

MEAL SUTRAS

(Square brackets [voiced], rounded brackets (not))

SHUKUZA GE (朝食偈, しゅくざげ) - BREAKFAST SUTRAS (Gassho)

|| ... Gasshō, bow and be seated

Jū-Butsu Myō (十佛名)

Names of the Ten-Buddhas

|| **Shin-jin pa-shin bi-ru-sha-no fu,**

(1) 清淨法身毘盧遮那仏

Pure Dharmakāya Vairocana Buddha.

En-mon hō-shin ru-sha-no fu,

(2) 円満報身盧舍那仏

Complete Reward-body [Sambhogakāya] Locanā (Sighted) Buddha,

sen-pai ka-shin shi-kya-mu-ni fu,

(3) 千百億化身釋迦牟尼仏

Infinitely incarnate Śakyamuni [Nirmanakaya] Buddhas,

tō-rai a-san mi-ru-son-bu,

(4) 当来下生弥勒尊仏

Future Maitreya [Compassionate] Buddha,

ji hō san shi i shi shi fu,

(5) 十方三世一切諸佛

Ten direction, three worlds, all the many Buddhas,

dai shin bun-ju-shi-ri bu-sa,

(6) 大聖文殊師利菩薩

Great sage Mañjuśrī Bodhisattva,

dai an fu-gen bu-sa,

(7) 大乘普賢菩薩

Great universal Samantabhadra Bodhisattva,

dai hi kan-shi-in bu-sa,

(8) 大悲觀世音菩薩

Great compassionate Avalokiteśvara Bodhisattva,

shi son bu-sa mo-ko-sa,

(9) 諸尊菩薩摩訶薩

All the many noble Bodhisattva Māhāsattvas,

mo-ko ho-jya-ho-ro-mi.

(10) 摩訶般若波羅蜜

The Māhā Prajñāpāramitā [Great Wisdom beyond Perfection].

Kisshuku Ge (喫粥偈)

Receiving [the] Rice-gruel Verse

|| **Shū yū jū ri,**

(1) 粥有十利

This rice-gruel possesses ten benefits,

nyō i an jin,

(2) 饒益行人

[with] copious advantages [for our] personal-duties,

ko hō mu hen,

(3) 果報生天

[it] finally rewards [in] heavenly yields,

kyū kin jō ra

(4) 究竟常樂

[and] thoroughly [effects] ordered-comfort.

Saba Ge (生飯偈 さばのげ)
Natural Food Gatha (Verse)

|| Ji ten ki jin shū,

(1) 汝等鬼神衆 (じてんきじんし)

You and those-similar ghost-like spirited masses

go kin su ji kyū...

(2) 我今施汝供 (ごきんすじきゅう) ..

We now give you this offering ...

su ji hen ji hō

(3) 此食偏十方 (すじへんじほう)

... [of] food put-aside [to the] ten directions,

i-shinki jin kyū

(4) 一切鬼神共 (いしきじんきゅう)

[for] all ghost-like spirited companies.

(... put offering to one aside of your plate, transfer to offering bowl when it arrives ...)

Go Kan Mon (五観偈 ごかんげ)
The Five Contemplations

(1) 一には、功の多少を計り彼の来処を量る。

|| Hitotsu ni wa kō no tashō o hakari ka no raisho o hakaru.

Firstly, we reflect on our own merits and that of the nature which brings us this food.

(2) 二には己が徳行の全欠を忖って供に応ず。

Futatsu ni wa onore ga tokugyō no zenketsu o hakatte kuni ōzu

Secondly, may we live in a way that makes us worthy to receive it.

(3) 三には心を防ぎ過を離るることは貪等を宗とす。

Mittsu ni wa shin o fuse gi toga tontō o hanaruru o shū tosu

Thirdly, being thoroughly mindful, helps us to transcend greed, anger and delusion.

(4) 四には正に良薬を事とするは形枯を療ぜんが為なり。

Yottsu ni wa masa ni ryōyaku o koto to suru wa, gyōko o ryōzen ga tamenari.

Fourthly, we receive this food to sustain the good health of our bodies and minds.

(5) 五には、成道の為の故に今此の食を受く。

Itsutsu ni wa dōgyō o jōzen ga tame ni masa ni kono jiki o ukubeshi.

Fifthly, we accept this food to complete our Awakening, for the benefit of all being.

San Shi Ge (三匙偈, さんしげ)
The Three Spoon-[Morsels] Verse

|| (... raise bowl and chant ...)

Ikku I dan issai aku,

(1) 一口為断一切悪, いっくいだんいっさいあく.

The first morsel is for the purpose of cutting off all wrong-doing.

Ni ku I shu issai zen,

(2) 二口為修一切善, にくいしゅいっさいぜん.

The second morsel is for the purpose of practising goodness.

San ku I do sho shu jō,

(3) 三口為度諸衆生, さんくいとどしゅじょう

The third morsel is for the benefit of the many masses of creatures throughout time.

Kai gu jō butsu dō,

(4) 皆供成佛道, かいぐじょうぶつどう

All [of this food we] offer to accomplish the Buddha-Way

|| (... replace bowl, cosmic mudra to tanden, bow to bowl ...)

(Eating Breakfast ...)

(...After Breakfast ... water passes round, clean bowls and wait ...)

Sessui Ge (折水之偈)

Water Offering Verse.

|| **Ga shi sen pa sui,**

(1) 我此洗鉢水

The water-washings [from] our bowls,

nyo ten kan ro mi.

(2) 如天甘露味

tastes like heavenly nectar [sweet-dew].

Se yo ki jin shū,

(3) 施與鬼神衆

[We] offer it to the ghost-[like] spirited masses,

shitsu ryō toku bō man.

(4) 悉令得飽滿

[that it may] serve [them] all [the] benefit [of being] satiated and satisfied.

‘On maku-rasai sowaka’.

(5) 唵摩休羅細娑婆

‘Om mahorase svāhā,’ [Indeed, greatest-fine-nectar, hail!]

(Offering bucket passes round...)

(... after offering bucket)

Shuku Hitsu Ge (粥畢偈, しゅくひつげ)

Rice-gruel Ending Verse

|| ... Gasshō ...

Nyakki shuku i,

(1) 若喫粥已, にやくきしゅくい

[Having] eaten the rice-gruel and finished,

Tō gan shu jō,

(2) 當願衆生, とうがんしゅじょう

[may] it serve the masses of creatures,

Sho sa kai ben ...,

(3) 所作皆辦, しょさかいべん

in their dwelling-places and activities, each and every one, differentiated,

Gu sho buppō,

(4) 具諸佛法, ぐしよぶつぽう

possessing the many Buddhadharmas.

|| ... Gasshō, bow and rise

SAIZA GE (昼食偈, さいざげ) - LUNCH SUTRAS (Gassho)

(Square brackets [voiced], rounded brackets (not))

|| ... Gasshō, bow and be seated ...

Jū-Butsu Myō (十佛名)

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All the many noble Bodhisattva Māhāsattvas,

mo-ko ho-jya-ho-ro-mi.

(10) 摩訶般若波羅蜜

The Māhā Prajñāpāramitā [Great Wisdom beyond Perfection].

Kissai Ge (齊偈, きっさいげ)

Midday Meal Gatha

|| **San te ru mi,**

(1) 三徳六味, さんてるみ

[This meal has] three primary virtues, and six flavours,

shi bu kyū zun,

(2) 施佛及僧, しふうきゅうずん

bringing, Buddha, Sangha,

ha kai u jin,

(3) 法界有情, はかいいうじん

and [all] sentient-beings in the Darmadhadu

fu zun kyun nyō.

(4) 普同供養, ふづんきゅんによ

universally alike, [food] providing support.

Saba Ge (生飯偈 さばのげ)
Natural Food Gatha (Verse)

|| Ji ten ki jin shū, (1) 汝等鬼神衆 (じてんきじんし)
You and those-similar ghost-like spirited masses
go kin su ji kyū... (2) 我今施汝供 (ごきんすじきゅう) ..
We now give you this offering ...
su ji hen ji hō (3) 此食偏十方 (すじへんじほう)
... [of] food put-aside [to the] ten directions,
i-shinki jin kyū (4) 一切鬼神共 (いしきじんきゅう)
[for] all ghost-like spirited companies.
(... put offering to one aside of your plate, transfer to offering bowl when it arrives ...)

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Futatsu ni wa onore ga tokugyō no zenketsu o hakatte kuni ōzu

Secondly, may we live in a way that makes us worthy to receive it.

(3) 三には心を防ぎ過を離るることは貪等を宗とす。

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(4) 四には正に良薬を事とするは形枯を療ぜんが為なり。

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Kai gu jō butsu dō, (4) 皆供成佛道, かいぐじょうぶつどう
All [of this food we] offer to accomplish the Buddha-Way

|| (... replace bowl, cosmic mudra to tanden, bow to bowl ...)

(Eating Lunch ...)

(...After Lunch ... water passes round, clean bowls and wait ...)

Sessui Ge (折水之偈)

Water Offering Verse.

|| Ga shi sen pa sui,

(1) 我此洗鉢水

The water-washings [from] our bowls,

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‘On maku-rasai sowaka’.

(5) 唵摩休羅細娑婆

‘Om mahorase svāhā,’ [Indeed, greatest-fine-nectar, hail!]

(Offering bucket passes round...)

(... after offering bucket)

Jiki Hitsu Ge (食畢偈, じきひつげ)

[Lunch] Meal Finishing Gatha

|| Bon jiki kochi shiki riki jū,

(1) 飯食訖已色力充, ぼんじきこつちしきりきじゅう

[The] cooked-rice meal eating [is] completed and finished, [bringing] colour, strength and satisfaction.

I shin jippō san ze yū,

(2) 威振十方三世雄, いしんじっぽうさんぜゆう

[It's] impressive powers invigorate, [extending through out the] ten-directions and three periods of time, [providing] yang-like-strength.

E in ten ka fu zai nen,

(3) 回因轉果不在念, えいんでんかふざいねん

Reversing the wheel of cause and effect, is not [a possibility] to be considered.

Issai shujō gyaku jin zū.

(4) 一切衆生獲神通, いっさいしゅじょうぎゃくじんづう

[May] all [the] masses of creatures reap 'miraculous powers'!

|| (... bow rise and leave)

Notes/References

1. Translations by Ryuushin Gensho < www.arrivinghome.co.uk >. Square brackets contain text that is not directly in the original kanji, but is strongly intimated, or translated as such in *Sanskrit*. The ‘Go Kan Mon’ (Five Contemplations) was originally given by *Dosen*, the founder of the *Nanzan Ritsu* sect of Buddhism in the Tang dynasty, but later abridged by *Huang Tingjian* in the Song dynasty for monks and laypeople, < <https://www.shorinzenji.com/%E4%BD%8F%E8%81%B7%E3%81%AE%E8%A9%B> >; < [1/%E4%BA%94%E8%A6%B3%E3%81%AE%E5%81%88/](https://www.shorinzenji.com/%E4%BA%94%E8%A6%B3%E3%81%AE%E5%81%88/) >. The modern translation here, is given because the original Hanzhi/Kanji does not translate simply into English.
2. In the ‘Names of the Ten-Buddhas’: *Dharmakāya* is the Law-Body/aspect; *Sambhogakāya* is the Bliss/Reward-Body/aspect; and *Nirmanakāya* is the Form-Body/aspect; of Buddha. Of the Bodhisattva’s therein, *Mañjuśrī* means Speedily-comprehending-radiance. *Avalokiteśvara* translates as World-regarder, sound-[maker]. In the ‘*Daihi Shu Dharanī*, *Avalokiteśvara* is described consistently as having powers as a world-seer and sound maker, because *Avalokiteśvara* had special powers of sound associated with the throat *cakra*. *Samantabhadra* means Complete-goodness.
3. In the ‘Kissai Ge’, Miday Meal Gatha, the three primary virtues are; valour, wisdom and benevolence. The six flavours are the five flavours used in Chinese medicine; bitter, sweet, salty, acidic/sour, and acrid/pungent, probably with the addition of fragrant/spice, as in modern Chinese cooking.
4. In the ‘Kisshuku Ge’, Receiving [the] Rice-gruel Verse, the ten benefits are: healthy colour, strength, longevity, comfort, good speech, ease of digestion, prevention of sickness, relieving hunger, relieving thirst and giving suitable excretions.