

CEREMONIES FOR LAY DISCIPLES AT KŌYA-SAN¹

At Kōya San, the headquarters of the Shingon Sect, there is a Shingon Ritsu (Vinaya) temple where certain ceremonies take place which are available both to priests and laymen. This temple is Endzūritsuji popularly called Shim-bessho, the head of which, Rev. Keiho Tamayama, is noted for his strict and austere life, his learning and his kindness. These ceremonies comprise the Bosatsukai, the Sanzenbutsumyō, and the Ango. When the Sanzenbutsumyō (Homage to the Three Thousand Buddhas) is given, it serves as an introduction to the Bosatsukai, in which case it takes place in the morning and the Bosatsukai in the afternoon. The Bosatsukai is often given without the Sanzenbutsumyō.

The Sanzenbutsumyō ritual consists of the calling aloud by the priest of the names and their dharanis of Three Hundred Buddhas representing the Three Thousand Buddhas. As each name is called, the participants in the ceremony repeat the name of the Buddha and make a low bow on their hands and knees. A full text of this ritual will be given in a future number of the *Eastern Buddhist*. All these ceremonies are held in the Śākyamuni Hall of Shim-bessho.

I. BOSATSUKAI (BODHISATTVA-ŚĪLA),² THE CEREMONY OF TAKING THE BODHISATTVA'S PRECEPTS

The participants of the ceremony are:

¹ As these ceremonies are given at other temples, slight variations in the text are to be found. This translation follows the text as in use at Kōya-san. I wish to thank Rev. Shōken Akizuki of Kōya-san for his help in making this translation.

² There are two kinds of Bosatsukai given in the Shingon Sect: 1. According to the rules of the *Bonnogyō* and originated by Kobo Daishi, 2. According to the *Zenkaikyō* popular in Nara before Kobo.

Wajō, the abbot;

Kyōju, a priest representing the Bodhisattva Maitreya;

Komashi, a priest representing the Bodhisattva Mañjuśrī;

Shōmyō, priests acting as witnesses;

Jusha, the candidates for receiving the Precepts.

The Precepts are received by the Jusha from Wajō, the Kyōju assists him, the Komashi transmits, and the priests are witnesses. When all are seated before the altar, facing the statue or picture of Śākyamuni, the Wajō invokes the help of all the Buddhas and Bodhisattvas and makes a declaration of the purpose of the ceremony as follows:

The purpose of Śākyamuni our founder in coming here to this world and attaining enlightenment was to teach and guide sentient beings. If anyone has faith in his teaching, then he is first instructed in the Precepts. A week after the Buddha's enlightenment he taught the *Kegongyō* (*Avatamsaka sutra*), the first part of which is called the *Bonnogyō* (*Brahmajāla sutra*), which states that all sentient beings must observe the Buddha's Precepts. He who is instructed in the Precepts can then join the order of all the Buddhas and be called a son of the Buddha. After living eighty years the Buddha preached *Nehangyō* (*Nirvāṇa sutra*), which teaches that if a being wishes to realise his Buddhahood and attain Parinirvana, he must practise the holy Precepts with all his heart.

When the time of the Buddha's Nirvāṇa approached, in the quiet midnight, he taught the *Yūikyōgyō* ("the teaching of the Precepts"), which states that if there are no holy Precepts all goodness and merit cannot exist. If a being observes these Precepts he can perfect all the meditations and the wisdom of Nirvāṇa. So we see that the Buddha told us of the importance of the Precepts both at the beginning and at the end of his life. Buddha taught at various places and he preached differently according to the scene and the understanding of his hearers as we can see by reading the

different sutras spoken by him. But in respect to these Precepts there is no difference in regard to place and time.

In the Precepts we find the teaching of the Buddha as spoken by himself without the addition of anything by Bodhisattvas and Śrāvakas, which are found in other sutras. After the Buddha tried for forty years to improve the minds of his followers, he preached the *Hokkekyō* (*Saddharma-Puṇḍarīka*, "Lotus Gospel"), in which he was able to perfect his real purpose in coming to this world. Sharihotsu (Śāriputra) could understand it; that day he became a real son of the Buddha. The Buddha was pleased and remarked that his most cherished wish was satisfied. The real purpose of the Buddha in coming to this world is to teach these Precepts. Although sentient beings have Buddhahood (latently), it cannot be realised by them on account of their delusions and ignorance. To realise true Buddhahood is to keep the Precepts.

There are two ways to receive the Precepts, the general and the special; the former is for all collectively, but the latter is to one alone of the special spiritual ranks. If the Precepts are taught to all then Sanjusokai is given as we find at the beginning of the Bosatsukai and it is the same for laymen as for great Bhikkhus. But if the candidate has not yet taken refuge in the Triple Jewel he must do so first. There are four kinds of Triple Jewel, *ittai*, *ritai*, *kesō*, and *juji*. The main purpose for taking refuge in the four kinds of Jewel is to observe these Precepts and to obtain the Dharma of wisdom and the Sangha of the three activities, i.e., the uniformity of the activities.

To observe the Precepts one must take refuge in the Triple Jewel¹ of *ittai* and of *ritai* and then his behaviour becomes like the wise.²

¹ The Triple Jewel (Triratna) is the Refuge formula:

I take my refuge in the Buddha.

I take my refuge in the Dharma (Teaching).

I take my refuge in the Sangha (Order).

² In *ittai* we can see the three aspects of Buddhism in one. In

The object of practising the Precepts is to stop sufferings and troubles among sentient beings and to encourage them to have faith in the Truth. The formula of taking refuge in this way is expressed thus:

1. Not to do evil;
2. To seek enlightenment;
3. To do good to others.

The mind which is ready to stop bad actions and to practise good toward others comes from the self-consciousness of being one with Buddha and beings and the resolution to save all sentient beings. The real saving is to make all sentient beings realise their own nature, i.e. Buddhahood. When we realise the truth that all sentient beings have Buddhahood, we cannot be satisfied to leave them in the miserable state of unenlightenment. Unenlightened beings transmigrate in the ocean of birth and death, through delusion committing bad actions. There must be an intimate relation between them and ourselves, so we can look upon all men as our father and all women as our mother—which indeed they must have been in former existences. How then can we help but lead them out of their lives of illusion and make them realise their Buddhahood?

The Śrāvaka and the Pratyekabuddha can perfectly realise the two forms: "Not to do evil" and "To seek enlightenment"; but the third formula of the refuge most characteristic of the Mahayana Bodhisattva, "To have a compassionate heart to others," cannot be so well realised by them.

There must be mutual help between great compassion

ritoi we can see the three activities in Shunyo (*tathatā*) apportioned to the Triple Jewel: in *kesō* we see the three Bodies (*kāya*) of the Buddha; the six Pāramitās represent the Dharma and wise persons the Sangha. In *juji* we see Buddha's image remaining after his Nirvāṇa, then the sutras are the Dharma and the present believers are the Sangha. All the sayings of Buddha can be included in the Precepts (*śīla*), meditation (*dhyāna*) and Wisdom (*prajñā*), the Precepts coming first.

and great wisdom. On account of their wisdom, Bodhisattvas are free from delusions in their worldly life, while because of their compassion they do not desire Nirvāṇa for themselves, and they vow not to enter Nirvāṇa until all other beings have realised Buddhahood. In the mind of the Bodhisattva there is no distinction between himself and others.

The ultimate state of Bodhicitta (the desire for enlightenment) is to try not to let anyone remain in an unenlightened state through the help of the Bodhisattva's two great minds, i.e. seeking the realisation of their enlightenment and seeking the salvation of others. Buddha's mind is great compassion and this is the essence of all the Tathagatas.

The receiver of the Precepts must make the vows fully conscious of this great mind of compassion. Enlightenment and compassion are really one, but what is more fundamental is compassion; therefore you who vow to observe the Precepts ought to exercise yourselves in the practice of a great compassionate heart.

Now comes the taking of the Three Refuges as follows:

1. I (mentioning the candidate's own name) in this bodily existence to the end of future time, take refuge in Buddha, the most honoured of all men.
2. I take refuge in the most honoured Dharma, which is free from desires.
3. I take refuge in the Brotherhood most honoured of all beings.

(These refuges are repeated three times.)

Then the Jusha (candidate for the Precepts) says, After this, I take Buddha as my teacher and I will not take anyone else for a teacher. I only pray, O Triple Jewel, compassionately accept me.

Here incense is offered by the Jusha who bows three times.

The Jusha now expresses the formula of Awakening Bodhicitta:

As I have awakened the desire for enlightenment, I wish to benefit all beings and I vow to practise the Six Pāramitās¹ for the sake of attaining realisation. All the Bodhisattva and the Brotherhood will be my witnesses and help me to attain final realisation and to benefit all sentient beings. O worthy priests, listen to me!

The Kyōju asks the Wajō to give the Precepts. The Jusha burns incense and bows three times.

The Jusha says: I wish to have the Precepts given by you. On account of your compassionate heart, you will not regard this as a trouble.

The Wajō answers: Yes, I will give the Precepts. I am, however, only a transmitter, and the real giver of the Precepts is Śākyamuni himself, and his presence will be asked together with four other holy ones, Mañjuśrī, Maitreya, and other Buddhas and Bodhisattvas of the ten directions.²

The Wajō burns incense and the Jusha bows three times.

Wajō: You ask Śākyamuni to be your Wajō.

The Jusha repeats after the Wajō: I (giving own name) ask the fully enlightened Śākyamuni to be my Wajō at this Bosatsukai. I can receive the Bosatsukai and depend upon him on account of his great compassion.

Wajō: Now ask Mañjuśrī to be your Komashi (transmitter).

Jusha: Now I am going to receive the Bosatsu Precepts and Mañjuśrī is asked to be my transmitter. Out of compassion, out of compassion, out of compassion. (Bows.)

Majō: Now invite Maitreya.

Jusha: Now I ask Maitreya to come here as Kyōju (helper). Out of compassion, out of compassion, out of compassion. (Bows.)

Wajō: Now invite all the Buddhas as Shōmyō (witnesses).

¹ They are:—dāna (giving), śīla (morality), kṣānti (forbearance, patience), vīrya (energy), dhyāna (meditation), prajñā (wisdom).

² The Ten Directions are, North, South, East, West, North-East, North-West, South-East, South-West, Up and Down.

Jusha: I ask all the Buddhas in the ten directions to come here as witnesses. Out of compassion, out of compassion, out of compassion. (Bows.)

Wajō: Now invite the Bodhisattvas.

Jusha: I ask all the Bodhisattvas to come here as companions. Out of compassion, out of compassion, out of compassions. (Bows.)

Wajō: We have asked the five unseen teachers to be here, with their great compassion. Śākyamuni becomes your Wajō while Mañjuśrī and Maitreya standing on each side certify to the determination of your religious mind, and the Bodhisattvas of all the ten directions are also present. Now before these teachers confess your sins from the beginning of time, purify your body, so it may become a suitable vessel for the Precepts. Although pure in your nature, you transmigrate on account of your delusion, and for this reason you are called an unenlightened being. When you can return to your real nature giving up the false, then you can be a Buddha. Since the moon of the real nature has been covered with the dirt of delusion, the differences come out in the three worlds and many births take place. The sins committed by greed, anger, and ignorance cannot be enumerated, but we can destroy those sins which you confess and repent with all your heart, so make an earnest confession.

Jusha (repeats after the Wajō): All the evil things which I have committed in my past lives were done out of ignorance and I ask to be cleansed of these sins and impurities. They are all due to greed, anger, and ignorance which I have cherished since ancient times, and they have been practised through my body, speech, and mind. Now, without exception, I make full confession of them and repent of them resolving not to commit them after this to the end of future time.

Wajō: To what family do you belong?

The Jusha answers.

Have you committed any of the seven sins?

The Jusha answers.

Wajō: O Triple Jewel be witness with your confession and cause your sins to depart.

Wajō: Are you now a Bodhisattva fit to receive the Precepts?

Jusha: Yes.

Wajō: Have you awakened the desire for enlightenment (*bodhicitta*)?

Jusha: Yes.

Wajō: The Precepts consist of three forms. The first are the Precepts of morality which destroy evil conduct belonging to the Brotherhood; the second are the Precepts regarding general morality; and the third are those which promote benevolence toward all beings. All these Precepts are intended to destroy all that is evil and to bestow benefits to all. The first reveals the Dharmakāya, the second the Sambhogakāya, and the third the perfect Nirmānakāya. When you practise these Precepts, the result will be the perfection of the Three Bodies (*trikāya*).¹

These Precepts have been observed by all Bodhisattvas of the past, and Bodhisattvas of the present are observing them, and Bodhisattvas of the future will observe them, and now you are also asked to do so until the end of all your lives. Will you indeed observe the Precepts?

Jusha: I will.

Wajō: The first vow has now been made. With all your heart, do you vow to keep the Precepts?

Jusha: I do.

Wajō: The second vow has been made. Accomplish now the endless efficacy of the Precepts by making the vow for the third time. You can accomplish it when you declare your vow to abide by the Precepts. At every moment of your practice you will improve until you can come to the

¹ Trikāya, the three bodies of the Buddha: Dharmakāya, the final reality, Sambhogakāya, enjoyment, and Nirmānakāya, form.

Buddha's state of mind. Listen to me and accomplish it. Again, do you vow to keep the Precepts?

Jusha: I do.

Wajō: I ask all the Buddhas, Bodhisattvas and priests to witness this ceremony now taking place at this temple.

This is a rare event to receive these Precepts from the Buddha. Thinking of this holy opportunity you must redouble your efforts to carry out your resolutions. When such an event as this took place in the time of the Buddha all other spiritual worlds were aware of it. In the same way this present happy event is sure to have response in other worlds, and all the Buddhas and Bodhisattvas will give you spiritual power to observe the Precepts.

Now I give the Precepts to you. They are:

1. Not to kill any living thing wilfully throughout all your lives. Will you observe this Precept?

Jusha: I will.

2. Not to steal throughout all your lives. Will you observe this Precept?

Jusha: I will.

Wajō: Not to commit adultery throughout all your lives. Will you observe this Precept?

Jusha: I will.

Wajō: Not to lie throughout all your lives. Will you observe this Precept?

Jusha: I will.

Wajō: Not to sell spirituous liquors throughout all your lives. Will you observe this Precept?

Jusha: I will.

Wajō: Not to praise yourself or to blame others throughout all your lives. Will you observe this Precept?

Jusha: I will.

Wajō: Not to grudge giving to others as for example your possessions, time, and teaching others, throughout all your lives. Will you observe this Precept?

Jusha: I will.

Wajō: Not to get angry in either speech or action throughout all your lives. Will you observe this Precept?

Jusha: I will.

Wajō: Not to desecrate the Triple Jewel throughout all your lives. Will you observe this Precept?

Jusha: I will.

Wajō: These are the ten most important Precepts and you must observe them at all cost until the end of future time. There are other Precepts which you should strive to practise. They are:

1. Do not despise your teacher;
2. Do not drink wine;
3. Do not eat meat, because a Bodhisattva is to save sentient beings not to destroy them;
4. Not to eat the five strong vegetables of the onion family;
5. Not to commit incendiarism;
6. Not to use ornaments and perfumes and visit places of amusement;
7. Not to sleep on luxurious beds;
8. Not to eat after noon time.

Will you strive to practise these Precepts also?

Jusha: I will.

Now the Wajō speaks and the Jusha repeats after him.

Now I have received the Precepts with all the merits accruing from their observance. I wish to turn this merit so that it may be distributed among all beings. If they have not befreed themselves, let them be befreed. If they have not obtained enjoyment in the Dharma, let them enjoy it. If they have not awakened the thought of enjoyment, let them awaken it. If they have not destroyed evil thoughts and promoted good deeds, let them do so now. If they have not become Buddhas, let them quickly attain to Buddhahood. All these merits I wish to extend all over the world and after my death together with all beings I wish to be born in that

Buddha land, where, listening to the Dharma, I may come to the realisation of it, and obtaining great spiritual power go over all the worlds in the ten quarters, listening all the time to the Mahayana doctrines as preached by all the Buddhas. Again, with the merit obtained in receiving the Precepts, I wish that all beings from this time forth may be released from this body of transmigration and released from this inferior body which suffers all kinds of bondage and infirmity and become great spiritual teachers for all beings. I wish that if any beings hear my name they will awaken in themselves a heart for enlightenment, and that if any beings see my body, they will cease from evil and devote themselves to good. I wish that those who listen to my name will obtain great wisdom and those who know my mind will at once attain to the path of Buddhahood.

I pray that this merit will extend everywhere so that not only we, but all other beings may attain to the path of Buddhahood.

I turn this merit to the universe and to the highest Truth. (The bell is struck.)

I call the name of Śākyamuni. (The bell is struck.)

I call upon the Kuyōjōdharani. (The bell is struck.)

I revere the Eternal Triple Jewel and all other Jewels. (The bell is struck.)

I take refuge in Mahavairochana. (The bell is struck.)

I wish that the flowers, incense, and lights offered by me at this ceremony today may be eternal offerings to the Triple Jewel and that I and all others may attain equally to the Highest Enlightenment. (Bell.)

Wajō: I call upon the name of Śākyamuni, upon the title of the *Bommokyō* (*Brahmajāla sutra*), upon the name of the Bodhisattva Avalokiteśvara, and upon the Dharani called Kuyōjō (Pure Offering) bowing to the Triple Jewel which abides forever. I bow to the Triple Jewel in all quarters, I bow to Vairochana Buddha and to Śākyamuni Buddha. I offer the incense, the flowers, the candle lights to the Triple

Jewel which extends indefinitely, which lasts indefinitely throughout all our lives; and let everyone, myself, and others attain to enlightenment that realises the very highest.

The Wajō bows three times to the Buddha, to the witnesses; then all bow and leave the Hall.

In connection with the Bosatsukai, the Vows of Bodhi are given as found in the (*Bodhicaryāvatāra*) by Santideva (See Hastings' *Encyclopedia of Religion and Ethics*, Article on Bodhisattva).

1. The sin accumulated in my former existences, accumulated in all creatures, is infinite and omnipotent. By what power can it be conquered if not by the thought of Bodhi, by the desire to become Buddha for the salvation of men? This totally disinterested desire is infinitely sacred. It covers a multitude of sins. It assures happiness during the round of existences. It is a pledge of the supreme happiness of the Buddhas for one's self and one's neighbour. All honour to the Buddhas whom everybody quite naturally loves and who have as their sole aim the salvation of men!

2. I worship the Buddhas and the Bodhisattvas in view of undertaking the vow of Bodhi (*vandana*). Possessing nothing, by reason of my sins, how can I render unto them the worship (*pujā*) which is their due? I beg them to accept this whole universe which I offer them in thought. But I am wrong. I do possess something, I give myself unreservedly, by pure affection, to the Buddhas and to their sons, the divine Bodhisattvas. I am their slave and, as such, have no more danger to fear. Of all dangers the greatest is that which comes from my sins. I know how harmful these sins are, I deplore them, I acknowledge them. I see and you see them as they are, pardon them!

3. But enough of myself. Let me belong entirely to the Buddhas and to creatures. I rejoice in the good actions, which among ordinary men for a time prevent evil re-births. I rejoice in the deliverance gained by the arhats. I delight

in the state of Buddha and Bodhisattva, possessed by the Protector of the world (*puṇyānumodānā*). I entreat the Buddhas to preach the Law for the salvation of the world (*adhyesanā*). I entreat them to delay their entrance into Nirvāṇa (*yācanā*). All the merits acquired by my worship of the Buddhas, my taking of refuge, my confession of sins etc., I apply to the good of creatures and to the attainment of the Bodhi. I wish to be bread for those who are hungry, drink for those who are thirsty (*pariṇāmana*). I give myself all that I am and shall be in my future existences to creatures (*ātmabhavaparityaga*). In the same dispositions as those in which the former Buddhas were when they undertook the vow of Bodhi, and just as they carried out the obligations of future Buddhas, practising in their order the perfect virtues in these dispositions, I conceive the thought of Bodhi for the salvation of the world, so also I shall practise in their order my obligations (*cittotpāda*, or vow, *praṇidhi*).

Now one is a seed of Buddha.

The Ritual consists of

1. Daily confession of sins with its preliminaries of adoration and worship;
2. Acquiescence or rejoicing in good; and
3. Prayer with a view to securing the preaching of the Law and delaying the entrance of the saints into Nirvāṇa.

The application of merits and the vow complete the ritual.

II. THE ANGO CEREMONY

This ceremony takes place on or near the sixteenth of July. It is primarily for the benefit of priests, but earnest laymen and laywomen approved by the abbot, are permitted to take part in it.

The line of participants forms and the priests and lay disciples walk around the chapel and then kneel at the door. The bell strikes and the participants chant the following:

Now we overcome the evil influences of Mara,¹
 And all delusions are dispelled;
 Hearing the bell strike on this open ground
 Monks come together.
 Anyone wishing to hear the doctrine
 And to pass over the ocean of birth and death,
 On hearing the fine sound of the bell,
 Come here like a cloud to attend this meeting.
 (The bell strikes.)

All enter the chapel and kneel facing the altar on which stands the statue of Śākyamuni. The abbot is sitting in his chair within the inner circle.

Chanting:

As we have observed the Precepts, we are pure like
 the full moon;
 Our bodily actions and our speech are pure without
 blemish.
 All present are harmonious and friendly,
 So we can take part in this ceremony together.
 (The bell strikes.)

Three young priests rise and place vessels of hot and cold water before the altar; the first priest washes and wipes his hands and the others do the same.

Chanting:

The holy water of eight merits¹ purifies from all
 defilements;
 As we wash our hands, our minds become pure,
 Observing all the precepts without fail,

¹ The Evil One.

¹ The Eight Good Qualities received by laymen who take the Precepts according to the Jūzenkaikyō are:

1. Not to enter Hell;
2. Not to become a Gaki (Hungry Ghost);
3. Not to become an animal;
4. Not to become an Asura (Fighting Demon);
5. Always to be born into the human world and to hear the doctrine;
6. To be born in the Kamadhatu Heaven;
7. To be born in the Brahma Heaven, asking Buddha to preach the Law;
8. To obtain Enlightenment.

We hope that all sentient beings will be saved.

While the chanting goes on, the three young priests pass among the congregation carrying a pitcher and pour a little cold water over their hands and pass a towel for drying them, and then the same process is done with hot water while the chanting continues.

Now as we have washed in hot water and all defilements are removed;

Our Dharmakāya is perfected and also the five virtues.¹

The Wisdom of Prajñā² comes to us in its full activity and our emancipation is complete.

All sentient beings share in this and there is absolute communication throughout the Dharmadhātu.³

The abbot tells the reasons for the ceremony that it contributes merit to the Emperor, teachers, and parents; blesses the participants; gives freedom from evil karma; and states that all sentient beings in the universe can be born in Buddha's land and obtain Buddhahood.

The three priests take up two boxes containing small sticks.

Chanting :

The Bodhisattvas and holy priests

And unenlightened beings are harmonious:

As we purify these sticks with fragrant water

We wish to save all beings through the merit of this ceremony.

¹ The five virtues to be obtained by a Bodhisattva abiding in Samādhi are:

1. To be re-born into a good existence;
2. To be re-born into a noble family;
3. To be re-born with excellent sense organs;
4. To be re-born as a male;
5. To be re-born with the remembrance of past lives.

² Prajñā-Wisdom.

³ Dharmadhātu (Hōkai) sometimes means Shinnyo (Truth, Substance) and sometimes it refers to all things and beings in the universe. In this case, it refers to the latter.

The chief attendant priest with two others come to all the participants to present them with the sticks which are received on their folded hands. While they are being received all are kneeling and the following is chanted :

The stick is the symbol of the Vajra¹ which is hard
as the diamond, free and emancipated.

It is difficult to meet and receive it,

But now we, as well as all sentient beings, can have
it to our great happiness,

And all other sentient beings join us.

The sticks one after the other are returned to the boxes.

Chanting :

Having become purified, we receive the stick ;

Having perfected purity, we return the stick.

Without any transgression we cherish gladness of
heart and impartiality firmly,

And we wish that all other beings may do likewise.

As we become pure like the full moon,

We attend this ceremony with pure minds,

And all our actions of body and speech become pure
too.

All who are present here can participate in this
ceremony.

The chief attendant priest approaches the Abbot and asks him to teach the Precepts to all. The Abbot rises in preparation. The attendant priests throw flowers before the altar.

Chanting :

Throwing flowers and arranging ornaments the
light shines clear ;

Scattering holy flowers in all the ten directions they
become a curtain.

Hymn by the Vice-abbot :

So we make offering to all the Tathagatas

We bow down to all the Buddhas

¹ Vajra means hard and brilliant like a diamond, used as a symbol for hardness. It also means a religious object (Tibetan, *dorje*) which is used by a priest in ceremony, especially in the Shingon sect.

To the Dharma and the Sangha.
 We explain the Precepts taught by Buddha
 In this way, we make the right Dharma remain in
 the world forever.
 Upali¹ remains at the head and the others are wit-
 nesses;
 Now we explain the most important meaning of the
 Precepts,
 And all wise men listen to it.

Incense is offered.
 The incense from morality together with Meditation
 and Emancipation,
 And also the light of wisdom like clouds invade our
 entire universe.
 All are offered to the Buddhas of the ten direc-
 tions.²
 And everyone who sees and hears are so affected
 that they may attain Nirvāṇa.

The Vice-abbot chants:
 We live in the world but with our thoughts as broad
 as the sky.
 We are like the lotus flower which rises from the
 dirty water, but is never stained.
 Far purer than the lotus, we can rise above every-
 thing.
 We offer our respect to the highest one.

Chanting by all:
 The first happiness is that the Buddha came to this
 world;
 The second is that we can attain peace by hearing
 the Truth and practising it;
 The third is that all members are harmonious and
 free from disturbance;
 The last is that all sentient beings get rid of pain
 and enjoy peace and happiness.
 We take refuge in Śākyamuni Buddha,
 We take refuge in Daishi Henjō Kongō.³

¹ Upali: one of the Buddha's disciples.

² The Ten Directions are, North, South, East, West, North-East,
 North-West, South-East, South-West, Up and Down.

³ Daishi Henjō Kongō is a name for Kōbō Daishi. Daishi = great

(The last two lines are recited three times.)

We take refuge in the Buddha and wish that all other sentient beings may awaken their thought to the highest truth, in order to realise the great Way. (All bow.)

We take refuge in the Dharma and desire that all other beings will do so also, that they may enter into the treasury of the Sutra and have as deep knowledge as the ocean. (All bow.)

We take refuge in the Sangha and wish that all other sentient beings will do the same, and we hope for harmony among all the participants of this ceremony with no hindrances whatever. (All bow.)

The participants in the ceremony face each other, two by two, kneeling and one recites:

We are able to perform Ango in this place:

We do not cause suffering to rise, but should it do so we shall expel it;

If anyone is sick, we shall nurse him,

We are provided with medicine and have sufficient food and drink.

And Kōya is settled as our domicile.

With great earnestness on the sixteenth day of July,

We priests perform this ceremony of Ango.

People everywhere will be our helpers,

And one will be appointed as our manager.

And another as nurse for the sick

Whatever is to be done in the way of repairs will be duly executed,

I shall remain in this place all the summer.

The second participant answers: O Bikya. (It is so.)

The first one responds: Sadho. (Well done.)

Then the second participant kneeling with folded hands, recites:

Listen, holy monks now performing this ceremony,

I also perform it

teacher, Henjō = Universal Illumination, Kongō = Hard like the diamond.

On this day, I ask you to tell of all things seen, heard and doubted to all the attendants, especially the elder ones.

May all these attendants and elder ones have compassion upon me and show me what wrong I have done and so pity and benefit me. You having compassion upon me, let me repent.

Tell me, what you have observed of me as the precepts require.

The first participant answers: O Bikya.

The second participant replies: Sadho.

All bow before the Buddha and then walking with folded hands encircle the inside of the Chapel, offering incense before the Buddha and leave the Hall.

BEATRICE LANE SUZUKI