

Praising Amida's Virtues



Jōdo Shinshū Service Book

礼 拜 聖 典

THIS VOLUME HAS BEEN PUBLISHED IN COMMEMORATION OF THE

SHINRAN SHŌNIN 750<sup>TH</sup> MEMORIAL

HONPA HONGWANJI MISSION OF HAWAII 120<sup>TH</sup> ANNIVERSARY

ハワイ本派本願寺

HONPA HONGWANJI MISSION OF HAWAII



The Jodo Shinshu Service Book by Honpa Hongwanji Mission of Hawaii (HHMH) is licensed under a Creative Commons Attribution-NonCommercial-NoDerivatives 4.0 International License. You may download and share the work with others if you credit HHMH, but you may not change the work or use it commercially. For details, see <https://creativecommons.org/licenses/>.

For inquiries regarding permissions beyond the scope of this license, please contact us (see <https://hongwanjihawaii.com/contact/>).

Published in 2010  
Honpa Hongwanji Mission of Hawaii  
1727 Pali Highway, Honolulu, HI 96813  
Second Printing 2012

Printed in the United States of America by Fisher Printing  
919 Kekaulike St., Honolulu, Hawaii 96817.

# Contents

Preface .....	v
Teaching of Jōdo Shinshū ( <i>Jōdo Shinshū no Kyōshō</i> ) .....	vii
Explanation of Chanting ( <i>Dokkyō</i> ) .....	ix
Why we Chant .....	ix
Key to Pronunciation .....	x
Key to Chanting .....	xi
 Affirmations .....	 1
<i>Kikyōmon</i> (Homages) .....	1
<i>Ryōgemon</i> (The Creed) .....	3
<i>Jōdo Shinshū no Seikatsu Shinjō</i> (Shinshū Pledge) .....	5
 Opening the Service .....	 7
<i>Vandana and Ti-Sarana</i> .....	7
<i>San Bu Jō</i> .....	8
 Sutras .....	 10
<i>Shōshin Nembutsu Ge</i> .....	10
<i>Sanbutsuge</i> .....	46
<i>Juseige</i> .....	54
<i>Junirai</i> .....	59

Japanese Chants .....	69
<i>Shinjin no Uta</i> (1) .....	69
<i>Shinjin no Uta</i> (2) .....	80
<i>Raihai no Uta</i> .....	95
English Chants and Aspirations .....	106
Hymn of True Entrusting in the Nembutsu .....	106
Praises of the Buddha .....	112
Verses Reaffirming the Vows .....	117
Twelve Homages .....	120
Gassho to Amida .....	123
Golden Chain of Love .....	126
Words of Thanksgiving (before and after meals) .....	126
Letters of Rennyo Shōnin ( <i>Gobunshō</i> ) .....	127
<i>Shōnin Ichiryū no Shō</i> (The Tradition of Shinran Shōnin) .....	127
<i>Matsudai Muchi no Shō</i> (Those Lacking Wisdom in the Latter Age) .....	128
<i>Shinjin Gyaku Toki no Shō</i> (Attaining the Entrusting Heart) .....	129
<i>Hakkotsu no Shō</i> (White Ashes) .....	131
Gathas .....	134
Ondokusan I .....	134
Ondokusan II .....	134
Nembutsu .....	135
Acknowledgments .....	136



# Preface

In 1986, Honpa Hongwanji Mission of Hawaii published a new Service Book for its member temples. This volume was created with loving care in order to meet the changing needs of Hongwanji members in Hawaii, particularly those of younger ages who, brought up with English as their native language, were no longer able to read traditional Japanese and Sino-Japanese written texts. In the nearly twenty-five years which have passed, changes among our members—and in the world—have necessitated the creation of an updated and revised version of our familiar and beloved “Red Service Book”. Thus, on the occasion of our observance of the 750th Memorial of Shinran Shōnin and the 120th Anniversary of the founding of Hawaii Kyodan (Double Commemoration), we are pleased to present this new Service Book, designed to answer the needs of present day people.

In the process of creating this book, great care was taken to respect important aspects of our tradition as well as to make the contents fully accessible to everyone who uses it. In addition, this new Service Book was designed to serve as a vehicle by which English-speaking people will be able to increase their understanding of the Jōdo Shinshū teaching, through its use in services and study classes. Translations now accompany the traditional Sino-Japanese sutras, making their meaning accessible and clear. In addition, a section of English language chantable versions of our traditional sutras has been provided in order that everyone may be able to encounter the Jōdo Shinshū teaching directly. It is our hope that these changes will facilitate understanding and appreciation of the teachings among our children and younger members, who are the hope of the future. Additionally, corrections and improvements have been made to some of the familiar English readings, making them clearer and more in accordance with current ways of understanding.

In assembling this book's contents, the Double Commemoration's Buddhist Education Division/Committee on Publication has been ever mindful of the words of our Gomonshu, Koshin Ohtani. In his "Message on the Seven Hundred Fiftieth Memorial for Shinran Shonin", Gomonshu has alerted us to the "ever-widening gap" between the lives of people today, and "the way we propagate the teaching and perform rituals." As a result, he says, it has become "difficult for lay members to participate in temple activities." In response to this situation, Gomonshu has admonished us to promote "well-planned and ingenious activities" appropriate to the locale, so that "interaction with the local society will flourish." The process of assembling this new Service Book has proceeded with our Gomonshu's encouraging words always in mind.

I would like to express my gratitude to the Committee on Publication for its dedicated work in producing this book and to the many individuals whose creative efforts have contributed to its completion. May this new Service Book encourage the rejuvenation of our temple services, teach and clarify the understanding of Jōdo Shinshū, and serve to spread the Nembutsu teaching throughout the world, for the peace and happiness of all beings.

Bishop Thomas R. Okano,  
Honpa Hongwanji Mission of Hawaii  
January, 2010

It is with much joy and delight that Honpa Hongwanji Mission of Hawaii is able to issue a second printing of our updated "Red Service Book". We have taken the opportunity to correct typos and make minor improvements throughout the volume. It is our sincere hope that temples and individuals will utilize it as a ritual text and as a source of understanding our Jodo Shinshu Teachings, both at temple and at home. May we be guided by Wisdom and inspired by Compassion.

Bishop Eric T. Matsumoto  
Honpa Hongwanji Mission of Hawaii  
August, 2012

# Teaching of Jōdo Shinshū

## (*Jōdo Shinshū no Kyōshō* 浄土真宗の教章)

TEACHING:	Jōdo Shinshū 浄土真宗 (The True Essence of Pure Land Buddhist Teaching)
FOUNDER:	Shinran Shōnin 親鸞聖人 Date of birth: May 21, 1173 Date of death: January 16, 1263
NAME OF SCHOOL:	Jōdo Shinshū Hongwanji-ha 浄土真宗本願寺派
HEAD TEMPLE:	Ryukoku-zan Hongwanji (Nishi Hongwanji) 龍谷山 本願寺 (西本願寺)
OBJECT OF REVERENCE:	Amida Tathāgata (Namo Amida Butsu) 阿弥陀如来 (南無阿弥陀仏)
SCRIPTURES:	The Three Pure Land Sutras Delivered by Shākyamuni Buddha: <ol style="list-style-type: none"><li>1. <i>Bussetsu Muryōju Kyō</i> 仏説無量寿経 (The Sutra of the Buddha of Immeasurable Life)</li><li>2. <i>Bussetsu Kan Muryōju Kyō</i> 仏説観無量寿経 (The Sutra of Contemplation of the Buddha of Immeasurable Life)</li><li>3. <i>Bussetsu Amida Kyō</i> 仏説阿弥陀経 (The Sutra on Amida Buddha)</li></ol> Shinran Shōnin's writings: <ol style="list-style-type: none"><li>1. <i>Shōshin Nembutsu Ge</i> 正信念仏偈 (Hymn of True Entrusting Heart and the Nembutsu), excerpt from the "Chapter on Practice" of <i>Kyōgyōshinshō</i> 教行信証</li><li>2. <i>Jōdo Wasan</i> 浄土和讃 (Hymns of the Pure Land)</li><li>3. <i>Kōsō Wasan</i> 高僧和讃 (Hymns of the Pure Land Masters)</li></ol>

4. *Shōzōmatsu Wasan* 正像末和讃  
(Hymns of the Dharma-Ages)

Rennyō Shōnin's *Gobunshō* 御文章 (Letters)

- TEACHING: Attaining the “entrusting heart”—awakening to the compassion of Amida Tathāgata (Buddha) through the working of the Primal Vow—we shall walk the path of life reciting Amida’s Name (Nembutsu). At the end of life, we will be born in the Pure Land and attain Buddhahood, returning at once to this delusional world to guide people to awakening.
- WAY OF LIFE: Guided by the teaching of Shinran Shōnin, we shall listen to the compassionate calling of Amida Tathāgata and recite the Nembutsu. While always reflecting on ourselves, amidst our feelings of regret and joy, we shall live expressing our gratitude without depending on petitionary prayer and superstition.
- PURPOSE: The Hongwanji school is a community of people joined together revering the teaching of Shinran Shōnin and saying the Nembutsu. We seek to share with others the wisdom and compassion of Amida Tathāgata. By doing so, we shall work toward the realization of a society in which everyone is able to live a life of spiritual fulfillment.

# *Dokkyō* 読経 (Explanation of Chanting)

## Why We Chant

The tradition of chanting sutras dates to the earliest times in India. The Sanskrit word *sutra* means a “thread”, sacred words which can be memorized and recited. In Buddhism, this term came to refer specifically to words ascribed to Shākyamuni Buddha, who attained the highest enlightenment and taught us the *Dharma*, the truth by which all beings might attain liberation. According to Shinran Shōnin, the true intent of Shākyamuni’s teaching was to teach and clarify the Primal Vow (*Hongan*), the Fundamental and Universal Aspiration that compassionately sustains all beings. This Vow arises from the Limitless Wisdom and Compassion of Amida Buddha and embraces everyone, leading them to enlightenment regardless of their karmic condition.

The sutras we chant in the Jōdo Shinshū tradition are taken variously from the Pure Land Sutras, from the writings of other great masters of the Pure Land tradition, and from the writings of Shinran Shōnin. The words of these sutras lead us to awaken to the virtue of Amida Buddha. In our Jōdo Shinshū services, we are able to hear the words of the sutras in the harmonious oneness of chant, by which individual voices are joined in unity. As the Dharma is heard and received, so our chanting becomes an expression of deep gratitude and appreciation for the Buddha’s great benevolence.

The traditional form of Jōdo Shinshū sutra chanting is as follows:

1. Ministers and participants begin with recitation of the Nembutsu.
2. The service book, containing the sutras, is raised to the forehead in a gesture of appreciation for having received the teaching.
3. The chanting begins with the ringing of a bell or gong (indicated by the symbol ○). Pitch is set by the chant leader’s reading of the first

line and the chanting proceeds as all join in. Participants should listen closely to one another so as to chant in tune and in unity.

4. When *Shōshin Nembutsu Ge* is chanted at the morning service, it is followed by the intoning of Nembutsu and *Wasan* and concluded with *Ekōku*. In the case of other sutras, the chanting concludes with Nembutsu and *Ekōku*. After chanting, the service book is again raised to the forehead, following which participants gratefully recite the Nembutsu.

## Key to Pronunciation

All Japanese and Sino-Japanese texts in this book are accompanied by a transliteration (known as “*romaji*”) into Latin characters. *Romaji* requires no explanation except to clarify the pronunciation of vowels and lengthened (“long”) vowels. Japanese vowels are pure sounds and are pronounced in a way similar to Italian vowels:

- a (あ) pronounced *ah* as in “father”
- i (い) pronounced *ee* as in “free”
- u (う) pronounced *oo* as in “mood”
- e (え) pronounced *ā* as in “made”
- o (お) pronounced *ō* as in “rope”

NOTE: Long vowels are normally marked with a line over them in the *romaji* text, but special attention must be paid to the letter “o”. In the *romaji* under the kanji text, “*Ō*” is used to represent the long Japanese “o” vowel (e.g. の う , み よ う , し ょ う etc.) . When chanting *Shōshin Nembutsu Ge*, the following う (oo as in “mood”) in the long “o” vowel is clearly pronounced. Hence, careful attention should be paid that when chanting this sutra, the long “o” vowel be clearly pronounced, as such: “no-u” (の う ), “myo-u” (み よ う ), and “sho-u” (し ょ う ), *except at the end of each line where the “u” is not pronounced*. The similar long “u” vowel appears as Ū in the *romaji*, but there is no distinction in pronunciation of the sound, for chanting purposes. Hence “shu” (し っ) and “shū” (し っ う ) are chanted the same way because the lengthening う blends into the vowel it lengthens. In the western music notation

provided for the *Wasan*—which follow the chanting of *Shōshin Nembutsu Ge*—the long “o” vowel sounds are clearly written out.

## Key to Chanting

In the Sino-Japanese text of *Shōshin Nembutsu Ge*, Chinese characters (*kanji*) that are marked with the character 𛄀 are held for roughly two beats, rather than one. This lengthening is marked in the transliteration (*romaji*) beneath the *kanji* by underlining. These markings are also found in the Sino-Japanese text of *Juseige*, on the last word of each line, where it indicates a similar lengthening of the word.

Music Notation: There are two musical keys or “modes” in the basic melody of *Shōshin Nembutsu Ge*. The first mode, comprised of the notes “d” “c” and “a” (descending), is used in the chanting of verses 1 through 23. The higher pitched second mode is comprised of “g” “f” and “d”, and is used from verses 24 through 30.

The following symbols, placed underneath the chanted words, are used in this Service Book to notate the pitches when chanting *Shōshin Nembutsu Ge* (This applies also to “Hymn of True Entrusting in the Nembutsu”, an English chant-able version of Shinran Shōnin’s poem, which may be chanted according to the traditional melody):

No symbol or marking indicates the main tone (tonic) of the chanting mode. Note: Each line begins on the main note of the mode, unless otherwise noted.

- Indicates a drop to the next lower from the main tone in the musical mode.
- ↘ Indicates a drop to the lowest tone in the level—usually at the end of a verse.
- Indicates the lowest tone in the mode.
- ↗ Indicates a return to the main tone (occurs only in verse 30).

// Indicates a rise from lowest to highest note in the mode. This marking occurs only in the first line of verse 30 of the English “Hymn of True Entrusting in the Nembutsu”, as such:

... through téach-ing the sú-tras

\ \_ //



through teach - ing the su - tras

↪ represents the same musical figure in *Shōshin Nembutsu Ge*. It occurs on the single syllable word “TŌ” and is slurred:



to - o - o - u

English Chanting: In “Hymn of True Entrusting in the Nembutsu” (chant-able English version of *Shōshin Nembutsu Ge*), the chanting is based on the rhythmic meter of each line; the words are not intoned syllable-by-syllable. The meter is based on the natural stresses of the English language. Certain words are marked with stress symbols (stréss) as a help, and indicate that emphasis should be given to specific syllables in order that the poetic line will read properly (e.g. “Máry had a líttle lamb” and not “Mary hád a little lámb”).

Underlined words/syllables in “Hymn of True Entrusting in the Nembutsu” indicate that they should be given slightly more stress—similar to the kanji in *Shōshin Nembutsu Ge*, which are marked with 𛄀—but in this case they are not necessarily held longer. Rather, the underlining merely indicates more emphasis in pronouncing those particular words.

“Twelve Homages” is chanted to the melody of *Junirai*, as it is an English version of this sutra. Both “Praises of the Buddha” (chant-able English version of *Sanbutsuge*) and “Verses Reaffirming the Vows” (chant-able English version of *Juseige*) may be also be chanted to the



*Junirai* melody or (more traditionally) intoned on a single pitch. The Japanese Chants, *Shinjin no Uta* (I and II) and *Raihai no Uta* are traditionally chanted to the *Junirai* melody.

In “Praises of the Buddha”, “Verses Reaffirming the Vows”, and “Twelve Homages”, each syllable is chanted on one beat. When two syllables are joined by a hyphen, they should be fit into one beat. Thus, in the line of “Twelve Homages” which reads “Golden form like-the Mountain King”, *like-the* is squeezed into one full beat. In the line “The great voice of-awakening” (from “Praises of the Buddha”) *of* is joined with the first syllable of the word *awakening* into a single beat.

NOTE: When chanting in English, participants should strive to maintain the natural flow and feeling of spoken English. The meaning of the words should be articulated through natural and clear pronunciation.



# Affirmations

## Kikyōmon 帰敬文

(also called Rai San Mon 礼讃文 and San Kie Mon 三帰依文)

● 人身受けがたし、今すでに受く。仏法聞きがたし、今すでに聞く。この身今生にむかつて度せずんば、さらにいづれの生にむかつてかこの身を度せん。大衆もろともに至心に三宝に帰依したてまつるべし。

● みずから仏に帰依したてまつる。まさに願わくは衆生とともに、大道を体解して無上意をおこさん。

みずから法に帰依したてまつる。まさに願わくは衆生とともに、ふかく経蔵に入りて智慧海のごとくならん。

みずから僧に帰依したてまつる。まさに願わくは衆生とともに、大衆を統理して一切無碍ならん。

● 無上甚深微妙の法は、百千万劫にもあい遇うことかたし。われ今見聞し受持することをえたり。願わくは如来の眞実義を解したてまつらん。

### Leader:

*Ninjin ukegatashi, ima sude ni uku. Buppō kiki gatashi, ima sude ni kiku. Kono mi konjō ni mukatte dosezunba, sara ni izure no shō ni mukatte ka kono mi wo dosen. Daishū morotomo ni shishin ni sanbō ni kieshi tate matsuru beshi.*

**Everyone:**

*Mizukara butsu ni kieshi tatematsuru. Masani negawaku wa shujō to tomo ni, Daidō wo taige shite mujōi wo okosan.*

*Mizukara hō ni kieshi tatematsuru. Masani negawaku wa shujō to tomo ni, Fukaku kyō zō ni irite chie umi no gotoku naran.*

*Mizukara sō ni kieshi tatematsuru. Masani negawaku wa shujō to tomo ni, Daishū wo tōri shite issai muge naran.*

**Leader:**

*Mujō jinjin mimyō no hō wa, hyaku sen man gō nimo aiō koto katashi. Ware ima kenmonshi juji suru koto wo etari. Negawaku wa nyorai no shinjitsugi wo geshi tatematsuran.*

## Homages

**Leader:**

Hard it is to be born into human life; now we are living in it. Difficult it is to hear the Teachings of the Blessed One; now we hear them. If we do not gain emancipation in this present life, we may not be free from ill-faring in the ocean of births and deaths for kalpas. Let us reverently take refuge in the Three Treasures.

**Everyone:**

We go to the Buddha for guidance. May we always walk in the way that leads to Enlightenment.

We go to the Dharma for guidance. May we be submerged in the depth of the Teachings and gain Wisdom as deep as the ocean.

We go to the Sangha for guidance. May we all with one accord live the life of harmony in the spirit of oneness, free from the bondage of selfishness.

**Leader:**

Even through myriads of kalpas, hard it is to hear such excellent and profound Teachings. Now we are able to hear and receive them. Let us try to understand the Tathāgata's Teachings.

## Ryōgemon 領解文

もろもろの雑行ぞうぎようざつしゆじりき雑修自力のこころをふりすてて、  
一心いっしんに阿弥陀如来あみだによらいわれらが今度こんどの一大事いちだいじの後生ごしょう御た  
すけそうらえとたのみもうしてそうろう。たのむ一  
念ねんのとき、往生おうじよういちじよう一定御たすけ治定じじようとぞんじ、この  
うえの称名しょうみようは、ご恩報謝おんほうしゃとぞんじよろこびもうし  
そうろう。この御おんことわり聴聞ちようもんもうしわけそうろう  
こと、ご開山聖人かいざんしょうにんご出世しゅつせのご恩おん、次第相承しだいそうじようの善知ぜんち  
識しきのあさからざるご勸化かんけのご恩おんと、ありがたくぞん  
じそうろう。  
このうえは、さだめおかせらるる御おんおきて、一期いちご  
をかぎりまもりもうすべくそうろう。

*Moromoro no zōgyō zasshu jiriki no kokoro wo furisutete, isshin ni Amida Nyorai, warera ga kondo no ichidaiji no goshō, ontasukesōrae to tanomimōshite sōrō.*

*Tanomu ichinen no toki, ōjō ichijō ontasuke jijō to zonji, kono ue no shōmyō wa, goon hōsha to zonji yorokobi mōshi sōrō.*

*Kono onkotowari chōmon mōshiwake sōrō koto, Gokaisan Shōnin goshusse no goon, shidai sōjō no zenjishiki no asakarazaru gokanke no go'on to, arigataku zonji sōrō.*

*Kono ue wa sadame okaseraruru on okite, ichigo wo kagiri mamori mōsu beku sōrō.*

## The Creed - I

We rely upon Amida Tathāgata with our whole heart for the Enlightenment in the life to come, abstaining from all sundry practices and teachings, and giving up the trust in our limited self.

We believe that the assurance of birth comes at the very moment we entrust; and we call the Name, Namo Amida Butsu, in joy and gratitude for the Buddha's Compassion.

We also acknowledge gratefully the benign benevolence of our Founder and the succeeding Masters who have led us to believe in this profound teaching; and we do now endeavor to follow, throughout our lives, the Way laid down for us.

## The Creed - II

Casting off the self-power mind of the varied practices and disciplines, we entrust ourselves single-mindedly to Amida Tathāgata to save us in regard to the one great matter of birth.

With one thought-moment of entrusting, we know that we are saved and that our birth is settled. After this, we say the Name in joy and gratitude, repaying the Buddha's graciousness.

We acknowledge gratefully that we are able to hear and understand this teaching because of the benevolence of our master having appeared in this world and of the successors in the transmission, the good teachers whose words were not shallow.

Beyond this, we will observe the established rules of conduct throughout our lives.

# Jōdo Shinshū no Seikatsu Shinjō

## 浄土真宗の生活信条

一、 み仏 <small>ほとけ</small> の恵 <small>めぐ</small> みを喜 <small>よろこ</small> び 互 <small>たがひ</small> にうやまい助 <small>たす</small> けあい 社会 <small>しゃかい</small> のために尽 <small>つく</small> します	一、 まことのみのりをひろめます	一、 み仏 <small>ほとけ</small> の教 <small>おし</small> えにしたがい 正 <small>ただ</small> しい道 <small>みち</small> を聞 <small>き</small> きわけて	感謝 <small>かんしゃ</small> のうちに励 <small>はげ</small> みます	一、 み仏 <small>ほとけ</small> の光 <small>ひか</small> りをあおぎ 常 <small>つね</small> にわが身 <small>み</small> をかえりみて	強く明 <small>あか</small> るく生 <small>い</small> き抜 <small>ぬ</small> きます	一、 み仏 <small>ほとけ</small> の誓 <small>ちか</small> いを信 <small>しん</small> じ 尊 <small>とうと</small> い名 <small>な</small> をとなえつつ
--	---------------------	---	--	--	--	---

Mihotoke no chikai wo shinji, tōtoi mina wo tonae tsutsu, tsuyoku akaruku ikinuki masu.

Mihotoke no hikari wo aogi, tsune ni wagami wo kaerimite, kansha no uchi ni hagemi masu.

Mihotoke no oshie ni shitagai, tadashii michi wo kikiwakete, makoto no minori wo hirome masu.

Mihotoke no megumi wo yorokobi, tagai ni uyamai tasukeai, shakai no tame ni tsukushi masu.

## Shinshu Pledge - I

I take my refuge in the Vow of the Buddha. Reciting the Name, I will live through life with strength and serenity.

I revere the Light of the Buddha. I will put my effort in my work with self-reflection and gratitude.

I follow the Teachings of the Buddha. Discerning the Right Path, I will spread the True Dharma.

I rejoice in the Compassion of the Buddha. I will respect and help others and do my best for the welfare of humankind.

## Shinshu Pledge - II

Entrusting in the Vow of the Buddha and reciting the Sacred Name, I shall proceed through the journey of life with strength and joy.

Revering the Light of the Buddha and reflecting upon my imperfect self, I shall strive to live a life of gratitude.

Following the Teachings of the Buddha and discerning the Right Path, I shall spread the True Dharma.

Rejoicing in the Compassion of the Buddha, respecting and aiding others, I shall do my best to work towards the welfare of society.



# Opening Chants

## Vandana and Ti-Sarana

In this ancient chant, we express our praise to the Buddha (*Vandana*), and take refuge in the Three Treasures (*Ti-Sarana*). Both the *Vandana* and the *Ti-Sarana* are sung first in Pali (an ancient Indian language in which many Buddhist scriptures were written) and then in English. It should be chanted slowly, with reverence.

### Vandana

#### Ancient Chant

Na - mo tas - sa Bha - ga - va to, A - ra -  
 Hom-age to Him, the Ex - alt - ed One, The En -  
 ha to, Sam - ma - sam bud-dhas - sa.  
 light - ened One, The Supremely A - wak - ened One.

### Ti-Sarana

Bud - dham Sa - ra - nam Gac - cha - mi.  
 I go to the Bud - dha for guid - ance.

Dham - mam Sa - ra - nam Gac - cha - mi.  
 I go to the Dhar - ma for guid - ance.

San - gham sa - ra - nam Gac - cha - mi.  
 I go to the San - gha for guid - ance.

## San Bu Jō 三奉請

Composed by the Chinese Pure Land Master Shan-tao, (613–681 C.E.), *San Bu Jō* is commonly used at the beginning of many formal services. Its words “inviting” Amida, Shākyamuni, and all the Buddhas of the “Ten Directions” (that is, *everywhere*) symbolize our willingness to open our hearts and minds to receive the Dharma.

宣 奉 う 宣 請 じょう ハ 十 じ 方 ぼう 宣 如 に 來 らい	宣 奉 う 宣 請 じょう ハ 釋 しゃ 迦 か 宣 如 に 來 らい	宣 奉 う 宣 請 じょう ハ 彌 み 陀 だ 宣 如 に 來 らい	三 奉 請  黃 鐘 調
う 羽 入 に 宣 道 どう 宣 場 じょう	う 羽 入 に 宣 道 どう 宣 場 じょう	う 羽 入 に 宣 道 どう 宣 場 じょう	
宣 散 さん 宣 華 げ 宣 樂 らく	宣 散 さん 宣 華 げ 宣 樂 らく	宣 散 さん 宣 華 げ 宣 樂 らく	
角 ク 商	角 ク 商	角 ク 商	

We respectfully call upon Amida Tathāgata to enter our place of practice,

Joyfully scattering flowers of welcome.

We respectfully call upon Shākyamuni Tathāgata to enter our place of practice,

Joyfully scattering flowers of welcome.

We respectfully call upon the Tathāgatas of the Ten Directions to enter our place of practice,

Joyfully scattering flowers of welcome.

# San Bu Jō

Leader: (*freely*)



- |                |           |          |
|----------------|-----------|----------|
| 1. Bu - jo - u | Mi _____  | da _____ |
| 2. Bu - jo - u | Sha _____ | ka _____ |
| 3. Bu - jo - u | Ji _____  | ppo - u  |



- |              |              |        |
|--------------|--------------|--------|
| nyo - ra - i | ni - u _____ | do - u |
| nyo - ra - i | ni - u _____ | do - u |
| nyo - ra - i | ni - u _____ | do - u |



Everyone:

- |          |    |                 |
|----------|----|-----------------|
| jo _____ | u, |                 |
| jo _____ | u, | Sa - n ge _____ |
| jo _____ | u, |                 |



- |          |     |
|----------|-----|
| ra _____ | ku. |
|----------|-----|

# Sutras

## *Shōshin Nembutsu Ge*

正信念仏偈

(The Hymn of True Entrusting in the Nembutsu)

Composed by Shinran Shōnin, *Shōshin Nembutsu Ge* (also called *Shōshinge*) is a poem or hymn (*ge*) presenting an outline of the progress of the teaching of Amida Buddha's Great Aspiration (Primal Vow) through history, from Bodhisattva Dharmākara's establishment of the vows in primordial time, to Hōnen Shōnin, from whom Shinran himself received the teachings. The poem is comprised of thirty (four-line) verses and was composed by Shinran as a link between the chapters on "True Practice" and "True Faith" (*Shinjin*) in *Teaching, Practice, Faith, and Realization (Kyōgyōshinshō)*, his major work interpreting Pure Land teaching. There is a slightly different version of the poem in Shinran Shōnin's shorter work, *Passages on the Pure Land Way (Jōdo monrui jushō)*, entitled *Nembutsu Shōshin Ge*.

*Shōshin Nembutsu Ge* expresses Shinran's gratitude to the Buddha and to the Seven Masters who represent successive stages in the progression of the Pure Land teaching from India to Japan: Nāgārjuna (jp. Ryūju) and Vasubandhu (jp. Tenjin) from India; T'an-luan (jp. Donran), Tao-ch'ō (jp. Dōshaku), and Shan-tao (jp. Zendō) from China; Genshin and Genkū (i.e. Hōnen) from Japan. Through these teachers, the Pure Land path to Enlightenment was made clear for Shinran and for everyone who encounters the teaching. In *Tannishō*, Shinran declares that, if Amida's Vow, the Buddha's teachings, and the words of these seven great teachers are true, then Shinran's own words cannot be empty or in vain. Thus, *Shōshin Nembutsu Ge* is a declaration of faith in the efficacy—and accessibility—of Amida's Vow.

During the time of Rennyo Shōnin, *Shōshin Nembutsu Ge* became the central liturgical text for lay people and priests in the Jōdo Shinshū tradition. It was designated as *O-kyō*, that is, as a *Sutra*. Devoted followers recite or chant it daily and it is also used for formal services and funerals.

○○ Leader:

き	みょう	む	りょう	じゅ	によ	らい
1. 帰	命 <sup>引</sup>	無	量 <sup>引</sup>	寿	如	来 <sup>引</sup>
KI	<u>MYŌ</u>	MU	<u>RYŌ</u>	JU	NYO	<u>RAI</u>

Everyone:

な	も	ふ	か	し	ぎ	こう
南	無	不	可	思	議	光 <sup>引</sup>
NA	MO	FU	KA	SHI	GI	<u>KŌ</u>
ほう	ぞう	ぼ	さつ	いん	に	じ
法	蔵	菩	薩	因	位	時 <sup>引</sup>
HŌ	ZŌ	BO	SATSU	IN	NI	<u>JI</u>
ざい	せ	じ	ざい	おう	ぶつ	しょ
在	世	自	在	王	仏	所 <sup>引</sup>
ZAI	SE	JI	ZAI	Ō	BUS	— <u>SHO</u>
				—	—	—

と	けん	しょ	ぶつ	じょう	ど	いん
2. 観	見	諸	仏	淨	土	因 <sup>引</sup>
TO	KEN	SHO	BUTSU	JŌ	DO	<u>IN</u>
こく	ど	にん	でん	し	ぜん	まく
国	土	人	天	之	善	惡 <sup>引</sup>
KOKU	DO	NIN	DEN	SHI	ZEN	<u>MAKU</u>

---

I take refuge in the Tathāgata of Immeasurable Life!  
 I entrust myself to the Buddha of Inconceivable Light!  
 Bodhisattva Dharmākara, in his causal stage,  
 Under the guidance of Lokeshvararāja Buddha,

Searched into the origins of the Buddhas' pure lands,  
 And the qualities of those lands and their human beings and  
 devas;

こん	りゅう	む	じょう	しゅ	しょう	がん
建	立	無	上	殊	勝	願 <sup>引</sup>
KON	RYŪ	MU	JŌ	SHU	SHŌ	<u>GAN</u>
ちょう	ほつ	け	う	だい	ぐ	ぜい
超	発	希 <sup>引</sup>	- 有	大 <sup>引</sup>	- 弘	誓 <sup>引</sup>
CHŌ	HOTSU	<u>KE</u>	- U	<u>DAI</u>	- GU	<u>ZEI</u>
				—	—	—

3.	ご	こう	し	ゆい	し	しょう	じゅ
	五	劫	思	惟	之	摂	受 <sup>引</sup>
	GO	KŌ	SHI	YUI	SHI	SHŌ	<u>JU</u>
	じゅう	せい	みょう	しょう	もん	じっ	ほう
	重	誓	名	声	聞	十	方 <sup>引</sup>
	JŪ	SEI	MYŌ	SHŌ	MON	JIP	- <u>PŌ</u>
	ふ	ほう	む	りょう	む	へん	こう
	普	放	無	量	無	辺	光 <sup>引</sup>
	FU	HŌ	MU	RYŌ	MU	HEN	<u>KŌ</u>
	む	げ	む	たい	こう	えん	のう
	無	碍	無	対	光	炎	王 <sup>引</sup>
	MU	GE	MU	TAI	KŌ	EN	<u>NŌ</u>
					—	—	—

He then established the supreme, incomparable Vow;  
He made the great Vow rare and all-encompassing.

In five kalpas of profound thought, he embraced this Vow,  
Then resolved again that the Name be heard throughout the ten  
quarters.

Everywhere the Buddha casts light immeasurable, boundless,  
Unhindered, unequalled light-lord of all brilliance,

しょう	じょう	かん	ぎ	ち	え	こう
4. 清	浄	歡	喜	智	慧	光 <sub>引</sub>
SHŌ	JŌ	KAN	GI	CHI	E	<u>KŌ</u>
ふ	だん	なん	じ	む	しょう	こう
不	断	難	思	無	称	光 <sub>引</sub>
FU	DAN	NAN	JI	MU	SHŌ	<u>KŌ</u>
ちょう	にち	がつ	こう	しょう	じん	せつ
超	日	月	光	照	塵	刹 <sub>引</sub>
CHŌ	NICHI	GAK	— KŌ	SHŌ	JIN	<u>SETSU</u>
いっ	さい	ぐん	じょう	む	こう	しょう
一	切	群	生	蒙	光	照 <sub>引</sub>
IS —	SAI	GUN	JŌ	MU	KŌ	<u>SHŌ</u>
				—	—	—

ほん	がん	みょう	ごう	しょう	じょう	ごう
5. 本	願	名	号	正	定	業 <sub>引</sub>
HON	GAN	MYŌ	GŌ	SHŌ	JŌ	<u>GŌ</u>
し	しん	しん	ぎょう	がん	に	いん
至	心	信	樂	願	為	因 <sub>引</sub>
SHI	SHIN	SHIN	GYŌ	GAN	NI	<u>IN</u>

---

Pure light, joyful light, the light of wisdom,  
 Light constant, inconceivable, light beyond speaking,  
 Light surpassing sun and moon is sent forth, illumining  
 countless worlds;  
 The multitudes of beings all receive this radiance.

The Name embodying the Primal Vow is the act of true  
 settlement,  
 The Vow of entrusting with sincere mind is the cause of birth;

じょう 成	とう 等	がく 覚	しょう 証	だい 大	ね 涅	はん 槃 <small>引</small>
JŌ	TŌ	GAKU	SHŌ	DAI	NE	<u>HAN</u>
ひつ 必	し 至	めつ 滅	ど 度	がん 願	じょう 成	じゅ 就 <small>引</small>
HIS —	SHI	METSU	DO	GAN	JŌ	<u>JU</u> ＼

6. によ 如	らい 来	しょ 所 <small>引</small>	い 以	こう 興	しゅつ 出	せ 世 <small>引</small>
NYO	RAI	<u>SHO</u> —	I	KŌ	SHUS —	<u>SE</u>
ゆい 唯	せつ 説	み 弥	だ 陀	ほん 本	がん 願	かい 海 <small>引</small>
YUI	SETSU	MI	DA	HON	GAN	<u>KAI</u>
ご 五	じょく 濁	あく 悪	じ 時	ぐん 群	じょう 生	かい 海 <small>引</small>
GO	JOKU	AKU	JI	GUN	JŌ	<u>KAI</u>
おう 応	しん 信	によ 如	らい 来	によ 如	じつ 実	ごん 言 <small>引</small>
Ō	SHIN	NYO	RAI	NYO	JITSU	<u>GON</u> ＼

---

We realize the equal of enlightenment and supreme nirvana  
Through the fulfillment of the Vow of attaining nirvana  
without fail.

Shākyamuni Tathāgata appeared in this world  
Solely to teach the oceanlike Primal Vow of Amida;  
We, an ocean of beings in an evil age of five defilements,  
Should entrust ourselves to the Tathāgata's words of truth.



7.	のう 能	ほつ 発	いち 一	ねん 念	き 喜	あい 愛	しん 心 <sup>引</sup>
	NŌ	HOTSU	ICHI	NEN	KI	AI	<u>SHIN</u>
	ふ 不	だん 断	ぼん 煩	のう 悩	とく 得	ね 涅	はん 槃 <sup>引</sup>
	FU	DAN	BON	NŌ	TOKU	NE	<u>HAN</u>
	ぼん 凡	じょう 聖	ぎやく 逆	ほう 谤	さい 齊	え 回	にゅう 入 <sup>引</sup>
	BON	JŌ	GYAKU	HŌ	SAI	E	<u>NYŪ</u>
	によ 如	しゆ 衆	しい 水	にゅう 入	かい 海	いち 一	み 味 <sup>引</sup>
	NYO	SHU	SHI	NYŪ	KAI	ICHI	<u>MI</u> ／

8.	せつ 摂	しゆ 取	しん 心	こう 光	じょう 常	しょう 照	ご 護 <sup>引</sup>
	SES —	SHU	SHIN	KŌ	JŌ	SHŌ	<u>GO</u>
	い 已	のう 能	すい 雖	は 破	む 無	みょう 明	あん 闇 <sup>引</sup>
	I	NŌ	SUI	HA	MU	MYŌ	<u>AN</u>

---

When the one thought-moment of joy arises,  
Nirvana is attained without severing blind passions;  
When ignorant and wise, even grave offenders and slanderers  
of the dharma, all alike turn and enter shinjin,  
They are like waters that, on entering the ocean, become one in  
taste with it.

The light of compassion that grasps us illumines and protects us  
always;  
The darkness of our ignorance is already broken through;

とん	ない	しん	ぞう	し	うん	む
貪	愛	瞋	憎	之	雲	霧 <small>引</small>
TON	NAI	SHIN	ZŌ	SHI	UN	<u>MU</u>
じょう	ふ	しん	じつ	しん	じん	てん
常 <small>引</small>	覆	真	実	信	心	天 <small>引</small>
<u>JŌ</u>	— FU	SHIN	JITSU	SHIN	JIN	<u>TEN</u>
				—	—	—

9.	ひ	によ	にっ	こう	ふ	うん	む
	譬	如	日	光	覆	雲	霧 <small>引</small>
	HI	NYO	NIK —	KŌ	FU	UN	<u>MU</u>
	うん	む	し	げ	みよう	む	あん
	雲	霧	之	下	明 <small>引</small>	無	闇 <small>引</small>
	UN	MU	SHI	GE	<u>MYŌ</u> —	MU	<u>AN</u>
	ぎゃく	しん	けん	きよう	だい	きよう	き
	獲	信	見	敬	大	慶	喜 <small>引</small>
	GYAKU	SHIN	KEN	KYŌ	DAI	KYŌ	<u>KI</u>
	そく	おう	ちょう	ぜつ	ご	あく	しゅ
	即	横	超	截	五	悪	趣 <small>引</small>
	SOKU	Ō	CHŌ	ZETSU	GO	AKU	<u>SHU</u>
					—	—	—

Still the clouds and mists of greed and desire, anger and hatred,  
Cover as always the sky of true and real shinjin.

But though the light of the sun is veiled by clouds and mists,  
Beneath the clouds and mists there is brightness, not dark.  
When one realizes shinjin, seeing and revering and attaining  
great joy,  
One immediately leaps crosswise, closing off the five evil  
courses.

10.	いっ 一	さい 切	ぜん 善	まく 悪	ほん 凡	ぶ 夫	にん 人 <sup>引</sup>
	IS —	SAI	ZEN	MAKU	BON	BU	<u>NIN</u>
	もん 聞	しん 信	によ 如	らい 来	ぐ 弘	ぜい 誓	がん 願 <sup>引</sup>
	MON	SHIN	NYO	RAI	GU	ZEI	<u>GAN</u>
	ぶつ 仏	ごん 言	こう 広	だい 大	しょう 勝	げ 解	しゃ 者 <sup>引</sup>
	BUTSU	GON	KŌ	DAI	SHŌ	GE	<u>SHA</u>
	ぜ 是	にん 人	みょう 名 <sup>引</sup>	ふん 分	だ 陀	り 利	け 華 <sup>一</sup>
	ZE	NIN	<u>MYŌ</u>	FUN	DA	RI	<u>KE</u> ＼

11.	み 弥	だ 陀	ぶつ 仏	ほん 本	がん 願	ねん 念	ぶつ 仏 <sup>引</sup>
	MI	DA	BUTSU	HON	GAN	NEN	<u>BUTSU</u>
	じゃ 邪	けん 見	きょう 嬌	まん 慢	なく 悪	しゅ 衆	じょう 生 <sup>引</sup>
	JA	KEN	KYŌ	MAN	NAKU	SHU	<u>JŌ</u>

---

All foolish beings, whether good or evil,  
 When they hear and entrust to Amida's universal Vow,  
 Are praised by the Buddha as people of vast and excellent  
 understanding;  
 Such a person is called a pure white lotus.

For evil sentient beings of wrong views and arrogance,  
 The nembutsu that embodies Amida's Primal Vow

しん 信 SHIN	ぎょう 樂 GYŌ	じゅ 受 JU	じ 持 JI	じん 甚 JIN	に 以 NI	なん 難 <sup>引</sup> <u>NAN</u>
なん 難 NAN	ちゅう 中 CHŪ	し 之 SHI	なん 難 NAN	む 無 MU	か 過 KA	し 斯 <sup>引</sup> <u>SHI</u> ／

12. いん 印 IN	ど 度 DO	さい 西 SAI	てん 天 TEN	し 之 SHI	ろん 論 RON	げ 家 <sup>引</sup> <u>GE</u>
ちゅう 中 <sup>引</sup> <u>CHŪ</u>	か 夏 <sup>引</sup> <u>KA</u>	じち 日 <sup>引</sup> <u>JICHI</u>	いき 域 <sup>引</sup> <u>IKI</u>	し 之 SHI	こう 高 KŌ	そう 僧 <sup>引</sup> <u>SŌ</u>
けん 顕 KEN	だい 大 DAI	しょう 聖 SHŌ	こう 興 KŌ	せ 世 SE	しょう 正 SHŌ	い 意 <sup>引</sup> <u>I</u>
みょう 明 MYŌ	によ 如 NYO	らい 来 RAI	ほん 本 HON	ぜい 誓 ZEI	おう 応 Ō	き 機 <sup>引</sup> <u>KI</u> ／

---

Is hard to accept in shinjin;  
This most difficult of difficulties, nothing surpasses.

The masters of India in the west, who explained the teaching in  
treatises,  
And the eminent monks of China and Japan,  
Clarified the Great Sage's true intent in appearing in the world,  
And revealed that Amida's Primal Vow accords with the nature  
of beings.

しゃ	か	によ	らい	りょう	が	せん
13. 釈	迦	如	来	楞	伽	山 <small>引</small>
SHA	KA	NYO	RAI	RYŌ	GA	<u>SEN</u>
い	しゅ	ごう	みょう	なん	てん	じく
為 <small>引</small>	衆 <small>引</small>	告 <small>引</small>	命 <small>引</small>	南	天	竺 <small>引</small>
I	SHU	GŌ	MYŌ	NAN	TEN	<u>JKU</u>
りゅう	じゅ	だい	じ	しゅつ	と	せ
龍	樹	大 <small>引</small>	士	出	於	世 <small>引</small>
RYŪ	JU	<u>DAI</u>	— JI	SHUT —	TO	<u>SE</u>
しつ	のう	ざい	は	う	む	けん
悉	能	摧	破	有	無	見 <small>引</small>
SHITSU	NŌ	ZAI	HA	U	MU	<u>KEN</u>
				—	—	—

せん	ぜつ	だい	じょう	む	じょう	ほう
14. 宣	説	大	乘	無	上	法 <small>引</small>
SEN	ZETSU	DAI	JŌ	MU	JŌ	<u>HŌ</u>
しょう	かん	ぎ	じ	しょう	あん	らく
証	歡	喜	地	生	安	樂 <small>引</small>
SHŌ	KAN	GI	JI	SHŌ	AN	<u>RAKU</u>

---

Shākyamuni Tathāgata, on Mount Lankā,  
 Prophesied to the multitudes that in south India  
 The mahasattva Nāgārjuna would appear in this world  
 To crush the views of being and non-being;

Proclaiming the unexcelled Mahayana teaching,  
 He would attain the stage of joy and be born in the land of  
 happiness.

けん	じ	なん	ぎょう	ろく	ろ	く
顕	示	難	行	陸	路	苦 <sub>引</sub>
KEN	JI	NAN	GYŌ	ROKU	RO	<u>KU</u>
しん	ぎょう	い	ぎょう	しい	どう	らく
信	樂	易	行	水	道	樂 <sub>引</sub>
SHIN	GYŌ	I	GYŌ	SHĪ	DŌ	<u>RAKU</u>
				—	—	＼

15.

おく	ねん	み	だ	ぶつ	ほん	がん
憶	念	弥	陀	仏	本	願 <sub>引</sub>
OKU	NEN	MI	DA	BUTSU	HON	<u>GAN</u>
じ	ねん	そく	じ	にゅう	ひつ	じょう
自 <sub>引</sub>	然 <sub>引</sub>	即 <sub>引</sub>	時 <sub>引</sub>	入	必	定 <sub>引</sub>
<u>JI</u>	<u>NEN</u>	<u>SOKU</u>	<u>JI</u>	NYŪ	HITSU	<u>JŌ</u>
ゆい	のう	じょう	しょう	によ	らい	ごう
唯	能	常	称	如	来	号 <sub>引</sub>
YUI	NŌ	JŌ	SHŌ	NYO	RAI	<u>GŌ</u>
おう	ほう	だい	ひ	ぐ	ぜい	おん
応	報	大 <sub>引</sub>	悲	弘	誓	恩 <sub>引</sub>
Ō	HŌ	<u>DAI</u>	— HI	GU	ZEI	<u>ON</u>
				—	—	＼

---

Nāgārjuna clarifies the hardship on the overland path of difficult practice,  
And leads us to entrust to the pleasure on the waterway of easy practice.

He teaches that the moment one thinks on Amida's Primal Vow,  
One is naturally brought to enter the stage of the definitely settled;  
Solely saying the Tathāgata's Name constantly,  
One should respond with gratitude to the universal Vow of great compassion.

てん	じん	ぼ	さつ	ぞう	ろん	せつ
16. 天	親	菩	薩	造	論	説 <sup>引</sup>
TEN	JIN	BO	SATSU	ZŌ	RON	<u>SETSU</u>
き	みょう	む	げ	こう	によ	らい
帰	命	無	碍	光	如	来 <sup>引</sup>
KI	MYŌ	MU	GE	KŌ	NYO	<u>RAI</u>
え	しゅ	た	ら	けん	しん	じつ
依	修	多	羅	顕	真	実 <sup>引</sup>
E	SHU	TA	RA	KEN	SHIN	<u>JITSU</u>
こう	せん	おう	ちょう	だい	せい	がん
光	闡	横	超	大	誓	願 <sup>引</sup>
KŌ	SEN	Ō	CHŌ	DAI	SEI	<u>GAN</u>
				—	—	—

こう	ゆ	ほん	がん	りき	え	こう
17. 広 <sup>引</sup>	由	本	願	力	回	向 <sup>引</sup>
<u>KŌ</u> —	YU	HON	GAN	RIKI	E	<u>KŌ</u>
い	ど	ぐん	じょう	しょう	いつ	しん
為	度	群	生	彰	一	心 <sup>引</sup>
I	DO	GUN	JŌ	SHŌ	IS —	<u>SHIN</u>

---

Bodhisattva Vasubandhu, composing a treatise, declares  
That he takes refuge in the Tathāgata of unhindered light,  
And that relying on the sutras, he will reveal the true and real virtues,  
And make widely known the great Vow by which we leap crosswise  
beyond birth-and-death.

He discloses the mind that is single so that all beings be saved  
By Amida's directing of virtue through the power of the Primal Vow.

き	にゅう	く	どく	だい	ほう	かい
帰	入	功	徳	大	宝	海 <sup>引</sup>
KI	NYŪ	KU	DOKU	DAI	HŌ	<u>KAI</u>
ひつ	ぎやく	にゅう	だい	え	しゅ	しゅ
必	獲	入	大	会	衆	数 <sup>引</sup>
HITSU	GYAKU	NYŪ	DAI	E	SHU	<u>SHU</u>
				—	—	—

とく	し	れん	げ	ぞう	せ	かい
18. 得	至	蓮	華	蔵	世	界 <sup>引</sup>
TOKU	SHI	REN	GE	ZŌ	SE	<u>KAI</u>
そく	しょう	しん	によ	ほつ	しょう	じん
即	証	真	如	法	性	身 <sup>引</sup>
SOKU	SHŌ	SHIN	NYO	HOS	— SHŌ	<u>JIN</u>
ゆ	ぼん	のう	りん	げん	じん	ずう
遊	煩	悩	林	現	神	通 <sup>引</sup>
YU	BON	NŌ	RIN	GEN	JIN	<u>ZŪ</u>
にゅう	しょう	じ	おん	じ	おう	げ
入	生	死	園	示	応	化 <sup>引</sup>
NYŪ	SHŌ	JI	ON	JI	Ō	<u>GE</u>
				—	—	—

When persons turn and enter the great treasure-ocean of virtue,  
Necessarily they join Amida's assembly;

And when they reach that lotus-held world,  
They immediately realize the body of suchness or dharma-nature.  
Then sporting in the forests of blind passions, they manifest  
transcendent powers;

Entering the garden of birth-and-death, they assume various forms to  
guide others.



19.	ほん 本	し 師	どん 曇	らん 鸞	りょう 梁	てん 天	し 子 <sup>引</sup>
	HON	SHI	DON	RAN	RYŌ	TEN	<u>SHI</u>
	じょう 常	こう 向	らん 鸞	しょ 処	ぼ 菩	さつ 薩	らい <sup>引</sup> 礼
	JŌ	KŌ	RAN	SHO	BO	SATSU	<u>RAI</u>
	さん 三	ぞう 蔵	る 流	し 支	じゅ 授	じょう 浄	きょう <sup>引</sup> 教
	SAN	ZŌ	RU	SHI	JU	JŌ	<u>KYŌ</u>
	ぼん 焚	じょう 焼	せん 仙	ぎょう 経	き 帰	らく 楽	ほう <sup>引</sup> 邦
	BON	JŌ	SEN	GYŌ	KI	RAKU	<u>HŌ</u>
					—	—	—

20.	てん 天	じん 親	ぼ 菩	さつ 薩	ろん 論	ちゅう 註	げ <sup>引</sup> 解
	TEN	JIN	BO	SATSU	RON	CHŪ	<u>GE</u>
	ほう 報	ど 土	いん 因	が 果	けん 顕	せい 誓	がん <sup>引</sup> 願
	HŌ	DO	IN	GA	KEN	SEI	<u>GAN</u>

---

Turning toward the dwelling of Master T'an-luan, the Emperor of  
Liang

Always paid homage to him as a bodhisattva.

Bodhiruci, master of the Tripiṭaka, gave T'an-luan the Pure Land  
teachings,

And T'an-luan, burning his scriptures on immortality, took refuge in  
the land of bliss.

In his commentary on the treatise of Bodhisattva Vasubandhu,  
He shows that the cause and attainment of birth in the fulfilled land  
lie in the Vow.

おう	げん	ね	こう	ゆ	た	りき
往	還	回	向	由	他	力 <sup>引</sup>
Ō	GEN	NE	KŌ	YU	TA	<u>RIKI</u>
しょう	じょう	し	いん	ゆい	しん	じん
正	定	之	因	唯	信	心 <sup>引</sup>
SHŌ	JŌ	SHI	IN	YUI	SHIN	<u>JIN</u>
				—	—	—

わく	ぜん	ぼん	ぶ	しん	じん	ぼつ
惑	染	凡	夫	信	心	発 <sup>引</sup>
WAKU	ZEN	BON	BU	SHIN	JIN	<u>POTSU</u>
しょう	ち	しょう	じ	そく	ね	はん
証 <sup>引</sup> -知	生 <sup>引</sup> -死	即	涅	槃 <sup>引</sup>		
<u>SHŌ</u> — CHI	<u>SHŌ</u> — JI	SOKU	NE	<u>HAN</u>		
ひつ	し	む	りょう	こう	みょう	ど
必	至	無	量	光	明	土 <sup>引</sup>
HIS — SHI	MU	RYŌ	KŌ	MYŌ	<u>DO</u>	
しょ	う	しゅ	じょう	かい	ふ	け
諸 <sup>引</sup> -有	衆	生	皆	普	化 <sup>引</sup>	
<u>SHO</u> — U	SHU	JŌ	KAI	FU	<u>KE</u>	—
			—	—	—	—

---

Our going and returning, directed to us by Amida, come about  
through Other Power;  
The truly decisive cause is shinjin.

When foolish beings of delusion and defilement awaken shinjin,  
They realize that birth-and-death is itself nirvana;  
Without fail they reach the land of immeasurable light  
And universally guide sentient beings to enlightenment.

22.	どう 道	しゃつ 綽	けつ 決	しょう 聖	どう 道	なん 難	しょう 証 <sub>引</sub>
	DŌ	SHAK	— KES —	SHŌ	DŌ	NAN	<u>SHŌ</u>
	ゆい 唯	みょう 明	じょう 淨	ど 土	か 可	つう 通	にゅう <sub>引</sub> 入
	YUI	MYŌ	JŌ	DO	KA	TSŪ	<u>NYŪ</u>
	まん 万	ぜん 善	じ 自	りき 力	へん 貶	ごん 勤	しゅ <sub>引</sub> 修
	MAN	ZEN	JI	RIKI	HEN	GON	<u>SHU</u>
	えん 円	まん 満	とく 徳	ごう 号	かん 勧	せん 専	しょう <sub>引</sub> 称
	EN	MAN	TOKU	GŌ	KAN	SEN	<u>SHŌ</u>
					—	—	—

23.	さん 三 <sub>引</sub>	ふ 不	さん 三	しん 信	け 誨	おん 慇	ごん 慇 <sub>引</sub>
	<u>SAN</u>	— PU	SAN	SHIN	KE	ON	<u>GON</u>
	ぞう 像	まつ 末	ほう 法	めつ 滅	どう 同 <sub>引</sub>	ひ 悲	いん <sub>引</sub> 引
	ZŌ	MATSU	HŌ	METSU	<u>DŌ</u>	— HI	<u>IN</u>

Tao-ch'o determined how difficult it is to fulfill the Path of Sages,  
And reveals that only passage through the Pure Land gate is possible  
for us.

He criticizes self-power endeavor in the myriad good practices,  
And encourages us solely to say the fulfilled Name embodying true  
virtue.

With kind concern he teaches the three characteristics of entrusting  
and non-entrusting,  
Compassionately guiding all identically, whether they live when the  
dharma survives as but form, when in its last stage, or when it has  
become extinct.

いっ	しょう	ぞう	あく	ち	ぐ	ぜい
一	生	造	悪	値	弘	誓 <small>引</small>
IS —	SHŌ	ZŌ	AKU	CHI	GU	<u>ZEI</u>
し	あん	にょう	がい	しょう	みょう	か
至	安 <small>引</small>	養 <small>引</small>	界 <small>引</small>	証 <small>引</small>	妙 <small>引</small>	果 <small>引</small>
SHI	<u>AN</u>	<u>NYŌ</u>	<u>GAI</u>	<u>SHŌ</u>	<u>MYŌ</u>	<u>KA</u>

**Leader:**

24. 

ぜん	どう	どく	みょう	ぶつ	しょう	い
善	導 <small>引</small>	独	明 <small>引</small>	仏	正	意 <small>引</small>
ZEN	<u>DŌ</u>	DOKU	<u>MYŌ</u>	BUS —	SHŌ	I

**Everyone:**

こう	あい	じょう	さん	よ	ぎやく	あく
矜	哀	定	散	与	逆	悪 <small>引</small>
KŌ	AI	JŌ	SAN	YO	GYAKU	<u>AKU</u>
こう	みょう	みょう	ごう	けん	いん	ねん
光	明	名	号	顕	因	縁 <small>引</small>
KŌ	MYŌ	MYŌ	GŌ	KEN	IN	<u>NEN</u>
かい	にゅう	ほん	がん	だい	ち	かい
開 <small>引</small>	入	本	願	大 <small>引</small>	智	海 <small>引</small>
<u>KAI</u> —	NYŪ	HON	GAN	<u>DAI</u> —	CHI	<u>KAI</u>

Though persons have committed evil all their lives, when they  
 encounter the Primal Vow,  
 They will reach the world of peace and realize the perfect fruit of  
 enlightenment.

Shan-tao alone in his time clarified the Buddha's true intent;  
 Sorrowing at the plight of meditative and non meditative practicers  
 and people of grave evil,  
 He reveals that Amida's light and Name are the causes of birth.  
 When practicers enters the great ocean of wisdom, the Primal Vow,

ぎょう	じゃ	しょう	じゅ	こん	ごう	しん
25. 行 <sub>引</sub> - 者		正 <sub>引</sub> - 受		金	剛	心 <sub>引</sub>
<u>GYŌ</u> — JA		<u>SHŌ</u> — JU		KON	GŌ	<u>SHIN</u>

きょう	き	いち	ねん	そう	おう	ご
慶 <sub>引</sub> - 喜		一	念	相	応	後 <sub>引</sub>
<u>KYŌ</u> — KI		ICHI	NEN	SŌ	Ō	<u>GO</u>

よ	い	だい	とう	ぎやく	さん	にん
与 <sub>引</sub> 韋		提	等	獲	三	忍 <sub>引</sub>
<u>YO</u> I		DAI	TŌ	GYAKU	SAN	<u>NIN</u>

そく	しょう	ほつ	しょう	し	じょう	らく
即	証	法	性	之	常	樂 <sub>引</sub>
SOKU	SHŌ	HOS — SHŌ		SHI	JŌ	<u>RAKU</u>

げん	しん	こう	かい	いち	だい	きょう
26. 源	信	広	開	一	代	教 <sub>引</sub>
GEN	SHIN	KŌ	KAI	ICHI	DAI	<u>KYŌ</u>

へん	き	あん	によう	かん	いっ	さい
偏	歸	安	養	勧	一	切 <sub>引</sub>
HEN	KI	AN	NYŌ	KAN	IS —	<u>SAI</u>

They receive the diamondlike mind  
 And accord [with the Vow] in one thought-moment of joy;  
 whereupon,  
 Equally with Vaidehī, they acquire the threefold insight  
 And are immediately brought to attain the eternal bliss of dharmature.

Genshin, having broadly elucidated the teachings of Shākyamuni's  
 lifetime,  
 Wholeheartedly took refuge in the land of peace and urges all to do  
 so;

せん	ぞう	しゅう	しん	はん	せん	じん
専	雑	執	心	判	浅	深 <sub>引</sub>
SEN	ZŌ	SHŪ	SHIN	HAN	SEN	<u>JIN</u>
ほう	け	に	ど	しょう	べん	りゅう
報	化	二	土	正	弁	立 <sub>引</sub>
HŌ	KE	NI	DO	SHŌ	BEN	<u>RYŪ</u>

27.	ごく	じゅう	あく	にん	ゆい	しょう	ぶつ
	極	重	悪	人	唯	称	仏 <sub>引</sub>
	GOKU	JŪ	AKU	NIN	YUI	SHŌ	<u>BUTSU</u>
	が	やく	ざい	ひ	せつ	しゅ	ちゅう
	我	亦	在 <sub>引</sub> - 彼	撮	取	中 <sub>引</sub>	
	GA	YAKU	<u>ZAI</u> — HI	SES —	SHU	<u>CHŪ</u>	

ぼん	のう	しょう	げん	すい	ふ	けん
煩	悩	障	眼	雖	不	見 <sub>引</sub>
BON	NŌ	SHŌ	GEN	SUI	FU	<u>KEN</u>
だい	ひ	む	けん	じょう	しょう	が
大 <sub>引</sub> - 悲	無	倦	常	照	我 <sub>引</sub>	
<u>DAI</u> — HI	MU	KEN	JŌ	SHŌ	<u>GA</u>	

Ascertaining that minds devoted to single practice are profound,  
those to sundry practice, shallow,  
He sets forth truly the difference between the fulfilled land and the  
transformed land.

The person burdened with extreme evil should simply say the Name:  
Although I too am within Amida's grasp,  
Passions obstruct my eyes and I cannot see the light;  
Nevertheless, great compassion is untiring and illumines me always.

ほん	し	げん	く	みょう	ぶつ	きょう
28. 本	師	源	空	明	仏	教 <sup>引</sup>
HON	SHI	GEN	KU	MYŌ	BUK	— <u>KYŌ</u>
れん	みん	ぜん	まく	ぼん	ぶ	にん
憐	愍	善	悪	凡	夫	人 <sup>引</sup>
REN	MIN	ZEN	MAKU	BON	BU	<u>NIN</u>
しん	しゅう	きょう	しょう	こう	へん	しゅう
真	宗	教	証	興	片	州 <sup>引</sup>
SHIN	SHŪ	KYŌ	SHŌ	KŌ	HEN	<u>SHŪ</u>
せん	じゃく	ほん	がん	ぐ	あく	せ
選	択	本	願	弘	悪	世 <sup>引</sup>
SEN	JAKU	HON	GAN	GU	AKU	<u>SE</u>
—	—	—	—	—	—	—

げん	らい	しょう	じ	りん	でん	げ
29. 還	来	生 <sup>引</sup>	— 死	輪	転	家 <sup>引</sup>
GEN	RAI	<u>SHŌ</u>	— JI	RIN	DEN	<u>GE</u>
けつ	ち	ぎ	じょう	い	しょ	し
決	以	疑	情	為	所	止 <sup>引</sup>
KET—	CHI	GI	JŌ	I	SHO	<u>SHI</u>
—	—	—	—	—	—	—

Master Genkū, well-versed in the Buddha's teaching,  
 Turned compassionately to foolish people, both good and evil;  
 Establishing in this remote land the teaching and realization that are  
 the true essence of the Pure Land way,  
 He transmits the selected Primal Vow to us of the defiled world:

Return to this house of transmigration, of birth-and death,  
 Is decidedly caused by doubt.

そく	にゅう	じゃく	じょう	む	い	らく
速	入	寂	静	無	為	樂 <small>引</small>
SOKU	NYŪ	JAKU	JŌ	MU	I	<u>RAKU</u>

ひつ	ち	しん	じん	い	のう	にゅう
必	以	信	心	為	能 <small>引</small>	入 <small>引</small>
HIT	— CHI	SHIN	JIN	I	<u>NŌ</u>	<u>NYU</u>

30.	ぐ	きょう	だい	じ	しゅう	し	とう
	弘	経 <small>引</small>	大 <small>引</small>	士	宗 <small>引</small>	師	等 <small>引</small>
	GU	<u>KYŌ</u>	<u>DAI</u>	JI	<u>SHŪ</u>	SHI	<u>TŌ</u>

じょう	さい	む	へん	ごく	じょく	あく
拯 <small>引</small>	濟 <small>引</small>	無	辺 <small>引</small>	極 <small>引</small>	濁 <small>引</small>	惡 <small>引</small>
<u>JŌ</u>	<u>SAI</u>	MU	<u>HEN</u>	<u>GOKU</u>	<u>JOKU</u>	<u>AKU</u>

どう	ぞく	じ	しゅ	ぐ	どう	しん
道 <small>引</small>	俗 <small>引</small>	時	衆 <small>引</small>	共	同 <small>引</small>	心 <small>引</small>
<u>DŌ</u>	<u>ZOKU</u>	JI	<u>SHU</u>	GU	<u>DŌ</u>	<u>SHIN</u>

ゆい	か	しん	し	こう	そう	せつ
唯	可	信	斯	高	僧	説
YU - I	KA	SHIN	SHI	KŌ	SŌ	<u>SETSU</u>

Swift entrance into the city of tranquility, the uncreated,  
Is necessarily brought about by shinjin.

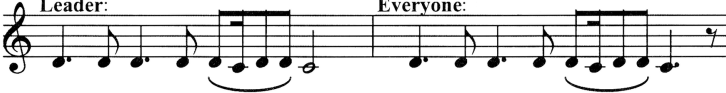
The mahasattvas and masters who spread the sutras  
Save the countless beings of utter defilement and evil.  
With the same mind, all people of the present, whether monk or lay,  
Should rely wholly on the teachings of these venerable masters.




初重 ●

南<sup>な</sup> 南<sup>な</sup> 南<sup>な</sup> 南<sup>な</sup> 南<sup>な</sup> 南<sup>な</sup> 南<sup>な</sup>  
 無<sup>も</sup> 無<sup>も</sup> 無<sup>も</sup> 無<sup>も</sup> 無<sup>も</sup> 無<sup>も</sup> 無<sup>も</sup>  
 阿<sup>あ</sup> 阿<sup>あ</sup> 阿<sup>あ</sup> 阿<sup>あ</sup> 阿<sup>あ</sup> 阿<sup>あ</sup> 阿<sup>あ</sup>  
 弥<sup>み</sup> 弥<sup>み</sup> 弥<sup>み</sup> 弥<sup>み</sup> 弥<sup>み</sup> 弥<sup>み</sup> 弥<sup>み</sup>  
 陀<sup>だ</sup> 陀<sup>だ</sup> 陀<sup>だ</sup> 陀<sup>だ</sup> 陀<sup>だ</sup> 陀<sup>だ</sup> 陀<sup>だ</sup>  
 仏<sup>ぶ</sup> 仏<sup>ぶ</sup> 仏<sup>ぶ</sup> 仏<sup>ぶ</sup> 仏<sup>ぶ</sup> 仏<sup>ぶ</sup> 仏<sup>ぶ</sup>

Leader:                      Everyone:




na mo a mi da a a n bu                      na mo a mi da a a n bu



na mo a mi da n bu                      na mo a mi da n bu




na a mo a mi da a a n bu



na a mo a mi da a n bu                      na


世の盲冥をてらすなり  
 法身の光輪きはもなく  
 十劫をへたまへり  
 弥陀成仏のこのかたは

Leader:




mi da jo u bu tsu no ko no ka ta wa a a


Everyone:



i ma ni i jik - ko u wo o he ta ma e ri



ho os - shi n no ko u ri i n ki wa mo na ku



se no mo u myo u wo te ra su na ri

Amida has passed through ten kalpas now  
 Since realizing Buddhahood;  
 Dharma-body's wheel of light is without bound,  
 Shining on the blind and ignorant of the world.

南 <sup>な</sup>	南 <sup>な</sup>	南 <sup>な</sup>	南 <sup>な</sup>	南 <sup>な</sup>
無 <sup>も</sup>	無 <sup>も</sup>	無 <sup>も</sup>	無 <sup>も</sup>	無 <sup>も</sup>
阿 <sup>あ</sup>	阿 <sup>あ</sup>	阿 <sup>あ</sup>	阿 <sup>あ</sup>	阿 <sup>あ</sup>
弥 <sup>み</sup>	弥 <sup>み</sup>	弥 <sup>み</sup>	弥 <sup>み</sup>	弥 <sup>み</sup>
陀 <sup>だ</sup>	陀 <sup>だ</sup>	陀 <sup>だ</sup>	陀 <sup>だ</sup>	陀 <sup>だ</sup>
仏 <sup>ぶ</sup>	仏 <sup>ぶ</sup>	仏 <sup>ぶ</sup>	仏 <sup>ぶ</sup>	仏 <sup>ぶ</sup>



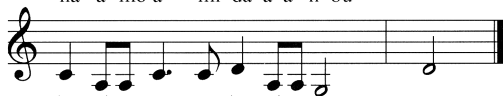
na mo a mi da a a n bu



na mo a mi da n bu




na a mo a mi da a a n bu



na a mo a mi da a n bu na


智慧の光明はかりなし  
 ちえーこーうみょう  
 有量の諸相ことごとく  
 うりょうしーしよそう  
 光暁(ワル)かふらぬものはなし  
 こうけう  
 眞実明に帰命せよ  
 しんじつみょうきみよお

Leader:




chi e no ko u myo u ha ka ri na shi i i


Everyone:



u ryo u no sho so u ko to go to ku



ko u ke u ka mu ra a nu mo no wa na shi



shi n ji tsu myo u ni ki myo o se yo

The light of wisdom exceeds all measure,  
 And every finite living being  
 Receives this illumination that is like the dawn,  
 So take refuge in Amida, the true and real light.

南<sup>な</sup> 南<sup>な</sup> 南<sup>な</sup> 南<sup>な</sup>  
 無<sup>も</sup> 無<sup>も</sup> 無<sup>も</sup> 無<sup>も</sup>  
 阿<sup>あ</sup> 阿<sup>あ</sup> 阿<sup>あ</sup>  
 弥<sup>み</sup> 弥<sup>み</sup> 弥<sup>み</sup>  
 陀<sup>だ</sup> 陀<sup>だ</sup> 陀<sup>だ</sup>  
 仏<sup>ぶ</sup> 仏<sup>ぶ</sup> 仏<sup>ぶ</sup>



na mo a mi da a n bu



na mo a mi da a n bu



na mo a mi da n bu na a a mo


●

—

a mi da n bu u na mo a mi da n bu


平等覚に帰命せよ  
 びやうどうかく きみよお  
 有無をはなるとのべたまふ  
 うむ もお  
 光触かふるものはみな  
 こうそく む  
 解脱の光輪  
 げだつ こうりん  
 きはもなし  
 わ

Leader:



ge da tsu no ko u ri n ki wa mo na shi i i i i


Everyone:



ko u so ku ka mu ru u mo no wa mi na



u u mu wo ha na ru to no be ta mo o



byo u do u ka ku ni ki myo o se yo

The liberating wheel of light is without bound;  
 Each person it touches, it is taught,  
 Is freed from attachments to being and nonbeing,  
 So take refuge in Amida, the enlightenment of nondiscrimination.

一南<sup>な</sup> 一南<sup>な</sup> 一南<sup>な</sup> 一南<sup>な</sup> 一南<sup>な</sup>  
 一無<sup>も</sup> 一無<sup>も</sup> 一無<sup>も</sup> 一無<sup>も</sup>  
 一阿<sup>あ</sup> 一阿<sup>あ</sup> 一阿<sup>あ</sup> 一阿<sup>あ</sup>  
 一弥<sup>み</sup> 一弥<sup>み</sup> 一弥<sup>み</sup> 一弥<sup>み</sup>  
 一陀<sup>だ</sup> 一陀<sup>だ</sup> 一陀<sup>だ</sup> 一陀<sup>だ</sup>  
 一仏<sup>ぶ</sup> 一仏<sup>ぶ</sup> 一仏<sup>ぶ</sup> 一仏<sup>ぶ</sup>



na mo a mi da n bu



na mo a mi da a n bu u



na mo a mi da n bu



na mo a mi da a a n bu na




光雲無碍如虚空  
 こううんむげによこく  
 一切の有碍にさはりなし  
 いっさいうげにさはりなし  
 光沢かふらぬものぞなき  
 こうたくかむものぞなき  
 難思議を歸命せよ  
 なんじぎきみよおせよ

Leader:



ko u u n mu ge nyo o ko o ku u u u u

Everyone:



is - sa i no u ge ni i sa wa ri na shi



ko u ta ku ka mu ra nu mo no zo na ki



na n ji i gi wo ki myo o se yo

The cloud of light is unhindered, like open sky;  
 There is nothing that impedes it.  
 Every being is nurtured by this light,  
 So take refuge in Amida, the one beyond conception.

\南<sup>な</sup>    一南<sup>な</sup>    一南<sup>な</sup>  
 \無<sup>も</sup>    一無<sup>も</sup>    一無<sup>も</sup>  
 \阿<sup>あ</sup>    一阿<sup>あ</sup>    一阿<sup>あ</sup>  
 \弥<sup>み</sup>    一弥<sup>み</sup>    一弥<sup>み</sup>  
 へ陀<sup>だ</sup>    一陀<sup>だ</sup>    一陀<sup>だ</sup>  
 へ仏<sup>ぶ</sup>    \仏<sup>ぶ</sup>    \仏<sup>ぶ</sup>



na   mo a   mi da   n   bu



na   mo a   mi da   n   bu



na mo a mi da a n bu u

三重 ●

南<sup>な</sup> 南<sup>な</sup> 南<sup>な</sup> 南<sup>な</sup> 南<sup>な</sup> 南<sup>な</sup> 南<sup>な</sup> 南<sup>な</sup>  
 無<sup>も</sup> 無<sup>も</sup> 無<sup>も</sup> 無<sup>も</sup> 無<sup>も</sup> 無<sup>も</sup> 無<sup>も</sup> 無<sup>も</sup>  
 阿<sup>あ</sup> 阿<sup>あ</sup> 阿<sup>あ</sup> 阿<sup>あ</sup> 阿<sup>あ</sup> 阿<sup>あ</sup> 阿<sup>あ</sup> 阿<sup>あ</sup>  
 弥<sup>み</sup> 弥<sup>み</sup> 弥<sup>み</sup> 弥<sup>み</sup> 弥<sup>み</sup> 弥<sup>み</sup> 弥<sup>み</sup> 弥<sup>み</sup>  
 陀<sup>だ</sup> 陀<sup>だ</sup> 陀<sup>だ</sup> 陀<sup>だ</sup> 陀<sup>だ</sup> 陀<sup>だ</sup> 陀<sup>だ</sup> 陀<sup>だ</sup>  
 仏<sup>ぶ</sup> 仏<sup>ぶ</sup> 仏<sup>ぶ</sup> 仏<sup>ぶ</sup> 仏<sup>ぶ</sup> 仏<sup>ぶ</sup> 仏<sup>ぶ</sup> 仏<sup>ぶ</sup>

Leader:                      Everyone:

na mo a mi da a a n bu      na mo a mi da a a n bu


na mo a mi da a a n bu      na a mo a mi da a n bu

na mo a mi da a a n bu      na mo a mi da a a n bu

na a mo a mi da a n bu      na

清淨光明 ならびなし  
 遇斯光のゆへなれば  
 一切の業繫ものぞりぬ  
 畢竟依を歸命せよ

Leader:



sho u jo u ko o o u myo u na ra bi na shi i i

Everyone:



gu shi i ko u no yu e na re ba



i is - sa i no gok - ke mo no zo ko ri nu



hik - kyo u e e wo ki myo o se yo

The light of purity is without compare.  
 When a person encounters this light,  
 All bonds of karma fall away;  
 So take refuge in Amida, the ultimate shelter.

南<sup>な</sup> 南<sup>な</sup> 南<sup>な</sup> 南<sup>な</sup> 南<sup>な</sup>  
 無<sup>も</sup> 無<sup>も</sup> 無<sup>も</sup> 無<sup>も</sup> 無<sup>も</sup>  
 阿<sup>あ</sup> 阿<sup>あ</sup> 阿<sup>あ</sup> 阿<sup>あ</sup> 阿<sup>あ</sup>  
 弥<sup>み</sup> 弥<sup>み</sup> 弥<sup>み</sup> 弥<sup>み</sup> 弥<sup>み</sup>  
 陀<sup>だ</sup> 陀<sup>だ</sup> 陀<sup>だ</sup> 陀<sup>だ</sup> 陀<sup>だ</sup>  
 仏<sup>ぶ</sup> 仏<sup>ぶ</sup> 仏<sup>ぶ</sup> 仏<sup>ぶ</sup> 仏<sup>ぶ</sup>



na mo a mi da a a n bu



na mo a mi da a a n bu




na mo a mi da a a n bu



na a mo a mi da a n bu na


仏光曜最第一  
 (ワル)(ワル)  
 ぶつこうせうえうさいだいいち  
 光炎王仏となづけたり  
 こうえんのうぶつ  
 さんず 三塗の黒闇ひらくなり  
 さんず こくあん  
 だいおうぐい 大応供を帰命せよ  
 きみよお

Leader:



bu uk - ko u se u e u sa i da i i chi

Everyone:



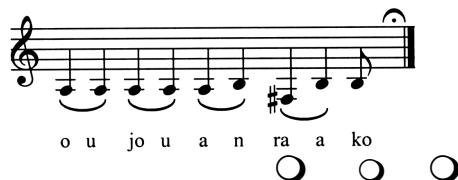
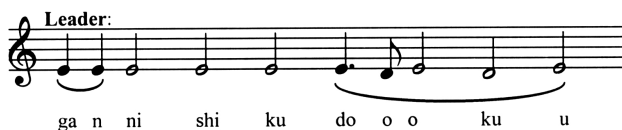
ko u e n no u but - to na zu ke ta ri

sa n zu no ko ku a n hi ra ku na ri

da i o u gu u wo ki myo o se yo

The Buddha's light is supreme in radiance;  
 Thus Amida is called "Buddha, Lord of Blazing Light."  
 It dispels the darkness of the three courses of affliction,  
 So take refuge in Amida, the great one worthy of offerings.

往<sup>おう</sup> 同<sup>どう</sup> 平<sup>びょう</sup> 願<sup>がん</sup>  
 生<sup>しょう</sup> 発<sup>はつ</sup> 等<sup>どう</sup> 以<sup>い</sup>  
 安<sup>あん</sup> 菩<sup>ぼ</sup> 施<sup>せ</sup> 此<sup>し</sup>  
 樂<sup>らく</sup> 提<sup>だい</sup> 一<sup>いつ</sup> 功<sup>く</sup>  
 国<sup>こく</sup> 心<sup>しん</sup> 切<sup>き</sup> 徳<sup>どく</sup>



May the virtue that leads to enlightenment  
 Be shared equally with all beings,  
 May we together awaken the Bodhi Mind  
 And be born in the realm of peace and serenity.

## *Sanbutsuge* 讃仏偈 (Hymn in Praise of Buddha)

*Sanbutsuge* is a poem from the “Sutra of the Buddha of Immeasurable Life” or “Larger Sutra”. In the poem, Bodhisattva Dharmākara praises the Buddha Lokeshvararāja before whom he makes his forty-eight vows, thus establishing the Pure Land. He praises the Buddha’s shining countenance and wondrous character, which inspire him (Dharmākara) to fulfill his own promises. Bodhisattva Dharmākara is the universal everyman/woman, pledging to become Amida Buddha for the welfare and happiness of all beings.

Although written centuries after the time of Shākyamuni Buddha, the sutra conveys the Buddha’s spiritual truth and captures the principles, idealism, and hopes that led to the emergence of the Pure Land teaching in East Asia. Pure Land teaching has inspired and comforted hosts of people over the centuries up until modern times, through their trust in Amida Buddha’s vows.

Hōnen Shōnin and Shinran Shōnin were particularly drawn to the Eighteenth Vow as the foundation of salvation through the Nembutsu. Through the chanting of *Sanbutsuge*, followers join in oneness with Dharmākara’s aspiration to attain Buddhahood and work for the enlightenment of all beings. With the Bodhisattva they resolve—even in the midst of suffering—to endure and never turn back until the goal is attained.





Leader:

こう げん ぎ ぎ

1. 光 顔 巍 巍

KŌ GEN GI GI

によ ぜ えん みよう

如 是 焰 明

NYO ZE EN MYŌ

にち がつ ま に

2. 日 月 摩 尼

NICH GATSU MA NI

かい しつ おん ぺい

皆 悉 隱 蔽

KAI SHITSU ON PEI

によ らい よう げん

3. 如 来 容 顔

NYO RAI YŌ GEN

しょう がく だい おん

正 覺 大 音

SHŌ GAKU DAI ON

Everyone:

い じん む ごく

威 神 無 極

I JIN MU GOKU

む よ とう しゃ

無 与 等 者

MU YO TŌ SHA

しゅう こう えん によ

珠 光 焰 耀

SHŪ KŌ EN YŌ

ゆ にやく じゅ もく

猶 若 聚 墨

YU NYAKU JU MOKU

ちょう せ む りん

超 世 無 倫

CHŌ SE MU RIN

こう る じっ ほう

響 流 十 方

KŌ RU JIP — PŌ

Your radiant countenance is majestic,  
 And your dignity is boundless.  
 Radiant splendor such as yours  
 Has no equal.

Even the blazing light of  
 The sun, moon, and mani-jewels  
 Is completely hidden and obscured,  
 And looks like a mass of black ink-sticks.

The countenance of the Tathagata  
 Is unequaled in the world;  
 The great voice of the Perfectly Enlightened One  
 Resounds throughout the ten quarters.

	かい	もん	しょう	じん		さん	まい	ち	え
4.	戒	聞	精	進		三	昧	智	慧
	KAI	MON	SHŌ	JIN		SAN	MAI	CHI	E
	い	とく	む	りょ		しゅ	しょう	け	う
	威	徳	無	侶		殊	勝	希	有
	I	TOKU	MU	RYO		SHU	SHŌ	KE	U
	じん	たい	ぜん	ねん		しょ	ぶつ	ほう	かい
5.	深	諦	善	念		諸	仏	法	海
	JIN	TAI	ZEN	NEN		SHO	BUTSU	HŌ	KAI
	ぐ	じん	じん	のう		く	ご	がい	たい
	窮	深	尽	奥		究	其	涯	底
	GU	JIN	JIN	NŌ		KU	GO	GAI	TAI
	む	みょう	よく	ぬ		せ	そん	よう	む
6.	無	明	欲	怒		世	尊	永	無
	MU	MYŌ	YOKU	NU		SE	SON	YŌ	MU
	にん	の	し	し		じん	とく	む	りょう
	人	雄	師	子		神	徳	無	量
	NIN	NO	SHI	SHI		JIN	TOKU	MU	RYŌ

Your observance of precepts, learning, diligence,  
Meditation, and wisdom—

The magnificence of these virtues is peerless,  
Excellent and unsurpassed.

Deeply and clearly mindful  
Of the ocean of the Dharma of all Buddhas,  
You know its depth and breadth,  
And reach its farthest end.

Ignorance, greed, and anger  
Are completely absent in the World-honored One;  
You are a lion, the most courageous of all humans,  
Having immeasurable majestic virtues.

	く	くん	こう	だい	ち	え	じん	みょう
7.	功	勲	広	大	智	慧	深	妙
	KU	KUN	KŌ	DAI	CHI	E	JIN	MYŌ
	こう	みょう	い	そう	しん	どう	だい	せん
	光	明	威	相	震	動	大	千
	KŌ	MYŌ	I	SŌ	SHIN	DŌ	DAI	SEN
	がん	が	さ	ぶつ	ざい	しょう	ほう	おう
8.	願	我	作	仏	齊	聖	法	王
	GAN	GA	SA	BUTSU	ZAI	SHŌ	HŌ	Ō
	か	ど	しょう	じ	み	ふ	げ	だつ
	過	度	生	死	靡	不	解	脱
	KA	DO	SHŌ	JI	MI	FU	GE	DATSU
	ふ	せ	じょう	い	かい	にん	しょう	じん
9.	布	施	調	意	戒	忍	精	進
	FU	SE	JŌ	I	KAI	NIN	SHŌ	JIN
	によ	ぜ	さん	まい	ち	え	い	じょう
	如	是	三	昧	智	慧	為	上
	NYO	ZE	SAN	MAI	CHI	E	I	JŌ

---

Your meritorious accomplishment is vast,  
 And your wisdom is deep and supreme;  
 The majestic glory of your light  
 Shakes the great thousand worlds.

I vow to become a Buddha,  
 Equal to you, the most honored King of the Dharma,  
 And to bring sentient beings from birth-and-death  
 To the final attainment of emancipation.

My practice of giving, self-discipline,  
 Observance of precepts, forbearance, diligence,  
 And also meditation and wisdom  
 Shall be unsurpassed.

- |     |    |     |      |       |       |     |      |       |
|-----|----|-----|------|-------|-------|-----|------|-------|
| 10. | ご  | せい  | とく   | ぶつ    | ふ     | ぎょう | し    | がん    |
|     | 吾  | 誓   | 得    | 仏     | 普     | 行   | 此    | 願     |
|     | GO | SEI | TOKU | BUTSU | FU    | GYŌ | SHI  | GAN   |
|     | いっ | さい  | く    | く     | い     | さ   | だい   | あん    |
|     | 一  | 切   | 恐    | 懼     | 為     | 作   | 大    | 安     |
|     | IS | —   | SAI  | KU    | I     | SA  | DAI  | AN    |
| 11. | け  | し   | う    | ぶつ    | ひゃく   | せん  | のく   | まん    |
|     | 仮  | 使   | 有    | 仏     | 百     | 千   | 億    | 万     |
|     | KE | SHI | U    | BUTSU | HYAKU | SEN | NOKU | MAN   |
|     | む  | りょう | だい   | しょう   | しゅ    | によ  | ごう   | じゃ    |
|     | 無  | 量   | 大    | 聖     | 数     | 如   | 恒    | 沙     |
|     | MU | RYŌ | DAI  | SHŌ   | SHU   | NYO | GŌ   | JA    |
| 12. | く  | よう  | いっ   | さい    | し     | とう  | しょ   | ぶつ    |
|     | 供  | 養   | 一    | 切     | 斯     | 等   | 諸    | 仏     |
|     | KU | YŌ  | IS   | —     | SHI   | TŌ  | SHO  | BUTSU |
|     | ふ  | によ  | ぐ    | どう    | けん    | しょう | ふ    | ぎやく   |
|     | 不  | 如   | 求    | 道     | 堅     | 正   | 不    | 却     |
|     | FU | NYO | GU   | DŌ    | KEN   | SHŌ | FU   | GYAKU |

---

I resolve that, when I become a Buddha,  
 I will fulfill this vow in every possible way,  
 And to all beings who live in fear  
 I will give great peace.

Even though there are Buddhas  
 As many as a thousand million kotis,  
 Or countless great sages  
 As many as the sands of the Ganges,

I will make offerings  
 To all these Buddhas;  
 Nothing surpasses my determination  
 To seek the Way steadfastly and untiringly.

- |     |     |     |          |       |      |       |       |       |
|-----|-----|-----|----------|-------|------|-------|-------|-------|
| 13. | ひ   | によ  | ごう       | じゃ    | しよ   | ぶつ    | せ     | かい    |
|     | 譬   | 如   | 恒        | 沙     | 諸    | 仏     | 世     | 界     |
|     | HI  | NYO | GŌ       | JA    | SHO  | BUTSU | SE    | KAI   |
|     | ぶ   | ふ   | か        | け     | む    | しゅ    | せつ    | ど     |
|     | 復   | 不   | 可        | 計     | 無    | 数     | 刹     | 土     |
|     | BU  | FU  | KA       | KE    | MU   | SHU   | SETSU | DO    |
| 14. | こう  | みょう | しつ       | しょう   | へん   | し     | しよ    | こく    |
|     | 光   | 明   | 悉        | 照     | 徧    | 此     | 諸     | 国     |
|     | KŌ  | MYŌ | SHIS—SHŌ |       | HEN  | SHI   | SHO   | KOKU  |
|     | によ  | ぜ   | しょう      | じん    | い    | じん    | なん    | りょう   |
|     | 如   | 是   | 精        | 進     | 威    | 神     | 難     | 量     |
|     | NYO | ZE  | SHŌ      | JIN   | I    | JIN   | NAN   | RYŌ   |
| 15. | りょう | が   | さ        | ぶつ    | こく   | ど     | だい    | いち    |
|     | 令   | 我   | 作        | 仏     | 国    | 土     | 第     | 一     |
|     | RYŌ | GA  | SA       | BUTSU | KOKU | DO    | DAI   | ICHI  |
|     | ご   | しゅ  | き        | みょう   | どう   | じょう   | ちょう   | ぜつ    |
|     | 其   | 衆   | 奇        | 妙     | 道    | 場     | 超     | 絶     |
|     | GO  | SHU | KI       | MYŌ   | DŌ   | JŌ    | CHŌ   | ZETSU |

Even though there are Buddha-worlds  
 As many as the sands of the Ganges,  
 And also innumerable lands  
 Beyond calculation,

My light shall illumine  
 All of these lands;  
 I will make such efforts  
 That my divine power may be boundless.

When I become a Buddha,  
 My land shall be the most exquisite;  
 People there shall be unrivaled and excellent  
 And my seat of enlightenment shall be beyond compare.

- |     |      |     |     |     |  |    |       |    |       |
|-----|------|-----|-----|-----|--|----|-------|----|-------|
|     | こく   | によ  | ない  | おん  |  | に  | む     | とう | そう    |
| 16. | 国    | 如   | 泥   | 洹   |  | 而  | 無     | 等  | 双     |
|     | KOKU | NYO | NAI | ON  |  | NI | MU    | TŌ | SŌ    |
|     | が    | とう  | あい  | みん  |  | ど  | だつ    | いっ | さい    |
|     | 我    | 当   | 哀   | 愍   |  | 度  | 脱     | 一  | 切     |
|     | GA   | TŌ  | AI  | MIN |  | DO | DATSU | IS | — SAI |
- 
- |     |       |    |     |      |  |      |       |     |     |
|-----|-------|----|-----|------|--|------|-------|-----|-----|
|     | じつ    | ほう | らい  | しょう  |  | しん   | ねつ    | しょう | じょう |
| 17. | 十     | 方  | 来   | 生    |  | 心    | 悦     | 清   | 淨   |
|     | JIP — | PŌ | RAI | SHŌ  |  | SHIN | NETSU | SHŌ | JŌ  |
|     | い     | とう | が   | こく   |  | け    | らく    | あん  | のん  |
|     | 已     | 到  | 我   | 国    |  | 快    | 樂     | 安   | 穩   |
|     | I     | TŌ | GA  | KOKU |  | KE   | RAKU  | AN  | NON |
- 
- |     |       |       |      |     |  |      |     |      |      |
|-----|-------|-------|------|-----|--|------|-----|------|------|
|     | こう    | ぶつ    | しん   | みょう |  | ぜ    | が   | しん   | しょう  |
| 18. | 幸     | 仏     | 信    | 明   |  | 是    | 我   | 真    | 証    |
|     | KŌ    | BUTSU | SHIN | MYŌ |  | ZE   | GA  | SHIN | SHŌ  |
|     | ほつ    | がん    | の    | ひ   |  | りき   | しょう | しょ   | よく   |
|     | 発     | 願     | 於    | 彼   |  | 力    | 精   | 所    | 欲    |
|     | HOTSU | GAN   | NO   | HI  |  | RIKI | SHŌ | SHO  | YOKU |

---

My land shall be like nirvana,  
 Being supreme and unequaled.  
 Out of compassion and pity,  
 I will bring all to emancipation.

Those who come from the ten quarters  
 Shall rejoice with pure hearts;  
 Once they reach my land,  
 They shall dwell in peace and happiness.

May you, the Buddha, be my witness  
 And attest to the truthfulness of my resolution.  
 I have thus made my aspiration;  
 I will endeavor to fulfill it.

じっ ぼう せ そんな  
19. 十 方 世 尊  
JIP — PŌ SE SON

じょう りょう し そんな  
常 令 此 尊  
JŌ RYŌ SHI SON

け りょう しん し  
20. 仮 令 身 止  
KE RYŌ SHIN SHI

が ぎょう しょう じん  
我 行 精 進  
GA GYŌ SHŌ JIN

ち え む げ  
智 慧 無 碍  
CHI E MU GE

ち が しん ぎょう  
知 我 心 行  
CHI GA SHIN GYŌ

しょ く どく ちゅう  
諸 苦 毒 中  
SHO KU DOKU CHŪ

にん じゅう ふ け  
忍 終 不 悔  
NIN JŪ FU KE ○

The World-honored Ones in the ten quarters  
Have unimpeded wisdom;  
May these honored ones  
Always know my intentions.

Even if I should be subjected to  
All kinds of suffering and torment,  
Continuing my practice undeterred,  
I would endure it and never have any regrets.

**Leader:**

な まー ん だーぶ  
南 無 阿 弥 陀 仏  
NA MAN DA BU ○

な まー ん だーぶ  
南 無 阿 弥 陀 仏  
NA MAN DA BU

な まー ん だーぶ  
南 無 阿 弥 陀 仏  
NA MAN DA BU

**Everyone:**

な まー ん だーぶ  
南 無 阿 弥 陀 仏  
NA MAN DA BU

な まー ん だーぶ  
南 無 阿 弥 陀 仏  
NA MAN DA BU

な まー ん だーぶ  
南 無 阿 弥 陀 仏  
NA MAN DA BU ○

Leader:

が ん に し く ど く  
願 以 此 功 徳  
GAN NI SHI KU DOKU

Everyone:

び ょ う ど う せ い っ さい  
平 等 施 一 切  
BYŌ DŌ SE IS – SAI

ど う ほ っ ぽ だ い し ん  
同 発 菩 提 心  
DŌ HOTSU BO DAI SHIN

お う じ ょ う あ ん ら っ こ く  
往 生 安 樂 国  
Ō JŌ AN RAK – KOKU

○ ○ ○

May the virtue that leads to enlightenment  
Be shared equally with all beings,  
May we together awaken the Bodhi Mind  
And be born in the realm of peace and serenity.

### *Juseige* 重誓偈 (Hymn Reaffirming the Vows)

*Juseige*, the “Hymn Reaffirming the Vows” (also from the “Larger Sutra”) is a poetic summary of the basic intention of the forty-eight vows made by the Bodhisattva Dharmākara (in Japanese, “Hōzo Bosatsu”). Concentrated in three major vows, Dharmākara promises to attain supreme enlightenment; to save the poor and suffering (whether spiritually or physically); and to declare the universal availability of salvation—through the Name—everywhere throughout the universe. These vows promise to create a perfect world where no suffering or evil exists.

In *Juseige* Bodhisattva Dharmākara vows that he will become like the Buddha Lokeshvararāja (to whom the hymn is addressed). When this vow is fulfilled, the universe will tremble and all the gods and people will be moved with excitement, while rare and wondrous flowers will rain down upon them.



○ Leader:

が ごん ちょう せ がん  
1. 我 建 超 世 願<sub>引</sub>  
GA GON CHŌ SE GAN

し がん ふ まん ぞく  
斯 願 不 満 足<sub>引</sub>  
SHI GAN FU MAN ZOKU

が お む りょう こう  
2. 我 於 無 量 劫<sub>引</sub>  
GA O MU RYŌ KŌ

ふ さい しょ びん ぐ  
普 濟 諸 貧 苦<sub>引</sub>  
FU SAI SHO BIN GU

が し じょう ぶつ どう  
3. 我 至 成 仏 道<sub>引</sub>  
GA SHI JŌ BUTSU DŌ

く きょう み しょ もん  
究 竟 靡 所 聞<sub>引</sub>  
KU KYŌ MI SHO MON

Everyone:

ひっ し む じょう どう  
必 至 無 上 道<sub>引</sub>  
HIS — SHI MU JŌ DŌ

せい ふ じょう しょう がく  
誓 - 不 成 正 覺<sub>引</sub>  
SEI — FU JŌ SHŌ GAKU

ふ い だい せ しゅう  
不 為 大 施 主<sub>引</sub>  
FU I DAI SE SHŪ

せい ふ じょう しょう がく  
誓 - 不 成 正 覺<sub>引</sub>  
SEI — FU JŌ SHŌ GAKU

みょう しょう ちょう じつ ほう  
名 声 超 十 方<sub>引</sub>  
MYŌ SHŌ CHŌ JIP — PŌ

せい ふ じょう しょう がく  
誓 - 不 成 正 覺<sub>引</sub>  
SEI — FU JŌ SHŌ GAKU

I have established the all-surpassing vows  
And will unfailingly attain supreme enlightenment.  
If these vows should not be fulfilled,  
May I not attain perfect enlightenment.

If, for countless kalpas to come,  
I should not become a great benefactor  
And save all the destitute and afflicted everywhere,  
May I not attain perfect enlightenment.

When I have fulfilled the Buddha-way,  
My name shall pervade the ten quarters;  
Should there be any place it is not heard,  
May I not attain perfect enlightenment.

4. 離 欲 深 正 念<sub>引</sub> 淨 慧 修 梵 行<sub>引</sub>  
 RI YOKU JIN SHŌ NEN JŌ E SHU BON GYŌ
- 志 求 無 上 道<sub>引</sub> 為 諸 天 人 師<sub>引</sub>  
 SHI GU MU JŌ DŌ I SHO TEN NIN SHI
5. 神 力 演 大 光<sub>引</sub> 普 照 無 際 土<sub>引</sub>  
 JIN RIKI EN DAI KŌ FU SHŌ MU SAI DŌ
- 消 除 三 垢 冥<sub>引</sub> 広 濟 衆 厄 難<sub>引</sub>  
 SHŌ JO SAN KU MYŌ KŌ SAI SHU YAKU NAN
6. 開 彼 智 慧 眼<sub>引</sub> 滅 此 昏 盲 闇<sub>引</sub>  
 KAI HI CHI E GEN MES —SHI KON MŌ AN
- 閉 塞 諸 惡 道<sub>引</sub> 通 達 善 趣 門<sub>引</sub>  
 HEI SOKU SHO AKU DŌ TSŪ DATSU ZEN SHU MON

Freed from greed and with deep right-mindedness  
 And pure wisdom, I will perform the sacred practices  
 In pursuit of supreme enlightenment,  
 And become the teacher of devas and humans.

Emitting a great light with my majestic power,  
 I will completely illuminate the boundless worlds;  
 Dispelling, thereby, the darkness of the three defilements,  
 I will deliver all beings from suffering and affliction.

Having acquired the eye of wisdom,  
 I will remove the darkness of blind passions;  
 Blocking the path to the evil realms,  
 I will open the gate to the good realms.

7. こう そ じょう まん ぞく い よう ろう じつ ほう  
 功 祚 成 満 足 威 曜 朗 十 方  
 KŌ SO JŌ MAN ZOKU I YŌ RŌ JIP – PŌ

にち がつ しゅう じゅう き てん こう おん ふ げん  
 日 月 戢 重 暉 天 光 隱 不 現  
 NICH GATSU SHŪ JŪ KI TEN KŌ ON FU GEN

8. い しゅ かい ほう ぞう こう せ く どうか ほう  
 為 衆 開 法 蔵 広 施 功 徳 宝  
 I SHU KAI HŌ ZŌ KŌ SE KU DOKU HŌ

じょう お だい しゅ じゅう せつ ほう し し く  
 常 於 大 衆 中 説 法 師 子 吼  
 JŌ O DAI SHU JŪ SEP – PŌ SHI SHI KU

9. く よう いっ さい ぶつ ぐ そく しゅ とく ほん  
 供 養 一 切 仏 具 足 衆 徳 本  
 KU YŌ IS – SAI BUTSU GU SOKU SHU TOKU HON

がん ね しつ じょう まん とく い さん がい お  
 願 慧 悉 成 満 得 為 三 界 雄  
 GAN NE SHITSU JŌ MAN TOKU I SAN GAI O

When my practice and merits are fulfilled,  
 My majestic brilliance shall reach everywhere in the ten  
 quarters,

Outshining both the sun and the moon;  
 Even the heavenly lights shall be hidden and obscured.

For the sake of all beings I will open forth the  
 Dharma-store  
 And universally bestow its treasure of virtue upon them.  
 Among the multitudes of beings  
 I will always preach the Dharma with a lion's roar.

Making offerings to all the Buddhas,  
 I will acquire all the roots of virtue;  
 With my vows fulfilled and wisdom perfected,  
 I will be the hero of the three worlds.

によ ぶつ む げ ち つう だつ み ふ しょう  
 10. 如 仏 無 碍 智<sub>引</sub> 通 達 靡 不 照<sub>引</sub>  
 NYO BUTSU MU GE CHI TSŪ DATSU MI FU SHŌ

がん が く え りき とう し さい しょう そんな  
 願 我 功 慧 力<sub>引</sub> 等 此 最 勝 尊<sub>引</sub>  
 GAN GA KU E RIKI TŌ SHI SAI SHŌ SON

し がん にやっ こっ か だい せん おう かん どう  
 11. 斯 願 若 剋 果<sub>引</sub> 大 千 忒 感 動<sub>引</sub>  
 SHI GAN NYAK—KOK—KA DAI SEN Ō KAN DŌ

こ く しょ てん にな とう う ちん みょう け  
 虚 空 諸 天 人 当 雨 珍 妙 華  
 KO KU SHO TEN NIN TŌ U CHIN MYŌ KE ○

Like your unimpeded wisdom, O Buddha Lokeśvararāja,  
 My wisdom shall reach everywhere and illuminate all;  
 May the power of my virtue and wisdom  
 Be equal to that of yours, O Most Honored One.

If these vows are to be fulfilled,  
 The great thousand worlds will shake in accord,  
 And, from the sky, all the devas  
 Will rain down rare and wondrous flowers.

**Leader:**

な ま ん だ ぶ  
 南 無 阿 弥 陀 仏  
 NA MAN DA BU ○

な ま ん だ ぶ  
 南 無 阿 弥 陀 仏  
 NA MAN DA BU

な ま ん だ ぶ  
 南 無 阿 弥 陀 仏  
 NA MAN DA BU

**Everyone:**

な ま ん だ ぶ  
 南 無 阿 弥 陀 仏  
 NA MAN DA BU

な ま ん だ ぶ  
 南 無 阿 弥 陀 仏  
 NA MAN DA BU

な ま ん だ ぶ  
 南 無 阿 弥 陀 仏  
 NA MAN DA BU ○

Leader:

が ん に し く ど く  
願 以 此 功 徳  
GAN NI SHI KU DOKU

Everyone:

び ょ う ど う せ い っ さい  
平 等 施 一 切  
BYŌ DŌ SE IS – SAI

ど う ほ っ ぽ だ い し ん  
同 発 菩 提 心  
DŌ HOTSU BO DAI SHIN

お う じ ょ う あ ん ら っ こ く  
往 生 安 樂 国  
Ō JŌ AN RAK – KOKU



May the virtue that leads to enlightenment  
Be shared equally with all beings,  
May we together awaken the Bodhi Mind  
And be born in the realm of peace and serenity.

## *Junirai* 十二礼 (Twelve Homages)

*Junirai* or “Twelve Homages” is a hymn attributed to the great Buddhist philosopher Nāgārjuna (2nd century CE). Nāgārjuna was one of the major Buddhist teachers, the founder of the Middle Path teaching. This teaching, based in the “Wisdom Sutras”, concerns the ultimate nature of being and non-being. Nāgārjuna was a central figure in the establishment of the Mahāyāna teaching. Though revered for his major contributions to Buddhist philosophy, Nāgārjuna is also remembered as a devoted Buddhist follower. All major schools of Mahāyāna Buddhism trace their lineage back to him. Thus, Shinran Shōnin designated Nāgārjuna as the first of the seven great masters of the Jōdo Shinshū teaching.

In *Junirai*, the phrase “I prostrate myself to the ground and worship Amida, the Holy One” is repeated ten times. This expression of dedication powerfully reminds us of our commitment to the Buddha and the Land of Peace where everyone attains their highest fulfillment, which is Buddhahood.

○○ Leader:

	けい	しゅ	てん	にん	しょ	く	ぎょう
1.	稽	首	天	人	所	恭	敬
	KEI	SHU	TEN	NIN	SHO	KU	GYŌ

Everyone:

	あ	み	だ	せん	りょう	ぞく	そん
	阿	弥	陀	仙	両	足	尊
	A	MI	DA	SEN	RYŌ	ZOKU	SON
	ざい	ひ	み	めう	あん	らっ	こく
	在	彼	微	妙	安	楽	国
	ZAI	HI	MI	MEU	AN	RAK—	KOKU
	む	りょう	ぶつ	し	しゅ	い	ねう
	無	量	仏	子	衆	围	繞
	MU	RYŌ	BUS —	SHI	SHU	I	NEU

	こん	じき	しん	じょう	によ	せん	のう
2.	金	色	身	淨	如	山	王
	KON	JIKI	SHIN	JŌ	NYO	SEN	NŌ
	しゃ	ま	た	ぎょう	によ	ぞう	ぶ
	奢	摩	他	行	如	象	步
	SHA	MA	TA	GYŌ	NYO	ZŌ	BU

With reverence I bow my head to Amida, the Sage,  
The Most Honored One, who is revered by humans and  
devas.

You dwell in the wonderful Land of Peace and Bliss,  
Surrounded by innumerable children of the Buddhas.

Your spotless golden body is like Sumeru, the king of  
mountains;  
Your steps while you are absorbed in Shamatha are like an  
elephant's;

りょう	もく	じょう	にやく	しょう	れん	げ
両	目	浄	若	青	蓮	華
RYŌ	MOKU	JŌ	NYAKU	SHŌ	REN	GE
こ	が	ちょう	らい	み	だ	そん
故	我	頂	礼	弥	陀	尊
KO	GA	CHŌ	RAI	MI	DA	SON

3.

めん	ぜん	えん	じょう	によ	まん	がつ
面	善	円	浄	如	満	月
MEN	ZEN	EN	JŌ	NYO	MAN	GATSU
い	こう	ゆ	によ	せん	にち	がつ
威	光	猶	如	千	日	月
I	KŌ	YU	NYO	SEN	NICHI	GATSU
しょう	によ	てん	く	く	し	ら
声	如	天	鼓	俱	翅	羅
SHŌ	NYO	TEN	KU	KU	SHI	RA
こ	が	ちょう	らい	み	だ	そん
故	我	頂	礼	弥	陀	尊
KO	GA	CHŌ	RAI	MI	DA	SON

---

Your eyes are as pure as blue lotus-flowers.  
Hence, I prostrate myself to the ground and worship  
Amida, the Holy One.

Your face is in perfect shape and serene like the full moon;  
Your majestic light shines like a thousand suns and moons  
put together;  
Your voice sounds like a heavenly drum or a cuckoo.  
Hence, I prostrate myself to the ground and worship  
Amida, the Holy One.

4.	かん 観 KAN	のん 音 NON	ちょう 頂 CHŌ	だい 戴 DAI	かん 冠 KAN	ちう 中 CHIU	じう 住 JIU
	しゅ 種 SHU	じゅ 種 JU	めう 妙 MEU	そう 相 SŌ	ほう 宝 HŌ	しょう 莊 SHŌ	ごん 嚴 GON
	のう 能 NŌ	ぶく 伏 BUKU	げ 外 GE	どう 道 DŌ	ま 魔 MA	けう 嬌 KEU	まん 慢 MAN
	こ 故 KO	が 我 GA	ちょう 頂 CHŌ	らい 礼 RAI	み 弥 MI	だ 陀 DA	そん 尊 SON
5.	む 無 MU	び 比 BI	む 無 MU	く 垢 KU	こう 広 KŌ	しょう 清 SHŌ	じょう 淨 JŌ
	しゅ 衆 SHU	とく 徳 TOKU	けう 皎 KEU	けつ 潔 KETSU	によ 如 NYO	こ 虚 KO	く 空 KU

You reside in the crown which Kannon wears on his head;  
Your excellent features are adorned with jewel-ornaments;  
You destroy anti-Buddhist views, devilish thoughts and  
conceited ideas.

Hence, I prostrate myself to the ground and worship  
Amida, the Holy One.

Incomparable, spotless, broad and pure  
Is your virtue; it is serene and clear like space.



しょ	さ	り	やく	とく	じ	ざい
所	作	利	益	得	自	在
SHO	SA	RI	YAKU	TOKU	JI	ZAI
こ	が	ちょう	らい	み	だ	そん
故	我	頂	礼	弥	陀	尊
KO	GA	CHŌ	RAI	MI	DA	SON

6. 

じっ	ぼう	みょう	もん	ぼ	さつ	しゅ
十	方	名	聞	菩	薩	衆
JIP	— PŌ	MYŌ	MON	BO	SAS	— SHU
む	りょう	しょ	ま	じょう	さん	だん
無	量	諸	魔	常	讃	歎
MU	RYŌ	SHO	MA	JŌ	SAN	DAN
い	しょ	しゅ	じょう	がん	りき	じう
為	諸	衆	生	願	力	住
I	SHO	SHU	JŌ	GAN	RIKI	JIU
こ	が	ちょう	らい	み	だ	そん
故	我	頂	礼	弥	陀	尊
KO	GA	CHŌ	RAI	MI	DA	SON

---

You have attained freedom in giving benefit to beings.  
Hence, I prostrate myself to the ground and worship  
Amida, the Holy One.

Bodhisattvas in your Land, renowned everywhere in the  
ten directions,  
Are always glorified even by innumerable maras;  
You dwell with the Vow-Power for the sake of all sentient  
beings.  
Hence, I prostrate myself to the ground and worship  
Amida, the Holy One.

7.	こん 金	たい 底	ほう 宝	けん 間	ち 池	しょう 生	け 華
	KON	TAI	HŌ	KEN	CHI	SHŌ	KE
	ぜん 善	ごん 根	しょ 所	じょう 成	めう 妙	だい 台	ぎ 座
	ZEN	GON	SHO	JŌ	MEU	DAI	ZA
	お 於	ひ 彼	ぎ 座	じょう 上	によ 如	せん 山	のう 王
	O	HI	ZA	JŌ	NYO	SEN	NŌ
	こ 故	が 我	ちょう 頂	らい 礼	み 弥	だ 陀	そん 尊
	KO	GA	CHŌ	RAI	MI	DA	SON

8.	じっ 十	ぼう 方	しょ 所	らい 来	しょ 諸	ぶっ 仏	し 子
	JIP —	PŌ	SHO	RAI	SHO	BUS —	SHI
	けん 顯	げん 現	じん 神	ずう 通	し 至	あん 安	らく 樂
	KEN	GEN	JIN	ZŪ	SHI	AN	RAKU

In the jewel-pond strewn with gold sands grows a lotus;  
 The excellent throne on its dais has been produced by your  
 acts of merit;  
 On the throne you are seated like the king of mountains.  
 Hence, I prostrate myself to the ground and worship  
 Amida, the Holy One.

From the ten directions the Buddhas' children come in  
 flocks;  
 Manifesting supernatural powers, they reach the Land of  
 Peace and Bliss.

せん	ごう	そん	げん	じょう	く	ぎょう
瞻	仰	尊	顔	常	恭	敬
SEN	GŌ	SON	GEN	JŌ	KU	GYŌ

こ	が	ちょう	らい	み	だ	そん
故	我	頂	礼	弥	陀	尊
KO	GA	CHŌ	RAI	MI	DA	SON

9. 

しよ	う	む	じょう	む	が	とう
諸	有	無	常	無	我	等
SHO	U	MU	JŌ	MU	GA	TŌ

やく	によ	すい	がつ	でん	よう	ろ
亦	如	水	月	電	影	露
YAKU	NYO	SUI	GATSU	DEN	YŌ	RO

い	しゅ	せつ	ぼう	む	みょう	じ
為	衆	説	法	無	名	字
I	SHU	SEP	— PŌ	MU	MYŌ	JI

こ	が	ちょう	らい	み	だ	そん
故	我	頂	礼	弥	陀	尊
KO	GA	CHŌ	RAI	MI	DA	SON

---

They look up at your august face adoringly and worship  
you without interruption.

Hence, I prostrate myself to the ground and worship  
Amida, the Holy One.

All things are impermanent and selfless,  
Like an image of the moon in the water, lightning or  
morning dew.

Your sermons to the multitudes are, in reality, wordless.  
Hence, I prostrate myself to the ground and worship  
Amida, the Holy One.

	ひ	そん	ぶつ	せつ	む	あく	みょう
10.	彼	尊	仏	刹	無	悪	名
	HI	SON	BUS	— SETSU	MU	AKU	MYŌ
	やく	む	によ	にん	あく	どう	ふ
	亦	無	女	人	悪	道	怖
	YAKU	MU	NYO	NIN	AKU	DŌ	FU
	しゅ	にん	し	しん	きょう	ひ	そん
	衆	人	至	心	敬	彼	尊
	SHU	NIN	SHI	SHIN	KYŌ	HI	SON
	こ	が	ちょう	らい	み	だ	そん
	故	我	頂	礼	弥	陀	尊
	KO	GA	CHŌ	RAI	MI	DA	SON
	ひ	そん	む	りょう	ほう	べん	きょう
11.	彼	尊	無	量	方	便	境
	HI	SON	MU	RYŌ	HŌ	BEN	KYŌ
	む	う	しょ	しゅ	あく	ち	しき
	無	有	諸	趣	悪	知	識
	MU	U	SHO	SHU	AKU	CHI	SHIKI

In the Revered Buddha's Land exist no evil names,  
Nor are there beings in the female form, nor fear of evil  
realms.

All worship the Honored One in sincerity of heart.  
Hence, I prostrate myself to the ground and worship  
Amida, the Holy One.

In the Buddha's Land accomplished with innumerable  
skillful devices,  
There are no samsaric realms, nor evil teachers;

おう	じょう	ふ	たい	し	ぼ	だい
往	生	不	退	至	菩	提
Ō	JŌ	FU	TAI	SHI	BO	DAI
こ	が	ちょう	らい	み	だ	そん
故	我	頂	礼	弥	陀	尊
KO	GA	CHŌ	RAI	MI	DA	SON

12.	が	せつ	ひ	そん	く	どく	じ
	我	説	彼	尊	功	徳	事
	GA	SETSU	HI	SON	KU	DOKU	JI
	しゅ	ぜん	む	へん	によ	かい	すい
	衆	善	無	辺	如	海	水
	SHU	ZEN	MU	HEN	NYO	KAI	SUI
	しょ	ぎやく	ぜん	ごん	しょう	じょう	しゃ
	所	獲	善	根	清	淨	者
	SHO	GYAKU	ZEN	GON	SHŌ	JŌ	SHA
	え	せ	しゅ	じょう	しょう	ひ	こく
	回	施	衆	生	生	彼	国
	E	SE	SHU	JŌ	SHŌ	HI	KOKU



Upon attaining birth there, one reaches Bodhi without falling back.

Hence, I prostrate myself to the ground and worship Amida, the Holy One.

I have extolled the Buddha's excellent virtue,  
 Thereby acquiring boundless merit like the ocean.  
 The roots of pure good I have thus acquired  
 I wish to share with other beings, aspiring together to be  
 born in his Land.

**Leader:**

な ま ん だ ぶ  
南 無 阿 弥 陀 仏  
NA MAN DA BU ○

な ま ん だ ぶ  
南 無 阿 弥 陀 仏  
NA MAN DA BU

な ま ん だ ぶ  
南 無 阿 弥 陀 仏  
NA MAN DA BU

**Everyone:**

な ま ん だ ぶ  
南 無 阿 弥 陀 仏  
NA MAN DA BU

な ま ん だ ぶ  
南 無 阿 弥 陀 仏  
NA MAN DA BU

な ま ん だ ぶ  
南 無 阿 弥 陀 仏  
NA MAN DA BU ○

**Leader:**

が ん に し く ど く  
願 以 此 功 徳  
GAN NI SHI KU DOKU

ど う ほ つ ぼ だ い し ん  
同 発 菩 提 心  
DŌ HOTSU BO DAI SHIN

**Everyone:**

び ょ う ど う せ い っ さい  
平 等 施 一 切  
BYŌ DŌ SE IS - SAI

お う じ ょ う あ ん ら っ こ く  
往 生 安 樂 国  
Ō JŌ AN RAK - KOKU

○ ○ ○

May the virtue that leads to enlightenment  
Be shared equally with all beings,  
May we together awaken the Bodhi Mind  
And be born in the realm of peace and serenity.

# Japanese Chants

The following chants are Japanese versions of *Shōshin Nembutsu Ge* and *Junirai*, respectively. “*Shinjin no Uta*” is divided into two, part 1 corresponding to verses 1 through 11 of *Shōshin Nembutsu Ge*, part 2 to verses 12-30. “*Raihai no Uta*” encompasses all twelve verses of *Junirai*.

## *Shinjin no Uta* (1) しんじんのうた (一)

● ○  
われ今幸いに  
まことの法を聞いて  
限りなきいのちをたまわり  
如来の大悲にいだかれて  
安らかに日々をおくる  
謹んで  
深きめぐみをよろこび  
尊き教えをいただきまつらん  
○

○○

**Leader:**

Ware ima saiwai ni  
Makoto no minori wo kiite  
Kagiri naki inochi wo tamawari  
Nyorai no daihi ni idakarete  
Yasuraka ni nichinichi wo okuru  
Tsutsushinde  
Fukaki megumi wo yorokobi  
Tōtoki mioshie wo itadaki matsuran

○

**Leader:**

1. ひかりといのち きわみなき  
Hikari to inochi kiwaminaki

**Everyone:**

あ み だ あお  
阿 弥 陀 ほとけを 仰がなん  
Amida hotoke wo aoganan

ほう ぞう び く  
法 蔵 比丘の いにしえに  
Hōzō biku no inishie ni

せ じ ざい おう  
世 自 在 王の みもとにて  
Sejizaiō no mimoto nite

**Leader:**



Hi ka ri to i no chi ki wa mi na ki

**Everyone:**



A mi da ho to ke wo a o ga na n



Ho u zo u bi ku no i ni shi e ni



Se ji za i o u no mi mo to ni te



2. <sup>しょ ぶつ じょう ど</sup> 諸 仏 浄 土 の <sup>もと</sup> 因 た ず ね  
Shobutsu jōdo no moto tazune

<sup>ひ と</sup> 人 天 の よ し あ し み そ な わ し  
Hito no yoshiashi misonawashi

<sup>が ん</sup> <sup>た</sup> すぐ れ し 願 を 建 て た ま い  
Sugureshi gan wo tatetamai

<sup>ち か</sup> ま れ な る 誓 い お こ し ま す  
Marenaru chikai okoshimasu



Sho bu tsu jo u do no mo to ta zu ne



Hi to no yo shi a shi mi so na wa shi



Su gu re shi ga n wo ta te ta ma i



Ma re na ru chi ka i o ko shi ma su

3. <sup>し ゆい</sup>ながき思 惟の <sup>とき</sup>時 へてぞ  
Nagaki shiyui no toki hete zo

<sup>がん えら</sup>この願 選 <sup>と</sup>び 取りませり  
Kono gan erabi torimaseri

かさねてさらに <sup>ちこ</sup>誓うらく  
Kasanete sara ni chikouraku

<sup>な</sup>わが名よひろく <sup>きこ</sup>聞えかし  
Wagana yo hiroku kikoekashi

4. <sup>じゅう に</sup>十 二のひかり <sup>はな</sup>放ちては  
Jūni no hikari hanachite wa

<sup>くに</sup>あまたの国を <sup>て</sup>照らします  
Amata no kuni wo terashimasu

<sup>い</sup>生きとしいくる ものすべて  
Ikitoshiikuru mono subete

このみひかりの うちにあり  
Kono mihikari no uchi ni ari

5. <sup>ほん がん じょう じゅ</sup>本願成就<sup>な</sup>の そのみ名を  
Hongan jōju no sono mina wo

<sup>しん</sup>信ずるころ ひとつにて  
Shinzuru kokoro hitotsu nite

ほとけのさと<sup>り</sup> ひらく こと  
Hotoke no satori hiraku koto

<sup>ねが</sup>願いなりたる しるしなり  
Negai naritaru shirushi nari

6. <sup>ぎょう しゅ せ ぞん</sup>教主世尊は <sup>み だ ぶつ</sup>弥陀仏の  
Kyōshu seson wa mida butsu no

<sup>ちか と</sup>誓い説かんと <sup>あ</sup>生れたもう  
Chikai tokan to aretamou

にごりの世<sup>よ</sup>にし まどうもの  
Nigori no yo nishi madou mono

おしえのまこと <sup>しん</sup>信ずべし  
Oshie no makoto shinzu beshi

7. <sup>しん じん</sup> 信心ひとたび おこりなば  
Shinjin hitotabi okorinaba

<sup>な やみ た</sup> 煩悩を断たで <sup>すく い</sup> 涅槃あり  
Nayami wo tatade sukui ari

<sup>みず</sup> 水のうしおと なるがごと  
Mizu no ushio to naru ga goto

<sup>ぼん ぶ</sup> 凡夫とひじり <sup>いち み</sup> 一味なり  
Bonbu to hijiri ichimi nari

8. <sup>すく い</sup> 摂取のひかり あきらけく  
Sukui no hikari akirakeku

<sup>うた がい やみ</sup> 無明の闇 <sup>は さ</sup> 晴れ去るも  
Utagai no yami haresaru mo

<sup>くも</sup> まどいの雲は <sup>き</sup> 消えやらで  
Madoi no kumo wa kie yara de

<sup>まこ と</sup> つねに信心の <sup>おお</sup> そら覆う  
Tsune ni makoto no sora oou

9. よし<sup>ひ</sup>日<sup>くも</sup>の雲<sup>かく</sup>に 隠<sup>かく</sup>るとも  
Yoshihi no kumo ni kakuru tomo

した<sup>やみ</sup>下<sup>やみ</sup>に闇<sup>やみ</sup>なき ごとくなり  
Shita ni yami naki gotoku nari

しん<sup>じん</sup>信<sup>じん</sup>心<sup>じん</sup>よろこび うやまえば  
Shinjin yorokobi uyamaeba

まよ<sup>みち</sup>いの道<sup>みち</sup>は ち<sup>た</sup>きられ  
Mayoi no michi wa tachikirare

10. ほ<sup>ちか</sup>とけ<sup>しん</sup>の誓<sup>しん</sup>い 信<sup>しん</sup>ずれば  
Hotoke no chikai shinzureba

いとおろかなる ものととも  
Ito orokanaru mono totemo

すぐれ<sup>ひと</sup>し人<sup>ひと</sup>と ほめたまい  
Sugureshi hito to hometamai

びやく<sup>れん げ</sup>白<sup>れん</sup>蓮<sup>げ</sup>華<sup>げ</sup>とぞ たたえます  
Byakurenge tozo tataemasu

11. <sup>な も あ み だ ぶ</sup> 南無阿弥陀仏の みおしえは  
 Namoamidabu no mioshie wa

おごり・たかぶり・よこしまの  
 Ogori takaburi yokoshima no

<sup>み</sup>はかろう身にて <sup>しん</sup>信ぜんに  
 Hakarou mi nite shinzen ni

<sup>かた</sup>難きなかにも なおかたし  
 Katakina nimo nao katashi



Na mo a mi da bu no mi o shi e wa



O go ri ta ka bu ri yo ko shi ma no



Ha ka ro u mi ni te shi n ze\_\_ n ni



Ka ta ki na ka ni mo\_\_\_\_ na\_\_ o ka\_\_ ta shi



**Leader:**

な も あ み だ ぶ  
南 無 阿 弥 陀 仏  
Na mo a mi da bu

**Everyone:**

な も あ み だ ぶ  
南 無 阿 弥 陀 仏  
Na mo a mi da bu

な も あ み だ ぶ  
南 無 阿 弥 陀 仏  
Na mo a mi da bu

な も あ み だ ぶ  
南 無 阿 弥 陀 仏  
Na mo a mi da bu

な  
南  
Na

**Leader:**



**Everyone:**



**Leader:**

によ らい だい ひ おん どく  
如来大悲の 恩徳は  
Nyorai daihi no ondoku wa

**Everyone:**

み こ ほう  
身を粉にしても 報ずべし  
Mi wo ko ni shitemo hōzu beshi

し しゅ ち しき おん どく  
師主知識の 恩徳も  
Shishu chishiki no ondoku mo

しゃ  
ほねをくだきても 謝すべし  
Hone wo kudakitemo shasu beshi

**Leader:**



Nyo ra i da i hi no — o n do ku wa

**Everyone:**



Mi wo ko ni shi te mo ho u zu — be shi



Shi — shu chi shi ki no — o n do — ku mo



Ho ne wo ku da ki te e mo sha — su be shi



**Leader:**

ほとけのみ<sup>な</sup>を <sup>き</sup>聞きひらき  
Hotoke no mina wo kikihiraki

**Everyone:**

こよなき<sup>しん</sup>信を めぐ<sup>ま</sup>れて  
Koyonaki shin wo megumarete

よろこぶ<sup>み</sup>こころ <sup>う</sup>身に得れば  
Yorokobu kokoro mi ni ureba

さとりかならず さだまらん  
Satori kanarazu sadamaran



**Leader:**



Ho to ke no mi na wo ki ki hi ra ki \_\_\_\_\_

**Everyone:**



Ko yo na ki shi n wo me gu ma re te



Yo ro ko bu ko ko ro mi ni u re ba



Sa to ri ka na ra zu sa da ma ra n



## Shinjin no Uta (2) しんじんのうた (二)

● ○  
われ今幸いに  
まことの法を聞いて  
限りなきいのちをたまわり  
如来の大悲にいだかれて  
安らかに日々をおくる  
謹んで  
深きめぐみをよろこび  
尊き教えをいただきますつらん  
○

○○

**Leader:**

Ware ima saiwai ni

Makoto no minori wo kiite

Kagiri naki inochi wo tamawari

Nyorai no daihi ni idakarete

Yasuraka ni nichinichi wo okuru

Tsutsushinde

Fukaki megumi wo yorokobi

Tōtoki mioshie wo itadaki matsuran  
○

**Leader:**

しち こう そう

12. 七高僧は ねんごろに

Shichikōsō wa nengoro ni

**Everyone:**

しゃ か

釈迦のみこころ あらわして

Shaka no mikokoro arawashite

み だ ちか め あて  
弥陀の誓いの 正機をば

Mida no chikai no meateoba

われらにありと あかします

Warera ni ari to akashimasu

**Leader:**



Shi chi ko u so u wa ne n go ro ni

**Everyone:**



Sha ka no mi ko ko ro a ra wa shi te



Mi da no chi ka i no me a te o ba



Wa re ra ni a ri to a ka shi ma su

りょう が やま                      しゃ か と  
13. 楞伽の山に                      釈迦説けり  
Ryōga no yama ni      shaka tokeri

なん てん じく                      び く  
南天竺に                      比丘ありて  
Nantenjiku ni      biku arite

よこしまくじき                      ま こと  
Yokoshima kujiki      makoto nobe

あん らっ こく                      う  
安楽国に                      生まれんと  
Anrakkoku ni      umaren to



Ryo u ga no ya ma ni sha ka to ke ri



Na n te n ji ku ni bi ku a ri te



Yo ko shi ma ku ji ki ma ko to no be



A n rak ko ku ni u ma re n to

14. みことのまに あらわれし  
Mikoto no mama ni arawareshi

りゅう じゅ だい じ

龍 樹 大士は おしえます  
Ryūju daiji wa oshiemasu

くが じ

陸 路のあゆみ 難 けれど  
Kugaji no ayumi kata keredo

ふな じ たび

船 路の旅の 易きかな  
Funaji no tabi no yasuki kana

15. み だ ちか き  
弥 陀の誓いに 帰しぬれば  
Mida no chikai ni kishinureba

ふ たい

じ ねん

不 退のくらい 自 然なり  
Futai no kurai jinen nari

ただよくつねに み<sup>な</sup>名となえ  
Tada yoku tsune ni mina tonae

ふかきめぐみに こたえかし  
Fukaki megumi ni kotaekashi

16. てん じん ぼ さつ      ろん と  
天 親 菩 薩      論を説き  
Tenjin bosatsu      ron wo toki

ほとけのひかり      あお  
仰ぎつつ  
Hotoke no hikari      aogitsutsu

おしえのまこと      あらわして  
Oshie no makoto      arawashite

み だ      ちか  
弥 陀の誓いを      ひらきます  
Mida no chikai wo      hirakimasu

17. ほん がん りき      めぐみゆえ  
本 願 力の      megumi yue  
Honganriki no

いっ しん      すく  
ただ一 心の      救いかな  
Tada isshin no      sukui kana

ほとけのみ名に      き  
帰してこそ  
Hotoke no mina ni      kishite koso

じょう ど      ひ と      い  
浄 土の聖 衆の      かずに入れ  
Jōdo no hito no      kazu ni ire

18. <sup>はち す くに</sup>蓮華の国に うまれては  
Hachisu no kuni ni umarete wa

<sup>しん によ</sup>真如のさとひ ひらきてぞ  
Shinnyo no satori hirakite zo

<sup>しょう じ その</sup>生死の園に かえりきて  
Shōji no sono ni kaerikite

<sup>ひと すく</sup>まよえる人を 救うなり  
Mayoeru hito wo sukuu nari

19. <sup>どん らん だい し</sup>曇鸞大師 <sup>とく</sup>徳たかく  
Donran daishi toku takaku

<sup>りょう てん し</sup>梁の天子に あがめらる  
Ryō no tenshi ni agameraru

<sup>さん ぞう る し</sup>三蔵流支に みちびかれ  
Sanzōrushī ni michibikare

<sup>せん ぎょう</sup>仙經すてて <sup>み だ き</sup>弥陀に帰す  
Sengyō sutete mida ni kisu

20. <sup>てん じん ろん</sup>天親の論 <sup>しゃく</sup>釈しては  
Tenjin no ron shaku shite wa  
<sup>じょう ど</sup>浄土に生まるる <sup>いん か</sup>因も果も  
Jōdo ni umaruru in mo ka mo  
<sup>ゆ かえ</sup>往くも還るも <sup>た りき</sup>他力ぞと  
Yuku mo kaeru mo tariki zo to  
<sup>しん じん</sup>ただ信心を すすめけり  
Tada shinjin wo susume keru

21. <sup>み</sup>まどえる身にも <sup>しん</sup>信あらば  
Madoeru mi ni mo shin araba  
<sup>まよ い</sup>生死のままだに <sup>すく い</sup>涅槃あり  
Mayoi no mama ni sukui ari  
<sup>くに</sup>ひかりの国に <sup>いた</sup>いたりては  
Hikari no kuni ni itarite wa  
<sup>ひと</sup>あまたの人を <sup>すく</sup>救うべし  
Amata no hito wo sukuu beshi



22. <sup>どう しゃく ぜん じ</sup>道 綽 禪 師      あきらかに  
Dōshaku zenji      akiraka ni
- <sup>しょう どう じょう ど</sup>聖 道・浄 土の      <sup>かど</sup>門わかし  
Shōdō · Jōdo no      kado wakachi
- <sup>じ りき ぜん</sup>自 力の善を      おとしめて  
Jiriki no zen wo      otoshimete
- <sup>た りき ぎょう</sup>他 力の行を      すすめつつ  
Tariki no gyō wo      susumetsutsu

23. <sup>しん ふ しん</sup>信と不 信を      ねんごろに  
Shin to fushin wo      nengoro ni
- <sup>すえ よ</sup>末の世かけて      おしえます  
Suenoyo kakete      oshiemasu
- <sup>いっしょうあく</sup>一 生 悪を      <sup>つく</sup>造るとも  
Isshō aku wo      tsukuru tomo
- <sup>ぐ ぜい あ</sup>弘 誓に値いて      <sup>すく</sup>救わるる  
Guzei ni aite      sukuwaruru

24. <sup>じん どう だい し</sup> 善導大師      ただひとり  
Zendō daishi      tada hitori
- <sup>しゃ か      しょう い</sup> 釈迦の正意を      あかしてぞ  
Shaka no shōi wo      akashite zo
- <sup>じ りき      ぼん ぶ</sup> 自力の凡夫      あわれみて  
Jiriki no bonbu      awaremite
- <sup>な      いわ れ と</sup> ひかりとみ名の因縁説く  
Hikari to mina no      iware toku

25. <sup>ちか      うみ      い</sup> 誓いの海に      入りぬれば  
Chikai no umi ni      irinureba
- <sup>しん      み</sup> 信をよろこぶ      身となりて  
Shin wo yorokobu      mi to narite
- <sup>い だい      すく</sup> 韋提のごとく      救われつ  
Idai no gotoku      sukuwaretsu
- <sup>はな</sup> やがてさとりのはなひらく  
Yagate satori no      hana hiraku

26. <sup>げん しん か しょう</sup>源 信 和 尚      <sup>み だ き</sup>弥 陀に 帰し  
Genshin kashō      mida ni kishi
- おしえかずある      そのなかに  
Oshie kazuaru      sono naka ni
- <sup>ま こ と の く に</sup>真 実 報 土に      うまるるは  
Makoto no kuni ni      umaruru wa
- <sup>しん</sup>ふかき 信にぞ      <sup>と</sup>よると 説く  
Fukaki shin ni zo      yoru to toku

27. <sup>つ み ひ と び と</sup>罪 の 人 々      <sup>な</sup>み 名を よべ  
Tsumi no hitobito      mina wo yobe
- われも ひかりの      うちに あり  
Ware mo hikari no      uchi ni ari
- <sup>め</sup>まどい の 眼には      <sup>み</sup>見え ねども  
Madoi no me niwa      mienedomo
- ほとけは つねに      <sup>て</sup>照 ら します  
Hotoke wa tsune ni      terashimasu

28. 源空上人 智慧すぐれ  
Genkū shōnin chie sugure

おろかなるもの あわれみて  
Orokanaru mono awaremite

浄土真宗 おこしては  
Jōdo shinshū okoshite wa

本願念仏 ひろめます  
Hongan nembutsu hiromemasu

29. まよいの家に かえらんは  
Mayoi no ie ni kaeran wa

疑う罪の あればなり  
Utagou tsumi no areba nari

さとのくに うまるるは  
Satori no kuni ni umaruru wa

ただ信心に きわまりぬ  
Tada shinjin ni kiwamarinu

しち こう そう  
30. 七高僧は あわれみて  
Shichikōsō wa awaremite

われらをおしえ すくいます  
Warera wo oshie sukuimasu

よ  
世のもろびとよ みなともに  
Yono morobito yo mina tomo ni

このみさとしを しん 信ずべし  
Kono misatoshi wo shinzu beshi



Shi chi ko u so u wa a wa re mi te



Wa re ra wo o shi e su ku i ma su



Yo no mo ro bi to yo mi na to\_\_ mo ni



Ko no mi sa to shi wo\_\_ shi\_\_ n zu\_\_ be shi



**Leader:**

な も あ み だ ぶ  
南 無 阿 弥 陀 仏  
Na mo a mi da bu

**Everyone:**

な も あ み だ ぶ  
南 無 阿 弥 陀 仏  
Na mo a mi da bu

な も あ み だ ぶ  
南 無 阿 弥 陀 仏  
Na mo a mi da bu

な も あ み だ ぶ  
南 無 阿 弥 陀 仏  
Na mo a mi da bu

な  
南  
Na

**Leader:**



**Everyone:**



**Leader:**

によ らい だい ひ おん どく  
如来大悲の 恩徳は  
Nyorai daihi no ondoku wa

**Everyone:**

み こ ほう  
身を粉にしても 報ずべし  
Mi wo ko ni shitemo hōzu beshi

し しゅ ち しき おん どく  
師主知識の 恩徳も  
Shishu chishiki no ondoku mo

しゃ  
ほねをくだきても 謝すべし  
Hone wo kudakitemo shasu beshi

**Leader:**



Nyo ra i da i hi no — o n do ku wa

**Everyone:**



Mi wo ko ni shi te mo ho u zu — be shi



Shi — shu chi shi ki no — o n do — ku mo



Ho ne wo ku da ki te e mo sha — su be shi

**Leader:**

ほとけのみ<sup>な</sup>を き 聞きひらき  
Hotoke no mina wo kikihiraki

**Everyone:**

こよなき<sup>しん</sup>信を めぐまれて  
Koyonaki shin wo megumarete

よろこぶ<sup>み う</sup>ころ 身に得れば  
Yorokobu kokoro mi ni ureba

さとりかならず さだまらん  
Satori kanarazu sadamaran



**Leader:**



Ho to ke no mi na wo ki ki hi ra ki \_\_\_\_\_

**Everyone:**



Ko yo na ki shi n wo me gu ma re te



Yo ro ko bu ko ko ro mi ni u re ba



Sa to ri ka na ra zu sa da ma ra n





## Raihai no Uta らいはいのうた

● ○  
われ今幸いに  
まことの法を聞いて  
限りなきいのちをたまり  
如来の大悲にいだかれて  
安らかに日々をおくる  
謹んで  
深きめぐみをよろこび  
尊き教えをいただきますつらん  
○

○○

**Leader:**

Ware ima saiwai ni

Makoto no minori wo kiite

Kagiri naki inochi wo tamawari

Nyorai no daihi ni idakarete

Yasuraka ni nichinichi wo okuru

Tsutsushinde

Fukaki megumi wo yorokobi

Tōtoki mioshie wo itadaki matsuran  
○

## てん にん

てん にん

あお

あ み だ

とうと

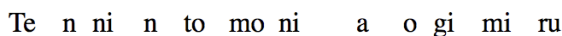
やす　　くに

Yasukeki kuni ni kano hotoke

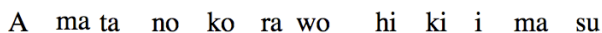
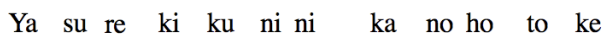
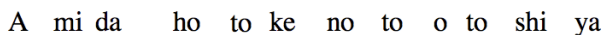
11

Amata no kora wo hikiimasu

**Leader:**



**Everyone:**



2. けだかき<sup>すがた</sup>姿 須<sup>しゅ</sup>弥<sup>み</sup>のごと  
Kedakaki sugata shumi no goto

しずけき<sup>あゆ</sup>歩<sup>ぞう</sup>み 象に似て  
Shizukeki ayumi zō ni nite

やさしきまなこ<sup>す</sup> 澄みとおる  
Yasashiki manako sumitooru

あみだ 阿弥陀ほとけを おがまん  
Amida hotoke wo ogamanan

3. み顔<sup>かお</sup>うるわし 満<sup>まん</sup>月<sup>がつ</sup>よ  
Mikao uruwashi mangatsu yo

みいずは月<sup>つき</sup>日<sup>ひ</sup>に 超<sup>こ</sup>えすぐれ  
Miizu wa tsukihi ni koesugure

こえくしら<sup>こえ</sup>に 俱<sup>く</sup>翅<sup>し</sup>羅<sup>ら</sup>に さも似<sup>に</sup>たる  
Mikoe wa kushira ni samo nitaru

あみだ 阿弥陀ほとけを おがまん  
Amida hotoke wo ogamanan

4. <sup>かん のん さつ た</sup> 観 音 薩 埵 の <sup>かんむり</sup> 冠 に  
Kannon satta no kanmuri ni
- <sup>すがた</sup> やどれる 相 <sup>たえ</sup> いと 妙 に  
Yadoreru sugata ito taeni
- <sup>あく ま げ どう</sup> 悪 魔 ・ 外 道 も くじきます  
Akuma · gedō mo kujikimasu
- <sup>あ み だ</sup> 阿 弥 陀 ほとけを おがまん  
Amida hotoke wo ogamanan

5. <sup>とく</sup> み徳すぐれて ならびなく  
Mitoku sugurete narabi naku
- <sup>おお ぞら</sup> 虚 空 のごと <sup>す</sup> 澄みわたり  
Oozora no goto sumiwatari
- <sup>おも</sup> 思いのままに <sup>すく</sup> 救います  
Omoi no mama ni sukuimasu
- <sup>あ み だ</sup> 阿 弥 陀 ほとけを おがまん  
Amida hotoke wo ogamanan

6. つねにわれらを <sup>おさ と</sup> 摂め取る  
Tsune ni warera wo osametoru
- とうとき <sup>がん</sup> 願に <sup>い</sup> 生きたまい  
Tootoki gan ni ikitamai
- <sup>ぼ さつ ま しょう</sup> 菩薩・魔性も ほめたとう  
Bosatsu・mashō mo hometatou
- <sup>あ み だ</sup> 阿弥陀ほとけを おがまん  
Amida hotoke wo ogamanan

7. <sup>こ がね いけ</sup> 黄金の池に <sup>はな</sup> ひらく花  
Kogane no ike ni hiraku hana
- これぞ <sup>よ とく</sup> 善き徳 <sup>な</sup> つみて成る  
Kore zo yokitoku tsumite naru
- <sup>はちす ぎ</sup> その蓮座に <sup>やま ぎ</sup> 山と座す  
Sono hachisuza ni yama to zasu
- <sup>あ み だ</sup> 阿弥陀ほとけを おがまん  
Amida hotoke wo ogamanan

8. ここにつどえる      ほとけ<sup>ご</sup>ら  
 Koko ni tsudoeru      hotokegora
- くすしき<sup>ちから</sup>力      あらわして  
 Kusushiki chikara      arawashite
- み<sup>かお</sup>顔<sup>とうと</sup>を尊<sup>あお</sup>み      仰<sup>あお</sup>ぐなる  
 Mikao wo tōtomi      aogu naru
- 阿<sup>あ</sup>弥<sup>み</sup>陀<sup>だ</sup>ほとけを      おがまん  
 Amida hotoke wo      ogamanan

9. ものみな<sup>むな</sup>空し      あだなれや  
 Mono mina munashi      adanare ya
- 水<sup>みな</sup>面<sup>も</sup>の月<sup>つき</sup>に      電<sup>でん</sup>・影<sup>よう</sup>・露<sup>ろ</sup>  
 Minamo no tsuki ni      den・yō・ro
- まぼろし<sup>み</sup>の身<sup>み</sup>と      説<sup>と</sup>きたもう  
 Maboroshi no mi to      tokitamou
- 阿<sup>あ</sup>弥<sup>み</sup>陀<sup>だ</sup>ほとけを      おがまん  
 Amida hotoke wo      ogamanan

10. <sup>あく な き</sup> 悪の名 聞かぬ <sup>くに</sup> かの国よ  
Akuno na kikanu kano kuni yo
- <sup>みち さまた</sup> 道 妨ぐる おそれなく  
Michi samataguru osorenaku
- もろびとあつく <sup>うやま</sup> 敬 える  
Morobito atsuku uyamaeru
- <sup>あ み だ</sup> 阿 弥 陀ほとけを おがまん  
Amida hotoke wo ogamanan

11. このみほとけの はぐくみに  
Kono mihotoke no hagukumi ni
- まがれるたぐい さらになく  
Magareru tagui sara ni naku
- さとの <sup>みち</sup> 道に <sup>い</sup> 入らしむる  
Satori no michi ni irashimuru
- <sup>あ み だ</sup> 阿 弥 陀ほとけを おがまん  
Amida hotoke wo ogamanan

12. われみほとけの いさおしを  
Ware mihotoke no isaoshi wo

たたえまつりて <sup>み え</sup>身に得たる  
Tataematsurite mi ni etaru

はかりなき <sup>とく</sup>徳 もろびとに  
Hakarinaki toku morobito ni

わかちて <sup>ゆ</sup>往かん <sup>くに</sup>かのみ国  
Wakachite yukan kano mikuni



Wa re mi ho to ke no i sa o shi wo



Ta ta e ma tsu ri te mi ni e ta ru



Ha ka ri na ki to ku mo ro bi to ni



Wa ka chi te yu ka n ka no mi ku ni





**Leader:**

な も あ み だ ぶ  
南 無 阿 弥 陀 仏  
Na mo a mi da bu

**Everyone:**

な も あ み だ ぶ  
南 無 阿 弥 陀 仏  
Na mo a mi da bu

な も あ み だ ぶ  
南 無 阿 弥 陀 仏  
Na mo a mi da bu

な も あ み だ ぶ  
南 無 阿 弥 陀 仏  
Na mo a mi da bu

な  
南  
Na

**Leader:**



**Everyone:**



**Leader:**

によ らい だい ひ おん どく  
如来大悲の 恩徳は  
Nyorai daihi no ondoku wa

**Everyone:**

み こ ほう  
身を粉にしても 報ずべし  
Mi wo ko ni shitemo hōzu beshi

し しゅ ち しき おん どく  
師主知識の 恩徳も  
Shishu chishiki no ondoku mo

しゃ  
ほねをくだきても 謝すべし  
Hone wo kudakitemo shasu beshi

**Leader:**



Nyo ra i da i hi no\_\_\_ o n do ku wa

**Everyone:**



Mi wo ko ni shi te mo ho u zu\_\_\_ be shi



Shi\_\_\_ shu chi shi ki no\_\_\_ o n do\_\_\_ ku mo



Ho ne wo ku da ki te e mo sha\_\_\_ su be shi

**Leader:**

ほとけのみ<sup>な</sup>を き 聞きひらき  
Hotoke no mina wo kikihiraki

**Everyone:**

こよなき<sup>しん</sup>を めぐまれて  
Koyonaki shin wo megumarete

よろこぶ<sup>み</sup>ころ <sup>う</sup>身に得れば  
Yorokobu kokoro mi ni ureba

さとりかならず さだまらん  
Satori kanarazu sadamaran



**Leader:**

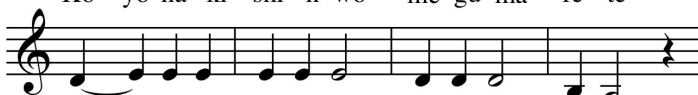


Ho to ke no mi na wo ki ki hi ra ki \_\_\_\_\_

**Everyone:**



Ko yo na ki shi n wo me gu ma re te



Yo ro ko bu ko ko ro mi ni u re ba



Sa to ri ka na ra zu sa da ma ra n



# English Chants and Aspirations

## Hymn of True Entrusting in the Nembutsu

(*Shōshin Nembutsu Ge*)\*

### ○○ Leader:

1. Entrúst in the wórking of límitless Lífe!

#### Everyone:

Bów to the Líght that surpássez all thóught!

Bódhisattva Dhármākara, ín his seeking stáge,

Sought Lókesh-vara-rāja, át his Buddha seát.

— — \

2. He léarned the causes ánd conditions óf each Buddha lánd,  
Stúdiéd the inhábítants, and áll their qualíties.

On thís foundation hé brought forth, suprême aspirátion,

Awákening the Gréat Vow, All-em-brácing, vast, and ráre!

— — \

3. Through áges of refléction, detérmining his Vów,  
He réaffirmed his Cálling-Name wóuld bé heard everywhére.

Thús he radiátés his Light: imméasurable and bóundless;

Únhindered; beyónd compare; a dázzing, glorious bláze;

— — \

4. Líght that purífies the mind; Líght of joy and wísdom;  
Líght unceasing; béyond thought; fár beyond descrip-tion;  
Bríghter than the sún and moon; illúminating cóuntless wórlds!  
Évery being—éveryone! —re-céives this radiant Líght!
- — \

5. The Cálling-Name of the Prímal Vow próperly dirécts us;  
The Vów of sincere and trústing mind becómes for us the cáuse.  
Équal awakening ís attained, confir-ming Great Nirvána;  
Becáuse of the Vow's fulfilment, Nir-vána is surely at-táined!
- — \

---

\*See Dokkyō, page ix for explanation of musical/text markings and method of chanting.

6. The réason that Tathágata came fórth into our wórld,  
Was to téach Amida’s Prímal Vow, bóundless as the ócean;  
Now béings, also bóundless, in this évil, impure áge,  
Should respónd in trust—and táke to heart—Ta-thágata’s true wórds!
7. If fór the briefest móment, the mínd of joy awákes,  
We réalize Nirvána, though our mínds remain defíled.  
Wórldly—wise—Dhárma-haters; áll will turn and énter,  
As rívers pour into the sea, be-cóming of one táste.
8. The áll-embracing mínd-light always shínes on and protécts us,  
The dárkness of our ígnorance alréady has dispérsed.  
Yet cráving, anger, gréed, and hatred, líke dark clouds and míst,  
Álways cover úp the sky of trúe insight and faíth—
9. As clóuds and mist obscúre the sun, cóvering its líght,  
Yet benéath them pure light rádiates; no dárkness can be fóund;  
Recéiving faith with réverence, discernment, and great jóy,  
Withóut delay we léap across, be-yónd the évil réalms!
10. When órdinary béings, whether fúll of good or évil,  
Héar and trust Tathágata’s Áll-Embracing Vów,  
Shákyamuni cálls them all “supérior, clear-síghted!”  
Such péople are corréctly named “W híte Lotus Flówers”—
11. Amída Buddha’s Prímal Vow estáblished Nembutsú.  
Yet wé who cling to évil views with árrogance and príde,  
Can néver easílý receive the trúth with joyful faíth;  
Thére is nothing thát could be more díffícult than this!
12. The másters of the téachings, from Índia in the wést,  
And áll the noble mónks who lived in Chína and Japán,  
Expláined to us the Gréat Sage came with a true inténtion:  
To clárfy the Prímal Vow ac-córd with every-óne.

13. Shákyamuni Búddha, dwelling on Mount Lánka,  
Tó the multitúdes foretold, “One dáy in India’s sóuth,  
Máhāsattva Nágārjuna wíll appear in this world,  
Ánd destroy dualístic views of béing and non-béing.
14. “Transmítting Mahāyána—the Dhárma unsurpássed—  
He will réalize the Stáge of Joy, be bórn in the Land of Péace,  
And téach that arduous práctice is like strúggling down an éndless road,  
While jóyful trust in the éasy way is a péaceful voyage at séa.”
15. With míndful recolléction of Amída’s Prímal Vów,  
Withóut design—ínstantly!—we réach the Certain Stáge.  
And wíth the sole etérnal praising óf Tathāgata’s Náme,  
Let ús repay the kíndness of the Gréat Compassionate Vów.
16. Bódhisattva Vásubandhu ín his discourse státed  
Thát he had surréndered, tó Unhindered Líght.  
Relýing on the Lárger Sutra, hé revealed true vírtue,  
Made knówn that with the Gréat Vow, we leap óver birth-and-déath!
17. Through the pówer of the Prímal Vow, transférring us its vírtue,  
Hé revealed the Síngle Mind, delívering all béings.  
Éntering the áll-pervading, précíous sea of mérít,  
We súrely will be númbered with the Gréat Assem-blý.
18. Allówed to reach the Lótus World, we réalize True Súchness;  
True Dhárma-nature ís attained, cléarly, without dóubt!  
We pláy in the forest of pássions, yet mánifest wonderful pówers,  
We énter birth-and-death’s gárden, trans-fórmed to benefit áll!
19. The Kíng of Liang in áncient China revéred Master T’an-luán.  
And dáily bowed toward his téacher, a Bodhisáttva in his éyes.  
When Máster Bodhirúci gave T’an-luán a Pure Land téxt,  
He búrned his Taoist bóoks and placed his trúst in the Land of Péace.

20. He wróte a commentáry, on Vásubandhu's Díscourse,  
 Revéaled cause and efféct of birth, bóth come from the Vów.  
 Wé depart and wé return, becáuse of Other-Pówer;  
 Ónly through the mínd of fáith, is Búddhahood as-súred!
21. Whén the mind of fáith awakes in órdinary béings,  
 We are máde aware that bírth-and-death is nóthing but Nirvána;  
 And whén, unfailíngly, we reach the límitless and rádiant Land,  
 Wé will save the mýriad of béings every-whére.
22. Tao-ch'ó discerned: on the Nóble Path, attáinment is hard to confirm,  
 And cláریف the Púre Land, as the sóle way to break thróugh.  
 Criticízed self-power práctice of the mýriad "good" wórks,  
 And úrged us only tó recite the péréfectly virtuous Náme.
23. He kíndly taught us fáith's aspects: púre mind, síngle, and cóntant;  
 Guídes us as the Dhárma declines toward óutward form and extínction.  
 Méeting the All-embrácing Vow—though dóing evil áll our lives—  
 We réach the world of núrturing peace, realíze the fruit of enlíghtenment!

**Leader:**

24. Shan-táo alone shone líght upon the Búddha's true intént.

**Everyone:**

Empathízing with those who práctice good and wíth the rebellious and évil;  
 He máde it clear that the Rádiant Name is the cáuse and condition for bírth,  
 Cléaring the way for áll to enter the gréat sea of wisdom—the Prímal Vow!

25. We thén receive the Díamond Mínd, óne and indestrúctible,  
Thróugh one moment of jóyful thought, in óneness with A-mída.

Wíth Vaidehī wé acquire fáith and joy and wísdom,  
Awáken to the wáy things are: etérnal and at péace.

26. Génshin stúdíed fully every téaching of the Búddha,  
 Chose réfuge in the péaceful realm, implóring all to fóllow.  
 Dívídéd deep and síngle fáith, from shállow, sundry, práctice;  
 Dístínguished bírth in the trúe Pure Land, from provísional attáinments.

27. He táught that even évil ones should símply say the Búddha's Name,  
 "I tóo," he said, "am fúilly in Tathágata's em-bráce.

Though mý defiled and ánxious mind prevénts me from percéiving it,  
 The Líght of Great Compásson shines upón me céaselessly."

28. Óur own Master Hónen understóod the Buddha's téachings.  
 With compásson for all órdinary béings, good or bád,  
 He cáused the true esséntial way to flóurish in these islands;  
 Procláimed the selected Prímal Vow throughóut this évil wórld.

29. Retúrning to samsára's house, the whéel of birth-and-déath,  
 Résúlts when doubt and láck of trust becóme the mind's foun-dátion.

But whén the mind of fáith awakes, we are quáckly made to éter

The hóme of pure tranqúility, transcéding all condítions.

30. The mahāsáttvas and másters, through téach-ing the sú-tras,

Have sáved countless béings, so defiled and corrúpt;

Now, ín our own tíme, both laypéople and mónks,

Let us trúst, with one héart, what our noble másters have táught!

— / (Slowly to end)

## Nembutsu

**Leader:**

NA MAN DA BU ○

NA MAN DA BU

NA MAN DA BU

**Everyone:**

NA MAN DA BU

NA MAN DA BU

NA MAN DA BU ○



## *Ekōku*

**Leader:**



The Vir - tue of A - mi - da's Vow,

**Everyone:**



Is shared, e - qual - ly, by all;



To - ge - ther at - tain - ing A - wa - kened Mind,



We are born in the Land \_\_\_\_ of Peace.



## Praises of the Buddha (*Sanbutsuge*)

Chanted on a single pitch. Note: Each syllable is recited as a separate beat; hyphenated syllables and words are recited on one beat. May also be chanted to the *Junirai* melody.

○○ **Leader:**

1. Your face shines in great splendor,

**Everyone:**

Boundless, wondrous, dignity,  
Such the greatness of your light;  
Beyond all comparison.

2. Brightness of the sun and moon  
And the shining Mani jewels,  
When compared to your brilliance,  
Seem to us like blackest ink.

3. Tathāgata's countenance  
Transcends all comparison.  
The great voice of-awakening  
Resounds through the ten quarters.

4. Your precepts, learning, effort,  
Meditation, wisdom are  
Virtues beyond all compare;  
Ultimate, supreme, and rare.

5. Your deep meditation has  
Fathomed all the Dharma sea,  
To the limits and the depths  
Of all things the Buddhas teach.

6. Ignorance, anger, and greed;  
The World Honored One has none.  
Like a lion among men,  
Measureless your Great Virtue.
7. Vast are your great virtu-ous deeds,  
Wisdom deep, and so sublime,  
Your radi-ant, luminous, light  
Shakes all the worlds' foundations!
8. When I become a Buddha,  
Equal to the Dharma King,  
I will transcend birth and death,  
Liberating all beings.
9. My giving, disciplined mind,  
Precepts, patience, and effort,  
Meditation and wisdom,  
Shall be supreme, unsurpassed!
10. I will attain Buddhahood;  
Everywhere fulfill my Vow.  
Bringing to all those in fear,  
Great peace and tranquility.
11. Though there are myri-ad Buddhas  
Beyond measure, beyond count,  
And Great Sages, numberless,  
Like the grains of Ganges' sand.

12. I will honor each of them,  
Equally, excepting none.  
Even more importantly,  
I will seek the Supreme Way!
13. Even though all Buddha worlds  
Are countless as Ganges' sands;  
Even though all lands and realms  
Are boundless, without measure.
14. Yet my light shall reach them all,  
And illumine ev'ry place;  
Such shall be my perfect work;  
Such my power, infinite!
15. When I attain Buddhahood,  
My land will be first and best;  
Place of practice, transcendent;  
Its people, sublime and rare!
16. Land equal to Nirvana;  
Beyond all comparison,  
With pity for ev'ryone,  
I will carry all across;
17. All who come from ten quarters,  
To be born into my land;  
To attain pure, joyful mind,  
Peace and great tranquility.

18. Be my witness, Buddha, please;  
Confirm my sincerity!  
Now that I have made my vows,  
I will strive to fulfill them.

19. Buddhas of the ten quarters,  
With your wisdom, unhindered;  
May all of these Honored Ones  
Know my deepest intention.

20. Even though my body must  
Bear great pain and suffering,  
*(Slowly to end)* I will persevere and strive  
Patiently, without regret.



## Nembutsu

**Leader:**

NA MAN DA BU ○

NA MAN DA BU

NA MAN DA BU

**Everyone:**

NA MAN DA BU

NA MAN DA BU

NA MAN DA BU ○

## *Ekōku*

**Leader:**



The Vir - tue of A - mi - da's Vow,

**Everyone:**



Is shared, e - qual - ly, by all;



To - ge - ther at - tain - ing A - wa - kened Mind,



We are born in the Land \_\_\_\_ of Peace.



## Verses Reaffirming the Vows (*Juseige*)

Chanted on a single pitch. Note: Each syllable is recited as a separate beat; hyphenated syllables and words are recited on one beat. May also be chanted to the *Junirai* melody.



**Leader:**

1. I have made unrivalled vows

**Everyone:**

And will reach the highest path;

If I fail in any way

May I not-attain Buddhahood.

2. Should I not provide to all  
For countless kalpas to come,  
Aid in times of suffering,  
May I not-attain Buddhahood.

3. I will reach enlightenment,  
But unless my Buddha Name,  
Re-sounds throughout the universe,  
May I not-attain Buddhahood.

4. I will practice-the Noble Path  
Wisely, mind-fully, free of greed,  
Seek to reach the Supreme Way,  
Be a guide to one and all.

5. May my power shine great light,  
To illumine and dispel,  
The darkness of-the Three Poisons  
And save all from suffering.

6. With-eyes of wisdom I'll remove  
The darkness of ignorance.  
I will close all evil paths,  
Open gates of highest good.
7. When I attain Buddhahood,  
Light will shine throughout all lands,  
Light brighter than sun and moon,  
Outshining all heav'nly lights.
8. Giving my virtues to all,  
Not forsaking anyone,  
I will proclaim the Dharma,  
Like the roar of-a great lion.
9. Bowing before all Buddhas,  
Steadfastly gaining virtues,  
With wisdom, fulfil-ling my vows,  
I shall be a guide to all.
10. Like-the wisdom of my teacher,  
May my wisdom also shine,  
All throughout the universe  
And illumine one and all.
11. If I shall fulfill these vows,  
May all lands tremble with joy;  
(Slowly to end) From the heavens wondrous flow'rs,  
Rain down upon all the lands.





# Nembutsu

**Leader:**

NA MAN DA BU ○

NA MAN DA BU

NA MAN DA BU

**Everyone:**

NA MAN DA BU

NA MAN DA BU

NA MAN DA BU ○

## *Ekōku*

**Leader:**



The Vir - tue of A - mi - da's Vow,

**Everyone:**



Is shared, e - qual - ly, by all;



To - ge - ther at - tain - ing A - wa - kened Mind,



We are born in the Land \_\_\_\_ of Peace.



## Twelve Homages

### *(Junirai)*

Chanted to the melody of Junirai. Note: Each syllable of this chant is recited as a separate beat; hyphenated syllables and words are recited on one beat.

○○ **Leader:**

1. Gods and Men all bow in awe,

**Everyone:**

To Amida, the revered,

In Buddha's wondrous Pure Land,

Bodhisattvas gather 'round.

2. Golden form like-the Mountain King,  
Steadfast like the ele-phant's pace,  
Buddha's eyes like-the blue lotus,  
Thus I bow to Amida.

3. Buddha's form round like the moon,  
Bright like thousand suns and moons,  
Buddha's voice like-the nightingale,  
Thus I bow to Amida.

4. Buddha's fig-ure on Kannon's crown,  
Adorned with wondrous features,  
Buddha subdues evilness,  
Thus I bow to Amida.

5. B'yond compare Amida's pure,  
Virtues shining clear like space,  
All benefit from Buddha,  
Thus I bow to Amida.

6. Bodhisattvas, all renown,  
Maras, too, praise Amida,  
Primal Vow made for our sake,  
Thus I bow to Amida.
7. Golden Ponds where lotus bloom,  
Towers a throne of goodness,  
Buddha lives like-the Mountain King,  
Thus I bow to Amida.
8. Bodhisattvas come afar,  
Attaining true happiness,  
They revere the Buddha's face,  
Thus I bow to Amida.
9. All life changes like the dew,  
We have no permanent self,  
Buddha teach-es this Law to all,  
Thus I bow to Amida.
10. No evil in the Pure Land,  
And no fear of evil paths,  
Faithful hearts honor Buddha,  
Thus I bow to Amida.
11. Saving us through many ways,  
No tempters, no evil friends,  
Birth leads to enlightenment,  
Thus I bow to Amida.

12. Amida, thus, I have praised,  
 Virtues boundless like the sea,  
*(Slowly to end)* These virtues shared with others,  
 For Birth into the Pure Land.



## Nembutsu

**Leader:**

NA MAN DA BU ○

NA MAN DA BU

NA MAN DA BU

**Everyone:**

NA MAN DA BU

NA MAN DA BU

NA MAN DA BU ○

## *Ekōku*

**Leader:**



The Vir - tue of A - mi - da's Vow,

**Everyone:**



Is shared, e - qual - ly, by all;



To - ge - ther at - tain - ing A - wa - kened Mind,



We are born in the Land \_\_\_\_ of Peace.



## Gassho To Amida

Chanted to the melody of *Junirai*. Note: Each syllable of this chant is recited as a separate beat; hyphenated syllables and words are recited as one beat.

○○ **Leader:**

1. Namo Amida Butsu

**Everyone:**

I recite Amida's Name.

With deep joy and gratitude,

I gassho to Amida.

2. Trees and grasses and flowers  
All grow in Great Compassion.  
This Light shines throughout the world.  
I gassho to Amida.

3. Flowers bloom and flowers fall;  
From the seeds sprout new flowers;  
This is the Truth unchanging.  
I gassho to Amida.

4. Springtime brings the happy birds,  
Their songs all praise Amida;  
I join them in Nembutsu.  
I gassho to Amida.

5. When I call Amida's Name  
It's Amida calling me;  
Buddha's voice, my voice are one.  
I gassho to Amida.

6. When I'm lonely I recite  
Namo Amida Butsu,  
Then I feel Great Compassion.  
I gassho to Amida.
7. Nembutsu in work and play,  
Every day with Amida,  
Every moment filled with Light.  
I gassho to Amida.
8. Remember the Golden Chain,  
"Kindness to all living things."  
I will follow this Teaching.  
I gassho to Amida.
9. In the clear bright morning sun,  
In the fading light of day,  
In the darkness of the night,  
I gassho to Amida.
10. Namo Amida Butsu  
I live in Great Compassion.  
*(Slowly to end)* This great power guides my life.  
I gassho to Amida.



## Nembutsu

**Leader:**

NA MAN DA BU ○

NA MAN DA BU

NA MAN DA BU

**Everyone:**

NA MAN DA BU

NA MAN DA BU

NA MAN DA BU ○

## *Ekōku*

**Leader:**



The Vir - tue of A - mi - da's Vow,

**Everyone:**



Is shared, e - qual - ly, by all;



To - ge - ther at - tain - ing A - wa - kened Mind,



We are born in the Land \_\_\_\_ of Peace.



## Golden Chain of Love

I am a link in Amida Buddha's Golden Chain of Love that stretches around the world. I must keep my link bright and strong.

I will try to be kind and gentle to every living thing and protect all who are weaker than myself.

I will try to think pure and beautiful thoughts, to say pure and beautiful words, and to do pure and beautiful deeds, knowing that on what I do now depends not only my happiness or unhappiness, but also that of others.

May every link in Amida's Golden Chain of Love be bright and strong, and may we all attain perfect peace.

## Words of Thanksgiving

### Before Meals

We are truly grateful for this wonderful food, a gift of life. May we share its benefits with all beings. As we partake of this food, let us remember Amida Buddha's compassion, which surrounds all people and all forms of life. Namo Amida Butsu. *Itadakimasu* (we gratefully receive).

### After Meals

We are truly grateful for the precious food we have received. May the wisdom and compassion of Amida Buddha so shine within our hearts that we are able to realize true harmony in our daily lives. Namo Amida Butsu. *Gochisōsama deshita* (with appreciation to all).



# Letters of Rennyo Shōnin

## Gobunshō 御文章

### Shōnin Ichiryu no Shō 聖人一流の章 (The Tradition of Shinran Shōnin)

聖人一流の御勸化のおもむきは、信心をもって本とせられ候ふ。そのゆゑは、もろもろの雑行をなげすて、一心に弥陀に帰命すれば、不可思議の願力として、仏のかたより往生は治定せしめたまふ。

その位を一念発起入正定之聚とも釈し、そのうへの称名念仏は、如来わが往生を定めたまひし御恩報尽の念仏とこころうべきなり。

あなかしこ、あなかしこ。

*Shōnin ichiryū no gokanke no omomuki wa, shinjin wo motte hon to serare sōrō. Sono yue wa, moro moro no zōgyō wo nage sute te, isshin ni Mida ni kimyō sureba, fukashigi no ganriki to shite, Butsu no kata yori Ōjō wa jijō seshime tamou.*

*Sono kurai wo ichinen pokki nyū shōjō shiju tomo shaku shi, sono ue no shomyō Nembutsu wa, Nyorai waga Ōjō wo sadame tamai shi go on hōjin no Nembutsu to kokorou beki nari.*

*Anakashiko, Anakashiko.*

---

### The Tradition of Shinran Shōnin

What is taught in the tradition of Shinran Shōnin is that the entrusting heart is essential. For when we abandon various practices and take refuge in Amida with singleness of heart, our birth in the Pure Land is settled by the Buddha through the inconceivable Vow-Power.

The state we thus attain is described as “with awakening of a single thought of entrusting, we join those who are in the stage of the truly

settled.”

Recitation of the nembutsu thereafter should be understood to be the nembutsu as an expression of gratitude for the Tathāgata’s benevolence for settling our birth in the Pure Land.

Humbly and respectfully.

## Matsudai Muchi no Shō 末代無智の章 (Those Lacking Wisdom in the Latter Age)

末代無智の在家止住の男女たらんともがらは、こころをひとつにして阿弥陀仏をふかくたのみまゐらせて、さらに余のかたへこころをふらず、一心一向に仏たすけたまへと申さん衆生をば、たとひ罪業は深重なりとも、かならず弥陀如来はすくひましますべし。

これすなはち第十八の念仏往生の誓願のこころなり。

かくのごとく決定してのうへには、ねてもさめても、いのちのあらんかぎり、称名念仏すべきものなり。

あなかしこ、あなかしこ。

*Matsudai muchi no zaike shijū no nan nyo taran tomogara wa, kokoro wo hitotsu ni shite Amida Butsu wo fukaku tanomi mairasete, sarani yo no katae kokoro wo furazu, isshin ikkō ni Butsu tasuke tamae to mōsan shujō woba, tatoi zaigō wa jinjū nari tomo, kanarazu Mida Nyorai wa sukui mashimasu beshi.*

*Kore sunawachi Dai Jūhachi no Nembutsu Ōjō no Seigan no kokoro nari.*

*Kaku no gotoku ketsujō shite no ue niwa, nete mo samete mo inochi no aran kagiri wa, Shōmyō Nembutsu subeki mono nari.*

*Anakashiko, Anakashiko.*

## Those Lacking Wisdom in the Latter Age

Laymen and laywomen in the latter age who lack wisdom should deeply rely on Amida Buddha with singleness of heart, entrusting themselves to the Buddha single-mindedly and unwaveringly for their emancipation, without turning their thoughts to other matters. However deep and heavy their evil karma may be, Amida Tathāgata unfailingly saves them.

This is the essence of the Eighteenth Vow that assures our birth in the Pure Land through the nembutsu.

Once our heart is thus settled, we should say the nembutsu, whether awake or asleep, for as long as we live.

Humbly and respectfully.

## Shinjin Gyaku Toku no Shō 信心獲得の章 (Attaining the Entrusting Heart)

信心獲得すといふは第十八の願をこころうるなり。この願をこころうるといふは、南無阿弥陀仏のすがたをこころうるなり。このゆゑに、南無と帰命する一念の処に発願回向のころあるべし。これすなはち弥陀如来の凡夫に回向しますところなり。

これを大經には令諸衆生功德成就と説けり。されば無始以来つくりとつくる悪業煩惱を、のこるところもなく願力不思議をもつて消滅するいはれあるがゆゑに、正定聚不退の位に住すとなり。

これによりて煩惱を断ぜずして涅槃をうといへるはこのころなり。この義は当流一途の所談なるものなり。他流の人に対してかくのごとく沙汰あるべからざるところなり。よくよくこころうべきものなり。

あなかしこ、あなかしこ。

*Shinjin gyakutoku su to iuwa Dai Jūhachi no gan wo kokoro uru nari. Kono gan wo kokoro uru to iu wa, Namo Amida Butsu no sugata wo kokoro uru nari. Kono yue ni, Namo to kimyō suru ichinen no tokoro ni hotsugan ekō no kokoro aru beshi. Kore sunawachi Mida Nyorai no bonbu ni ekō shi mashi masu kokoro nari.*

*Kore wo Daikyō ni wa ryōsho shujō kudoku jōju to tokeri. Sareba mushi irai tsukuri to tsukuru akugō bonnō wo, nokoru tokoro mo naku ganriki fushigi wo motte shōmetsu suru iware aru ga yue ni, shōjōju futai no kurai ni jūsu to nari.*

*Kore ni yorite bonnō wo danzezu shite Nehan wo u to ieru wa kono kokoro nari. Kono gi wa tōryū ichizu no shodan narumono nari. Taryū no hito ni taishite kakuno gotoku sata aru bekara zaru tokoro nari. Yoku yoku kokorou beki mono nari.*

*Anakashiko, anakashiko.*

---

## Attaining the Entrusting Heart

Attaining the entrusting heart lies in understanding the Eighteenth Vow. To understand this Vow means to understand what “Namo Amida Butsu” is. And so, when one takes refuge, that is, “namo,” in Amida in one thought-moment, “making aspiration and directing virtue” is implied. This means that Amida Tathāgata directs virtue to us, foolish beings.

This is taught in the *Larger Sutra* as “bringing all sentient beings to the attainment of virtues.” So it follows that all the karmic evil and blind passions which we have given rise to since the beginningless past are completely extinguished by the inconceivable Vow-Power. Hence, we dwell in the stage of non-retrogression, or the stage of the truly settled.

This is the meaning of the statement, “we attain nirvana without severing blind passions.” This teaching is unique to our tradition, and so should not be discussed with followers of other schools. This we should carefully bear in mind.

Humbly and respectfully.

## Hakkotsu no Shō 白骨の章 (White Ashes)

それ、人間の浮生なる相をつらつら観ずるに、おほよそはかなきものはこの世の始中終、まぼろしのごとくなる一期なり。さればいまだ万歳の人身を受けたりといふことをきかず、一生過ぎやすし。

いまにいたりてたれか百年の形体をたもつべきや。われや先、人や先、今日ともしらず、明日ともしらず、おくれさきだつ人はもとのしづくすゑの露よりもしげしといへり。されば朝には紅顔ありて、夕には白骨となれる身なり。

すでに無常の風きたりぬれば、すなはちふたつのまなこたちまちに閉ぢ、ひとつの息ながくたえぬれば、紅顔むなしく変じて桃李のよそほひを失ひぬるときは、六親眷属あつまりてなげきかなしめども、さらにその甲斐あるべからず。

さてしもあるべきことならねばとて、野外におくりて夜半の煙となしはてぬれば、ただ白骨のみぞのこれり。あはれといふもなかなかおろかなり。

されば人間のはかなきことは老少不定のさかひなれば、たれの人もはやく後生の一大事を心にかけて、阿弥陀仏をふかくたのみまゐらせて、念仏申すべきものなり。

あなかしこ、あなかしこ。

*Sore, ningen no fushō naru sō wo tsura tsura kanzuru ni, ōyoso hakanaki mono wa konoyo no shichūjū, maboroshi no gotoku naru ichigo nari. Sareba imada manzai no ninjin wo uketari to iu koto wo kikazu, isschō sugi yasushi.*

*Ima ni itarite tare ka hyaku nen no gyōtai wo tamotsu beki ya. Ware ya saki, hito ya saki, kyō tomo shirazu, asu tomo shirazu, okure saki datsu hito wa moto no shizuku sue no tsuyu yori mo shigeshi to ieri. Sareba ashita niwa kōgan arite, yūbe niwa hakkotsu to nareru mi nari.*

*Sudeni mujō no kaze kitari nureba, sunawachi futatsu no manako tachimachi ni toji, hitotsu no iki nagaku tae nureba, kōgan munashiku henjite tōri no yosooi wo ushinai nuru toki wa, roku shin kenzoku atsumarite nageki kanashime domo, sarani sono kai aru bekarazu.*

*Sateshimo arubeki koto nara neba tote, yagai ni okurite yowa no kemuri to nashi hate nureba, tada hakkotsu nomizo nokoreri. Aware to iu mo naka naka oroka nari.*

*Sareba ningen no hakanaki koto wa rōshō fujō no sakai nareba, tare no hito mo hayaku goshō no ichidaiji wo kokoro ni kakete, Amida Butsu wo fukaku tanomi mairasete, Nembutsu mōsu beki mono nari.*

*Anakashiko, Anakashiko.*

---

## White Ashes I

When I deeply contemplate the transient nature of human life, I realize that, from beginning to end, life is impermanent like an illusion. We have not yet heard of anyone who lived ten thousand years. How fleeting is a lifetime! Who in this world today can maintain a human form for even a hundred years? There is no knowing whether I will die first or others, whether death will occur today or tomorrow. We depart, one after another, more quickly than the dewdrops on the roots or the tips of the blades of grasses. So it is said. Hence, we may have radiant faces in the morning, but by evening we may turn into white ashes.

Once the winds of impermanence have blown, our eyes are instantly closed and our breath stops forever. Then, our radiant face changes its color, and the attractive countenance like peach and plum blossoms is lost. Family and relatives will gather and grieve, but all to no avail.

Since there is nothing else that can be done, they carry the deceased out to the fields, and then what is left after the body has been cremated and has turned into midnight smoke is just white ashes. Words fail to describe the sadness of it all.

Thus the ephemeral nature of human existence is such that death comes to young and old alike without discrimination. So we should all quickly take to heart the matter of the greatest importance of the afterlife, entrust ourselves deeply to Amida Buddha, and recite the nembutsu.

Humbly and respectfully.

---

## White Ashes II

In silently contemplating the transient nature of human existence, nothing in our world is more fragile and fleeting than our life. Thus, we hear of no one sustaining a human form for a thousand years. Life swiftly passes and who among us can maintain our human form for even a hundred years?

Whether I go before others, or others go before me; whether it be today, or it be tomorrow, who is to know? Those who leave before us are as countless as the drops of dew. Though in the morning we may have radiant health, in the evening we may return to ashes. When the winds of impermanence blow, our eyes are closed forever; and when the last breath leaves us, our face loses its color.

Though loved ones gather and lament, everything is to no avail. The body is then sent into an open field and vanishes from this world with the smoke of cremation, leaving only white ashes. There is nothing more real than this truth of life. The fragile nature of human existence underlies both the young and old, and therefore we must, one and all, turn to the teachings of the Buddha and awaken to the ultimate source of life.

By so understanding the meaning of death, we shall come to fully appreciate the meaning of this life which is unrepeatable and thus to be treasured above all else. By virtue of true compassion, let us realize the irreplaceable value of human life and let us together live the nembutsu in our hearts.

Humbly and respectfully.

# Gathas

## Ondokusan I

Shinran Shōnin (*Shōzōmatsu Wasan*, 59)

Yasuo Sawa

Nyo - ra - i da - i - hi no o - n - do - ku wa \_\_

Mi o ko ni shi te mo ho - u - zu be - shi \_\_

Shi \_\_ shu \_\_ chi - shi - ki no o - n - do - ku mo \_\_

Ho - ne o ku - da - ki te mo sha \_\_ su - be - shi \_\_

## Ondokusan II

Shinran Shōnin (*Shōzōmatsu Wasan*, 59)

Osamu Shimizu

Nyo - ra - i da - i - hi no o - n - do - ku wa,

Mi o ko ni shi te mo ho - u - zu \_\_ be - shi.

Shi - shu \_\_ Chi - shi \_\_ ki no o - n - do - ku mo, \_\_

Ho \_\_ ne o ku - da - ki te mo sha - su be - shi.



# Nembutsu

Omaru Shimizu



Na - mo A - mi \_\_\_\_ da, Na - mo A -

mi \_\_\_\_ da, Na - mo A - mi \_\_\_\_ da Bu - tsu,

Na - mo A - mi \_\_\_\_ da Bu - tsu, Na - mo A -

mi \_\_\_\_ da, Na - mo A - mi \_\_\_\_ da Bu - tsu.

# Acknowledgements

English translation of *Shōshin Nembutsu Ge* from *The Collected Works of Shinran*, Shin Buddhism Translation Series, Kyoto: Hongwanji International Center, 1997.

English translations of *Sanbutsuge* and *Juseige*, from *The Three Pure Land Sutras, Volume II: The Sutra on the Buddha of Immeasurable Life*, Shin Buddhism Translation Series, Kyoto: Hongwanji International Center, 2009.

English Translation of *Junirai*, by Hisao Inagaki, online at “Amida Net” (website) <<http://www12.canvas.ne.jp/horai/junirai.htm>>.

“Hymn of True Entrusting in the Nembutsu,” Chant-able English version of *Shōshin Nembutsu Ge*, by Richard Tennes.

“Praises of the Buddha,” Chant-able English Version of *Sanbutsuge*, by Kyojo Ikuta (revised by the Committee on Publication).

“Verses Reaffirming the Vows,” Chant-able English version of *Juseige*, by Reynold Fujikawa (revised by the Committee on Publication).

“Twelve Homages,” Chant-able English version of *Junirai*, by Sandra Hiramatsu.

“Gassho to Amida,” composed by Kenryu Tsuji (with emendations by Alice and Taitetsu Unno and revised by the Committee on Publication).

English Translations of *Gobunshō* from *Letters of Rennyo: A Translation of Rennyo’s Gobunshō*, Shin Buddhism Translation Series, Kyoto: Hongwanji International Center, 2000. “White Ashes II” translated by Taitetsu Unno, from *Shin Buddhism: Bits of Rubble Turn into Gold*, New York: Doubleday, 2002.

Introductions to *Shōshin Nembutsu Ge*, *Sanbutsuge*, *Juseige*, and *Junirai* provided by Dr. Alfred Bloom.

The Buddhist Education Division/Committee on Publication—initiated under the auspices of Shinran Shonin’s 750th Memorial/Hawaii Kyodan’s 120th Anniversary (Double Commemoration)—is comprised of the following members: Tatsuo Muneto (BED Chair), Bruce Nakamura and Alan Goto (Committee Co-Chairs), Ryoso Toshima, Richard Tennes (Editing/Layout), Eric Matsumoto, Shinkai Murakami, and Toshiyuki Umitani.

Special thanks to Ralph Hee of Fisher Printing for invaluable contributions to the making of this book.