nirvana v. Nirvana Sutra. C.D. 349L.

kayu, kai

NI JU

RI

A- RI

GYO JIN

O

NYO

YOKU

SU

KA HO

BU

mu HEN

NI

SHI-TE

KYU

THANKYO

SHITE

JO RAKU NARI

張

十

利

有

行

人

を

饒

益

果

報

無

辺

究

竟

常

楽

果

報

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

[illegible]

(not included at Tass.)

方西^{SAI} - Dana, good alms, bestow
財^{SAI} - wealth, riches
ZAI

(reversed it means:) offerings
or gifts of material goods

偈^{NO} - NO - 5
GE - verse, Gatha

財^{ZAI} - wealth, riches

法^{HO} - Dharma, law

二^{NI} - 2

方西^{SE} - ^{Dāna} alms giving, to bestow

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

功^{KU} - virtue, merit

德^{DOKU} - virtue, merit

MU - no
RYO - measure

具^{GU} - all, complete

足^{SOKU} - foot

DAM - dana
(DAN) alms giving, to bestow

PA - Paramita

RA - to cross to the other shore

MITSU - 三 (usually has TA on the end making it Paramitta.)

円^{EM} - round, including, all embracing

満^{MON} - full, whole, complete

C.D. 263 R.
6 or 10 Paramitas

財法の二方西は功德無量

檀波羅蜜具足満

GO - 5

語 KAN

last appearance
speech
condition
view
outlook

NO - 1/2

偈 GE - Gatha, Verse

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.
- D.D. - 83R.

Name

合掌
合
誦

HITOTSU - ONE

1 = NI } as for } first
1 = WA }

I 力 KO - merit, meritorious deeds, credit, honor

NO - 1/2

多 TA - many, a little, any, some

少 SHO - few, slightly, more or less

と O - do

言 + HAKA - measure, estimate

() RI

皮 KA } that
の NO }

来 RAI - come (origen?)

處 SHO - place; dwell, abides, fix, locate, manage, conduct self

と O

量 HAKA -

量 RU - measure C.D. 363R.

= ~~TSU~~ ^{FUTA} TSU - TWO
1 = NI } as for } 2nd
14 WA }

己 ONORE ^{oneself}
^{myself}
^{yourself}
が GA - subj.

徳 TOKU - virtue } (TOKKŌ)
徳 } virtuous deeds,
行 GYŌ - practice } goodness

の NO - 's

全 ZEN - whole

乏 KETSU - lack, gap
(KETTO)

を o

ハ HAKA - (TTE) } conjecture
ハ } considers (intracard)
ハ } T(SU)
ハ } IC

供 KU } offers, present, submit, serve (a meal)
に NI -

OGU - arhat
means (one who)
agrees to serve

應 Ō } answer, agree, comply
が ZU

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

心 SHIN - heart/mind

を o - obj:

防 FUSE defend, protect;

ぎ GI shut out, ward off; prevent

過 TOGA fault, blame (quite meaning for other things pronounced "to ga")
Error

を o - obj:

離 HANA (Hanareru)

る RU to separate

る RU

事 KOTO thing, fact
(not included)

は WA subj:

貪 TON (Don-tats. R.) coveting, indulge in
~~Ni-Tan, I-Ton~~ coloring, dying; 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, ~~Hand~~
~~to~~ protect mind
~~We separate blame~~
Separating blame
(from?) Passion etc,
Sect Do

~~what~~

四 YOTSU - Four }
 に NI } as for } fourth
 は WA }
 正 MASA - correct, sure } correctly
 に NI - by } usually

良 RYŌ - good

薬 YAKU - medicine

に O - obj.

事 KOTO - thing, fact

と TO - (P.)

する SORU - to do

は WA - obj.

形 GYŌ - shape } disease?

枯 KO - withered, die }

を O - obj.

療 RYŌ - heal, cure

せ ZEN - to do?

が GA - (P.)

爲 TAME - purpose; for

は NA }
 1). RI } is

五 ITSUTSU - Five
に NI } as for } Five
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 }

②① 五觀の偈

一計功多少 量彼來処

二付己徳行全欠 施供

三防心 離貪等為宗

四正事 良藥為療形枯

五為成道 故今受此食

(not recited, but on card)

22

生 SA - life, birth C.D. } offerings made before
飯 BA - rice, food C.D. } a meal of a small portion
of food to guests + all the living,
偈 GE - verse, gatha C.D. -

X JI
X TEN
X KI
X JIN
X SHU
J YO
1

(Name)

汝 JI - you, thou } nanjira you
(classical plural)

等 TEN - class, grade, degree
equal

鬼 KI - ^{preta} 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

方 140 - direction
一 1 - one
切 SHI - cut } all
鬼 KI - ghost, evil spirit
神 JIN - god, spirit
共 KYU - both (to + Tog)

KO. 止比
 NO の
 JIKI 食
 JIR. 十
 PO 方
 NI 一
 AMANE 偏
 KU くら
 SHI- て、
 TE
 IS. 一切の
 SA) 鬼
 NO 神
 SHI- 申
 KI 共
 TO と
 EN
 CAT

Int. book call all
this Re Hater GC

7 CH_3 - methyl } 2nd

分 BUN
- part

SHI
-4

ON
恩 - kindness, goodness
power, blessing,
benefit

下 GE - bottom } 3rd
及 ~~GE~~ GE - exert, }
 ~~(GE)~~ - cause }

六 ROKU - 6 } ^{to 6} worlds
道 DO - Way } 2384, 2, 4

o

ㄅㄆ KA1 - all, every

同 $P\bar{O}$ -same

供 KU-offer, serve

養 YD bring up, rear, adopt. } merit; memorial service

(177) SHI Four

敬手 KEI N. 手 ¹⁸³⁷ - carry by hand

金鉢 HATSU-bowel

の NO - is

偈 GE - Verse

(金鉢)
を
奉
げ
て
合
誦

終
て
著
を
取
る

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

爲 I - change; do; before } Stop
旦 DAN - decide, judge, ~~cut~~

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

惡 AKU - evil, bad

亞
亞
丁
丁
丁
丁

二 NI 2nd monthful
口 KU month

爲 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

爲 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口には諸MORO MOROの衆生を度せんが為にし、皆其ハ

に佛道を成ぜんことをし

折 SETSU SESS - fold, break; time, occasion

水 SUI - water

偈 GE - gatha, verse

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

止 SHISEN - shut
SHISEM

洗 ~~SE~~ PA - wash

水 SUI - water

如 NYO - like

天 TEN - Heaven, sky

甘 KAN - sweet } nectar, sweetness

露 RO - dew } 甘露水 - kanrosui - syrup, nectar, sweetened water

路 MI - taste } sweet dew, ambrosia, the nectar of immortality; tr. by 天酒 deva-wine, the nectar 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 我

KO 止
NO の

bowel ~~金~~ 本

を
洗

I- い
SHI し

MIZU 水

WA は

AME 天

NO の

KAN- 甘
RO 露

NO の

NO の

GOTOSHI 時

鬼神衆

方西

与

与

悉

令

得

飽

満

得

せ

方西 SE - to give alms, bestow, offer

Charity, to give alms

与 YO - to give

鬼 KI - devil, demon, spirits of the dead

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

神 JIN - god, spirit

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

衆 SHU - everyone, crowd

悉 SHIR-SHITSU - see 1380.0, all, entirely, investigate thoroughly, fully, minutely, all

令 RYO - ancient laws

得 TOKU - get, obtain, attain to C.W.

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

満 HAN - fullness, enough

satiety, satisfaction

Kotogoto

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

a mystic symbol in esoteric Buddhism. (More) see
OM, aum - a word of solemn affirmation + respectfull
assent. adopted by Buddhists, especially Tantrics,
as a mystic spell, and as an object of meditation.
Forms the 1st syllable of certain mystic combinations.
C.D. 228L.
C.D. 343R.

Makulasai
(oral card)

Svāhā - 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 dhāranī. Originally
this was an exclamation when
an offering was made to gods in
India, as a feminine noun it means
offering...

C. D. 309R.

世 (SEI) ~~the world, society~~
界 (KAI) ~~the universe~~

梵 (BON) - Brahman, Sanskrit; prayer, a sacred text or mantra - C.D.
處 (CHU)

知 (SHI) - manage, deal with, act, behave, conduct oneself; (place)
世 (SHI) - dwell, abide - C.D. 36
界 (KAI) - generation, world

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

如 (JI) - like

虚 (IKU) - Sunya - empty, vacant, unreal, insubstantial, untrue, space
空 (KUN) - That which is without shape or substantiality
That which has no resistance. The immaterial universe behind all phenomena
Sunya - empty, void, space etc. C.D. 389 R.

SEI 世
KAI 界
NI 二
SHO 知
SU-
RU
KO-
TO
KU 空
KO の
GOTO- 知
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
淨 JIN - pure } purity, pure

超 CHō - super, ultra
leap over, surpass,
exempt from, to save

於 I - at, in, on,
to, from, by, than

彼 HI - He, that

彼 REN 蓮

より GO 華

そ NO の

超 MIZU 水

え NI に

~~著~~

KA が

ZA ざ

RU る

GA が

GOTO 如

SHI し

KOKORO 心

NO の

SEI 清

Jō 淨

NA た

RU る

KO こ

TO と

WA は

(33)

稽 KI - ^{shunt} ^{consider} ^{quarrel} ^{prostrate oneself} - C.O.

首 SHU - ^{head} ^{neck} ^{439R}

礼 RIN - ^{salutation, salute, bow} ^{to make obeisance by prostration} ^{worship, offering, rites, etiquette} ^{C.D. 466R.}

無 BU - no, not, neg

上 JO - top, above

尊 SON - ^{honour, honoured} ^{C.D.}

(Thus) we bow to Buddha. Meal Card

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

a form of obedience in
which one touches
one's head to the ground

anuttara
unsurpassed,
unexcelled,
supreme,
peerless

The peerless
honoured one
C.D. 379L.

KEI 稽

SHU 首

SHU 首

MU 無

JO 上

SON 尊

を

礼

す