

KAN-RO-MON**Ambrosia Gate**

(On special occasions chant passages 3 times (^3))

{BU SHO SAN BO (not usually chanted)}

Inviting the Three Jewels

☉ Namu ji-po Butsu

Homage to the Buddhas of the ten directions,

Namu ji-po Ho

Homage to the Dharma of the ten directions,

Namu ji-po So

Homage to the Sangha of the ten directions,

☉ Namu Hon Shi Sha-ka-muni Bu-tsu

Homage to the original teacher, Shakyamuni Buddha,

Namu Dai Zu Dai Hi Kyu-ku Kan-ze-on Bo-satsu

Homage to Avalokiteshvara Bodhisattva, of great love and great compassion, reliever of suffering,

Namu Kei Kyo Anan Son-ja (^3)

Homage to the Venerable Ananda, reciter of the teachings.

{CHO-SHO HO-TSU-GAN (not usually chanted)}

Invoking the Vow to Awaken

Ze Sho Shu To (leader only)**☉ Hos-shin shi-te i-ki no jo jiki o bu-ji shi-te, ama-ne-ku jip-**

Giving rise to the thought of awakening, we present a vessel of pure food,

-po, gu-jin ko-ku, shu-hen hok-kai, mi-jin se-tchu, sho-u ko-ku-

offering it to all the hungry ghosts in every country of the innumerable lands

-do no is-sai no ga-ki ni ho-do-ko-su, sen-mo ku on, san sen

in the dharma realm throughout all space in the ten directions. Please come

chi-shu, nai-shi ko-ya no sho-ki-jin to, ko ki-tat-te ko-ko ni a-tsu-ma-re,

and gather here, you departed long ago, and all spirits, from earth gods of

wa-re i-ma hi-min shi-te, ama-ne-ku nan-ji ni ji-ki o ho-do-ku su

mountains and rivers to demons and wraiths of barren wastes. Taking pity on you all, with this food we feed you now.

Ne-ga-wa-ku wa nan-ji kak-ka-ku, wa-ga ko-no ji-ki o u-ke-te,

We pray that every one of you, having received this food of ours, offers it in

ten-ji mot-te jin-ko ku-kai no sho Bu-tsu gyu-sho, is-sai no
turn to all the Buddhas, holy ones, and sentient beings through out all realms

u-jo ni ku-yo shi-te, nan-ji to u-jo to, ama-ne-ku mi-na bo-man
of empty space, that all may be satisfied. We also pray that your bodies,

sen ko-to o, ma-ta ne-ga-wa-ku wa nan-ji ga mi, ko-no
conveyed by this dharani-food, may leave suffering behind and gain liberation;

shu-ji-ki ni jo-ji-te, ku o ha-na-re-te ge-das-shi, ten ni sho-ji-te
that you may attain the joy of birth in heavens; that you may, in accordance

ra-ku o u-ke, jip-po no jo-do mo ko-ko-ro ni shi-ta-gat-te
with your wishes, be delivered to one of the pure lands in the ten directions;

yo-u shi, Bo-dai-shin o has-shi, Bo-dai-do o gyo-ji, To-rai ni
that you may give rise to the thought of awakening, practice the path to

sa-Bus-shi-te, na-ga-ku tai-ten na-ku, Sa-ki ni do o u-ru mo-no
awakening, and in the future become Buddhas; that you may never backslide;

wa, chi-kat-te ai-do das-sen ko-to o, Ma-ta ne-ga-wa-ku wa
and that whoever first attains the way may vow to lead the others to liberation

nan-ji-ra, chu-ya go-jo ni, wa-re o yo-go shi-te, Wa-ga
as well. We also pray that day and night without cease you shall protect us

sho-gan o man-zen ko-to o.
and completely answer our prayers.

Ne-ga-wa-ku wa ko-no ji-ki o ho-do-ko-su, Sho-sho no ku-do-ku,
May the merit generated by giving this food be dedicated to sentient beings of

ama-ne-ku mot-te hok-kai no u-jo ni e-se shi-te, Mo-ro mo-ro
the dharma realm, so that those various beings may exist in equality, and

no u-jo to, byo-do-gu u na-ran, mo-ro mo-ro no u-jo to to-mo ni,
together dedicate these blessings to the dharma realm of suchness, to

ona-ji-ku ko-no fu-ku o mot-te, ko-to go-to-ku mo-te
supreme awakening, and to omniscience, with the prayer that together with all

shin-nyo hok-kai, mu-jo Bo-dai, is-sai chi-chi ni e-ko shi-te, ne-ga-wa-ku
sentient beings we may quickly attain buddhahood and not seek any other

wa su-mi-ya-ka ni jo Bus-shi-te, yo-ka o ma-ne-ku ko-to na-ka-ran.
rewards.

Hok-kai no gan-jiki

Ne-ga-wa-ku wa ko-no ho ni jo-ji-te, to-ku jo Bus-su-ru ko-to en.

May all sentient beings of the dharma realms, conveyed by this rite, swiftly attain Buddhahood.

Un-shu ki-jin cho-sho dara-ni

Dharani for Inviting the Cloudlike Hosts of Spirits

☉ **No-bo bo-ho-ri gya-ri ta-ri Ta-ta-gya-ta-ya.** ^3
Namo bhupuri kari tari Tathagathaya
Homage, arise-purify-causing carrying-beyond Thus-dharani²

Ha ji-go-ku-mon kai in-ko dara-ni

Dharani for Breaking Down The Gates of Hell and Opening Throats

☉ **On bo-ho-tei-ri gya-ta-ri Ta-ta-gya-ta-ya.** ^3
Om bhuputeri kari tari Tathagathaya
Om arise-purify-scatter-causing carrying-beyond Thus-dharani³

Mu-ryo ito-ku ji-zai ko-myo ka-ji on-ji-ki dara-ni.

Dharani for Sanctifying the Food with the Unimpeded Radiance of Innumerable Virtues

☉ **No-ma-ku sa-ra-ba Ta-ta-gya-ta ba-ro-ki-tei on san-ba-ra** (^3) ...
Namah sarva Tathagata valokite, Om samphara
Homage entirely Thus-gone seer, Om, complete-shield
san-ba-ra un.
Samphara hum.
complete-shield hum.

Mo kan-ro ho-mi dara-ni

Dharani for Bestowing the Ambrosial Taste of the Dharama

☉ **No-ma-ku sa-ro-ba-ya Ta-ta-gya-ta-ya tan-ya-ta on so-ro so-ro**
Namah surupaya Tathagataya tat-yatha om sru sru
Homage well-formed Thus-gone-one thus, Om flow flow
ha-ra-so-ro ha-ra-so-ro (^3) **so-wa-ka.**
prasru prasru svaha.
flow-forth flow-forth hail!

Bi-ru-sha-na ichi-ji shin sui-rin kan dara-ni

Dharani for Contemplating Vairocana Through the Graph “Heart” on a Disk of Water

☉ **No-ma-ku san-man-da Bo-ta-nan ban** (^3).
Namah Samanta-Buddhanam vam.
Homage Universal-awakened-one send-forth [compassionate-light]

Go Nyo-ra-i Ho-ro go cho-o-sho dara-ni

Dharani for Invoking the Precious Names of the Five Tathagatas (5 *Dhyani Buddhas*)⁴

☉ **Na-mu ta Ho Nyo-ra-i.** (*South – Samkusumitarāja/Ratnasambhava*)

Homage to the Tathagata Abundant Treasures.

No-bo ba-gya-ba-tei ha-ra-bo-ta a-ra-tan-no-ya Ta-ta-gya-ta-ya.

Namu bhagavate praphuta ratnaya Tathagataya.

Homage glorious vast jewel-like Thus-gone-one

Jo-ken ton go fu-ku chi en man.

Quell deeds of greed; let blessings and wisdom be replete.

☉ **Na-mu Myo Shi-ki Shin Nyo-ra-i.** (East - *Ratnaketu/Aksobhya*)

Homage to the Tathagata Wondrously Hued Body

No-bo ba-gya-ba-tei so-ro-ba-ya Ta-ta-gya-ta-ya.

Namo bhagavate surupaya Tathagataya.

Homage glorious beautifully-rainbow-coloured-like Thus-gone-one

Ha-shu yu ro-gyo en man so ko.

Remove ugly forms; endow with pleasing looks.

☉ **Na-mu Kan-Ro O Nyo-ra-i.** (*Centre - Vairochana*)

Homage to the Tathagata Ambrosia King.

No-bo ba-gya-ba-tei ami-ri-tei a-ran-ja-ya Ta-ta-gya-ta-ya.

Namo bhagavate amrta rajaya Tathagataya.

Homage glorious ambrosia king Thus-gone-one

Kan po shin jin ryo ju-ke ra-ku.

Anoint bodies and minds, giving joy and ease.

☉ **Na-mu Ko Ha-ku Shin Nyo-ra-i.** (*West – Amitāyus/Amitābha*)

Homage to the Tathagata Expansive Body.

No-bo ba-gya-ba-tei bi-ho-ra-gya-ta-ra-ya Ta-ta-gya-ta-ya.

Namo bhagavate vipulagatraya Tathagataya.

Homage glorious extensive-nebulous Thus-gone-one

In ko ko dai on ji-ki ju bo.

Throats opened wide, with drink and food be satisfied.

☉ **Na-mu Ri-Fu-i Nyo-ra-i.** (*North - Dundubhi-nirghoṣa/Amoghasiddhi*)

Homage to the Tathagata Freedom-from-Fear.

No-bo ba-gya-ba-tei • a-ba-en gya-ra-ya Ta-ta-gya-ta ya.

Namo bhagavate abhayam karaya Tathagataya.

Homage glorious fearlessness causing Thus-gone-one

• **Ku-fu shi-tsu jo-ri ga-ki-shu.** (^3)

Fear utterly eradicated, be freed from the state of hungry ghost.

Ho-tsu Bo-Dai-Shin dara-ni

Dharani for Producing the Thought of Enlightenment

On bo-ji shi-ta bo-da-ha-da-ya-mi. (^3)

Om bodhi cittam utpadayami.

Om, Enlightenment-thought doubt-ejecting-step.

Ju Bo-sa-tsu San-ma-ya-kai dara-ni

Dharani of Giving the Bodhisattva Samaya Precepts

On san-ma-ya-sa to-ban. (^3)

Om samayas tvam.
Om, conform-to-oneness thou (you familiar).

Dai-ho Ro-ka-ku Zen-ju Hi-mi-tsu (Kon-pon) dara-ni
Secret Root Dharani for Dwelling in the Great Jewelled Pavilion

☉ **No-ma-ku sa-ra-ba Ta-ta-gya-ta-nan**
Namah sarva Tathagatanam
Hail, altogether Thus-gone-worship-(full-one)

☉ **On bi-ho-ra gya-ra-bei ma-ni ha-ra-bei**
Om vipula garbhe mani praphe
Om extensive interior-filled jewelled covering⁵

Ta-ta-ta ni-ta sha-ni ma-ni ma-ni so-ha-ra-bei
Tathagata nidar sane mani mani supraphe
Thus-gone settling-place reward jewelled jewelled beautiful-covering⁶

bi-ma-rei sha-gya-ra gen-bi-rei
vimale sagara gambhire
spotless-bright accompanied by praise deep

un nun jin-ba-ra jin-ba-ra bo-da bi-ro-ki-tei
hum hum jivale jivale buddha vilokite
hum hum, full-of-life full-of-life Buddha beheld

ku-gya chi-shut-ta gya-ra-bei so-wa-ka
guhya tisthita garbhe svaha
concealed firmly-rooted inside hail hail

on ma-ni ba-ji-rei
om mani vajre
Om jewelled thunderbolt

un on ma-ni da-rei (^3) um bat-ta.
hum om mani thare aum-bhatta.
Hum om jewelled-moon-disk highest-spiritual-learned-teacher.

Sho-Bu-tsu Ko-myō Shin-gon Kan-cho dara-ni
Dharani for Initiation into the Mantra of the Radiance of the Buddhas

☉ **On a-bo-gya bei-ro-sha-no ma-ka bo-da-ra ma-ni han-do-ma**
Om amogha Vairocana maha mudra mani padma
Om unfailing Vairochana great seal jewelled lotus

• **jin-ba-ra ha-ra-ba-ri-ta-ya • un. (^3)**
jivala pravartaya hum
full-of-life engaging hum

Hak-ken Ge-da-tsu dara-ni
Dharani for Bequeathing Liberation

On ba-sa-ra bo-ki-sha bo-ku.
Om vasara bokicha boku
Om, wishing Wisdom's-mark, Enlightened-Liberation⁷

EKO GE (not usually chanted)
Verse for Dedicating Merits

☉ I su shu an shu sen gen

- Ho to bu mo ki ro te
- Son sha fu ra ju mu kyu
- Mo sha ri ku san nan yo
- Su in san yu shi an shi
- San zu ha nan ku shu san
- Kyu mo kui ko sen nan su
- Jin shu rin nui • san jin zu.

With the good karma gathered in this practice, we repay the virtuous toils of our fathers and mothers, that the living may be blessed with joy and long life without distress, and the deceased freed from suffering and born in the pure land. May the four benefactors, sentient beings in the three classes of existence and those born in the three evil destinies and eight difficulties all be able to repent their transgressions, purify their defects, entirely escape the round of rebirth, and be born in the pure land.

Fu-E-Ko

Universal Transference of Merit

Nega-wa-ku wa ko-no ku-do-ku o mot-te,

May the merit of this penetrate,

Ama-ne-ku is-sa-i ni o-yo-bo-shi,

Into each thing in all places,

Wa-re-ra to shu-jo to, mi-na to-mo ni

So that we and every sentient being

Bu-tsu-Do o jo-zen ko-to o.

Together can realize the Buddha's Way.

☉ Ji Ho San Shi I Shi Fu,

☉ Shi son Bu-sa Mo-ko-sa,

☉ Mo Ko Ho-ja • Ho • ro • mi • • • • • • • •

Notes

- 1 **English Translation:** 'Soto Shu Sutras' (Japanese/English, third edition), Soto Shu Shumuchō/Kinko Tokyo, Japan, (1986).
Sanskrit mainly from: Misja Buddyjska , "Trzy Schronienia" Wrocław, sierpień 2002.
 URL: http://mahajana.net/teksty/zeszyt_sutr.html, (visited June 2004).
Sanskrit Interpretation: Gensho (Shindo Gensho), 'ArrivingHome',
 URL: <http://uk.geocities.com/rajonesuk/>, (own Web-site)
Origins of Kanromon: It is said that Ananda had a terrible dream, in which he saw his mother hanging upside down in a hell realm and suffering terribly. Being upset he went to the Buddha and asked him what he could do to relieve his mother's suffering. The Buddha gave him this service. In the 18th century a man by the name of Menzan arranged the service into the Kanromon we recognize today. Abridged from a talk given by Sensei Eve Myonen Marko at Sweetwater Zen Centre.
 URL: <http://www.swzc.org/Html/gate-talks%20at%20sweetwater.htm>,
 (visited June 2004)
- 2 In interpreting the 'Dharani for Inviting the Cloudlike Hosts of Spirits', (*Namo bhupuri kari tari Tathagathaya*); *bhu* means arise, or become – its an invocation; *pu-ri* is to purify (cleans-release); *kari* means causing; *tari* could be a boat, or a raft in this context, however, it could also be a form of *tara*, carrying across or beyond , saving, surpassing, conquering, and since the dharani is invoking action, the latter meaning is more appropriate; *Tatha* is thus, in that manner; and *gatha* is a song, a verse, a stanza, or here a dharani; hence, the interpretation - Homage, arise purify-causing carrying-beyond Thus-dharani
- 3 The following dharani, the dharani for Breaking Down The Gates of Hell and Opening Throats, (*Om bhuputeri kari tari Tathagathaya*), is similar, but with *bhupuri* changed to *bhuputeri*. The sounds obviously have similar meanings, but the substring *puteri* is no longer translatable; *pu* singly can still mean purify; *teri* can mean scattering, and in the given context of breaking down the gates of hell, the interpretation taken here is as – Om, arise-purify-scatter-causing carrying-beyond Thus-dharani.
- 4 The Five Dhyani Buddhas are esoteric celestial Tathagatas, emanations of Mahā Vairochana comprising; (1) Samkusumitarāja, or Ratnasambhava (in the South, who is golden coloured, devoid of faults, emitting bright beams of light, and called 'Open-flower of Enlightenment'), (2) Ratnaketu, or Aksobhya (in the East, who emanates colourful light like sunshine), (3) Vairochana (in the centre, seated on a white lotus, crowned with a hair-tuft, emanating colourful lights from his whole body, (4) Amitāyus, or Amitābha (in the West), and (5) Dundubhi-nirghoṣa, or Amoghasiddhi (in the North, who is perfectly serene with no afflictions).^a As symbols of Buddha characteristics, they represent; (1) abundant, [realized, psychic] treasures, (2) [pleasing] bodily endowments [attained from practice], (3) [omniscience, completely awakened to the utmost supreme perfect enlightenment], giving joy and ease, (4) abiding [resonating] in emptiness [Śūnyata], and resulting in (5) complete freedom from fear, respectfully. Additionally, the Dhyani Buddhas are visualized,^a together with the Bodhisattvas; Samantabhadra (SE), Mañjuśrī (SW), Maitreya (NW) and Avalokiteśvara (NE) and other sacred beings. The Dhyani Tathagatas are listed in the Kanromon text as they would be viewed from left to right in some depictions,^b e.g. at a distance from the east (offset to the east-north-east in order to see them all). More detail of the Dhyani Buddhas can found at many other web-sites.^{c, d}
- (a) Mahāvairocana-sutra, pp 16, 140, Chikyo Yamamoto, Pub. Int. Academy of Indian Culture and Aditya Prakashan, New Delhi.
- (b) www.asianart.com/exhibitions/svision/i15.html (a 13th century Thangka from central Tibet showing the Five Dhyani Buddhas named slightly differently [(1) Ratnasambhava, (2) Akshobha, (3) Vairochana, (4) Amitabha, and (5) Amoghasiddhi.]).
- (c) http://en.wikipedia.org/wiki/Five_Dhyani_Buddhas

(d)

http://www.religionfacts.com/buddhism/deities/five_dhyani_buddhas.htm

- 5.6 'Praphe' does not appear to translate, 'covering' was used as an interpretation, because it is the closest to the context of the dharani (*pravr* - to cover , veil , conceal , surround). Similarly 'supraphe' is interpreted as beautiful-covering.
- 7 In explaining the the final Dharani – 'The Dharani for Bequeathing Liberation' (*Om vasara bokicha boku*); *Bo* was regularly used as a shortening for *Bodhi* - Enlightenment, Wisdom; *moku* is probably a shortening for liberation (*moksa*) and used with *Bo* instead to evoke Enlightened-Liberation; *bokicha* Wisdom-like-mark is then interpreted as Wisdom's-mark, or Universal-Wisdom's-mark, leading to the interpretation given - Om wishing Wisdom's-mark, Enlightened-Liberation.