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Welcome Home _

Contact me uhen you've settled in.

Cassleo,

Jany Belies

EKO (Parinama)

In Buddhism the meaning of EKO 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 EKO, that is only for yourself, not for others at all. The reason why we chant EKOS 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 EKOS 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 EKOS, but only to present a basic interpretation of the words and phrases. Ocoans of subtle and difficult meaning await deeper study. These EKOS 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 EKOS 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 explaination, except for the occasional exception of "to do" or "to be."

There are four particles used in the EKOS:

"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 explaination.

"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 possesive case and modifies the following word or phrase.

"ni".....to : "ni" is a little more versatile. It indifor cates 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 EKOS were discussed so closely with Yoshimura Sensei, many of his ideas are blended in without credit given.
- C.D. A <u>Dictionary of Chinese Buddhist Terms</u>.

 Soothill and Hodous.
- B.D. <u>Japanese-English Buddhist Dictionary</u>. Daito Publishing Co.
- No Credit Given: If no credit is given in the explaination 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 explainations because they are used in a proper name for phonetic reasons and their meaning is irrelevant.

The Sotoshu Eko Yoshu (Collected Ekos of the Soto Sect)
furnished the characters and punctuation for this study.

The characters were written by Yoshimura Sensei.

MORNING SERVICE EKO I

following the

MAKA HANNYA HARAMITTA SHINGYO

and the

SHOSAI MYO KICHIJO DARANI

AOGI KOINEGAWAKUWA SHINJI, FUSHITE SHOKAN O TARETAMAE.

JORAI, MAKA HANNYA HARAMITTA SHINGYŌ,
SHŌSAI MYŌ KICHIJŌ DARANI O FUJUSU,
ATSUMURU TOKORO NO SHUKUN WA,

* DAION KYÖSHU HONSHI SHAKAMUNI BUTSU, SHINDAN SHOSO BODAI DARUMA DAIOSHÖ, NICHI-IKI SHOSO EIHEI DÖGEN DAIOSHÖ, DAISHÖ 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

Morning Bervice Buddha Hall Sutra (<u>Maka Mannya Maramitta Shin-Gvo</u> and <u>Shōsai</u> <u>Myo Kichijo Derani</u>)

Line 1.

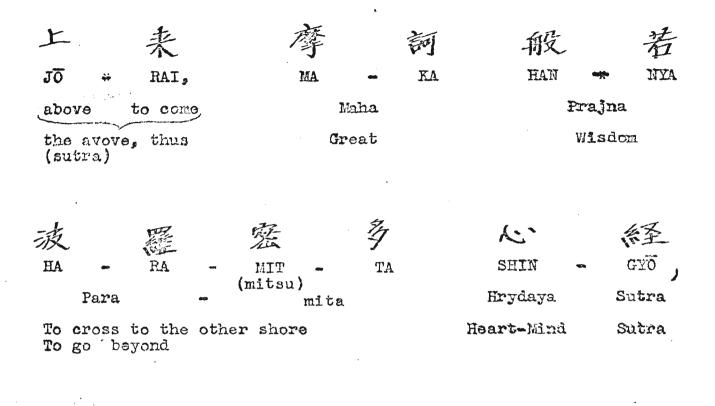
何き 費 かくは 真 を NOIMEGA-wa-ku-wa SHIN - JI, to look up to ask for We pray that true compassion way (it be that) true compassion!

"May we receive Budcha's mercy and may the Budcha 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.

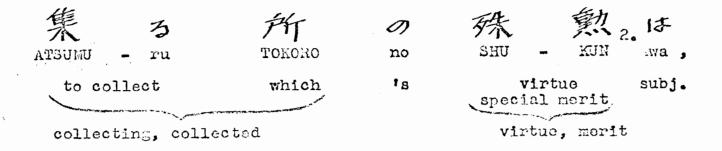
Line 2.



消	災	41	·	吉		祥
SHO	SAI	MYO		KICHI	95)	<u> </u>
extinguish	calamity	supr	eme	excelle	nt	joy
PE 程 DA - RA Dharani	尼 - NI	ج ه مان	記 FU . chant	· ju chant	SCS	tu.
				chant	;	

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

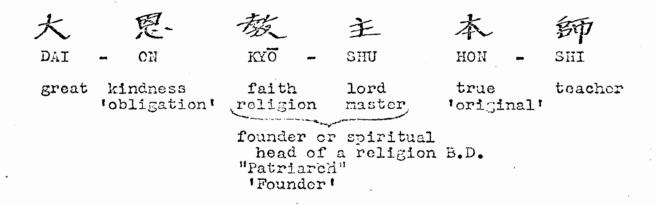
Line 3.



"the merit which we collect (should be for)."

(we offer) the collected merit (to)

Line 4



秋 如 年 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.

表 担 利 利 SHIN - (DAN) SHO - SO

early morning first ancestor founder

China

founder
first ancestor
"first Patriarch"

普提達意 人和 尚
BO - DAI DA - RUMA DAI - O- SMO,
enlightenment teaching great peace respect
Bodhi Dharma priest

China's first Patriarch, the great Bodhidharma,

Line 6.

NICHI - IKI SHO - SO EI - HEI

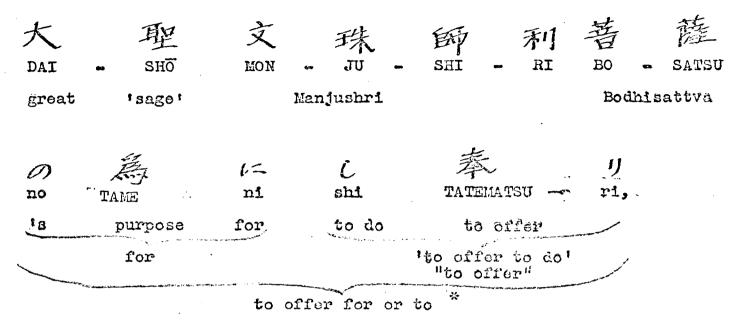
sun region first founder (eternal) (peace)

Japan founder first ancestor first Patriarch

道元大和尚 Dō - GEN DAI - O - SHō, ((way) (origin) great peace respectpriest

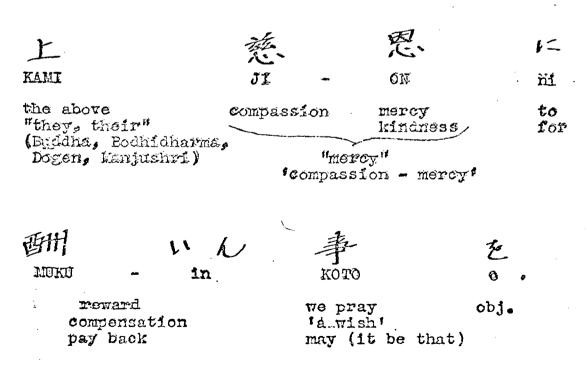
Japan's first Patriarch, the great Eihei Dogen,

Line 7.



The great sage Manjushri Bodhisattva,

Line 8.



Let us reflect their compassion and mercy.

"We pay back the mercy of Buddha."

♣ See line 3 (.e offer-merit-)

MONNING EMO I

Morning Service Buddha Hall Dedication

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

Sutra and The Dharani for Removing Disasters
we offer the collected merit to

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

MORNING SERVICE EKO II

following the

Recitation in English of the Heart Sutra

AOGI KOINEGAWAKUWA SHOKAN, FUSHITE KANNO O TARETAMAE.

JORAI, MAKA HANNYA HARAMITTA SHINGYO
O FUJUSU,

ATSUMURU TOKORO NO KUDOKU WA,

JIPPO JOJU NO SAMBO,

KAKAI MURYO NO KENSHO,

JUROKU: DAI ARAKAN,

ISSAI NO OGU BURUI KENZOKU NI EKO SU.

KOINEGO TOKORO WA,

SAMMYO ROKUTSU, MAPPO O SHOBO NI KAESHI,

GORIKI HACHIGE, GUNJO O MUSHO NI MICHIBIKI,

SAMMON NO NIRIN TSUNE NI TENJI,

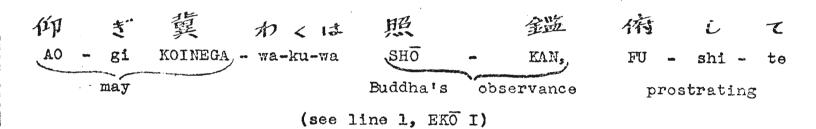
KOKUDO NO SANSAI NAGAKU SHO SEN KOTO O.

MORNING EKO II

朝 经 CHO KA GIN worthy praise morning service to serve chant agree chant "some duty" Arhats sutra

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

Line 1.



反 KAN -	が NO (o)	ق ٥	型 TA	-	M	_	給 TAMA·	之 - e.
feeling sensation	to agree	obj.		give			give	3
"response"		please give us $ (see line l, EK\overline{O} I) $						
respond to each other!								

'May Buddha observe us and give us his response. 1

<u>Line 2.</u> JORAI, MAKA HANNYA HARAMITTA SHINGYO O FUJUSU, ATSUMURU TOKORO NO

IN KU merit	900	た、 DOKU virtue	wa, Thus, a		e line 2, El	Maha		Paramita_
	merit	;	Hyrdya	Sutr	a (we dedic	cate)	the col	lected
			merit	(to)				
			Line	3.				
						•		
+		方。	常		住	0	=	季儿
JIP (jū)	. -	PO (ho)	<u> 10</u>	-	J ั บี	no	(SAM (san)	- (FO)
ten		side directions/	always		living	1 _ន	three	treasures
the	ten di	rections	рq	rmar	ent & future		-	le Treasure inaram, Sangha

The all pervading, everpresent Triple Treasure,

KA - KAI MU - RYŌ no KEN	型
	- SHO,
fruit ocean no amount, 's wise	saint
	men & sages" ise men!

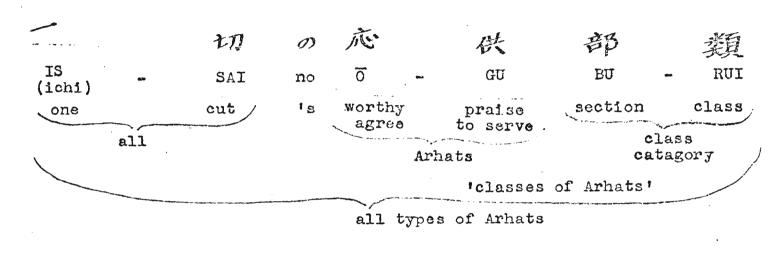
The innumerable wise men in the ocean of Enlightenment,

* (We dedicate) See line 4 (NI EKO SU)

Line 4.



And the sixteen great Arhats,



眷	属	1=	回	向 *	寸
KEN -	ZOKU	ni	E -	KŌ -	su.
regard affectionately	family	to	to turn dedi	towards	

^{&#}x27;The sixteen great Arhats, all the Arhats and their followers.

* See line 2

Line 5.

美 方 方 は

KOINEGA (WOINEGO) (u) TOKORO wa,

pray "what" ssubj."

aspire

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

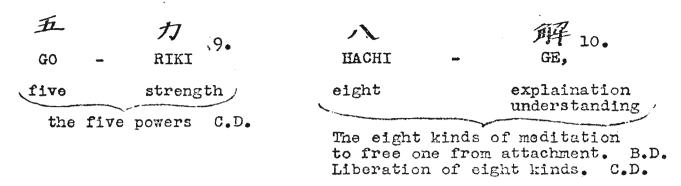
Line 6.

归月 <u>=</u> SAM ROKU (san) three brightness six to pass through The three insights C.D. The six supernatural or The three types of knowledge B.D. universal powers C.D. "Three Wisdoms" "The six unrestricted ways of the Arhats"

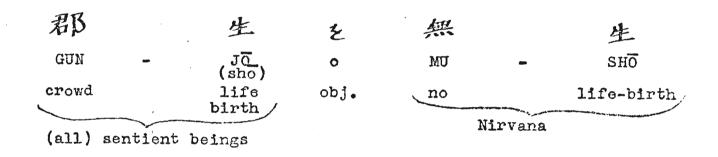
With the three insights and the six universal powers,

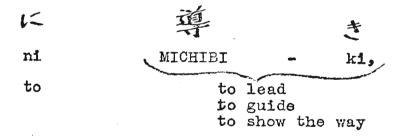
表 法	٤.	正		法	; <	回		C
(matsu) PO (ho)	0	shō	-	(hō)	ni .	KAE	-	shi,
The ago of the decline of the Dharma	obj.	true	of the Dharma	true	to ·		turn	

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



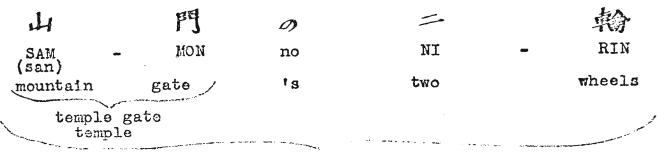
With the five powers and the liberation of eight kinds,





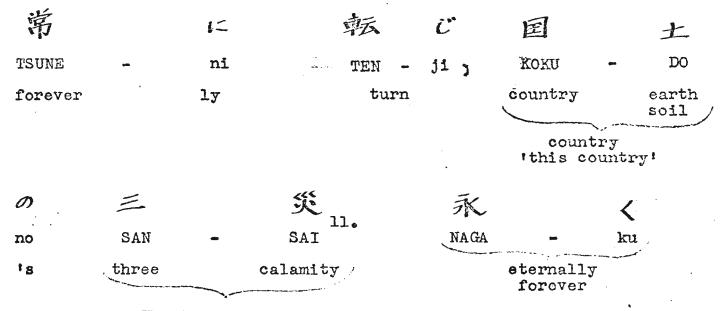
To lead all sentient beings to Nirvana,

Line 7.



'Two wheels of a temple!

- 1. Dharam wheel (spiritual)
- 2. Economic wheel (material)



The three calamities

消	t k	事	<u>ئ</u>
shō		KOTO	٥.
extinguish blow out "avert"	to do	'a wish' we pray may 1t be	'obj.

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 <u>Haha Pranjna Faramita Hrydaya Sutra</u>
 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 Unrestricted ways of the Arhats may be always with us in our unceasing 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 EKO III following the SANDOKAI

AOGI KOIMEGAWAKUWA SHINJI, FUSHITE SHOKAN O TARETAMAE.

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

BIBASHI BUTSU DAIOSHO,until we come to....
KEIZAN JOKIN DAIOSHO,

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

MORNING EKO III

朝 誤 祖 堂 訊 経 CHO - KA SO - DO FU - GIN morning service Patriarch Hall chant chant sutra

Morning Service Patriarch's Hall Sutra (Sandokai)

Line 1.

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

May Buddha observe us and give us his true compassion.

(See line 1, EKO I)

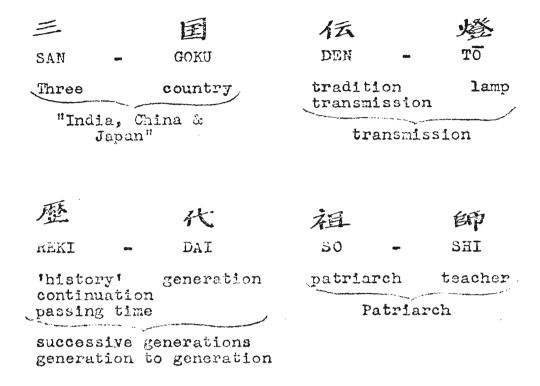
Line 2.

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

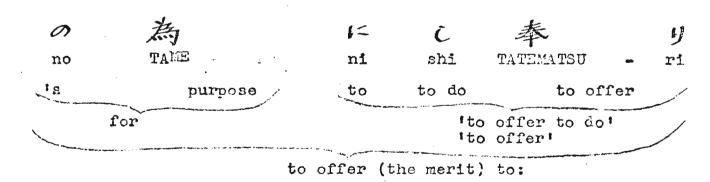
Thus, as we recite the <u>Sandokai</u> (we offer) the merit collected thereby to:

(See line 2, EKO I)

Line 3.



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



Line h.

KAMI JION NI MUKUIN KOTO O.

May we reflect their compassion and mercy.

(See line 8, EKU 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 Vipasyin Buddha,

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

the great Keizan Jokin, 5.

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

Let us reflect their compassion and mercy.

MORNING SERVICE EKO 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,

TOZAN BOSO HOKKAI BOSOGYA TO KAKKAKU HONI,

KOKKA KOROSHA SHO SHOREI,

TOZAN KECHIEN SHIDO NO DANNA,

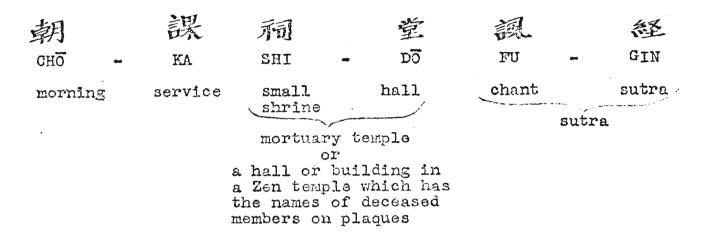
GASSAN SEISHU NO ROKU SHIN KENZOKU.

SHICHI SE NO BUMO,

HOKKAI NO GANJIKI NI EKO SU,

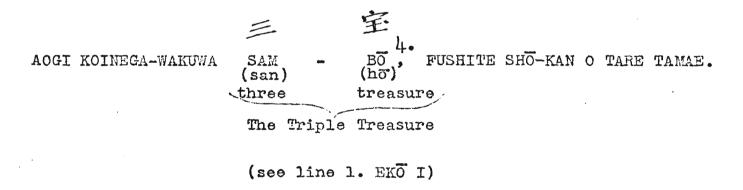
ONAJIKU BODAI O MADOKA NI SEN KOTO O.

MORNING EKO IV



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

Line 1.



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 <u>Dai Hi Shin Darani</u>, (see line 2, EKO I)

Line 3.

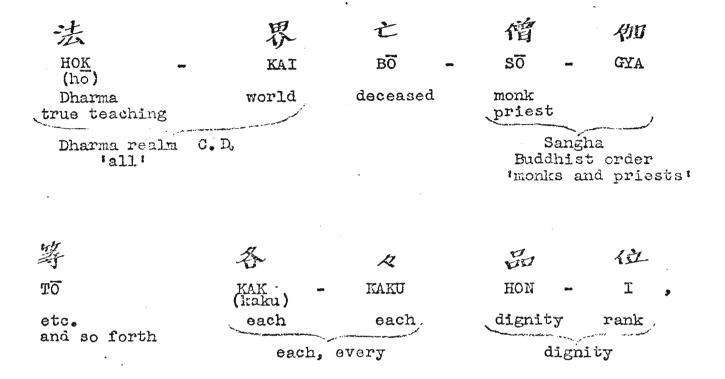
ATSUMURU TOKORO NO KUDOKU WA

(we dedicate) the collected merit (to)

(See line 3, $EK\overline{O}$ I and line 2, $EK\overline{O}$ II)

Line 4.

* see (NI EKO SU) line 7.



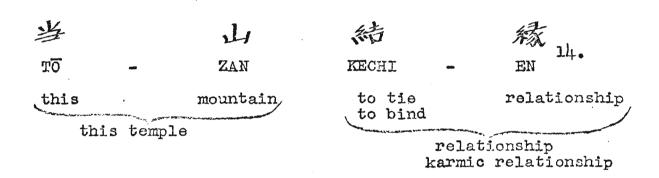
This temple's deceased monks, all deceased monks, each one dignified,

Line 5.



For all the souls of this nation's benefactors,

Line 6.

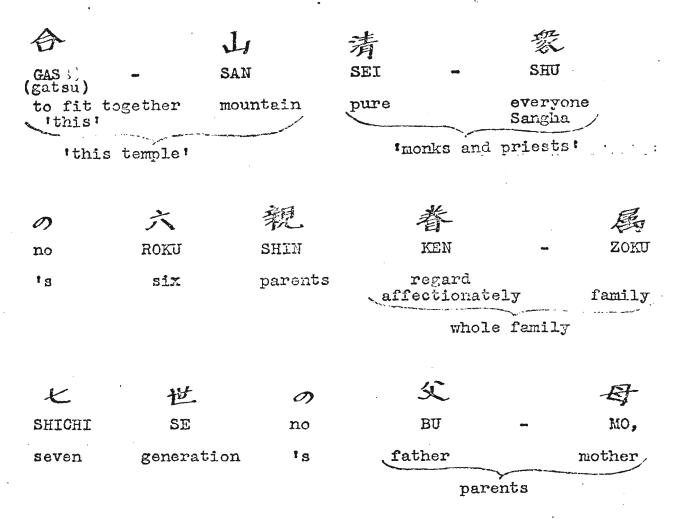


秱		堂	-	0	檀	尹 B
SHI	-	DÖ	5	no	DAN	- NA)
(see	title	of EK	O IV)	‡ s	da	ana pati
		Baran Maria Mariana de Maria Maria (Maria Maria Ma	ب د دوستان المعامل الم	and the same was an analysis and	the a	act of offering doner

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

This temple's members and supporters

Line 7.



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	0)	含	談
HO <u>K</u> - (ho)	KAI	no	GAN	- JIKI
dharma, law true teaching	world	t s	have	discrimination ntient beings C.D.
dharma realm C realm of cosmi			arr se	ntient beings C.D.

All sentient beings in the realm of the true law,

Line 8.

间 ONAJI -	⟨ ku	 Bo	-	提 DAI	<u>خ</u> 0
same	1y	En	lighter	nment	obj.
in the s	f				
• the same	as Buddha,				

May they be completely Enlightened.

Bhdhidharma, etc. at the same time!

* 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 temples 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 EKO following the Maka Hannya Haramitta Shingyo

JORAI, TSUTSUSHINDE KENKOSHI,

MAKA HANNYA HARAMITTA SHINGYO O FUJUSU,

ATSULURU TOKORO NO KUDOKU WA,

* DAION KYČEHU HONSHI SHAKALUNI BUTSU,

SHINDAN SHOSO BODAI DARUNA DAIOSHO..

NICHI - IKI SHOSO EIHEI DÖGEN DAIOSHO,,

DAISHO MONJUSHIRI BOSATSU,

JIPPO JÖJÜ NO SAMBÖ,

SANGAI NO BANREI TÖ NI KUYÖ SHI TATEMATSURU.

KOINEGÖ TOKORO WA,

SAMMON CHINJÖ, BENDÖ ANNON, SHOSAI SHÖJÖ,

SHOEN KICHIJÖ NARAN KOTO O.

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

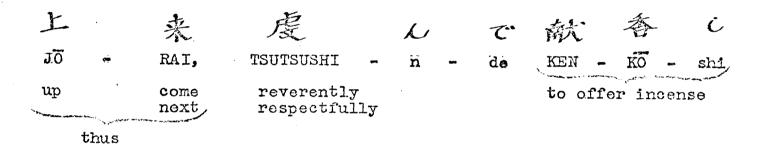
NOON EKO

NIT - CHŪ FU - GIN
(nichi)

day middle to chant sutra

Mid-day Sutra (Maka Hannya Haramitta Shingyo)

Line 1.



Thus, as we respectfully offer incense

Line 2.

MAKA HANNYA HARAMITTA SHINGYO O FUJUSU,

And chant the Maha Prajna Paramita Hrydya Sutra,

(see line 2, EKO 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-YO-SHI)

Line 4.

DAION KYÖSHU HONSHI SHAKAMUNI BUTSU,

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

Line 5.

SHINDAN SHOSO BODAIDARUMA DAIOSHO,

China's first Patriarch, the great Bodhi Dharma,

Line 6.

NICHI-IKI SHOSO EIHEI DÖGEN DAIOSHO,

Japan's first Patriarch, the great Eihei Dogen,

Line 7,

DAI-SHO MONJUSHIRI BOSATSU,

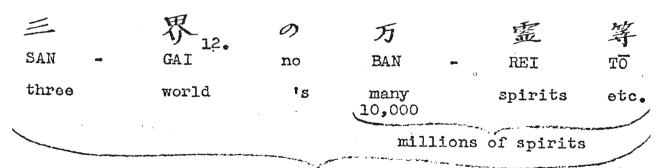
The great sage Manjushri Bodhisattva, (Line l, 5, 6, 7, see EKO I)

Line 8.

JIPPO JOJU NO SAMBO,

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

Line 9.



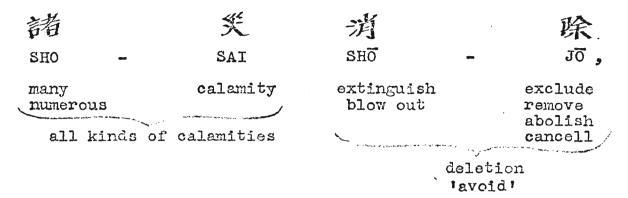
The innumberable spirits in the Three Worlds 'all sentient beings'

1= B shi ni KU TATEMATSU ru. offer bring up to do to offer rear adopt develop veneration, especially of the Buddha, Dharma, and Sangha 'to offer' to offer (the merit) to Line 10. KOINEGO TOKORO WA. (See line 5, EKO II) May it be that, Line 11. SAM MON CHIN JŌ (san) mountain gate ancienttranquility peace preservationtemple gate centers "temple" quiet, peace calm, peace, quiet

calm, peace, quiet

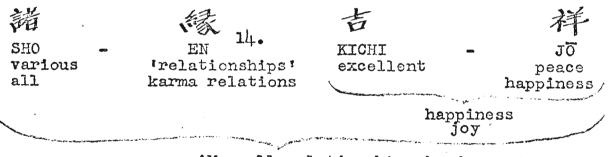
安 BEN DO NON , AN to understand road (on) clearly way safety calm security practice quiet peace

peace, quiet, tranquility, calm

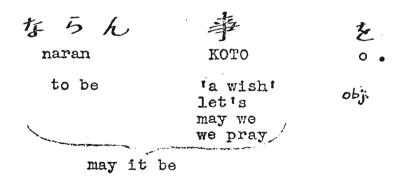


(May) this temple be in peace, have calm practice, and avoid all calamities,

Line 12



'May all relationships be joyous'



And be in a joyous condition.

EKO 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 Dogen, 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 EKO

following the

DAI HI SHIN DARANI

NEGAWAKUWA KONO KUDOKU O MOTTE,

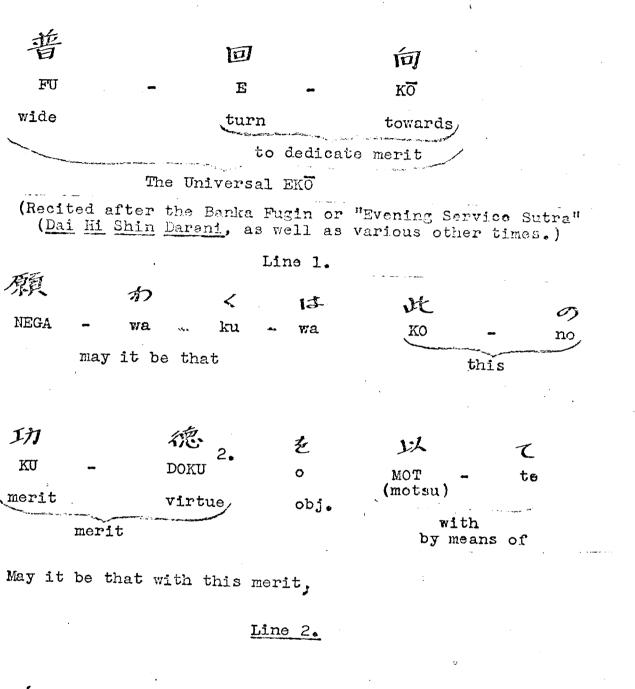
AMANEKU ISSAI NI OYOBOSHI,

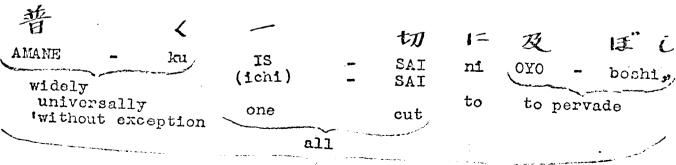
WARERA TO SHUJO TO,

MINATOMO NI BUTSUDO O JO SEN KOTO O. **

* The punctuation is not for chanting purposes.

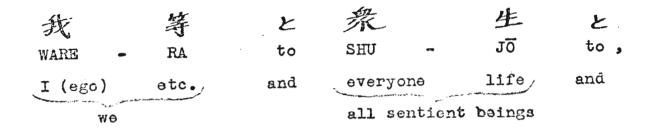
EVENING EKO





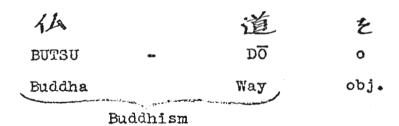
Universally pervading all

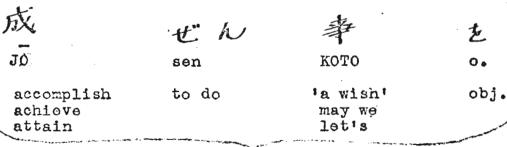
Line 3.



Line 4.







may we accomplish

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

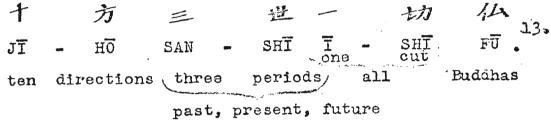
EVENING EKO

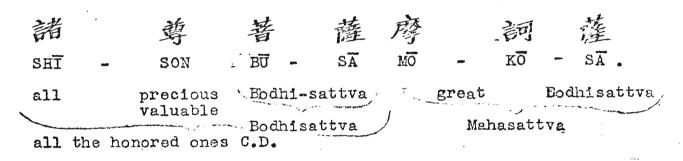
With this merit, pervading universally,
May we and all sentient beings,
Together accomplish the Buddha way.

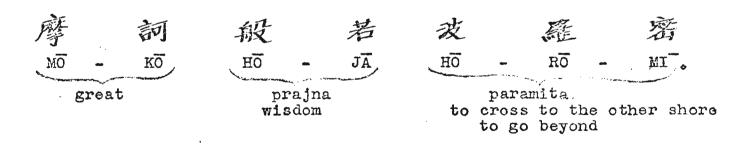
THE WHOLE EKO

(recited by all after every $EK\overline{O}$)

JĪHO SANSHĪ ĪSHĪ FŪ. SHĪSON BŪSĀ MOKOSĀ. MOKO HOJĀ HOROMĪ.







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

All the honored ones, the Bodhisattvas, the Mahsattvas.

The great wisdom that has gone beyond.

Note: The pronounciation here is more classical than in the Heart Sutra. If pronounced in the usual manner it would be: JIPPO SANZE ISSAI BUTSU, SHO 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 EKOS

The Soto sect in Japan has many Memorial Servies 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 EKO for Shakyamuni Buddha. These are the SAMBUTSUKI, or Three Commemorations of Buddha. They are on April 8th (birth), December 8th (Enlightement) and February 14 (death). The special EKOS chanted at Tassajara on these days are not included in this study.

COMMEMORATION EKOS

(For Bodhidharma and Dogen Zenji)

On the evening of the fourth of the month, following the Dai Hi Shin Darani, there is a special EKO 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 EKO follows.

On the evening of the twenty eighth of the month following the Dai Hi Shin Darani, there is a special EKO which announces that on the following day there will be an offering for Dogen 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 Dogen Zenji. The Dai Hi Shin Darani is recited and another special EKO follows.

- * During guest seasons at Tassajara the special services are held during the morning service when most students can attend.
- All four EKOS are the same except for a few words.
- Note: The commemoration EKOS for Bodhi Dharma and Dogen Zenji have been changed. The new ones will be included in this study at a later date.

SPECIAL MEMORIAL EKO

for the

Bodhidharma and Dogen Zenji Commemorations

following the

DAI HI SHIN DARANI

I

(At evening service the day before the commemoration)

AOGI KOINEGAWAKUWA SHINJI, FUSHITE SHOKAN O TARETAMAE,

SAMMON MAIGATSU RAIJITSU UYA-UYASHIKU,

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

(NICHI-IKI SHOSO EIHEI DOGEN DAIOSHO, eve. of 28th only)

GAKKI NO SHIN NI O.

TSUTSUSHINDE KOGE TOSHOKU KOTO O SONAE,

DAI HI SHIN DAKANI 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 EKO

for the

BODHIDHARMA AND DOGEN ZENJI COMMEMORATIONS

following the

DAT HI SHIN DARANI

TI

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

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

* (SHINDAN SHOSO BODAI DARUMA DAIOSHO, on the 5th only)

(NICHI-IKI SHOSO EIHEI DOGEN DAIOSHO, on the 29th only)

GAKKI NO SHIN NI O.

TSUTSUSHINDE KOGE TOSHOKU CHINSHU O SONAE,

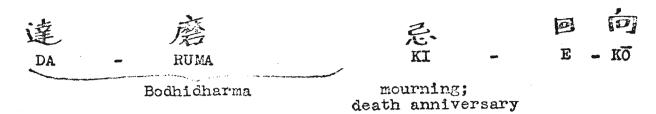
DAI HI SHIN DARANI O FUJUSU,

ATSUMURU TOKORO NO SHUKUN WA, *

KAMI JION NI MUKUIN KOTO O.

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

SPECIAL COMMEMORATION EKOS



Bodhidharma Commemoration EKO

	高			Ī,	超		兒	Ę.			
	KÖ high	•	•	··pat	SO rie	arch"	K	Ľ	***	ekō	
a	name give Emperor	en_to (Koso	Dogon Jeyo)	Zenji *	by	the		ning; anniv	ersary		

Dogen Zenji Commemoration EKO

Line 1.

AOGI KOINEGAWAKUWA SHINJI, FUSHITE SHOKAN O TARETAMAE. (See line 1, May Buddha observe us and give us his true compassion. EKO I)

Line 2.

4		門	每		月	来		日
SAM (san)	- -	MON	MAI	-	GATSU	/ RAI	-	JITSU
mountai	n	gate	every		month	next		day
tem ten	ple ga	te	-					
u					or <			
恭		i	<		į	本		日
UYAUYA	•	shi	- ku,			HON	-	JITSU
	respe	ctfully	Company of the Compan		•	this		day

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

* A Handbook of Eiheiji refers to Dogen as Koso Joyo Daishi (great teacher) Dogen Zenji Zen teacher)

SHI ZEN JI
(shi)

SHIN-DAN SHOSO BODAI DARUMA DAIOSHO,

China's first Patriarch, the great Bodhidharma, or NICHI-IKI SHOSO ETHET DOGEN DATOSHO,

Japan's first Patriarch, the great Eihei Dogen,

(see line 5, EKO I)

月		忌	0)	晨	1=	值		う。
GAK (gatsu)	-	КI	no	SHIN	ni	A	(0)	u,
month	c	death ommemorat	t _s ion	occasion	in at on	c	ccur	

On the occasion of the monthly commemoration

Line 4.

虔 TSUTSUSHI -	<i>l</i> n -	Č de	₹ KŌ	辛 GE	<u>淺</u> TŌ -	说 SHOKU
respe	etfully		incense	flowers	lamp	candle les

杳	湯	ع	備		之
K o -	T 0	0	SONA	وري دو دوده هندين الله دد دو	6
incense	hot water	obj.		provide prepare	
fragr	ant tea	•		* *	
ut.) () Z				
		or			
珍 CHIN -	SHŪ	A CONTRACTOR OF THE PROPERTY O			
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 Darmi

(See line 2, EKO I)

Line 6,

KAMI JION NI MUKUIN KOTO O.

May we reflect their compassion and mercy.

(See line 8, EKO I)

Evening Commemoration Eko

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)

(Japan's first Patriarch, the great Eihei Dogen, -- 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 Eko

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)

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

.... on the occasion of his monthly commemoration.

With the merit aquired from chanting this sutra may we return their compassion and mercy.

FOOTHOTES

 $-\mathbf{E}$ to go around to face to transfer to turn by arestowards

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

Japanese - English Buddhist Dictionary

Parinama. Merit-transference. Transfering 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. OSO; the other for return to this others, i.e. GENSO. P. 52 R.

A Dictionary of Chinese Buddhist Terms

Parinamana. 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 cneself, especially the merits acquired by a bodhisattva or Euddha for the salvation of world from the pure land to save 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 Mirvana. 205 L.

2. SHUKUN = KUDOKU

Virtue-The merits of one's pious acts or religeous practice.

P. 184 R.

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

3. JIPPO (See footnote #14)

The 10 directions; east, south, west, north, southeast, southwest, northwest, northeast, up and down. P. 138 1.

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. SALIBO

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 word and protect the right law.

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

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

Yoshimura Sonsei

Pindolabharadvaja

(Altogether there are 500 arhats.)

Kanakavatsa

Kanakabharadvaja

Subinda

Nakula

Bhadra

Kālika

Vajraputra

Jivaka

Panthaka

Rahula

Nagasena

Angaja

Vanavasin

Ajita

Cudapanthaka

A Dictionary of Chinese Buddhist Terms

6. SAMMYO

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 consitions; c. nirvana insight, i.e. into present mortal sufferings so as to overcome all passion or temptations. P. 66 K.

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, (SAMMYO) P. 2hl L.

A simplification of ROKUJINTSU (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 hetrerodox 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 SAMMYO are included in the ROKUTSU.

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

A Dictionary of Chinese Buddhist Terms

8. MAPPO SHOBO

Shozomatsu - The 3 periods after the Buddha's decease. They are the period of the Shobo (righteous law), the period of the Lobo, (imitative law), and the period of the Mappo (lest law): 1. The period of the righteous law is the period when Buddhist doctrine, nunctices, and onlightenment 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 it-self vanishes. There are four views as to the duration of the first 2 periods: 1. 500 years in the period of the rightecus law, 1000 years in the period of imiatative 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.

(Shobo) - the correct doctrine of the Buddha whose period was to last 500, some say 1,000 years, to be followed by (Zobo), the semblence period of 1000 years and then by the (Mappo) period of docay and termination, lasting 10,000 years.

Dogen's view of Shozomatsu was that it was skillful teaching and that all three periods existed at any time. This seems to be the attitude expressed in the EKC which bids us to turn Mappo into Shobo.

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) mindfullness (NEH) contemplation (JO) and wisdom (E). P. 86 R.

The 5 powers or faculties of the catagories of the Bodhi-paksadharma 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 2. To reduce attachments oneself. to external phenomena. 3. Not to give rise to illusion even though phenomina may appear to be undefiled. 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, omancipation, escape, releasein 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 no-7. Liberation in the whereness. state of mind where there is neither thought nor absense of thought. These four (4,5,6,7) arise out of abstract meditation in regard to desire and form. 3. Liberation by means of a state of mind in which there is final extinotion, mirvana of both sensation, Vedana and consciousness, samina. \mathbf{P}_{\bullet} 39 R.

A Dictionary of Chinese Buddhist Terms

11. SANSAI

The 3 calamities: 1. The 3 smaller calamities; wars, pestilences, and famines, which appear at the end of the kalpa of decreace. 2. The 3 greater claamities; 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 docadent 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 me. It is divided in 3: 1. The world of desire, whose inhabitants have applitte and sexual desire. 2. The world of form whose inhabitants have neither applitte 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 sox 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 semimaterial 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. It's 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 <u>Dictionary of Chinese</u> <u>Buddhist Terms</u>

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 <u>Dictionary of</u>

<u>Chinese Buddhist Terms</u>

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 circumstancial 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. Mor.

KORUJU ICHI DVIVU (The sixty-one Buddhas)

•	•	•	
I.	BIBASHI-BUTSU	Vipasyin Buddha	毘婆尸仏大
. II.	,SHIKI-BUTSU	Sikhin Buddha	尸棄仏大
III.	BISHAFU-BUTSU	Visvabhu Buddha	昆金浮仙大
IV.	KURUSON-BUTSU	Krakucchanda Buddha	
V.	KUHAGONMUNI-BUTSU	Kunakamuni Buddha	拘那含华尼仙
VI.	Kasho-butsu	Kasyapa Buddha	迎菜仙
VII.	Shakamuni-dutsu	Sakyamuni Buddha	釋迦牟尼仏:
l.	MAKAHASHÖ.	Maharasyapa	摩訶迦葉
2.	ANANDA	- Ananda	阿難陀
3•	SHONAWASHU	Sanakavasa	商那和修
4.0	U BAKIKUPA	Upagupta	優婆證多
5.	DATPAKA	Dhrtaka	提多迦
6.	MISHAKA	Micchaka	彌遙迦
7.	Vashumitsu	Vasumitra	逐須 窑
′8°	BUTSUDANANDAT	Buddhanandi	仏陀難提
9.	FUDAKITTA	Buddhamitra	伏默密多
10.	BARISHIBA	Parsva	婆泉濕縛
ll.		Punyayasas	富卯夜奢
12.	ANABOTEI	Asvaghosa	阿那菩提
13.	KABIMARA	Kapimala	迦毘摩羅
	HAGYAHARAJUNA	Nagarjuna	那如阿莉拉
	KANADAIBA	Kanadeva	迦那提婆
	RAGORATA	Rahulata	羅睺羅多
		Sanghanand1	僧迦難提
	KAYASHATA	Gayasata	伽耶会多
19.	KUMORAFA	Kumurāta	梅奉羅多

婆尸仏大和尚 棄仏 大和尚 金浮仙大和尚 留孫仏太和尚 那含牟尼仏大和 治 菜 仏 久和尚 迎牟尼仏 大和尚 訶迦葉 難陀 那和修 婆翘 多 多迹 遮迦 須密 陀難提 馱密多 栗濕縛 那夜奢 那菩提 毘摩羅 咖阿莉樹那 那提婆 联羅 多 迦難提 耶会多

20.	SHAYATA	Jayata
21.	VASHUBANZU	Vasubandhu
22.	MANURA	Manorhita
23.	KAKUROKUNA	Haklena
24.	SHISHIBODAI	Aryasimha
25.	BASHASHITA	Basiasita
26.	FUNYOMITTA	Punyamitra
27.	HANNYATARA	Prajnatara
<u>(1</u>)28.	BODATDARUMA	Bodhidharma
3 29.	TAISO EKA	Ta-tsu Hui-k'o
<u>3</u> 30.	KANCHI SÖJAN	Chien-chih Sêng-ts'an
031.	DAI-I DOSHIN	Ta-i Tao-hsin
32.	DATMAN KÖNIN	Ta-man Hung-jên
9 33•	daikan en o	Ta-chien Hui-nêng
434.	SEIGEN GYÖSHI	Chiing-yuan Hsing-ssu
35.	SEKITŌ KISEN	Shih-t'ou Hsi-chi'ien
36.	YAKUSAN IGEN	Yuch-shan Wei-yen
37.	UNGAN DONJO	Yun-yen Tien-sheng
038.	TOZAN RYOKAI	Tung-shan Liang-chieh
39.	ungodoxo	Yun-chu Tao-ying
<u></u>	DOAN DOHI	Tung-an Tac-p'i
É41.	DOAN KANSHI	Tung-an Kuan-chih
742.		Liang-shan Muan-kuan
й ЦЗ •	TAIYO KYOGEN	Ta-yang Ching-hauen
7440	TOSU GISEI	Ttou-tru I-ching
	_	Fu-jung Teo-k'ai

閣交多 婆須盤頭 华 羅 鶴勒那 獅子菩提 婆舍斯多 不如恶多 般若多羅 普提達盛-d532 太祖息可一日的 鑑智僧榮-1606 大医道信-5807651 大海弘恩(001-674 大鑫慧能G38-7/3 寿原行思-d740 石頭希逸-700-700 築山性嚴795-122 雲巖臺晟四四日 洞山良价的的 雪居道摩付公司 同安道不 同安觀志 梁山绿觀 太陽警玄 投子義青一10シャルら 芙蓉道楷

			1.
1246.	TANKA SHIJUN	Tan-hsiah Tzu-ch'un	丹霞子淳-dill
247.	CHORO SEIRYO	Chang-lu Ching-liao	長蘆清了
648.	Tendo sogaku	Tien-tiung Tsung-chueh	天童宗廷
G 49·	SECCHO CHIKAN	Hsueh-t'ou Chih-chien	雪瓷智题
50.	TENDO NYOJO	Tilen-tiung Ju-ching	天童如净1163-1228
51.	EIHEI DÖGEN	•	永平道元
52.	KOUN E10		孤雲懷裝
53.	Tetsü gikai	,	徹 美 今
54.	KEIZAN JOKIN		瑩山紹瑾
		•	- •

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

SUZUKI ROSHI'S PERSONAL DHARMA LINAGE

55.	Gasan Jōyseki	我山紹碩
56.	TAIGEN SOSHIN	太源宗真
57.	BAIZAN MOMPON	梅山間本
58.	Jocho Tengin	枕 仲 天 誾
59•	SHINGAN DÖKÜ	真 巖 道 空
60.	SENSO ESAI	川僧慧瀚
61.	IYOKU CHŌYŪ	以翼長伯
62.	MUGAI KEIGON	無外珪言
63.	NENSHITSU YOKAKU	然室與廊
64.	SESSO HOSHAKU	客窓風積
65.	TAIEI ZESHO	臺英是星、
66.	NAMPOGENTAKU	南南元澤
67.	ZODEN YOKO	泉田與耕
ύδ.	TENYU SOEN	天祐祖寅
	KENAN JUNGA	走庵顺瑳
*		

	•	
70.	снококи коен	朝國廣寞
71.	<i>senshū</i> donkō	宣岫吞廣
72.	FUDEN GENTOTSU	斧 傳元 鉛
73.	DAISHUN KANYŪ	大彝感雄
74.	TENRIN KANSHU	天倫感問
75.	SESSAN TETSUZEN	刹山哲禪
76.	FUEAN SITUHMI	富山舜貴
77.	JISSAN MORUIN	童山 默印
78.	SENGAN BONRYU	潜炭於韓
79.	DAIKI KYOKAN	大器教竟
80.	ENJO GIKAN	圆成宜鎚
81.	shōun hōzui	祥雲鳳瑞
82.	SHIZAN TOKUCHU	磁山得杠
83.	nansō.shinseû	南叟心宗
814.	KANKAI TOKUON	超海得首
85.	KOSEN BAIDO	古仙倍道
86.	GYAKUSHITSU SOJUN	逆質祖順
87.	BUTSUMON SOGAKU	仙門祖學
88.	GYOKUJUN SO-ON	玉潤祖温
89.	SHOGAKU SHUNRYŪ	祥岳俊隆
		•

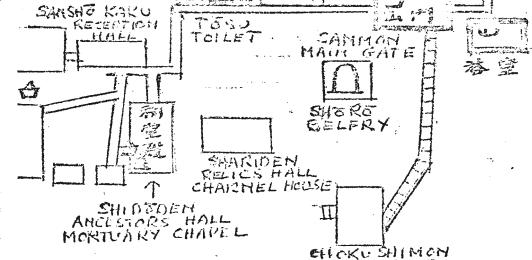
(Shunryu Suzuki)

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

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Building	SUPPAR AND DEFARANTS a double line below the name of a Sutra indicates when EEOS 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
BUTSUDEN (Buddha Hall)	* HANNIA SHINGIO - Heart Sutra KANNICHITO - Avolokitesvara Chapter from Lotus Sutra. DAI HI SHIN DARANI - Duarani of the Great Compassionate Cno SHO SAI WIO KICHIJO DARANI Dharani for removing disasters EKO	BUTSUDEN FUGIN Buddha Holl Sutras	Shakyamuni Buddha Bodhi Dharama Dogen Zenji konjushri Bodhisattva
erreiki erre engiri-erreiki-kilosokko err — 1 - engueza e skupkel	G HANNYA SHINGYO SAN DO KAI - The meeting of the	OGU PUGIN- ARHATS SUTRA	The Triple Treasure, sages and arhats.
натто	G SAN DO KAI - The meeting of the One and the Many. DEST DAT HI DHIN DAMANI EXO	SODO PUCIN - Patriarch's Hall Sutra	The 61 Buddhas as it is called-the 7 Buddhas from Bibashi Butsu thru Keizan Jokin. (See footnote 14).
(Dharma Hall)	# DAI HI SHIN DAMANI	Reikijo Fugin -Head Friest's Sutra (At Tass. Shido Fugin)	For the former abbots of Eiheiji (Recited at Eiheiji only) The temple's deceased and living monks and supporters
	JUNIO HON GE (from Lotus Sutra)	SHIDO FUGIN - Incestor's Hall	The temple's deceased and living monks and supporters the nations benefactors and all sentient beings.
	SHO SAI MID KICHIJO DAHANI (Plus a one line Dharani repeated seven times)	7	?
JÖYJDEN (Dogen Hall)	SHARI RAI MON (a brief sutra concerning relics) ERO	JOYODEN FUGIN (Dogon Hall Sutra)	Ŷ .
MUIN (Kitchen)	HANNYA SHIMBYO SHO SAI M/O KICHIJO DARANI (plus a one line Dharani repeated seven times.) EKO	KUIN FUGIN (Kitchen Sutra)	7
BUTSUDEN	BUTCHO SONSHO DARANI (Hannya Shingyo at Tassajara) EAO	NITCHU FUDIN (Noon Sutra)	Shakyamuni Buddha, Bodhi Dharma, Dogen Zenji, Konjushri Bodhisattva, the Triple Treasure, and all sentient beings.
-	1* DAT HI SHIN DARANI		
Butsuder	followed by the FUERO (universal ERO (Regardatura)	BANKA FUGIN (Evoning Service Sutra	We, and all sentient beings
See map of Eineiji on the next page.	"The FUDO EKO or Whole EKO (JT HO SAN SHI) 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.



IMPERIAL GATE

YOKU SHITSU (DAI YOKU SHITSU BATHROSM GRUNT BATHKOOM EIHE ISI

> KYOZE SWIRA STOREHOUSE

WHAT IS USUALLY
CALLED THE SODE OR
PATRIARCHIS HALL
IS THE JEYODEN
AF EIHELD!
HERE THE FOUNDER
AND SUCCESSORS
ARE ENSHRINED

(INCLUDES

TAHGARYO

FOR GODO, TANTO AND

(cni

SHICHI DO GARAN THE SEVEN MAIN BUILDINGS OF A ZEH MONASTERY COUTLINED - IN HEAVY LINES) PLUS A FEW OTHERS MOTED ON THIS ROUGH MAP OF EILIEIDI. "The right way (to recite a sutra) is according to it's meaningless meaning.

To put a meaning into it is all wrong."

Hui-neng Platform Sutra

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