



Jodo Shinshu
Service Book

BUDDHIST TEMPLE OF SAN DIEGO



85th Anniversary Service Book

1926 – 2011

Buddhist Temple of San Diego

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DEDICATION AND ACKNOWLEDGMENTS

In commemoration of our eighty-fifth anniversary, we dedicate the 2011 Buddhist Temple of San Diego Service Book to the generations of Dharma School children and Sangha members who, through their attendance, participation and enthusiasm, enable all of us to continue to work together, striving for a better world, and to live in harmony. And to our ministers who, with their spiritual guidance, have given us an appreciation and meaningful understanding of Amida's wisdom and compassion.

The Dharma School extends a heartfelt thank you to our Dharma friends who made this service book possible through their generous donations. We extend our appreciation to the sources used to complete the contents of this service book.

Gassho,

Dharma School Service Book Committee

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南無阿彌陀佛

Namo Amida Butsu

KYOSHO:

The Essentials of Jodo Shinshu

NAME: Jodo Shinshu Hongwanji-ha.

FOUNDER: Shinran Shonin (1173-1262).

CENTRAL OBJECT OF REVERENCE:

Amida Tathagata (Buddha of Infinite Light and Life).

PRINCIPAL SUTRAS (Three Pure Land Sutras):

1. Sutra on the Buddha of Infinite Life (Daikyo);
2. Sutra of Contemplation on the Buddha of Infinite Life (Kangyo);
3. Sutra on the Amida Buddha (Shokyo).

TEACHING:

Having entrusted ourselves in the Nembutsu teachings, we experience the joy of having received the assurance of Buddhahood. From the constant gratitude that arises within, we shall strive to live in service to the community and humanity.

TRADITION:

The Homba Hongwanji is a community of people joined together in the joy of a common faith in Amida Buddha. As Jodo Shinshu Buddhists, we shall seek to be mindful of our words and deeds, be responsible citizens of our society, and share with others the truth and reality of Jodo Shinshu. Understanding fully the principle of causality, we shall not practice petitionary prayer or magic, nor shall we rely on astrology or other superstitions.

A BRIEF HISTORY OF OUR TEMPLE

In January 1916, the Otay Dam Flood destroyed homes and killed eleven Nikkei (people of Japanese descent) living in its path. Several Issei families, many from the Jodo Shinshu tradition in Japan, formed a group which met on weekends both as a religious and social group. These humble beginnings were the core of what ten years later became the San Diego Buddhist Church.

In 1926, the membership leased the upper floor of a building downtown at Sixth and Market Streets where services, socials, and language classes were held under the guidance of Rev. Tessho Kikuchi. When the Sangha outgrew the space, six lots were purchased at 2929 Market Street in 1929.

The new temple was built during the Depression at great expense and sacrifice to the Sangha members. Since its completion in 1930, it has been the site of countless celebrations, memorial services, weddings, funerals, dances, movie showings, club meetings, Japanese classes, Obon festivals, Buddhist conferences, potlucks, and fundraisers.

The temple survived temporary abandonment with the evacuation of the approximately 2,000 San Diego Nikkei~Americans and legal aliens alike~into remote concentration camps during World War II. During this period, an arson fire destroyed much of the second story including the Onaijin. Nonetheless, the temple leadership incarcerated at Poston, Arizona, voted to have the building repaired and leased rather than sold. This action assured a spiritual and social center for the families who returned after the war as they struggled to regain what was lost with internment.

By 1976, temple membership was at its height with the Baby Boom generation filling Dharma School classes. To mark our 50th year, we changed our name from San Diego Buddhist Church to Buddhist Temple of San Diego. In celebration of its 75th year, the temple underwent much-needed renovation which included repairs, repainting, and earthquake retrofitting.

Only five years ago, as we marked our 80th anniversary, additional renovations were made through pledges to the New Heights Project. These additional improvements addressed our Sangha's current and future needs through the restoration of the Onaijin, installation of an elevator, wheelchair access to all areas, and more.

Today, the Buddhist Temple serves the many needs~spiritual, social, cultural~of an increasingly diverse Sangha. As an affiliate of the Buddhist Churches of America, our connection to the Hompa Hongwanji in Kyoto, we honor our roots in both the U.S. and Japan. We are deeply grateful to the Issei pioneers who sacrificed so that the temple could be built, and to the Nisei leaders who assured that it prospered during the post-war years.

The timeless truths and spiritual fulfillment offered by the Buddha continue to attract those from different backgrounds and religious traditions. We all share the need to have a comfortable place we can call our spiritual home. Together we honor our unique Temple's rich history and its cultural heritage by paying homage to the past, expressing appreciation for the efforts of those around us, and working together to assure our temple will be here to guide future travelers on the Middle Path.

TEMPLE ETIQUETTE, SYMBOLISM, AND TERMINOLOGY

Buddhist etiquette is concerned with refinement of our behavior in relationship to the Buddha, the Dharma, and the Sangha. Common courtesy and cordiality towards one another reflect our reverence and gratitude for the Buddha's Wisdom and Compassion. While it is true that we cannot adopt all the rules of etiquette practiced in Japan, there is still much to be said for the perpetuation of some common traditions.

ABA: Adult Buddhist Association.

BCA: Buddhist Churches of America. Officially founded on September 1, 1899 in San Francisco, what is today the Buddhist Churches of America began as an overseas missionary program of the Jōdoshinshū Hongwanjiha headquartered in Kyoto, Japan.

BWA: Buddhist Womens Association

BUDDHADHARMA or DHARMA: The teachings of the Buddha.

BUDDHIST FLAG: The flag symbolizes the unity and harmony of Buddhists. The first five stripes are blue, yellow, red, white, and light red. The sixth stripe is a combination of the first five colors.

BUSSEI SCRIPT: The monthly newsletter of the Buddhist Temple of San Diego, sometimes referred to as the "Kaiho."

CANDLES: Light symbolizes the Wisdom of the Buddha which shines without discrimination for all. The flame is never blown out, but extinguished with a snuffer or fanning motion.

DHARMA SCHOOL: Offers classes for children pre-K through 12th grades that are held after family Sunday service.

DHARMACAKRA or WHEEL of DHARMA: The universal symbol of Buddhism, representing both wholeness and the flow of Buddha's teachings. The eight spokes represent the Noble Eightfold Paths.



EKŌKU (Merit transference verse): Ekōku are verses of dedication.

In general Buddhism, the merit gained from the chanting of sutras and other good acts are "transferred to others" (ekō). In Jōdo Shinshū, the merit is transferred to us by Amida Buddha. It is chanted at the end of Jodo Shinshu sutras. A popular Ekōku is:

Gan ni shi ku doku
Byodo se issai
Do hotsu bodai shin
Ojo anraku koku

May this merit-virtue
Be shared equally with all beings.
May we together awaken the Bodhi mind
And be born in the realm of Serenity and Joy.

FUJINKAI: Also known as the Buddhist Women's Association (BWA).

FLOWERS: Flowers placed at the altar are a reminder of the impermanence of life. Only fresh flowers are used.

FOOD OFFERING: Rice, sweet cakes, vegetables, or fruit are placed at the altar as an expression of thankfulness.



GASSHO: This is simply placing your hands together in front of your chest, palms touching. The **juzu** encircles the hands and rests naturally at the thumbs. When bowing during gassho, bend forward from the waist. Gassho is an expression of gratitude to the timeless truths of the Buddhadharma, not a gesture of prayer or supplication.

GĀTHĀS: In Sanskrit, gāthās are poems, songs, or hymns found in the sūtras. In the Chinese translations, they have a set number of characters per line which, when chanted, give it a set meter. Other gāthās, called "Kada" in Japanese, are composed pieces with a set melody.

Since the mid-1800s the term gāthā was also used to refer to songs composed in western style and sung, much in the manner of Christian hymns.

HONDO (Main Hall): The Hondo should be entered quietly and respectfully. Enter and leave with gassho facing the Onaijin. If arriving late during a period of meditation, kindly wait until it is over before being seated.

INCENSE BURNING (O-shoko): The burning of incense prepares us to listen to the Dharma. The smoke rising from the burning incense represents life's transiency.

How to offer incense:

1. Approach the incense burner, stop a few steps in front of the table and bow;
2. Step up to the incense burner. With your right hand, take a tiny pinch of the granular incense powder and drop it into the burner;
3. Gassho (see earlier definition), recite the nembutsu and bow;
4. Take a step back, bow again, and return to your seat.

JOZAI (Offering Box): Monetary offerings are not given for services rendered, but as a practice of dana, reflecting sincere and selfless giving and receiving.

JUNIOR YBA: Junior Young Buddhist Association. Typically high school age Buddhists.

KANSHO: The Kansho is a medium sized bell, two or three feet in length, which is hung near the Hondo. The ringing of the Kansho calls the sangha to service.



MONTOSHIKI-SHO (Sash): In addition to an ojuzu, we wear a montoshikisho at services. This is equivalent to the wagesa that a minister wears. It is a decorative shoulder cloth, symbolic of a monk's patchwork robe, that is worn by lay members of the Jōdo shinshū sect. It is recommended to wear the montoshikisho at all religious events.

NAIJIN (Altar Area): Symbolizes the beautiful scenery of the pure land through Amida's wisdom and compassion. Buddhists do not worship the image, but bow in reverence. It includes the Shrines of Amida Buddha (center), Shinran Shonin (right), and Rennyo Shonin (left).

NEMBUTSU: The recitation of *Namo Amida Butsu* (I take refuge in Buddha), is the basic practice of the Shin Buddhist.



NENJU (o-nenju) or JUZU (o-juzu): The circle of beads encircles the hands during gassho, symbolizing our Oneness with Amida Buddha. Juzu come in an infinite variety of colors and styles, and each should be treated with care and respect. When not being used, it is held in the left.

SANGHA: The Buddhist community.

SENSEI: Term of respect for a teacher~our Reverend is often referred to as Sensei.

SERVICE BOOK: Because it contains the words and teachings of the Buddha, a service or gatha book is handled with respect. As a gesture of gratitude, some hold the book with both hands and lift it to their forehead before and after using it.

SŌCHO: A clerical official roughly equivalent to a bishop.

SPECIAL SERVICE: A service which is held for a Buddhist observance. Often the service will feature a Reverend from another Jodo Shinshu Temple.

SUTRA (Chanting of):

"Sutra" is a Sanskrit term that means "words of Sakyamuni Buddha," who founded Buddhism over 2,500 years ago in India. In essence, the intent of his numerous sermons and discourses was to teach that universal compassion of Amida Buddha embraces and sustains all beings with infinite light and immeasurable life and leads them to enlightenment.

The sutras which are contained in Jodo Shinshu Service Books are all meant to lead us to awaken to these virtues of Amida Buddha. Sutra chanting is a distinct practice in Jodo Shinshu Buddhism, in which the words of the Buddha are to be read aloud with one's innermost heart in praising the virtues of Amida Buddha. The harmonious sound of chanting lead many followers to awaken to the wisdom and compassion of Amida Buddha and to listen to the teachings. Their gratitude to Amida Buddha was expressed through chanting.

TAIKO GROUP: Musical group of the Buddhist Temple of San Diego which practices Buddhism through Taiko (big drum).

WISTERIA CREST: The double wisteria crest is the temple crest of the Hongwanji. Because wisteria blossoms hang low when in bloom, the crest symbolizes humility and sincere reverence to Amida Buddha.

YABA: Young Adult Buddhist Association.

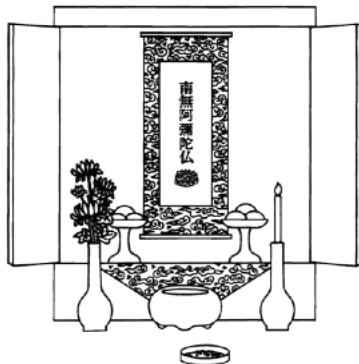
YBA: Young Buddhist Association usually college age to mid-20s.

ZENBU: An adjunct group of the temple that welcomes "Everything" and "Everybody."



HOME SERVICE AND ETIQUETTE

BUTSUDAN (Family altar): At its most basic, the butsudan is a very simple place. In daily Shin Buddhist practice, all that is necessary is either a figure or image of Amida Buddha (the Buddha of Wisdom and Compassion) or a scroll bearing the Chinese characters, *Namo Amida Butsu*, meaning "I take refuge in Amida Buddha." Flowers, a candle, and an incense burner complete the arrangement. All other articles, such as a plate for food offerings or bell and striker, reflect individual expressions of gratitude.



Simple Arrangement

A daily home service is also simple. The juzu is kept near the butsudan. Bowing in gassho, reciting the Nembutsu, lighting a candle, burning incense, and ringing the bell to begin sutra chanting or a period of meditation can be made part of a thoughtful ritual to begin or end each day. The butsudan offers a quiet place to reflect on the day or to express thankfulness, joy, or sorrow.

BUDDHIST TEMPLE OF SAN DIEGO

BUDDHIST OBSERVANCES

Monthly Family Memorial Service (Shotsuki Hoyo): Usually observed on the first Sunday of each month, in memory of those who have died in that month.

January 1 – New Year’s Day (Shusho-e): A day of dedication.

January 16 – Ho-Onko: Memorial service for Shinran Shonin (May 21, 1173 ~ January 16, 1262), the founder of Jodo Shinshu.

February 15 – Nirvana Day (Nehan-e): Commemorates the death of Sakyamuni Buddha and his passing into Pari-nirvana.

March 21 – Spring Higan: The celebration of the spring equinox “spring-season-other-shore-gathering.” One crosses from this shore of ignorance and suffering to the other shore of Enlightenment and peace; a chance to recall the practices of Six Paramitas.

April 8 – Hanamatsuri (Buddha Day): Celebrating the birth of Sakyamuni Buddha, the historical Buddha.

May 21 – Shinran Shonin Day (Gotan-e): Observing the birth of Shinran Shonin.

July & August – O Bon: An occasion to rejoice in the Enlightenment offered by the Buddha;
BON ODORI: GATHERING OF JOY.

September 23 – Fall Higan: The celebration of the fall equinox “autumn-season-other-shore-gathering.” One crosses from this shore of ignorance and suffering to the other shore of Enlightenment and peace; a chance to recall the practices of Six Paramitas.

November – Eitaikyo: Perpetual memorial service dedicated to the memory of deceased persons whose names are entered in a calendar Eitaikyo book which is kept on the altar.

December 8 – Bodhi Day (Jodo-e): Commemorates Sakyamuni’s transformation into a Buddha, perfect in Wisdom and Compassion.

December 31 – Year-end Service (Joya-e): An evening to meditate on our countless blessings; *NEW YEAR’S EVE BELL-RINGING CEREMONY.*

WHO'S WHO IN JODO SHINSHU

Amida Buddha – Buddha of Infinite Light and Infinite Life: Central image of reverence; Namo Amida Butsu; Tathagata; Ultimate Truth.

Sakyamuni Buddha – The founder of Buddhism who lived in the sixth century B.C.E and attained enlightenment. Also known as Gautama Buddha, or Siddhartha Gautama.

Shinran Shonin – 1173-1262. Founder of Jodo Shinshu and one of the great figures of Japanese Buddhism.

Renno Shonin – 1415-1499. The eighth hereditary Gomonshu of Jodo Shinshu who was largely responsible for the restoration of Jodo Shinshu teachings as a major force in Japanese Buddhism and for organizing the sect into its present form.

Shotoku Taishi – 574-622. An Imperial Prince, the second son of Emperor Yomei. An ardent Buddhist and strong supporter of its acceptance and dissemination in Japan. He is regarded as the Father of Japanese Buddhism.

The Seven Patriarchs – The seven spiritual masters of the Pure Land teaching, according to Shinran.

India:	Nagarjuna (Ryuju)	2 nd -3 rd Century C.E.
	Vasubandhu (Tenjin)	5 th Century C.E.
China:	T'an Luan (Donran)	476-542 C.E.
	Tao Ch'ao (Doshaku)	562-645 C.E.
	Shan tao (Zendo)	613-681 C.E.
Japan:	Genshin (Genshin)	942-1017 C.E.
	Honen (Honen)	1133-1212 C.E.

Gomonshu – Title of the spiritual leader of Nishi Hongwanji-ha (direct descendent of Shinran Shonin). Its headquarter is located in Kyoto, Japan.

Shonin – (as in Shiran Shonin). Title, which can be translated as “the venerable master.”

rites of passage

Hatsumairi – Infant Presentation: A celebration in which one's child is formally presented to the Buddha and to the Sangha for the first time.

Kikyoshiki – Confirmation: Formal affirmation as a Buddhist, at which time a Buddhist name (homyo) is given to the person being confirmed (entry onto the path of the Nembutsu).

Kekkonshiki – Wedding: Weddings are almost always held at the temple. When occasionally held at home or a hotel, it is still conducted by a minister in front of a Butsudan (Buddhist altar). Jodo Shinshu weddings are very short, lasting from 30 to 45 minutes. The ritual consists of chanting, the reading of the vows, the exchange of rings, presentation of Nenju (beads), and Shoko (incense burning). The marriage vows are a translation of a wedding performed by the Buddha in which he asks the couple to be married, above all, to the Truth. The San San Kudo (a ceremony performed with three sake cups sipped by the bride, groom, and their parents) in its Buddhist form may be performed. This ritual symbolizes the unification of the couple and their two families. The couple will receive a wedding Nenju from the temple.

Soshiki – Funeral: From the minister's point of view and for the temple member who only occasionally comes to the temple, the funeral and memorial service are the two most important occasions for a person to hear the teachings of the Buddha. The minister's sermon and the ritual of sutra chanting thus form the core of both services. Since in both cases, gathering is for the sake of the living, attendance by family and friends is encouraged. The funeral is usually held five or six days after death.

Makura-gyo – The Makura-gyo is a short service conducted at the end of one's life during which a person expresses gratitude for a long life lived under Amida Buddha's guidance. When someone we dearly love is nearing death, the minister gathers family and close friends around that person for the Makura-gyo. Once the service is completed, our loved one is able to close his/her eyes in peace as a true Shin Buddhist.

For this reason, the Makura-gyo is the last service before one's passing, not the first service after death as some mistakenly assume. For the Shin Buddhist, the Makura-gyo is not a ritual for the body but for the living person on the brink of death.

For family and friends, this short service is meaningful because we are able to spend our last moments with our beloved family member embraced in the compassion of Amida Buddha. The Makura-gyo allows us to express both deep gratitude to our loved one and to Amida Buddha, and gives us the opportunity to promise one another we will meet again as Buddhas.

BUDDHIST TEMPLE OF SAN DIEGO

TEMPLE FACILITIES

Temple (Main Building) - The temple, dedicated in 1931, faces Market Street. The main entry into the three-level structure is from the east side of the parking lot. Access the elevator or stairwell from this Ground Level entrance. The First Level holds the temple office, resident minister's office, conference room, nursery, restrooms and kitchen facilities (referred to as the Old Kitchen). The Second Level comprises the **Hondo (Main Hall)** where Sunday and special services, weddings, and funerals are held.

Annex - This two-story building, completed in 1964, is located on the southeast end of the parking lot. The first floor contains Dharma School classrooms 1 to 5 on the north side and 6 to 10 on the south side. The **Social Hall** takes up the entire second floor of the Annex where luncheons, parties, and other temple and community social events are held. The Annex is connected to the Main Building by an elevated walkway and made accessible by the elevator inside the Main Building.

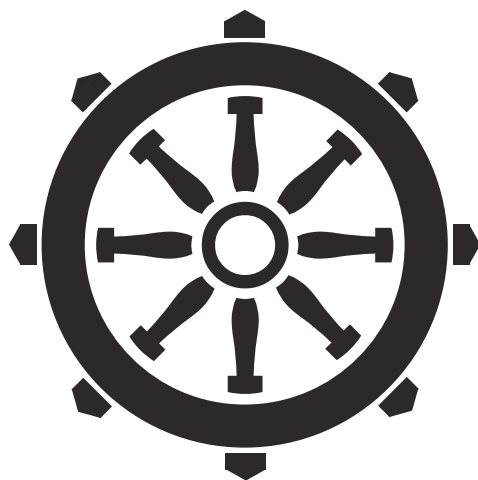
Sangha Hall - The single story building at the south end of the parking lot was converted from the original minister's residence to a small multi-purpose facility in 1996. This versatile space is used for intimate gatherings to include seminars, meetings, and many other temple and community activities.

BUDDHIST TEMPLE OF SAN DIEGO

CONTACT INFORMATION


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Sutras



RHYTHM

The rhythm of chanting is primarily indicated by the length of the horizontal pitch lines and any accompanying symbols:

Regular, single beat pitches are indicated by a single line: 

Sustained, double beat pitches are indicated by a line with a dot beneath:
or are underlined 

... JO KU GYO

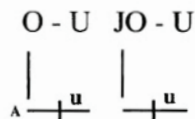
Special patterns, 1 1/2 beats followed by 1/2 beats, are thus: NA MO A MI ...



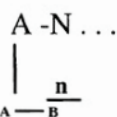
Western musical notation would look like this:



Double beat pitches with a change in syllabic emphasis are indicated by a horizontal pitch line divided by a vertical mark. A lower case letter defines the kind of syllabic change required:



Double beat pitches with a change in syllabic emphasis AND a change in pitch are indicated thus:



A lower case letter defines the kind of syllabic change required:

Other markings are explained below:

= solo line by chanting leader

○ = loud bell strike

* = settaku strike

○ = soft bell strike

SAMBUJŌ

Three Respectful Callings

This short introductory piece is used at the beginning of many Shin services. The verses were written by Zendō (Shan-tao, 613-681 C.E.), Fifth Patriarch of Shin Buddhism. The verses come from Zendō's commentary (*Hōji San-On* On the Right Recitation of Sūtra) written on the *Sūtra on the Amida Buddha* (Shōkyō).

#BU JŌ MI DA NYO RAI ^v NIU DOU ^v JOU

^A ^u ^(B) ⁱ ^g ^u ^u

SAN GE RA- KU

ⁿ ^{F#} ^E

#BU JŌ SHA KA NYO RAI ^v NIU DOU ^v JOU

^A ^u ^(B) ⁱ ^g ^u ^u

SAN GE RA- KU

ⁿ ^{F#}

#BU JŌ JI - PPO NYO RAI ^v NIU DOU ^v JOU

^A ^u ^(B) ⁱ ^g ^u ^u

SAN GE RA- KU

ⁿ ^G ^{F#}

- # We respectfully call upon Tathāgata Amida to enter this Dōjō
As we joyfully scatter flowers of welcome.
- # We respectfully call upon Tathāgata Shakamuni to enter this Dōjō
As we joyfully scatter flowers of welcome.
- # We respectfully call upon the Tathāgatas of the ten directions to enter
this Dōjō...
As we joyfully scatter flowers of welcome.

三奉請 さんぶじょう

奉請 彌陀如来 フジヨウ宮 上ル 皆

奉請 釋迦如来 宮 上ル 皆

奉請 十方如来 宮 上ル 皆 宮 受下 皆

入道場 散華樂 ニウ 羽 ワル 宮 上ル 皆 宮 受下 皆

入道場 散華樂 羽 ワル 宮 上ル 皆 宮 受下 皆

入道場 散華樂 ウツリ 羽 ワル 宮 上ル 皆 宮 受下 皆

JŪNIRAI

The gāthā JŪNIRAI was written by Nāgārjuna (c.2nd-3rd century B.C.E.) the first of the Seven Masters of Jōdo Shinshū. It expresses eloquently the depth of Nāgārjuna's gratitude to the Amida Buddha.

Nāgārjuna's Mādhyamika philosophy is considered by many to be the foundation of Mahāyāna Buddhism. His exposition of the essential Buddhist concept of 'interdependent origination' (pratīya-samutpāda) clarified how all beings are seen as existing only in interrelationship with others, and thus without permanent or individual reality. Because of the truth of interdependent existence we are able to benefit from the activity of the Buddha's compassion in our lives.

For those unable to pursue the "Difficult Path" of cultivating the monastic practice of mental and moral discipline, Nāgārjuna advocated the "Easy Path" of calling the Name of the Amida Buddha.

The English translation of this gāthā is from *Shinshū Seiten, Jōdo Shin Buddhist Teaching*, published by the Buddhist Churches of America, 1978.

じゅ に らい
十二礼

〇〇

けいしゅてんにんしよくぎょう
・稽首天人所恭敬

あ み だ せんりょうぞくそん
同阿彌陀仙兩足尊

ざい ひ み めうあんらっこく
在彼微妙安樂国

む りょうぶっ し しゅう い ねう
無量佛子衆圍繞

〇〇

#KEI SHU TEN NIN SHO KU GYŌ

ト ト ㄱ ㄱ ㄱ ㄱ ト

A MI DA SEN RYŌ ZOKU SON

ト ト ト ト ト ト ト

ZAI HI MI MEU AN RAK KOKU

ト ト ト ト ト ㄱ ㄱ

MU RYŌ BUS SHI SHŪ I NEU

ㄱ ㄱ ㄱ ㄱ ㄱ ㄱ ト

Before Amida Buddha, whom Deva (heavenly beings)
and men worship
I humble myself in deepest reverence.
In His wondrous Land of Bliss,
Surrounded is He by countless Bodhisattvas.

こんじきしんじょうによせんのおう

金色身浄如山王

しゃまたぎょうによぞうぶ

奢摩他行如象步

りょうもくじょうにやくしょうれんげ

両目浄若青蓮華

こがちょうらいみだそん

故我頂礼彌陀尊

KON JIKI SHIN JYŌ NYO SEN NŌ

ㄣ ㄣ ㄣ ㄣ ㄣ ㄣ ㄣ

SHA MA TA GYŌ NYO ZŌ BU

ㄣ ㄣ ㄣ ㄣ ㄣ ㄣ ㄣ

RYŌ MOKU JYŌ NYAKU SHŌ REN GE

ㄣ ㄣ ㄣ ㄣ ㄣ ㄣ ㄣ

KO GA CHŌ RAI MI DA SON

ㄣ ㄣ ㄣ ㄣ ㄣ ㄣ ㄣ

His golden form shines forth pure, like the King of Mount (Sumeru);
His practice of Truth is steadfast, like an elephant's pace;
His eyes radiate, like pure blue lotus blossoms.
Thus I prostrate myself before Amida Buddha.

Jūnirai

めん ぜん えん じょう によ まん がつ
面 善 円 淨 如 満 月

い こう ゆう によ せん にち がつ
威 光 猶 如 千 日 月

しょう によ てん く く し ら
聲 如 天 鼓 俱 翅 羅

こ が ちやう らい み だ そん
故 我 頂 礼 彌 陀 尊

MEN ZEN EN JYŌ NYO MAN GATSU

┌ ┌ ┌ ┌ ┌ ┌ 卜

I KŌ YŪ NYO SEN NICHİ GATSU

卜 卜 卜 卜 卜 卜 卜

SHŌ NYO TEN KU KU SHI RA

卜 卜 卜 卜 卜 ┌ ┌

KO GA CHŌ RAI MI DA SON

┌ ┌ ┌ ┌ ┌ ┌ 卜

His countenance is perfectly pure and round, like the full moon;
His majestic light shines like a thousand suns and moons;
His voice is like a heavenly drum, yet like a heavenly bird (Kokila).
Thus I prostrate myself before Amida Buddha.

観 音 頂 戴 冠 中 住
 しゅじゅめうそうほうしょうごん
 種 種 妙 相 寶 莊 嚴
 のうぶくげどうまけうまん
 能 伏 外 道 魔 憍 慢
 こがちうらいみだそん
 故 我 頂 礼 彌 陀 尊

KWAN NON CHŌ DAI KWAN CHIU JIU

「 「 「 「 「 「 卜

SHU JU MEU SŌ HŌ SHŌ GON

卜 卜 卜 卜 卜 卜 卜

NŌ BUKU GE DŌ MA KEU MAN

卜 卜 卜 卜 卜 「 𠂔

KO GA CHŌ RAI MI DA SON

「 「 「 「 「 「 卜

Avalokiteśvara wears upon his crown,
 The image of Amida adorned with many precious jewels,
 He subdues the arrogance of demons and heretics,
 Thus I prostrate myself before Amida Buddha.

む び む く こうしょうじょう
無 比 無 垢 広 清 浄
しゅ とく けう けつ に よ こ く
衆 徳 皎 潔 如 虚 空
しょ さ り やく とく じ ざい
所 作 利 益 得 自 在
こ が ちうらい み だ さん
故 我 頂 礼 彌 陀 尊

じっぽうみょうもん ぼ さつしゅ
十 方 名 聞 菩 薩 衆
む りょうしょ ま じょうさん だん
無 量 諸 魔 常 讃 嘆
い しょうしゅ じょう がん りき じゅう
為 諸 衆 生 願 力 住
こ が ちうらい み だ さん
故 我 頂 礼 彌 陀 尊

MU BI MU KU KŌ SHŌ JYŌ
┌ ┌ ┌ ┌ ┌ ┌ ┐
SHU TOKU KEU KETSU NYO KO KŪ
└ └ └ └ └ └ └
SHO SA RI YAKU TOKU JI ZAI
└ └ └ └ └ ┌ ┐
KO GA CHŌ RAI MI DA SON
┌ ┌ ┌ ┌ ┌ ┌ ┐

JIP PŌ MYŌ MON BO SAS-SHU
┌ ┌ ┌ ┌ ┌ ┌ ┐
MU RYŌ SHO MA JYŌ SAN DAN
└ └ └ └ └ └ └
I SHO SHU JYŌ GAN RIKI JIU
└ └ └ └ └ ┌ ┐
KO GA CHŌ RAI MI DA SON
┌ ┌ ┌ ┌ ┌ ┌ ┐

Incomparable, vast, and pure His Virtues are,
Clearly extending like vast open space,
His acts freely benefiting all.
Thus I prostrate myself before Amida Buddha.

Bodhisattvas from the ten quarters
And countless māras (demons) always venerate Him.
He dwells with Vow-power for the sake of all beings.
Thus I prostrate myself before Amida Buddha.

こんたいほうけん ち しょう け
金底宝間池生華

ぜんごんしょ じょうめう だい ざ
善根所成妙台座

お ひ ざ じょうによ せん の う
於彼座上如山王

こ が ちょうらい み だ さん
故我頂礼彌陀尊

じっぽうしょうらいしよぶつ し
十方所來諸佛子

けんげんじんづう し あんらく
顯現神通至安樂

せんごうそんげん じょう く ぎょう
瞻仰尊顏常恭敬

こ が ちょうらい み だ さん
故我頂礼彌陀尊

KON TAI HŌ KEN CHI SHŌ KE

┌ ┌ ┌ ┌ ┌ ┌ ▬

ZEN GON SHO JYŌ MEU DAI ZA

└ └ └ └ └ └ ▬

O HI ZA JYŌ NYO SEN NŌ

└ └ └ └ └ ┌ ┌

KO GA CHŌ RAI MI DA SON

┌ ┌ ┌ ┌ ┌ ┌ ▬

JIP PŌ SHO RAI SHO BUS-SHI

┌ ┌ ┌ ┌ ┌ ┌ ▬

KEN GEN JIN ZŪ SHI AN RAKU

└ └ └ └ └ └ ▬

SEN GŌ SON GEN JYŌ KU GYŌ

└ └ └ └ └ ┌ ┌

KO GA CHŌ RAI MI DA SON

┌ ┌ ┌ ┌ ┌ ┌ ▬

In the golden treasure pond where the lotus flowers bloom,
Established with goodness is a wondrous throne;
Where reigns the Lord, like the King of Mount (Sumeru).
Thus I prostrate myself before Amida Buddha.

From the ten quarters Bodhisattvas come,
Revealing wondrous powers, they attain blissful state;
Honoring His face, they offer eternal homage.
Thus I prostrate myself before Amida Buddha.

しょう むじょう む が どう
 諸有無常無我等
 やくによすいがつでんよう ろ
 亦如水月電影露
 い しゅせっぽう む みょう じ
 為衆説法無名字
 こ が ちゅうらい み だ さん
 故我頂礼彌陀尊

ひ さんぶっせつ む あくみょう
 彼尊佛刹無惡名
 やく む にょにんあくどう ふ
 亦無女人惡道怖
 しゅにん し しんきょう ひ さん
 衆人至心敬彼尊
 こ が ちゅうらい み だ さん
 故我頂礼彌陀尊

SHO U MU JYŌ MU GA TŌ
 ㄱ ㄱ ㄱ ㄱ ㄱ ㄱ ㅏ
 YAKU NYO SUI GATSU DEN YŌ RO
 ㅏ ㅏ ㅏ ㅏ ㅏ ㅏ ㅏ
 I SHU SEP - PŌ MU MYŌ JI
 ㅏ ㅏ ㅏ ㅏ ㅏ ㄱ ㅏ
 KO GA CHŌ RAI MI DA SON
 ㄱ ㄱ ㄱ ㄱ ㄱ ㄱ ㅏ

HI SON BUS-SETSU MU AKU MYŌ
 ㄱ ㄱ ㄱ ㄱ ㄱ ㄱ ㅏ
 YAKU MU NYO NIN AKU DŌ FU
 ㅏ ㅏ ㅏ ㅏ ㅏ ㅏ ㅏ
 SHU NIN SHI SHIN KYŌ HI SON
 ㅏ ㅏ ㅏ ㅏ ㅏ ㄱ ㅏ
 KO GA CHŌ RAI MI DA SON
 ㄱ ㄱ ㄱ ㄱ ㄱ ㄱ ㅏ

All things are transient and without self
 Like the moon on water, lightning, shadow, or dew.
 "The Dharma cannot be expressed by words," the Buddha proclaimed.
 Thus I prostrate myself before Amida Buddha.

No words of evil are in His Land;
 No fear of evil doers, nor evil paths;
 With sincere heart all beings worship Him.
 Thus I prostrate myself before Amida Buddha.

ひ そん む りょうほうべんきょう
 彼尊無量方便境
 む う しょしゅあくちしき
 無有諸趣惡知識
 おうじょう ふ たい し ぼ だい
 往生不退至菩提
 こ が ちうらい み だ そん
 故我頂礼彌陀尊

が せつ ひ そん く どく じ
 我說彼尊功德事
 しゅぜん む へんによかいすい
 衆善無辺如海水
 しょぎやく ぜん こん しょう じょう しゃ
 所獲善根清淨者
 え せ しゅ じょう しょう ひ こく
 回施衆生生彼国

HI SON MU RYŌ HŌ BEN KYŌ
 ㄱ ㄱ ㄱ ㄱ ㄱ ㄱ ㅏ
 MU U SHO SHU AKU CHI SHIKI
 ㅏ ㅏㅏ ㅏ ㅏ ㅏ ㅏ
 Ō JŌ FU TAI SHI BO DAI
 ㅏ ㅏ ㅏ ㅏ ㅏ ㄱ ㅏ
 KO GA CHŌ RAI MI DA SON
 ㄱ ㄱ ㄱ ㄱ ㄱ ㄱ ㅏ

GA SETSU HI SON KU DOKU JI
 ㄱ ㄱ ㄱ ㄱ ㄱ ㄱ ㅏ
 SHU ZEN MU HEN NYO KAI SUI
 ㅏ ㅏ ㅏ ㅏ ㅏ ㅏ ㅏ
 SHO GYA-KU ZEN GON SHŌ JYOU SHA
 ㅏㅏㅏ ㅏ ㅏ ㅏ ㅏ ㅏ ㅏ^u ㅏ
 E SE SHU JYOU SHOU HI KOKU
 ㅏㅏㅏ ㅏ^uㅏㅏ ㅏ^{ou}ㅏ ㅏㅏ^u ㅏ^uㅏ^u
 ○

His Land of infinite expedencies
 Is without degenerate things or wicked beings;
 Upon Rebirth, Non-Retrogressive Bodhi does one attain.
 Thus I prostrate myself before Amida Buddha.

Thus have I praised the Virtues of Amida.
 Boundless are they like the water of the sea.
 Upon receiving these pure and good qualities
 May all beings be reborn into His Land.

な　一　ま　ん　だ　ー　ぶ
・南無阿彌陀佛

○

な　一　ま　ん　だ　ー　ぶ
同南無阿彌陀佛

な　一　ま　ん　だ　ー　ぶ
南無阿彌陀佛

な　一　ま　ん　だ　ー　ぶ
南無阿彌陀佛

な　一　ま　ん　だ　ー　ぶ
南無阿彌陀佛

な　一　ま　ん　だ　ー　ぶ
南無阿彌陀佛

○

#NA MAN DA BU

○

NA MAN DA BU

NA MAN DA BU

NA MAN DA BU

NA MAN DA BU

NA MAN DA BU

○

I take refuge in Amida Buddha
I take refuge in Amida Buddha
I take refuge in Amida Buddha

I take refuge in Amida Buddha
I take refuge in Amida Buddha
I take refuge in Amida Buddha

がんにしきどく
・願以此功德

びやうどうせいっさい
同平等施一切

どうほつぼだいしん
同発菩提心

おうじやうあんらっこく
往生安樂國

〇 〇 〇

#GAN NI SHI KU DO KU

ト ト ト ト ト

BYŌ DŌ SE IS - SAI

ト ト ト ト ト

DŌ HOTSU BO DA-I SHIN

ト ト^{tsu} ト トⁱ ト

OU JOU AN RA_(ku) KO_(ku)

ト^u ト^u ト^{a an} ト^B ト^B ト

〇 〇 〇

May this merit-virtue
Be shared equally with all beings.
May we together awaken the Bodhi Mind,
And be born in the realm of Serenity and Joy.

JŪSEIGE

JŪSEIGE comes from the *Larger Sūtra of Immeasurable Life*. In that sūtra the Bodhisattva Dharmākara, who becomes the Amida Buddha, declares to the Buddha Lokeśvararāja his intentions to become a Buddha himself.

The Three Sacred Vows, refer to Dharmākara's pledge to:

- 1) establish the most incomparable vow in the world,
- 2) become a great provider and save the poor and suffering,
- 3) attain Buddhahood and have his Name heard throughout the ten quarters of the universe.

The English translation of this gāthā is from the *Shinshū Seiten, Jōdo Shin Buddhist Teaching*, published by the Buddhist Churches of America, 1978.

じゅ せい げ
重 誓 偈

〇〇

が ごんちよう せ がん
・ 我 建 超 世 願

ひっ し む じょう どう
同 必 至 無 上 道

し がん ふ まんぞく
斯 願 不 満 足

せい ふ じょう しょう がく
誓 不 成 正 覺

が お む りょう こう
我 於 無 量 劫

ふ い だい せ しゅう
不 為 大 施 主

ふ さい しょ びん ぐ
普 濟 諸 貧 苦

せい ふ じょう しょう がく
誓 不 成 正 覺

〇〇

GA GON CHŌ SE GAN

HIS SHI MU JŌ DŌ

SHI GAN FU MAN ZOKU

SEI FU JŌ SHŌ GA KU

GA O MU RYŌ KŌ

FU I DAI SE SHU

FU SAI SHO BIN GU

SEI FU JŌ SHŌ GA KU

I establish the Vows unexcelled,
And reach the Highest Path, Bodhi.
Were these Vows unfulfilled,
I would never attain Enlightenment.

I will be the great provider
Throughout innumerable kalpas.
Should I fail to save all in need,
I would never attain Enlightenment.

が し じょう ぶつ どう
我 至 成 佛 道

みょう しょう ちょう じっ ぽう
名 聲 超 十 方

く きょう み しょ もん
究 竟 靡 所 聞

せい ふ じょう しょう がく
誓 不 成 正 覺

り よく じん しょう ねん
離 欲 深 正 念

じょう え じゅう ぼん ぎょう
淨 慧 修 梵 行

し ぐ む じょう どう
志 求 無 上 道

い しょ てん にん し
為 諸 天 人 師

GA SHI JŌ BUTSU DŌ

MYŌ SHŌ CHŌ JIP PŌ

KU KYŌ MI SHO MON

SEI FU JŌ SHŌ GAKU

RI YOKU JIN SHŌ NEN

JŌ E SHŪ BON GYŌ

SHI GU MU JŌ DŌ

I SHO TEN NIN SHI

Upon my attaining Enlightenment,
If my Name were not heard anywhere
In the ten quarters of the universe,
I would never attain Enlightenment.

Practicing the Holy Way — Selflessness,
Depth in right reflection and pure wisdom,
Aspiring toward the highest path,
I will be the teacher of devas and men.

じんりきえんだいこう
神力演大光

ふしょうむさいど
普照無際土

しょうじょうさんくみょう
消除三垢冥

こうさいしゅやくなん
広済衆厄難

かいひちえげん
開彼智慧眼

めっしこんもうあん
滅此昏盲闇

へいそくしょあくどう
閉塞諸惡道

つうだつぜんしゅもん
通達善趣門

JIN RIKI EN DAI KŌ

FU SHŌ MU SAI DO

SHŌ JŌ SAN KU MYŌ

KŌ SAI SHU YAKU NAN

KAI HI CHI E GEN

MES SHI KON MŌ AN

HEI SOKU SHO AKU DŌ

TSŪ DATSU ZEN SHU MON

My wondrous power by its great light
Brightens the countless lands throughout,
Removes the darkness of the three defilements
And delivers all from suffering and pain.

Opening the eyes of Wisdom,
I will end this darkness of ignorance.
Blocking all paths of evil,
I will open the gate to Attainment.

こ そ じょうまんぞく
功祚成満足

い よう ろ じっぼう
威耀郎十方

にちがつしゅうじゅう き
日月戢重暉

てん こう おん ぷ げん
天光隱不現

い しゅ かい ほう ぞう
為衆開法蔵

こう せ く どく ほう
広施功德宝

じょう お だい しゅ ちゅう
常於大衆中

せっぽう し し く
説法獅子吼

KO SO JŌ MAN ZOKU

I YŌ RO JIP PŌ

NICHI GATSU SHŪ JŪ KI

TEN KŌ ON PU GEN

I SHU KAI HŌ ZŌ

KŌ SE KU DOKU HŌ

JŌ O DAI SHU CHŪ

SEP PŌ SHI SHI KU

Having attained Buddhahood untainted,
My august air shall illumine the ten quarters.
The sun and the moon being outshone,
The celestial lights shall hide in shame.

I will open the Dharma-storehouse
And bestow upon all the treasure of my virtues.
Constantly going among the masses,
I will preach the Dharma with a lion's roar.

く よう いっ さい ぶつ
 供養一切佛
 ぐ そく しゅ とく ほん
 具足衆徳本
 がん ね しつ じょう まん
 願慧悉成満
 とく い さん がい お
 得為三界雄

によ ぶつ む げ ち
 如佛無礙智
 つう だつ み ふ しょう
 通達靡不照
 がん が く え りき
 願我功慧力
 とう し さい しょう さん
 等此最勝尊

KU YŌ IS SAI BUTSU
 GU SOKU SHU TOKU HON
 GAN E SHITSU JŌ MAN
 TOKU I SAN GAI O

NYO BUTSU MU GE CHI
 TSŪ DATSU MI FU SHŌ
 GAN GA KU E RIKI
 TŌ SHI SAI SHŌ SON

Paying homage to all the Buddhas,
 I will be endowed with all virtues.
 Vows and Wisdom completely realized,
 I will be master of the three worlds.

As Buddha's Wisdom unimpeded
 Has no place its light cannot reach,
 So my power of Merit and Wisdom
 Shall be equal to the Honored One's.

し がん にゃっ こっ か
斯 願 若 尅 果
だい せん おう かん どう
大 千 応 感 動
こ くう しょ てん にん
虚 空 諸 天 人
とう う ちん みょう け
當 雨 珍 妙 華

SHI GAN NYAK-KOK KA

DAI SEN O KAN DŌ

KO KU SHO TEN NIN

TŌ U CHIN MYŌ KE

○

If my vows be certainly fulfilled,
May this whole universe quake.
And may the host of devas
Rain wondrous blossoms from the sky.

な 一 ま ん だ ー ぶ
・南 無 阿 彌 陀 佛

○

同 な 一 ま ん だ ー ぶ
南 無 阿 彌 陀 佛

な 一 ま ん だ ー ぶ
南 無 阿 彌 陀 佛

な 一 ま ん だ ー ぶ
南 無 阿 彌 陀 佛

な 一 ま ん だ ー ぶ
南 無 阿 彌 陀 佛

な 一 ま ん だ ー ぶ
南 無 阿 彌 陀 佛

○

NA MAN DA BU

○

NA MAN DA BU

NA MAN DA BU

NA MAN DA BU

NA MAN DA BU

NA MAN DA BU

○

I take refuge in Amida Buddha

I take refuge in Amida Buddha

I take refuge in Amida Buddha

I take refuge in Amida Buddha

I take refuge in Amida Buddha

I take refuge in Amida Buddha

がん に し く どく
 ・願 以 此 功 徳
 びょう どう せ いっ さい
 同 平 等 施 一 切
 どう ほつ ぼ だい しん
 同 発 菩 提 心
 おう じょう あん らっ こく
 往 生 安 樂 國
 ○ ○ ○

#GAN NI SHI KU DO KU

┐ ┐ ┐ ┐ ┐ ┐

BYŌ DŌ SE IS - SAI

┐ ┐ ┐ ┐ ┐

DŌ HOTSU BO DA-I SHIN

┐ ┐^{tsu} ┐ ┐ⁱ ┐

OU JOU AN RA(ku) KO(ku)

┐ ┐^u ┐^{a an} ┐^{ku} ┐^{ku}

○ ○ ○

May this merit-virtue
 Be shared equally with all beings.
 May we together awaken the Bodhi Mind,
 And be born in the realm of Serenity and Joy.

SANBUTSUGE

The gāthā SANBUTSUGE comes from *The Larger Sūtra of Immeasurable Life*. It is the praises voiced by Bodhisattva Dharmākara to the Buddha Lokeśvararāja.

In these praises, Dharmākara expresses his own desire to attain Buddhahood and his heartfelt determination to accomplish his goal for the sake of saving all sentient beings.

The English translation of this gāthā is from the *Dharma School Service Book*, by the Buddhist Churches of America, 1981, and *Tan Butsu Ge*, by Venerable Gyomay M. Kubose, 1976.

				さん	ぶつ	げ	
				讃	佛	偈	
〇〇							
	こう	げん	ぎ	ぎ	にち	がつ	ま
・	光	顔	巍	巍	日	月	摩
	い	じん	む	ごく	しゅう	こう	えん
同	威	神	無	極	珠	光	焰
	によ	ぜ	えん	みょう	かい	しつ	おん
	如	是	焰	明	皆	悉	隱
	む	よ	とう	しゃ	ゆ	にやく	じゅ
	無	輿	等	者	猶	若	聚
							墨

〇〇

#KŌ GEN GI GI

I JIN MU GOKU

NYO ZE EN MYŌ

MU YO TŌ SHA

NICHI GATSU MA NI

SHŪ KŌ EN NYŌ

KAI SHITSU ON PEI

YŪ NYAKU JU MOKU

The light of your face is unsurpassed in majesty, your awesome greatness is beyond limit, a brightly shining flame with no equal.

Next to your brilliance, even the brightness of sun, moon, and *Mani* jewel seem covered in black ink.

によ	らい	よう	げん
如	来	容	顔
ちょう	せ	む	りん
超	世	無	倫
しょう	がく	だい	おん
正	覚	大	音
こう	る	じっ	ぼう
響	流	十	方

かい	もん	しょう	じん
戒	聞	精	進
さん	まい	ち	え
三	昧	智	慧
い	とく	む	りょ
威	徳	無	侶
しゅ	しょう	け	う
殊	勝	希	有

NYO RAI YŌ GEN

CHŌ SE MU RIN

SHŌ GAKU DAI ON

KŌ RU JIP PŌ

KAI MON SHŌ JIN

SAN MAI CHI E

I TOKU MU RYO

SHU SHŌ KE U

Tathāgata's transcendent appearance has no comparison
in all the world. The whole universe vibrates with the great
sound of your enlightenment.

Your rare and superior virtues . . .

じん	たい	ぜん	ねん
深	諦	善	念
しょ	ぶつ	ほう	かい
諸	佛	法	界
ぐ	じん	じん	のう
窮	深	盡	奥
く	ご	がい	たい
窮	其	涯	底

む	みょう	よく	ぬ
無	明	欲	怒
せ	そん	よう	む
世	尊	永	無
にん	の	し	し
人	雄	獅	子
じん	とく	む	りょう
神	徳	無	量

JIN TAI ZEN NEN

SHO BUTSU HŌ KAI

GU JIN JIN NŌ

KU GO GAI TAI

MU MYŌ YOKU NU

SE SON YŌ MU

NIN 〃O SHI SHI

JIN TOKU MU RYŌ

... of wisdom, understanding, deep meditation, and strength of endeavor are awesome, beyond comparison.

Your meditation to the innermost depths of all the Buddha Dharma oceans is without limit, bringing full understanding.

Ignorance, greed, and anger do not reside in the World-Honored One, the Man of Lion. Your noble virtues are immeasurable.

く	くん	こう	だい
功	勲	広	大
ち	え	じん	みょう
智	慧	深	妙
こう	みょう	い	そう
光	明	威	相
しん	どう	だい	せん
震	動	大	千

がん	が	さ	ぶつ
願	我	作	佛
ざい	しょう	ほう	おう
齊	聖	法	王
か	ど	しょう	じ
過	度	生	死
み	ふ	げ	だつ
靡	不	解	脱

KU KUN KŌ DAI

CHI E JIN MYŌ

KŌ MYŌ I SŌ

SHIN DŌ DAI SEN

GAN GA SA BUTSU

ZAI SHŌ HŌ Ō

KA DO SHŌ JI

MI FU GE DATSU

Your meritorious service is vast and great, the depths of your wisdom profound. Your majestic appearance of light illumines the entire universe.

When I (Dharmākara Bodhisattva) become a Buddha equal to the Dharma King, I vow to transcend life and death and free all beings.

Sanbutsuge

ふ	せ	じょう	い
布	施	調	意
かい	にん	しょう	じん
戒	忍	精	進
によ	ぜ	さん	まい
如	是	三	昧
ち	え	い	じょう
智	慧	為	上

ご	せい	とく	ぶつ
吾	誓	得	佛
ふ	ぎょう	し	がん
普	行	此	願
いっ	さい	く	く
一	切	恐	懼
い	さ	だい	あん
為	作	大	安

FU	SE	JŌ	I
KAI	NIN	SHŌ	JIN
NYO	ZE	SAN	MAI
CHI	E	I	JŌ

GO	SEI	TOKU	BUTSU
FU	GYŌ	SHI	GAN
IS	SAI	KU	KU
I	SA	DAI	AN

Among virtues of Dāna, readiness, discipline, patience, and endeavor, the highest shall be deep meditation and wisdom.

I will become a Buddha and completely fulfill my vow.
I will bring great peace to all who are in doubt or fear.

け	し	う	ぶつ
假	使	有	佛
ひゃく	せん	のく	まん
百	千	億	萬
む	りょう	だい	しょう
無	量	大	聖
しゅ	によ	ごう	じゃ
数	如	恒	沙

く	よう	いっ	さい
供	養	一	切
し	とう	しょ	ぶつ
斯	等	諸	佛
ふ	によ	ぐ	どう
不	如	求	道
けん	しょう	ふ	ぎやく
堅	正	不	却

KE SHI U BUTSU
HYAKU SEN NOKU MAN
MU RYŌ DAI SHŌ
SHU NYO GŌ JA

KU YŌ IS SAI
SHI TŌ SHO BUTSU
FU NYO GU DŌ
KEN SHŌ FU GYAKU

Even though there are a myriad Buddhas and sages as numerous as the sands of the Ganges, and I were to offer homage to them all, it is still better for me to be faithful and strong, in seeking the true Path, never retreating.

Sanbutsuge

ひ によ ごう じゃ
譬 如 恒 沙
しよ ぶつ せ かい
諸 佛 世 界
ぶ ふ か げ
復 不 可 計
む しゅ せつ ど
無 数 刹 土

こう みょう しっ しょう
光 明 悉 照
へん し しよ こく
徧 此 諸 国
によ ぜ しょう じん
如 是 精 進
い じん なん りょう
威 神 難 量

HI NYO GŌ JA

SHO BUTSU SE KAI

BU FU KA GE

MU SHU SETSU DO

KŌ MYŌ SHIS SHŌ

HEN SHI SHO KOKU

NYO ZE SHŌ JIN

I JIN NAN RYŌ

The Buddha worlds, also innumerable as the Ganges
sands, will be completely illuminated by my shining light.
The strength of my effort in this endeavor is beyond measure.

りょう が さ ぶつ
 令 我 作 佛
 こく ど だい いち
 国 土 第 一
 ご しゅ き みよう
 其 衆 奇 妙
 どう じょう ちょう ぜつ
 道 場 超 絶

こく によ ない おん
 国 如 泥 洹
 に む とう そう
 而 無 等 雙
 が とう あい みる
 我 当 哀 愍
 ど だつ いっ さい
 度 脱 一 切

RYŌ GA SA BUTSU

KOKU DO DAI ICHI

GO SHU KI MYŌ

DŌ JŌ CHŌ ZETSU

KOKU NYO NAI ON

NI MU TŌ SŌ

GA TŌ AI MIN

DO DATSU IS SAI

When I become a Buddha, my land will be the finest. All the beings there will be exquisitely beautiful.

My country will be like Nirvāṇa, a place of practice, transcendent beyond words, without equal. In my compassion I will enlighten all.

じっ ぼう らい しょう
十 方 来 生
しん ねつ しょう じょう
心 悦 清 浄
い とう が こく
己 到 我 国
け らく あん のん
快 楽 安 穩

こう ぶつ しん みょう
幸 佛 信 明
ぜ が しん しょう
是 我 真 證
ほつ がん の ひ
発 願 於 彼
りき しょう しょう よく
力 精 所 欲

JIP PŌ RAI SHŌ

SHIN NETSU SHŌ JŌ

I TŌ GA KOKU

KE RAKU AN ON

KŌ BUTSU SHIN MYŌ

ZE GA SHIN SHŌ

HOTSU GAN 〃 O HI

RIKI SHŌ SHŌ YOKU

Beings will come from the ten directions to be born in my country. They will be pure, their minds filled with gladness. Those in my pleasant country will be peaceful and at ease.

Please, dear teacher, accept this proof of my sincerity. Here I establish my vow. Through strength and endeavor I shall fulfill this desire.

じっ ぽう せ さん
 十 方 世 尊
 ち え む げ
 智 慧 無 礙
 じょう りょう し さん
 常 令 此 尊
 ち が しん ぎょう
 知 我 心 行

け りょう しん し
 假 令 身 止
 しょ く どく ちゅう
 諸 苦 毒 中
 が ぎょう しょう じん
 我 行 精 進
 にん じゅ ふ け
 忍 終 不 悔

○

JIP PŌ SE SON

CHI E MU GE

JŌ RYŌ SHI SON

CHI GA SHIN GYŌ

KE RYŌ SHIN SHI

SHO KU DOKU CHŪ

GA GYŌ SHŌ JIN

NIN JU FU KE

] LONG

○

The wisdom of all the Buddhas of the ten directions is unimpeded. May they always know my intent.

Even though my body may undergo many sufferings and much pain, I shall never cease in my efforts. Whatever I must bear, I shall have no regrets.

Sanbutsuge

な　一　ま　ん　だ　ー　ぶ
・南無阿彌陀佛

○

な　一　ま　ん　だ　ー　ぶ
同 南無阿彌陀佛

な　一　ま　ん　だ　ー　ぶ
南無阿彌陀佛

な　一　ま　ん　だ　ー　ぶ
南無阿彌陀佛

な　一　ま　ん　だ　ー　ぶ
南無阿彌陀佛

な　一　ま　ん　だ　ー　ぶ
南無阿彌陀佛

○

NA MAN DA BU

○

NA MAN DA BU

NA MAN DA BU

NA MAN DA BU

NA MAN DA BU

NA MAN DA BU

○

I take refuge in Amida Buddha
I take refuge in Amida Buddha
I take refuge in Amida Buddha

I take refuge in Amida Buddha
I take refuge in Amida Buddha
I take refuge in Amida Buddha

がん に し く どく
 ・願 以 此 功 徳
 びよう どう せ いっ さい
 同 平 等 施 一 切
 どう ほつ ぼ だい しん
 同 発 菩 提 心
 おう じょう あん らっ こく
 往 生 安 樂 國
 ○ ○ ○

#GAN NI SHI KU DO KU

ト ト ト ト ト ト

BYŌ DŌ SE IS - SAI

ト ト ト ト ト

DŌ HOTSU BO DA-I SHIN

ト ト^{tsu} ト トⁱ ト

OU JOU AN RA(ku) KO(ku)

ト ト^u ト^{a an} ト^B ト^B ト^u
 ○ ○ ○

May this merit-virtue
 Be shared equally with all beings.
 May we together awaken the Bodhi Mind,
 And be born in the realm of Serenity and Joy.

SHŌSHIN NEMBUTSU GE (SHŌSHIN GE) and WASAN

The following introduction is from *Shinshū Seiten, Jōdo Shin Buddhist Teaching*, published by the Buddhist Churches of America. The English translation of the gāthā and the Wasan is from *The True Teaching, Practice and Realization of the Pure Land Way*, Volume I, Shin Buddhist Translation Series, Hongwanji International Center, Kyoto, Japan.

The full title of this gāthā, *Shōshin Nembutsu Ge*, means ‘Gāthā on the Right (or True) Faith in the Nembutsu.’ The title consists of three terms, Shōshin, lit. ‘Right Faith’ refers to Shinjin, or Faith. Nembutsu, lit. ‘thinking of Buddha,’ refers to the practice of uttering Amida’s name. Ge, or ‘gāthā’ in Skt. [Sanskrit] means ‘verse,’ or ‘hymn.’ Faith and Nembutsu are very important ideas constituting the central concepts of Shin Buddhism.

In the passage which introduces the *Shōshin Ge*, Shinran notes:

Relying upon the true words of the Great Sage and reading the commentaries of the great Masters, I have realized the profound grace of the Buddha. Hence I here compose the *Gāthā of True Faith in the Nembutsu*.

This shows that he composed this gatha [sic] out of his gratitude to Amida Buddha on the basis of the Teaching of Śākyamuni and the commentaries of the Seven Patriarchs.

‘The words of the Great Sage’ directly refers to the *Dai Muryōju Kyō*, in which Shinran Shōnin found the true religion by which a sinful and helpless man can be saved. He trusted in the Teachings of this Sūtra singleheartedly, and conceived of all other Teachings of the Buddha as being expedients to Pure Land Buddhism.

It is also important to note that Shinran approached the Teachings of Amida's Salvation through seven predecessors, namely, Nāgārjuna and Vasubandhu in India; Donran, Dōshaku, and Zendō in China; Genshin and Genkū in Japan. In the *Kyō Gyō Shin Shō* he abundantly quotes from their discourse, and in the *Shōshin Ge* he gives their essentials.

The whole gāthā is an exposition of the Pure Land Teaching which may be divided into two parts: 1) based on the Sūtra and 2) based on the commentaries.

The content of the gāthā with minor divisions are as follows:

I. Exposition based on the Sūtra

1. Homage to Amida
2. Adoration, in particular, to
 - a. Amida Buddha
 - b. Śākyamuni Buddha
3. Exhortation

II. Exposition based on the commentaries

1. General statement
2. Exposition, in particular, to
 - a. Nāgārjuna [2nd or 3rd Century C.E.]
 - b. Vasubandhu [4th Century C.E.]
 - c. Donran [T'an Luan, 476-542 C.E.]
 - d. Dōshaku [Tao-ch'o, 562-645 C.E.]
 - e. Zendō [Shan Tao 613-681 C.E.]
 - f. Genshin [942-1017 C.E.]
 - g. Genkū [Honen, 1133-1212 C.E.]
3. Exhortation

This version of the Shōshin Nembutsu Ge is in the style called "Sō-fu."

しょうしんげ
正信偈


○ ○

き ゐやう む りやう じゆ に よ ら い
・ 帰 命 無 量 寿 如 来
な も ふ か し き こ う
同 南 無 不 可 思 議 光

ほうぞう ぼ さつ いん に じ
法蔵 菩 薩 因 位 時
ざい せ じ ざい おう ぶつ しょ
在 世 自 在 王 佛 所

00

KI MYŌ MU RYŌ JU NYO RAI

D 

NA MO FU KA SHI GI KŌ

D

HŌ ZŌ BO SATSU IN NI JI

D

ZAI SE JI ZAI Ō BUS-SHO

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 Lokeśvararāja Buddha.

と けん しょ ぶつ じょう ど いん
 観 見 諸 佛 浄 土 因
 こ く ど にん でん し ぜん まく
 国 土 人 天 之 善 惡
 こん りゅう む じょう しゅ しょう がん
 建 立 無 上 殊 勝 願
 ちょう ほつ け う だい ぐ ぜい
 超 発 希 有 大 弘 誓

ご こう し ゆい し しょう じゅ
 五 劫 思 惟 之 摂 受
 じゅう せい みょう しょう もん じっ ぽう
 重 誓 名 声 聞 十 方
 ふ ほう む りょう む へん こう
 普 放 無 量 無 辺 光
 む げ む たい こう えん の う
 無 碍 無 対 光 炎 王

TO KEN SHO BUTSU JŌ DO IN

└ └ └ └ └ └ └

KOKU DO NIN DEN SHI ZEN MAKU

└ └ └ └ └ └ └

KON RYŪ MU JŌ SHU SHŌ GAN

└ └ └ └ └ └ └

CHŌ HOTSU KE-U DAI GU ZEI

└ └ └ └ └ └ └

GO KŌ SHI YUI SHI SHŌ JU

└ └ └ └ └ └ └

JŪ SEI MYŌ SHŌ MON JIP-PŌ

└ └ └ └ └ └ └

FU HŌ MU RYŌ MU HEN KŌ

└ └ └ └ └ └ └

MU GE MU TAI KŌ EN NŌ

└ └ └ └ └ └ └

Searched into the origins of the Buddhas' pure lands,
 And the qualities of those lands and their men and devas;
 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 his Name be heard throughout the ten quarters.
 Everywhere he casts light immeasurable, boundless,
 Unhindered, unequaled, light-load of all brilliance.

Shōshin Nembutsu Ge and Wasan

しょうじょうかん ぎ ち え こう
清浄歓喜智慧光
ふ だん なん じ む しょうこう
不断難思無称光
ちょうにちがっ こうしょうじんせつ
超日月光照塵刹
いっさいぐんじょう む こうしょう
一切群生蒙光照

ほんがんみょうごうしょうじょうごう
本願名号正定業
し しんしんぎょうがんに いん
至心信樂願為因
じょうとうがくしょうだい ね はん
成等覺証大涅槃
ひつ し めつ ど がんじょうじゅ
必至滅度願成就

SHŌ JŌ KAN GI CHI E KŌ

├├├├├├├├

FU DAN NAN JI MU SHŌ KŌ

├├├├├├├├

CHŌ NICHĠ GAK-KŌ SHŌ JIN SETSU

├├├├├├├├

IS - SAI GUN JŌ MU KŌ SHŌ

├├├├├├├├
A.

HON GAN MYŌ GŌ SHŌ JŌ GŌ

├├├├├├├├

SHI SHIN SHIN GYŌ GAN NI IN

├├├├├├├├

JŌ TŌ GAKU SHŌ DAI NE HAN

├├├├├├├├

HIS-SHI METSU DO GAN JŌ JU

├├├├├├├├
A.

Pure light, joyful light, the light of wisdom,
Light constant, inconceivable, light beyond speaking,
Light excelling sun and moon he sends forth, illumining countless worlds;
The multitudes of beings all receive the 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;
We realize the equal of enlightenment and supreme nirvāna,
Through the fulfillment of the Vow of attaining nirvāna without fail.

によらいしよ い こうしゅつ せ
 如来所以興出世
 ゆいせつ み だ ほんがんかい
 唯説弥陀本願海
 ご じょくあく じ ぐんじょうかい
 五濁悪時群生海
 おうしんによらいによじつごん
 応信如来如実言

のうほついちねん き あいしん
 能発一念喜愛心
 ふ だんぼんのうとく ね はん
 不断煩惱得涅槃
 ほんじょうぎやくほうさい え にゅう
 凡聖逆謗齊回入
 によしゅうしいにゅうかい いち み
 如衆水入海一味

NYO RAI SHO-I KŌ SHUS-SE
 卜 卜 卜 卜 卜 卜
 YUI SETSU MI DA HON GAN KAI
 卜 卜 卜 卜 卜 卜
 GO JOKU AKU JI GUN JŌ KAI
 卜 卜 卜 卜 卜 卜
 Ō SHIN NYO RAI NYO JITSU GON
 卜 卜 卜 卜 卜 卜

NŌ HOTSU ICHI NEN KI AI SHIN
 卜 卜 卜 卜 卜 卜
 FU DAN BON NŌ TOKU NE HAN
 卜 卜 卜 卜 卜 卜
 BON JŌ GYAKU HŌ SAI E NYŪ
 卜 卜 卜 卜 卜 卜
 NYO SHŪ SHI NYŪ KAI ICHI MI
 卜 卜 卜 卜 卜 卜

Śākyamuni Tathāgata appeared in this world,
 Solely to teach the ocean-like 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.

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

Shōshin Nembutsu Ge and Wasan

せつしゅしんこうじょうしょうご
 攝取心光常照護
 いのうすいはむみょうあん
 己能雖破無明闇
 とんないしんぞうしうんむ
 貧愛瞋憎之雲霧
 じょうふしんじつしんじんてん
 常覆眞実信心天

ひによにつこうふうんむ
 譬如日光覆雲霧
 うんむしげみょうむあん
 雲霧之下明無闇
 ぎやくしんけんきょうだいきょうき
 獲信見敬大慶喜
 そくおうちようぜつごあくしゅ
 即横超截五惡趣

SES-SHU SHIN KŌ JŌ SHŌ GO

└└└└└└└└

I NŌ SUI HA MU MYŌ AN

└└└└└└└└

TON NAI SHIN ZŌ SHI UN MU

└└└└└└└└

JŌ-FU SHIN JITSU SHIN JIN TEN

└└└└└└└└
 ^.

HI NYO NIK-KŌ FU UN MU

└└└└└└└└

UN MU SHI GE MYŌ - MU AN

└└└└└└└└

GYAKU SHIN KEN KYŌ DAI KYŌ KI

└└└└└└└└

SOKU Ō CHŌ ZETSU GO AKU SHU

└└└└└└└└
 ^.

The light of compassion that grasps us illumines and protects us always;
 The darkness of our ignorance is already broken through;
 Still the clouds and mists of greed and desire, anger and hatred,
 Cover as always the sky of true and real shinjin.

But though 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.

いっさいぜんまくほんぶにん
一切善悪凡夫人
もんしんによらいぐぜいがん
聞信如来弘誓願
ぶつごんこうだいしょうげしゃ
佛言広大勝解者
ぜにんみょうぶんだりけ
是人名分陀利華

みだぶつほんがんねんぶつ
弥陀佛本願念佛
じゃけんきょうまんなくしゅじょう
邪見憍慢惡衆生
しんぎょうじゅうじじんになん
信樂受持甚以難
なんちゅうしなんむかし
難中之難無過斯

IS-SAI ZEN MAKU BON BU NIN

└└└└└└└└

MON SHIN NYO RAI GU ZEI GAN

└└└└└└└└

BUTSU GON KŌ DAI SHŌ GE SHA

└└└└└└└└

ZE NIN MYŌ-FUN DAI RI KE - -

└└└└└└└└

-- MI DA BUTSU HON GAN NEN BUTSU

└└└└└└└└

JA KEN KYŌ MAN NAKU SHU JŌ

└└└└└└└└

SHIN GYŌ JŪ JI JIN NI NAN

└└└└└└└└

NAN CHŪ SHI NAN MU KA SHI

└└└└└└└└

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

Shōshin Nembutsu Ge and Wasan

いん ど さいてん し ろん げ
印度西天之論家
ちゅう か じちいき し こうそう
中夏日域之高僧
けん だいしょう こう せ しょう い
顕大聖興世生意
みょうによらいほんぜいおう き
明如来本誓応機

しゃ か によらいりょう が せん
釈迦如来楞伽山
い しゅうごう みょうなんてんじく
為衆告命南天竺
りゅうじゅ だい じ しゅつ と せ
龍樹大士出於世
しつのうざい は う む けん
悉能摧破有無見

IN DO SAI TEN SHI RON GE

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CHŪ KA JI-CHI I-KI SHI KŌ SŌ

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KEN DAI SHŌ KŌ SE SHŌ I

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MYŌ NYO RAI HON ZEI Ō KI

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Λ├

SHA KA NYO RAI RYŌ GA SEN

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I SHU GŌ MYŌ NAN TEN JIKU

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RYŪ JU DAI-JI SHUT-TO SE

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SHITSU NŌ ZAI HA U MU KEN

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Λ├

The master 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.

Śākyamuni Tathāgata, on Mount Laṅkā,
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;

せんぜつだいじょうむじょうほう
宣説大乘無上法
しょうかんぎじしょうあんらく
証歡喜地生安樂
けんじなんぎょうろくろく
顕示難行陸路苦
しんぎょういぎょうしいどうらく
信樂易行水道樂

おくねんみだぶつほんがん
憶念弥陀佛本願
じねんそくじにゅうひつじょう
自然即時入必定
ゆいのうじょうしょうによらいごう
唯能常称如来号
おうほうだいひぐぜいおん
応報大悲弘誓恩

SEN ZETSU DAI JŌ MU JŌ HŌ
└└└└└└└
SHŌ KAN GI JI SHŌ AN RAKU
└└└└└└└
KEN JI NAN GYŌ ROKU RO KU
└└└└└└└
SHIN GYŌ I GYŌ SHI DŌ RAKU
└└└└└└└

OKU NEN MI DA BUTSU HON GAN
└└└└└└└
JI NEN SO-KU JI NYŪ HITSU JŌ
└└└└└└└
YUI NŌ JŌ SHŌ NYO RAI GŌ
└└└└└└└
Ō HŌ DAI - HI GU ZEI ON
└└└└└└└

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

Shōshin Nembutsu Ge and Wasan

てんじん ぼ さつぞう ろんせつ
天親菩薩造論説
き みょう む げ こうによらい
歸命無碍光如来
え しゅう た ら けんしんじつ
依修多羅顕真実
こうせん おうちょうだいせいがん
光闡横超大誓願

こう ゆ ほんが んりき え こう
広由本願力回向
い ど ぐんじょうしやういっしん
為度群生彰一心
き にゅう く どくだいほうかい
歸入功德大宝海
ひつぎやくにゅうだい え しゅうしゅ
必獲入大会衆数

TEN JIN BO SATsu ZŌ RON SETSU

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KI MYŌ MU GE KŌ NYO RAI

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E SHŪ TA RA KEN SHIN IITSU

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KŌ SEN Ō CHŌ DAI SEI GAN

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A—

KŌ-YU HON GAN RIKI E KŌ

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I DO GUN JŌ SHŌ IS - SHIN

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KI NYŪ KU DOKU DAI HŌ KAI

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HITSU GYAKU NYŪ DAI E SHŪ SHU

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A—

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.
When a person turns and enters the great treasure-ocean of virtue,
Necessarily he joins Amida's assembly;

とく し れん げ ぞう せ かい
得 至 蓮 華 蔵 世 界
そく しょう しん に よ ほっ しょう じん
即 証 真 如 法 性 身
ゆう ぼん の う りん げん じん すう
遊 煩 悩 林 現 神 通
にゅう しょう じ おん じ おう げ
入 生 死 園 示 応 化

ほん し どん らん りょう てん し
本 師 曇 鸞 梁 天 子
じょう こう らん しょ ぼ さつ らい
常 向 鸞 処 菩 薩 礼
さん ぞう る し じゅ じょう きょう
三 蔵 流 支 授 淨 教
ぼん じょう せん きょう き らく ほう
梵 焼 仙 經 歸 樂 邦

TOKU SHI REN GE ZŌ SE KAI

ト ト ト ト ト ト ト

SOKU SHŌ SHIN NYO HOS-SHŌ JIN

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YŪ BON NŌ RIN GEN JIN ZŪ

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NYŪ SHŌ JI ON JI Ō GE

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HON SHI DON RAN RYŌ TEN SHI

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JŌ KŌ RAN SHO BO SATSU RAI

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SAN ZŌ RU SHI JU JŌ KYŌ

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BON JŌ SEN GYŌ KI RAKU HŌ

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

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 Tripitaka, gave T'an-luan the Pure Land teachings,
And T'an-luan, burning his Taoist scriptures, took refuge in the land of bliss.

Shōshin Nembutsu Ge and Wasan

てんじん ぼ さつろん ちゅう げ
 天親菩薩論註解
 ほう ど いん が けん せい がん
 報土因果顕誓願
 おう げん ね こう ゆ た り き
 往還回向由他力
 しょう じょう し いん ゆい しん じん
 生定之因唯信心

わく ぜん ぼん ぶ しん じん ぼつ
 惑染凡夫信心発
 しょう ち しょう じ そく ね はん
 証知生死即涅槃
 ひっ し む りょう こう みょう ど
 必至無量光明土
 しょう う しゅう じょう かい ふ け
 諸有衆生皆普化

TEN JIN BO SATSU RON CHŪ GE

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HŌ DO IN GA KEN SEI GAN

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Ō GEN NE KŌ YU TA RIKI

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SHŌ JŌ SHI IN YUI SHIN JIN

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△

WAKU ZEN BON BU SHIN JIN PŌtsu

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SHŌ-CHI SHŌ-JI SOKU NE HAN

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HIS-SHI MU RYŌ KŌ MYŌ DO

└ └ └ └ └ └ └

SHO-U SHŪ JŌ KAI FU KE

└ └ └ └ └ └ └

△

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

When a foolish being of delusion and defilement awakens shinjin,
 He realizes that birth-and-death is itself nirvāṇa:
 Without fail he reaches the land of immeasurable light,
 And universally guides sentient beings to enlightenment.

どう けっ しょう どう なん しょう
道 綽 決 聖 道 難 証
ゆい みょう じょう ど か つう にゅう
唯 明 浄 土 可 通 入
まん ぜん じ りき へん ごん しゅう
万 善 自 力 賤 勤 修
えん まん とく ごう かん せん しょう
円 満 徳 号 勸 専 称

さん	ぶ	さん	しん	け	おん	ごん
三	不	三	信	誨	慇	懃
ぞう	まつ	ほう	めつ	どう	ひ	いん
像	末	法	滅	同	悲	引
いっ	しょう	ぞう	あく	ち	ぐう	ぜい
一	生	造	悪	値	弘	誓
し	あん	によう	がい	しょう	みよう	か
至	安	養	界	証	妙	果

DŌ SHAKU KES-SHŌ DŌ NAN SHŌ

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YUI MYŌ JŌ DO KA TSŪ NYŪ

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MAN ZEN JI RIKI HEN GON SHŪ

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EN MAN TOKU GŌ KAN SEN SHŌ

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SAN-PU SAN SHIN KE ON GON

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ZÔ MATSU HÔ METSU DÔ-HI IN

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IS-SHŌ ZŌ AKU CHI GŪ ZEI

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SHI AN NYŌ GAI SHŌ MYŌ KA

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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. Though a person has committed evil all his life, when he encounters the Primal Vow, He will reach the world of peace and realize the perfect fruit of enlightenment.

Shōshin Nembutsu Ge and Wasan

ぜんどうどくみょうぶつしょうい
 ・善導独明佛正意
 こうあいじょうさんよぎゃくあく
 同 矜哀定散与逆悪
 こうみょうみょうごうけんいんねん
 光明名号顕因縁
 かいにゅうほんがんだいちかい
 開入本願大智海

ぎょうじゃしょうじゅこんごうしん
 行者正受金剛心
 きょうきいちねんそうおうご
 慶喜一念相應後
 よいだいとうぎゃくさんになん
 与韋提等獲三忍
 そくしょうほっしょうしじょうらく
 即証法性之常樂

ZEN DŌ DOKU MYŌ BUS-SHŌ I

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 KŌ AI JŌ SAN YO GYAKU AKU
 ㇀ ㇀ ㇀ ㇀ ㇀ ㇀ ㇀
 KŌ MYŌ MYŌ GŌ KEN IN NEN
 ㇀ ㇀ ㇀ ㇀ ㇀ ㇀ ㇀
 KAI-NYŪ HON GAN DAI-CHI KAI
 ㇀ ㇀ ㇀ ㇀ ㇀ ㇀ ㇀

GYŌ-JA SHŌ-JU KON GŌ SHIN

㇀ ㇀ ㇀ ㇀ ㇀ ㇀ ㇀
 KYŌ-KI ICHI NEN SŌ Ō GO
 ㇀ ㇀ ㇀ ㇀ ㇀ ㇀ ㇀
 YŌ-I DAI TŌ GYAKU SAN NIN
 ㇀ ㇀ ㇀ ㇀ ㇀ ㇀ ㇀
 SOKU SHŌ HOS-SHŌ SHI JŌ RAKU
 ㇀ ㇀ ㇀ ㇀ ㇀ ㇀ ㇀

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

He receives the diamond-like mind,
 And accords with the one thought-moment of joy; whereupon,
 Equally with Vaidehī, he acquires the threefold wisdom,
 And is immediately brought to attain the eternal bliss of dharma-nature.

げんしんこうかいいちだいきょう
源信広開一代教

へんきあんりょうかんいっさい
偏帰安養勧一切

せんぞうしゅうしんはんせんじん
専雑執心判浅深

ほうけにどしゅうべんりゅう
報化二土正弁立

ごくじゅうあくにんゆいしょうぶつ
極重悪人唯称佛

がやくざいひせつしゅちゅう
我亦在彼摄取中

ぼんのうしょうげんすいふけん
煩惱障眼雖不見

だいひむけんじょうしょうが
大悲無倦常照我

GEN SHIN KŌ KAI ICHI DAI KYŌ

┐┐┐┐┐┐┐

HEN KI AN NYŌ KAN IS-SAI

┐┐┐┐┐┐┐

SEN ZŌ SHŪ SHIN HAN SEN JIN

┐┐┐┐┐┐┐

HŌ KE NI DO SHŌ BEN RYŪ

┐┐┐┐┐┐┐

GOKU JŪ AKU NIN YUI SHŌ BUTSU

┐┐┐┐┐┐┐

GA YAKU ZAI-HI SES-SHU CHŪ

┐┐┐┐┐┐┐

BON NŌ SHŌ GEN SUI FU KEN

┐┐┐┐┐┐┐

DAI-HI MU KEN JŌ SHŌ GA

┐┐┐┐┐┐┐

Genshin, having broadly elucidated the teaching of Śākyamuni's lifetime,
Wholeheartedly took refuge in the land of peace and urges all to do so;
Ascertaining that minds devoted to single practice are profound, 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 him;
Nevertheless, great compassion is untiring and illumines me always.

Shōshin Nembutsu Ge and Wasan

ほん し げん ぐう みょう ぶつ きょう
 本師源空明佛教
 れん みる ぜん まく ほん ぶ にん
 憐愍善悪凡夫人
 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
 せん じゃく ほん がん ぐ あく せ
 選択本願弘悪世

げん らい しょう じ りん でん げ
 還来生死輪転家
 けっ ち ぎ じょう い しょう し
 決以疑情為所止
 そくにゅう じゃく じょう む い らく
 速入寂靜無為樂
 ひっ ち しん じん い のう にゅう
 必以信心為能入

HON SHI GEN KŪ MYŌ BUK-KYŌ

卜 卜 卜 卜 卜 卜 卜

REN MIN ZEN MAKU BON BU NIN

卜 卜 卜 卜 卜 卜 卜

SHIN SHŪ KYŌ SHŌ KŌ HEN SHŪ

卜 卜 卜 卜 卜 卜 卜

SEN JAKU HON GAN GU AKU SE

卜 卜 卜 卜 卜 卜 卜

GEN RAI SHŌ - JI RIN DEN GE

卜 卜 卜 卜 卜 卜 卜

KET - CHI GI JŌ I SHO SHI

卜 卜 卜 卜 卜 卜 卜

SOKU NYŪ JAKU JŌ MU I RAKU

卜 卜 卜 卜 卜 卜 卜

HIT - CHI SHIN JIN I NŌ NYŪ

卜 卜 卜 卜 卜 卜 卜

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

ぐ きょうだい じ しゅう し とう
弘経大士宗師等
じょうさい む へんごく じよくあく
拯済無辺極濁悪
どうぞく じ しゅ ぐ どうしん
道俗時衆共同心
ゆい か しん し こうそうせつ
唯可信斯高僧説

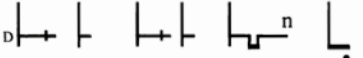
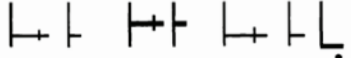
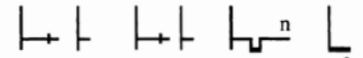
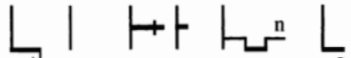
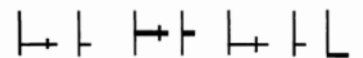


GU KYŌ DAI JI SHŪ SHI TOU
卜 卜 卜 卜 卜 卜^u
JŌ SAI MU HEN^vGOKU JOKU AKU
卜 卜 卜 卜 卜 卜
DŌ ZOKU JI SHU GU DŌ SHIN
卜 卜 卜 卜 卜 卜
YU-I KA SHIN SHI^vKŌ SŌ SE-TSU
卜ⁱ 卜 卜 卜 卜 卜^{tsu}
○

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.

Shōshin Nembutsu Ge and Wasan

初
重

な	も	あ	み	だ	ぶ	な	も	あ	み	だ	ぶ
・南	無	阿	彌	陀	佛	南	無	阿	彌	陀	佛
な	も	あ	み	だ	ぶ	な	も	あ	み	だ	ぶ
同 南	無	阿	彌	陀	佛	南	無	阿	彌	陀	佛
な	も	あ	み	だ	ぶ	な	も	あ	み	だ	ぶ
南	無	阿	彌	陀	佛	南	無	阿	彌	陀	佛
						な					
						南					

# NA - MO A - MI DA - N BU	NA - MO A - MI DA - N BU
	
NA - MO A - MI DA - N BU	NA MO A - MI DA - N BU
	
NA - MO A - MI DA - N BU	NA MO A - MI DA - N BU
	
	NA
	

I take refuge in Amida Buddha
 I take refuge in Amida Buddha
 I take refuge in Amida Buddha

I take refuge in Amida Buddha
 I take refuge in Amida Buddha
 I take refuge in Amida Buddha

み だ じょう ぶつ
 ・彌 陀 成 佛 の
 この か た は
 同 い ま に じっこう 十劫 を
 へ た ま へ り

ほっ しん こう りん
 法 身 の 光 輪
 き は も な く
 せ の もう みょう 世 の 盲 冥 を
 て ら す な り

#MI DA JO-U BU-TSU NO

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#KO NO KA TA WA

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I MA NI JIK KO-U O-O

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HE TA MA E RI

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HO-SSHI-N NO KO-U RI-I-N

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KI WA MO NA KU

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SE NO MO-U MYO-U O

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TE RA SU NA - RI

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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.

Shōshin Nembutsu Ge and Wasan

なー も あー み だーん ぶー
 南 無 阿 彌 陀 佛
 なー も あー み だーん ぶー
 南 無 阿 彌 陀 佛
 なー も あー み だーん ぶー
 南 無 阿 彌 陀 佛
 なー も あー み だーん ぶー なー
 南 無 阿 彌 陀 佛 南

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I take refuge in Amida Buddha
 I take refuge in Amida Buddha
 I take refuge in Amida Buddha
 I take refuge in Amida Buddha

<p>ち え こう みょう ・智慧の光明</p> <p>は かり な し</p> <p>同 う りょう しょう そう 有量の諸相</p> <p>ことごとく</p>	<p>こうけう む 光暁かふらぬ</p> <p>ものはなし</p> <p>しん じつ みょう 真実明に</p> <p>き みょー 帰命せよ</p>
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<p># CHI E NO KO-U MYO-U</p> <p>└┐┐┐┐ └┐┐┐┐</p> <p># HA KA RI NA SHI</p> <p>└┐┐┐┐ └┐┐┐┐</p> <p>U RYO-U NO SHO SO-U</p> <p>└┐┐┐┐ └┐┐┐┐</p> <p>KO TO GO TO KU</p> <p>└┐┐┐┐ └┐┐┐┐</p>	<p>KO-U KE-U KA MU RA-A NU</p> <p>└┐┐┐┐ └┐┐┐┐</p> <p>MO NO WA NA SHI</p> <p>└┐┐┐┐ └┐┐┐┐</p> <p>SHI-N JI-TSU MYO-U NI</p> <p>└┐┐┐┐ └┐┐┐┐</p> <p>KI MYO - O SE - YO</p> <p>└┐┐┐┐ └┐┐┐┐</p>
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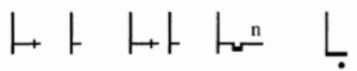
The light of wisdom exceeds all measures,
 And every finite living being,
 Receives this illumination that is like the dawn,
 So take refuge in Amida, the true and real light.

Shōshin Nembutsu Ge and Wasan

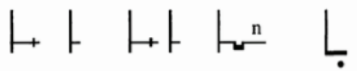
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 南 無

二重
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 ・阿 彌 陀 佛
 なー も あー み だーん ぶー
 同 南 無 阿 彌 陀 佛
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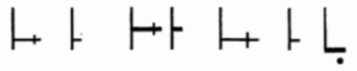
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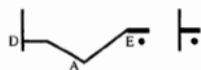
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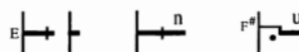
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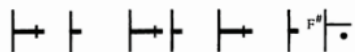
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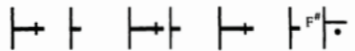
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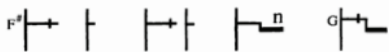
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NA-MO A-MI DA - N BU



NA-MO A-MI DA - N BU--



I take refuge in Amida Buddha

I take refuge in Amida Buddha

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I take refuge in Amida Buddha

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I take refuge in Amida Buddha

Shōshin Nembutsu Ge and Wasan

なー も あー み だーん ぶー
 南 無 阿 彌 陀 佛
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NA - MO A MI DA - N BU
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I take refuge in Amida Buddha
 I take refuge in Amida Buddha
 I take refuge in Amida Buddha

Shōshin Nembutsu Ge and Wasan

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 ・解 脱 の 光 輪
 き は も な し
 こう そく む
 同 光 触 か ふ る
 も の は み な

う む
 有 無 を は な る と
 の べ た ま ふ
 びょう どう かく
 平 等 覚 に
 き みょー
 帰 命 せ よ

GE DA-TSU NO KO-URI-N

ト ト ト ト E G^u Aⁿ

KI WA MO NA SHI

ト ト ト ト ト ト ト ト ト

KO-U SO-KU KA MU RU-U

ト^u ト ト ト ト ト^u

MO NO WA MI NA

ト ト ト ト ト

U MU O HA NA RU TO

ト ト ト ト ト ト

NO BE TA MO O

ト ト ト ト ト

BYO-U DO-U KA-KU NI

ト^u ト^u ト ト ト

KI MYO - O SE - YO

ト ト ト ト ト

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

な	も	あ	み	だ	ぶ
南	無	阿	彌	陀	佛
な	も	あ	み	だ	ぶ
南	無	阿	彌	陀	佛
な	も	あ	み	だ	ぶ
南	無	阿	彌	陀	佛
な	も	あ	み	だ	ぶ
南	無	阿	彌	陀	佛
な	も	あ	み	だ	ぶ
南	無	阿	彌	陀	佛

NA - MO A - MI DA - N BU

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NA - MO A - MI DA - N BU - -

$F^\#$ G

- - NA - MO A - MI DA - N BU

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NA - MO A - MI DA - N BU NA

I take refuge in Amida Buddha
I take refuge in Amida Buddha
I take refuge in Amida Buddha
I take refuge in Amida Buddha

Shōshin Nembutsu Ge and Wasan

こう うん む げ
 ・光 雲 無 碍
 によ こ くに
 如 虚 空
 いっさい う げ
 同 一切の 有 碍に
 わ
 さ は り な し

こう たく む
 光 沢 か ふ ら ぬ
 も の ぞ な き
 なん じ ぎ
 難 思 議 を
 き みよ
 帰 命 せ よ

#KO - U U - N MU GE
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 ㄣ^E ㄣ^A ㄣ^B ㄣ^B ㄣ^B ㄣ^B
 IS - SAI NO U GE NI
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 SA WA RI NA SHI
 ㄣ ㄣ ㄣ ㄣ ㄣ^A

KO-U TA-KU KA MU RA NU
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 NA - N JI GI O
 ㄣⁿ ㄣ^B ㄣ^A ㄣ^A
 KI MYO - O SE - YO
 ㄣ ㄣ ㄣ^O ㄣ ㄣ

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.

なー も あー み だーん ぶー
南 無 阿 彌 陀 佛
なー も あー み だーん ぶー
南 無 阿 彌 陀 佛
なー も あー み だあん ぶー
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NA-MO A-MI DA-N BU

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NA-MO A-MI DA-N BU

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I take refuge in Amida Buddha
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Shōshin Nembutsu Ge and Wasan

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I take refuge in Amida Buddha
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I take refuge in Amida Buddha
 I take refuge in Amida Buddha
 I take refuge in Amida Buddha

しょう じょう こう みょう
・清 浄 光 明

ならびなし

ぐ し こう
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え
ゆ へ な れ ば





いっさい ごつ け
一切の業繫も

のぞこりぬ

ひつ きょう え
畢 竟 依 を

き みょう
帰 命 せ よ

SHO-U JO-U KO-U MYO-U

A    






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



GU SHI KO-U NO

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


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IS-SA-I NO GOK-KE MO

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



NO ZO KO RI NU

HIK KYO-U E-E O

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 無 阿 弥 陀 佛
 なー も あー み だあん ぶ
 南 無 阿 弥 陀 佛
 なー も あー み だあん ぶ
 南 無 阿 弥 陀 佛
 なー も あー み だあん ぶ なー
 南 無 阿 弥 陀 佛 南

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I take refuge in Amida Buddha
 I take refuge in Amida Buddha
 I take refuge in Amida Buddha
 I take refuge in Amida Buddha

ぶつ こう せう えう
 ・佛 光 照 曜
 さい だい いち
 最 第 一
 こう えん のう ぶつ
 同 光 炎 王 佛 と
 なづ け た り

さん ず こく あん
 三 塗 の 黒 闇
 ひ ら く な り
 だい おう ぐ
 大 忘 供 を
 き みょう
 帰 命 せ よ

BUK KO - U SE - U E - U
 G    
 # SA - I DA - I I - CHI
 A   
 KO-U E-N NO-U BUT-TO
 B    
 NA ZU KE TA RI
    

SA-N ZU NO KO-KU A-N
 F#     
 HI RA KU NA RI
    
 DA - I O - U GU - U O
   
 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.

Shōshin Nembutsu Ge and Wasan

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同	発	菩	提	心
おう	じ	あん	ら	こ
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○ ○ ○

#GA-N NI SHI KU DO KU

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BYO - U DO-U SE IS - SAI

E┌─^G┐ ┌─^u┐ ┌─┐ ┌─┐ ┌─┐

DO-U HO-tsu BO DA-I SHIN

┌─^u┐ ┌─^{tsu}┐ ┌─┐ ┌─┐ ┌─┐

O-U JO-U A-N RAK-KO-ku

┌─┐ ┌─┐ ┌─┐ ┌─┐ ┌─┐

○ ○ ○

May this merit-virtue
Be shared equally with all beings.
May we together awaken the Bodhi Mind,
And be born in the realm of Serenity and Joy.

Readings



JODO SHINSHU CREED

I affirm my faith in Amida's Infinite Wisdom and Compassion. Reciting his Sacred Name, I shall live with strength and joy.

I shall look up to Amida's Guiding Light. As I reflect upon my imperfect self, I live with gratitude for His Perfect Compassion which surrounds at all times.

I shall follow Amida's Teachings. I shall understand the Right Path and resolve to spread the true Teachings.

I rejoice in Amida's Wisdom and Compassion. I shall respect and help my fellow men and work for the good of my community.

GOLDEN CHAIN

I am a link in Amida's golden chain of love that stretches around the world.

I will keep my link bright and strong.

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

I will think pure and beautiful thoughts, say pure and beautiful words, and do pure and beautiful deeds.

May every link in Amida's golden chain of love be bright and strong and may we all attain perfect peace.

THREE TREASURES

Leader: Hard is it to be born into human life. Now we are living it. Difficult is it to hear the Teachings of the Blessed One. Now we hear it. If we do not deliver ourselves in the present life, no hope is there that we shall be freed from suffering and sorrow in the ocean of birth and death. Let us reverently take refuge in the Three Treasures of the Truth.

Leader and Sangha (Everyone):

I TAKE REFUGE IN BUDDHA. May we all together absorb into ourselves the principle of Your Way to Enlightenment and awaken in ourselves your Supreme Will.

I TAKE REFUGE IN DHARMA. May we all together be submerged in the depth of the Doctrine and gain wisdom as deep as the ocean.

I TAKE REFUGE IN SANGHA. May we all together become units in true accord in Your Life of Harmony, in a spirit of Universal Brotherhood, freed from the bondage of selfishness.

Leader: Even through ages of myriads of kalpas hard is it to hear such an excellent, profound, and wonderful doctrine. Now we are able to hear and receive it. Let us thoroughly understand the true meaning of Tathagata's Teaching.

KOKUN

Watakushi tachiwa mihotoke sama no kodomo de arimasu.

We are all Buddha's Children.

Watakushi tachiwa mihotoke sama no oshie wo mamorimasu.

We will all follow the Buddha's teachings.

Watakushi tachiwa minna nakayoku itashimasu.

We will all be friendly to everyone.

MEDITATION ON THE SIX PARAMITAS

Dana: Giving – I shall be generous and helpful to others.

Sila: Discipline – I shall be pure and virtuous by following the precepts of the Buddha.

Ksanti: Patience – I shall be patient, tolerant, and understanding.

Virya: Endeavor – I shall be energetic and persevering, and do my best in all things.

Dhyana: Meditation – I shall reflect on the teachings of the Buddha to attain oneness with all beings.

Prajna: Wisdom – I shall seek the light of wisdom for the benefit of all beings.

NOBLE EIGHTFOLD PATHS

Leader: The Buddha teaches us that we may become pure by following the teachings he laid down for us. Let us repeat them and remember them at all times:

Leader: First: Right View
Everyone: I shall seek the truth.

Leader: Second: Right Thought
Everyone: I shall have pure thoughts.

Leader: Third: Right Speech
Everyone: I shall speak truthfully.

Leader: Fourth: Right Conduct
Everyone: I shall act truthfully.

Leader: Fifth: Right Livelihood
Everyone: I shall live honestly.

Leader: Sixth: Right Effort
Everyone: I shall follow the teachings of the Buddha.

Leader: Seventh: Right Mindfulness
Everyone: I shall think of the Buddha.

Leader: Eighth: Right Meditation
Everyone: I shall recite the Nembutsu.

LOVING KINDNESS MEDITATION

May all beings be happy and well.
May no harm or difficulty come to them.
May they live in peace and harmony.

May I be happy and well.
May no harm or difficulty come to me.
May I live in peace and harmony.

May my family be happy and well.
May no harm or difficulty come to them.
May they live in peace and harmony.

May my teachers be happy and well.
May no harm or difficulty come to them.
May they live in peace and harmony.

May my friends be happy and well.
May no harm or difficulty come to them.
May they live in peace and harmony.

May strangers be happy and well.
May no harm or difficulty come to them.
May they live in peace and harmony.

May my enemies be happy and well.
May no harm or difficulty come to them.
May they live in peace and harmony.

May all beings be happy and well.
May no harm or difficulty come to them.
May they live in peace and harmony.

This voiced meditation is chanted in English. Each line is to be chanted mindful of each being that is being addressed. Mindfulness is essential in sending thoughts of sincere loving-kindness to each being. Mindfulness also allows us to pay attention in opening our hearts to each being who is addressed. Mindfulness also allows us to "picture" each being in our mind. This voiced meditation in essence echoes Amida Buddha's deepest compassion for the true happiness of all living things.

PLEDGE

We pledge to dedicate our daily lives to walk the Dharma path. We resolve to follow the Buddha's teachings and work earnestly for the welfare of all.

GASSHO WITH AMIDA

By Reverend Kenryu Tsuji

Namo Amida Butsu
We recite Amida's Name
With deep joy and gratitude
We gassho with Amida

When we're lonely we recite
Namo Amida Butsu
Embraced by Amida's Light
We gassho with Amida

Trees and grasses and flowers
Grow in wondrous compassion
This Light shines throughout the world
We gassho with Amida

Nembutsu in work and play
Everyday with Amida
Every moment filled with light
We gassho with Amida

Flowers bloom and flowers fall
From the seeds sprout new flowers
This is the Truth unchanging
We gassho with Amida

Remember the Golden Chain
"Kindness to all living things"
We will follow this Teaching
We gassho with Amida

Springtime brings the happy birds
Their songs all praise Amida
We join them in Nembutsu
We gassho with Amida

In the clear bright morning sun
In the fading light of day
In the darkness of the night
We gassho with Amida

When we say the Nembutsu
Amida sings with us all
Our voices unite as one
We gassho with Amida

Namo Amida Butsu
We live in this Compassion
This great power guides our lives
We gassho with Amida

PROMISE

We thank the Buddha for showing us the way of freedom. We will endeavor to walk in his Noble Path every day of our lives.

VANDANA – Homage

Leader: Namo tassa bhagavato arahato (Pali)
Sammāsambuddhassa

Sangha: Homage to him, the Exalted One, the Enlightened One, the
Supremely Awakened One.

TI-SARANA – The Threefold Refuge

Leader: Buddham saranam gacchami (Pali)
Dhammam saranam gacchami
Sangham saranam gacchami

Sangha: I go to the Buddha for guidance, I go to the Dharma for
guidance, I go to the Sangha for guidance

Sangha: Namo Kie Butsu (Japanese)
Namo Kie Hō
Namo Kie Sō

THREE REFUGES (San Kie Mon)

Namo Kie Butsu
Namo Kie Hō
Namo Kie Sō

I take refuge in Buddha
I take refuge in Dharma
I take refuge in Sangha

SAN KIE MON

Leader: Ninjin ukegatashi ima sude ni uku. Buppō kikigatashi ima sude ni kiku. Kono mi konjō ni mukatte dosezumba, sara ni izure no shō ni mukatte ka kono mi o dosen. Daishu morotomo ni, shishin ni sambō ni kieshi tate matsuru beshi.

Sangha: Mizukara butsu ni kieshi tatematsuru. Masani negawaku wa shujō to tomo ni, daidō o taige shite mujōio okosan.

Mizukara hō ni kieshi tatematsuru. Masani negawaku wa shujō to tomo ni, fukaku kyōzō ni irite chie umi no gotoku naran.

Mizukara sō ni kieshi tatematsuru. Masani negawaku wa shujō to tomo ni, daishū o tōri shite issai muge naran.

Leader: Mujōjinjin mimyō no hō wa, hyaku sen man gō nimo aiō koto katashi. Ware ima kemmonshi juji suru koto o etari, negawaku wa nyorai no shinjitsu gi o geshi tatematsuran.

RYŌGEMON

I rely on Amida Buddha, with my whole heart, for the attainment of Nirvana. I give up trust in my powerless self, and abandon all practices that rely on the false ego.

I know that, because of Amida's Boundless Compassion, I am assured of rebirth the very moment I put my trust in Amida. I call the Name, "Namo Amida Butsu," in happiness and thanksgiving for the gift of the Universal Vow.

I am grateful for Shinran Shōnin and his followers for leading me to this profound teaching. I will try to live, throughout my life, according to the way of Nembutsu what they have taught.

ON WHITE ASHES (Translation)

By Rennyō Shonin, 1415~1499

In silently contemplating the transient nature of human existence, nothing is more fragile and fleeting in this world than the life of man. Thus, we have not heard of human life lasting for a thousand years. Life passes swiftly, and who among men can maintain his form for even one hundred years?

Whether I go before others, or others go before me, whether it be today or tomorrow, who is to know? Those who depart 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 white 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 the white ashes. Nothing is more real than this truth of life.

The fragile nature of human existence underlies both the young and the old. Therefore, we must, one and all, turn to the teachings of the Buddha and awaken to the essence of life. By so understanding the meaning of death, we come to appreciate the meaning of this life, which is to be treasured because it is unrepeatable. By virtue of true compassion, let us realize the unexcelled value of this existence, and let us live together with gratitude in our hearts.

HAKKOTSU NO SHO (On White Ashes)

Sore, ningen no fushō naru sō o • tsura tsura kanzuru ni, ohoyoso hakanaki mono wa • kono
yo no shichūjū • maboroshi no gotoku naru ichigo nari. Sareba, imada manzai no ninjin o
uketari to iu koto o kikazu • issō sūgi yasushi. Ima ni itatte tare ka hyaku nen no gyō tai o
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 atte • 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 yoso oi o ushinai nuru toki wa, roku shin kenzoku atsumatte •
nageki kanashime domo • sara ni sono kai aru bekarazu. Sateshimo arubeki koto nara neba
tote • yagai ni okutte, yowa no kemuri to nashi hate nureba • tada hakkotsu nomi zo
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 o kokoro ni kakete, Amida
Butto fukaku tanomi mairasete • Nembutsu mōsu beki mono nari. Anakashiko anakashiko.

Gathas



A Special Place

words & music by
Linda Castro

1. There is a square u - pon the floor, an is - land in a
2. A - mi - da stands in - side the shrine, a smile u - pon his

sea, a place I vi - sit ev - ery week, a spot that's just for
face, I smile right back, I'm glad to be here in this spe - cial

me. When I sit u - pon that square I leave my cares out -
place. Now there's time to sit and think of all that I can

side. All an - ger is for - got - ten, the Dhar - ma is my
do, to care for those a - round me, each day the whole week

guide. There is a spe - cial some - thing here, it's some - thing you can
through. This is a home to gen - tle thoughts when sit - ting qui - et -

see, for kind - ness lives with - in this place, it lives in - side of
ly, for kind - ness lives with - in this place, it lives in - side of

1. D 2. D A7 D
me. me, it lives in - side of me.

Amida Buddha is with Me

Yumi Hojo

Hap - py, hap - py, hap - py!
 Hap - py, hap - py, hap - py!
 Hap - py, hap - py, hap - py!

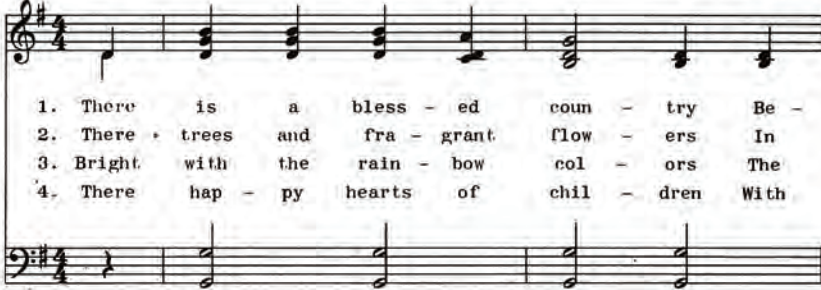
When at play I'm hap - py -
 When at school I'm hap - py -
 When I'm here I'm hap - py -

Hap - py, hap - py, hap - py!
 Hap - py, hap - py, hap - py!
 Hap - py, hap - py, hap - py!

Ami - da Bud - dha is with me.
 Ami - da Bud - dha is with me.
 Ami - da Bud - dha is with me.

Amida's Paradise

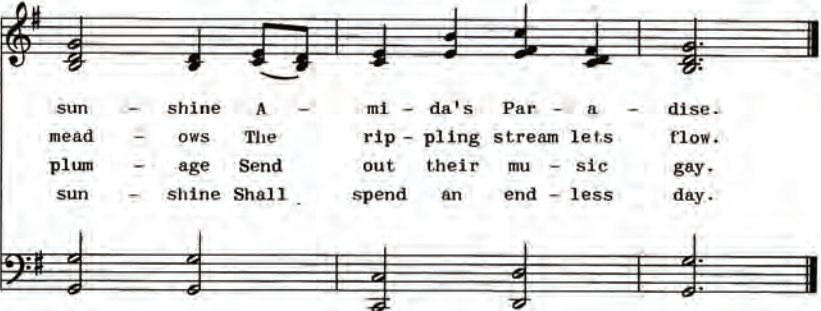
Arr. by C. IWANAGA



1. There is a bless - ed coun - try Be -
 2. There trees and fra - grant flow - ers In
 3. Bright with the rain - bow col - ors The
 4. There hap - py hearts of chil - dren With



yond the west - ern sky A land of joy and
 won - drous beau - ty grow And through the sun - lit
 spark - ling foun - tains play And birds of ra - diant
 joy - ful songs and play In that fair land of



sun - shine A - mi - da's Par - a - dise.
 mead - ows The rip - pling stream lets flow.
 plum - age Send out their mu - sic gay.
 sun - shine Shall spend an end - less day.

Arigato

Toshiko Takada

1. Mi ho to ke no me gu mi o u ke te ko ko ro ni mi chi ru
2. (Miho) to ke no e mi ni te ra sa re ko ko ro ni mi chi ru

a ri ga to - a ri ga to - ha na yo ha na yo kyo-nohi o a ka
a ri ga to - a ri ga to - to mo yo to mo yo kyo-nohi o to mo

ru ku sa i te a ri ga to - ko to ri yo ge n ki na u ta o
ni su go shi te a ri ga to - hi ka ri yo wa tashi no michi o

ki ka se te ku re te a ri ga to - a ri ga to - hi bino ku rashi ni
te ra shi te ku re te a ri ga to - a ri ga to - hi bino fu re a i

a ri ga to - no ko to ba so - e te 1. 2. Mi ho
a ri ga to - no ko to ba sa sa ge te.

English translation is on the following page.

Arigato

1. Receiving Buddha's benevolence, my heart overflows with gratitude!
Flowers! Flowers! Thank you for blooming so brightly today!
Thank you, little birds, thank you for letting me hear your spirited songs!
I, too, will express words of gratitude for my daily life.
2. My heart, glowing with Buddha's compassion, overflows with gratitude.
My friends! My friends! Thank you for spending this day with me!
Grateful for the Light that brightens my way,
I offer words of thanks for each day's friendly contacts.

ASA NO UTA (Morning Song)

1. Every morning, we turn to the Dharma
And work diligently in our daily tasks.
2. Every morning, we reach out to Amida
And share thoughts purified by his Compassion.
3. Every morning, we praise Amida's Enlightenment
And try to purify our own hearts.
4. Each precious day overflows with his Compassion.
We dedicate our lives to this day as well.

Asa no Uta (On this Morn)

D. Sugisaki

Y. Suehiro

The musical score is written for piano and voice. It consists of three systems of music. The piano part is in G major (one sharp) and 4/4 time. The vocal part is in the same key and time. The lyrics are in four systems, each corresponding to a system of music. The first system has four lines of lyrics. The second system has four lines of lyrics. The third system has four lines of lyrics. The fourth system has four lines of lyrics. The lyrics are in English and Japanese. The piano part includes dynamic markings: *mf*, *f*, *p*, and *pp*. The vocal part includes dynamic markings: *mf*, *f*, *p*, and *pp*.

mf *f*

1. A sa na a sa - na ni
2. A sa na a sa - na ni
3. A sa na a sa - na ni
4. Me gu mi a fu - ru ru

mf *f*

p *p*

mi o shi e a o gi, Ki yo ki
mi a to o shi ta i, Ki yo ki
mi sa to ri ta ta e, Ki yo ki
to - to ki hi to hi, Kyo - mo

p *p*

mf *p* *pp*

tsu to - me ni i so shi mu wa re ra.
o mo - i o ka ta ro - wa re ra.
ko ko - ro o ya shi no - wa re ra.
sa sa - ge n wa re ra no i no chi.

mf *p* *pp*

English translation is on the previous page.

Buddha Loves You

Kimi Hisatsune

Jane Imamura

1. Fly, fly
2. Run, run
3. Don't cry
4. Swim, swim

The first system of the musical score is in 2/4 time. It features a piano accompaniment with chords in the right hand and single notes in the left hand. The melody is simple and repetitive, corresponding to the four numbered options for the lyrics.

lit - tle bird, Bud - dha loves you lit - tle bird
lit - tle pup, Bud - dha loves you lit - tle pup
kit - ty cat, Bud - dha loves you kit - ty cat
lit - tle fish, Bud - dha loves you lit - tle fish

The second system continues the piano accompaniment. The lyrics are arranged in four lines, each corresponding to a different animal: bird, pup, cat, and fish. The melody is consistent with the first system.

Tweet, tweet, tweet tweet tweet tweet tweet.
Bow, wow, bow wow wow wow wow.
Mew, mew, mew mew mew mew mew.
- , - , - - - - (just open mouth like a fish)

The third system concludes the piece. It includes sound effects for a bird (tweet), a cat (mew), and a fish (just open mouth like a fish). The piano accompaniment continues with the same simple harmonic structure.

Farewell

Kimi Hisatsune

Jane Imamura

1. Dhar-ma School is o - ver for a - noth - er day,
 2. So we'll meet a - gain next week, won't you take good care?
 3. Na - mo A - mi - da Bu - tsu, sing this fine re - frain,

Let us gath - er round the shrine, bow our heads and say,
 Let us try to do what's right, al - ways kind and fair,
 Na - mo A - mi - da Bu - tsu, sun - ny day or rain,

Thank you, tea - cher, for your help, thank you, ev' - ry one,
 We shall spread the hap - pi - ness faith in Bud - dha brings,
 Na - mo A - mi - da Bu - tsu, strong in faith re - main,

f
 Bud - dha's love will keep us safe, 'til our work is done.
 Now it's time to say good bye, 'til we meet a - gain.
 Na - mo A - mi - da Bu - tsu, 'til we meet a - gain.

Ganjin's Journey

Linda Castro

1. Like the sun break - ing through a
2. For - eign lands, does it mat - ter?

The first system of the musical score is in 3/4 time with a key signature of one flat (B-flat). It features a vocal melody line and a piano accompaniment. The vocal line begins with a whole rest, followed by a repeat sign and then the lyrics. The piano accompaniment consists of chords in the right hand and a bass line in the left hand.

gray and mist - y can - o - py, our voic - es join, break the si - lence,
for - eign tongues may speak the same thought, chil - dren all of one moth - er,

The second system continues the melody and accompaniment. The vocal line has a more active melody with eighth and quarter notes. The piano accompaniment provides harmonic support with chords and a steady bass line.

grate - ful to our past. He who trav eled o - ver o - ceans plant - ing seeds of
now in need of care. As we ga - ther draw to - geth - er, know all life is

The third system concludes the piece. The vocal line features a mix of eighth and quarter notes. The piano accompaniment includes some arpeggiated chords in the right hand and a simple bass line in the left hand.

Ganjin's Journey

Truth, fac - ing dan - gers o - ver - whelm - ing with no thought of
 one, stand be - neath the same cool moon - light, warmed be - neath one

The first system of the musical score for 'Ganjin's Journey'. It features a vocal line in treble clef and a piano accompaniment in grand staff (treble and bass clefs). The key signature has one flat (B-flat). The lyrics are: 'Truth, fac - ing dan - gers o - ver - whelm - ing with no thought of one, stand be - neath the same cool moon - light, warmed be - neath one'.

self. We are joined by the Dhar - ma in a cir - cle with - out
 sun. We are joined by the Dhar - ma in a cir - cle with - out

The second system of the musical score. The vocal line continues with the lyrics: 'self. We are joined by the Dhar - ma in a cir - cle with - out' and 'sun. We are joined by the Dhar - ma in a cir - cle with - out'. The piano accompaniment provides harmonic support.

end.
 end.

The third system of the musical score. It begins with a first ending bracket labeled '1.' and a second ending bracket labeled '2.'. Below the vocal line, the word 'end.' is written twice. The piano accompaniment concludes the piece with a final cadence.

Hanamatsuri Koshin Kyoku

Hakurei Akao

Tetsuji Naruse

1. Mu ka shi mo mu ka shi - sa n ze n nen,
 2. Rip - pa na ku ni ni - u ma re i de,
 3. Ma n ru i n se ka i no ma n na ka de,
 4. Na n ne n tat te mo ka wa ra zu ni,

Ha na sa ki ni o u - ha ru yo - ka.
 To na mo ni ku ra i mo a ri ra,
 O shi e no mo n o - u chi hi ga ki,
 Sa i ta - ma ma na ru no ri no ha na,

Hi bi ki wa tat - ta hi to ko e wa,
 Hi to ri o shi ro o nu ke i de te,
 Ka wa ke ru hi to ni fu ri ma i ta,
 Ki re i na hi to tsu o mu ne ni sa shi,

Te n ni mo chi ni mo - wa re hi to ri.
 Mu to se ni a ma ru - o n ku gyo
 Ka n ro no mi zu wa - ka gi ri na shi.
 Wa re mo ma ke zu ni ha ge mi ma sho.

English translation is on the following page.

Hanamatsuri Koshin Kyoku

1. Long ago, three thousand years ago, on the Eighth in the flowery
Fragrance of springtime, a single voice reverberated throughout,
“In the heavens and on Earth, I alone...”
2. Though born into wealth and privilege, He left to practice austerities.
And remained secluded for more than six years.
3. At the center of this vast universe, he threw open the gate to Dharma,
And bestowed the quenching waters of truth to thirsting mankind.
4. No matter how many years have passed, the flowers of the Dharma
Remain unchanged. Placing a Dharma blossom on our breast,
Let us endeavor to attain the same awakening.

Happy Little Children

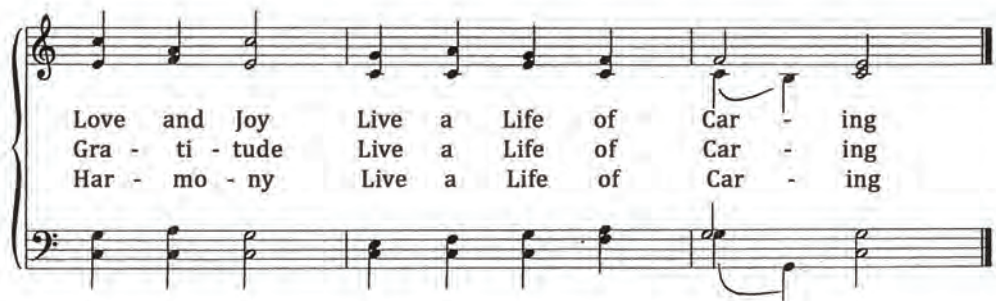
F. Blanning - Pooley
Revised



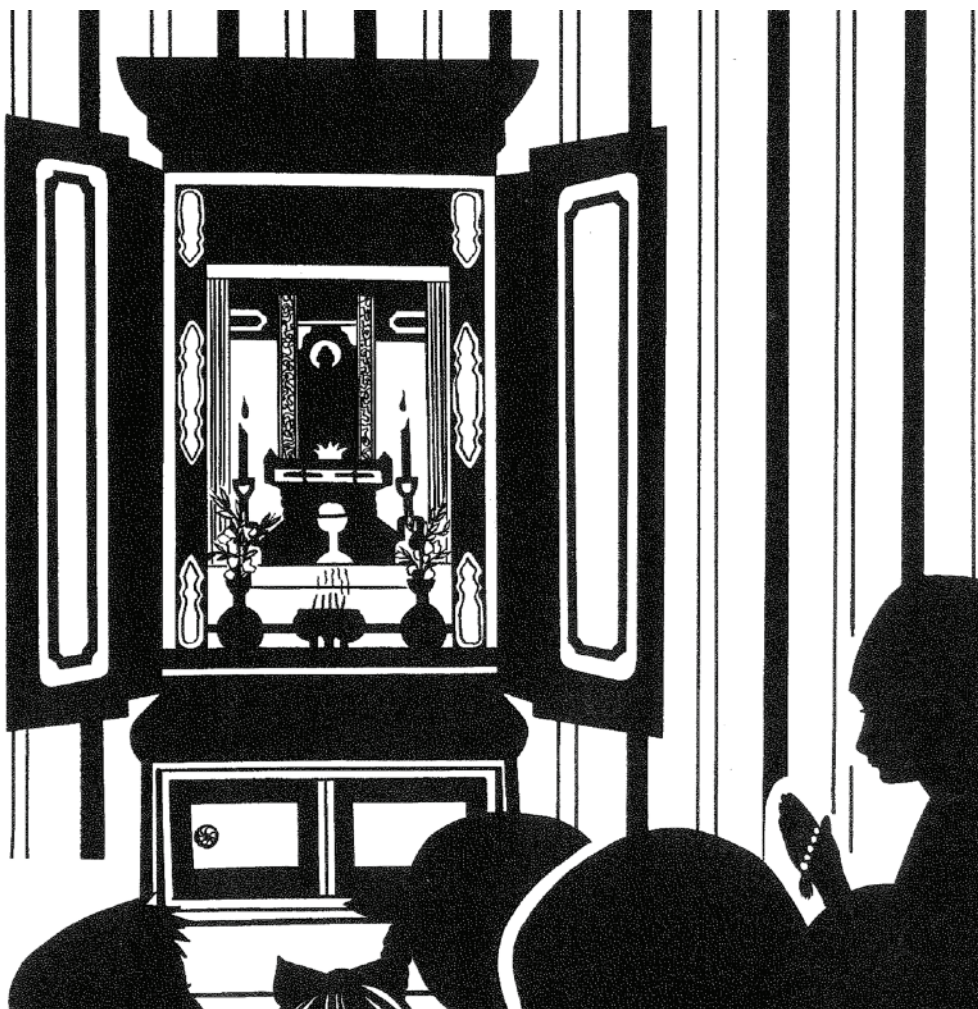
1. Hap - py lit - tle child - ren we
2. Grate - ful lit - tle child - ren we
3. Gen - tle lit - tle child - ren we



In the Bud - dha shar - ing We shall all in
In the Dhar - ma shar - ing We shall all in
In the San - gha shar - ing We shall all in



Love and Joy Live a Life of Car - ing
Gra - ti - tude Live a Life of Car - ing
Har - mo - ny Live a Life of Car - ing



Hotoke Sama

Shizukā Yamada

Kosuke Komatsu

The musical score is written for voice and piano. It consists of three systems of music. The first system includes three vocal lines with lyrics. The piano accompaniment is in the right and left hands. The second system continues the vocal and piano parts. The third system concludes the piece with a 'rit.' (ritardando) marking. The key signature has one flat (B-flat), and the time signature is common time (C).

Vocal Lyrics:

1. No - n no no no sa ma ho to - ke sa ma. Wa ta shi no
 2. No - n no no no sa ma ho to - ke sa ma. Wa ta shi no
 3. No - n no no no sa ma ho to - ke sa ma. Mi a ka shi

Second System Lyrics:

su ki na ka - sa ma no O mu ne no yo - ni
 su ki na to - sa ma no O te te no yo - ni
 a ge te o ga mu to ki, O su ga ta mi e te

Third System Lyrics:

ya n wa ri to, Da ka re te mi ta i Ho to - ke sa ma.
 shik - ka ri to, Su gat - te mi ta i Ho to - ke sa ma.
 ki ra ki ra to, Go ko - no hi ka ru Ho to - ke sa ma.

English translation is on the following page.

Hotoke Sama

Translation by Rev. Kyogyo Miura

1. I love my Buddha, oh my dear!
I love mom's hug. She holds me soft and warm.
Through tender-loving care, she loves me all the time.
I love my Buddha just like my mom.
2. I love my Buddha, oh my dear!
I love dad's arms. He holds me strong and tight.
Through steady-strong guide, he loves me all the time.
I love my Buddha just like my dad.
3. I love my Buddha, oh my dear!
Lighting up a candle light, and taking a bow to Him.
Through growing beauty and peace, Buddha shines on me.

I'm A Link in the Golden Chain

Moderato

By Gordon AhTye

Co-arranger Janet Tamura

Piano

I'm a link in the gold - en chain. Har - mo - ny may we
I'm a link in the gold - en chain. Gra - ti - tude may we

4

all at - tain. Gen - tle to all liv - ing things. Will
at - tain. Bright and strong all my link will grow. Through

7

u - nite us all as gold - en rings. Pure and beau - ti - ful
pure and lov - ing deeds I know.

10

thoughts I will think, and pure and beau - ti - ful words I will say. and,

I'm A Link in the Golden Chain

13

Pure and beau-ti - ful deeds I will do. For the world, and for

This system contains measures 13, 14, and 15. The melody is in the treble clef, and the bass line is in the bass clef. The lyrics are: 'Pure and beau-ti - ful deeds I will do. For the world, and for'.

16

you. Spread - ing kind - ness and love ev - ery day.

This system contains measures 16, 17, and 18. The melody is in the treble clef, and the bass line is in the bass clef. The lyrics are: 'you. Spread - ing kind - ness and love ev - ery day.'

19

To all liv - ing things that come our way. A - mi - ni - da's chain of

This system contains measures 19, 20, and 21. The melody is in the treble clef, and the bass line is in the bass clef. The lyrics are: 'To all liv - ing things that come our way. A - mi - ni - da's chain of'.

22

love is bright. Through peace and love we will see the light.

This system contains measures 22, 23, and 24. The melody is in the treble clef, and the bass line is in the bass clef. The lyrics are: 'love is bright. Through peace and love we will see the light.'

Written 1/2004
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In a Quiet Valley

Tom Arima

Shinjin Eshima
adapted by: N. Hashimoto

1. In a quiet valley Just waiting for the sun
2. In the warmth of mid-day I pause from hurried scene
3. In the glow of evening Moon-light softens the day

I hear the rustling breeze I hear the Learned one I
Rest my weary body On Bud-dha's Love I lean I
Lis'-ning to the Dhar-ma I feel the Bud-dha's sway In

clasp my hands together Na-mo A-mi-da Bu-tsu.
bow my head and whisper Na-mo A-mi-da Bu-tsu.
si-lent meditation Na-mo A-mi-da Bu-tsu.

In Lumbini's Garden

Paul Carus

R. R. Bode
Revised

1. Soft - ly blew - the breez - es
2. Gent - ly fell - the rain - drops
3. From - the earth - sprang flow - ers,

On that glo - ri - ous morn - In Lum - bi - ni's
Sweet and fra - grant - ly - On the new - born
Birds in spring - time sang, - All through out the

gar - den, Where - Sid - dhar - tha was born. -
in - fant En - light - end one - to be. -
uni - verse Strains - of mu - sic rang. -

Nadame

Seien
Arr. C. Iwanaga

1. U ki yo no - e ni shi ka gi ri ki - te
2. Na - ge ki - ka-na shi mu yo ni wa ka - re
3. Te a shi no - u go ki ta e nu re - do
4. Ni - ku no - ma-na ko wa to zu ru to - mo

Wa ka re te yu ki shi no ri no - to - mo
Ta no shi ku ni ni a re ma - shi - te
Ko no o ku ni te ka gi ri - na - ki
Ta e na ru su no ri no ma na ko - mo - te

Ho to ke no mi ma e ni sa chi a ra n
Ku - shi ki Ho to ke to na ri nu ra n
Chi - ka ra a ru mi to na ri nu ra n
Wa re ra ga ma do i o mi ru a ra n

Na mi da no - u chi ni na da me a - ri.
Na ge ki no - u chi ni na da me a - ri.
Na mi da no - u chi ni na da me a - ri.
Na ge ki no - u chi ni na da me a - ri.

English translation is on the following page.

Nadame (Consolation)

1. The worldly ties have ended.
But our departed friend in Dharma
Finds happiness in Amida's presence.
In our sadness, there is consolation.
2. Parting from this sad, grieving world,
Our friend is born into a happy world
To become a wondrous Buddha.
In our grief, there is consolation.
3. Though arms and legs no longer move,
Our friend has shed the human form
To assume Unlimited Power.
In our sadness, there is consolation.
4. Though his mortal eyes are closed,
Our friend is watching our gathering
With the knowing eyes of the Dharma.
In our grief, there is consolation.

Namo Amida Butsu

Shinkaku

R. R. Bode
Third verse by N. Hashimoto

1. When life is fair And sun - light gilds the day,
2. E'en though our way Leads 'neath a dark - en'd sky,
3. When our life leads us To the o - ther shore,

When for - tune smiles And flow'rs a - dorn our way;
And to our loved ones Pain and death draw nigh;
And Bud - dha's light We'll see for - ev - er more;

Oft' let us pause With grate - ful hearts to say
Our tears may flow, Yet trust - ing - ly we cry
In Nem - bu - tsu Our grate - ful hearts shall soar

Na - mo A - mi - da Bu - - - tsu.

Nembutsu I

Ancient Chant

Arr. by C. Iwanaga

Na mu A mi da a - -

The first system of musical notation consists of a treble and a bass staff. The treble staff is in G major (one sharp) and common time (C). It contains a melody of eighth and quarter notes, ending with a half note 'a' followed by two dashes. The bass staff provides a harmonic accompaniment with chords and single notes, also ending with a half note 'a' followed by two dashes.

A mi - - da Na mu A

The second system continues the melody. The treble staff shows a melodic line with a half note 'A' followed by two dashes, then 'da', and finally 'Na mu A'. The bass staff continues the accompaniment with chords and single notes.

mi da a - - A mi - - da

The third system concludes the piece. The treble staff features a melodic line with 'mi da', a half note 'a' followed by two dashes, and then 'A mi' followed by two dashes, ending on 'da'. The bass staff provides the final accompaniment with chords and single notes.

Nichiyobi

Yasuo Sawa

Seiya Kai

f *p* *mf*

1. U re shii na u re shi - na Kyo - waureshi i nichiyo- bi.
 2. U re shii na u re shi - na Kyo - waureshi i nichiyo- bi.

mp *mp*

Ne - san mo i ras shai ni i san mo i ras shai Kawa i i a ka cha n
 Se n se i o ha yo mi na sa n o ha yo Na ka yo ku so rot - te

f *f*

te te hi i te Sa - sa - i sho ni ma i ri ma sho.
 te o a wa se Sa - sa - i sho ni o gamima sho.

English translation is on the following page.

Nichiyobi (Sunday)

1. Happy, happy, today is happy Sunday!
Come sisters, brothers and little ones too,
Let us attend service, hand in hand.
2. Happy, happy, today is happy Sunday!
Good morning, Sensei! Good morning, everyone!
Together let us all gassho and bow to Buddha.

Nori no Miyama

1. Cherry blossoms on the Dharma Mountain spread their fragrance as of old.
Follow the markings on the Noble Path, and perceive the springtime splendor
Of Bodhi we assumed was beyond our reach.
2. Nightingales on the Dharma Mountain sing the praises of the Name as of old.
Listen to their voices warning us that this life is but a dream
And the night is very short.

Nori no Miyama

Gagaku Etenraku

mp

1. No ri no mi ya ma no sa ku ra ba na
2. No ri no mi ya ma no ho to to gi su

Mu ka shi no ma ma ni ni o u na ri
Mu ka shi no ma ma ni na no ru na ri

mp

Mi - chi no shi o ri no a to to me te - -
U ki yo wa yu - me zo mi ji ka yo to - -

f *p*

Sa to ri no ta ka ne no ha ru o mi yo.
O do ro ki sa - ma su ko e o ki ke.

English translation is on the previous page.

Obon, Obon, It's Festival Day

Yumi Hojo

1. O - bon. O - bon, It's Fes - ti - val Day! We will ga - ther
 2. O - bon. O - bon, It's Fes - ti - val Day! All our hum- ble
 3. O - bon. O - bon, It's Fes - ti - val Day! O, the streets are

friends all a - long the way And bring fruits and vege - ta - bles for the - shrine.
 thanks we will here con - vey To our dear - ly loved ones who lived in the past,
 lined with our lan - terns gay, And the wind - bells twink - ling a - top the - trees,

Like Mog - gal - la - na many - many - years a - go. O - bon, O -
 With Nem - bu - tsu Nem - bu - tsu 'pon our - lips. O - bon, O -
 Sway to - and - fro, to and fro, in the breeze. O - bon, O -

bon, It's Fes - ti - val Day!
 bon, It's Fes - ti - val Day! Fes - ti - val Day!
 bon, It's

Ondokusan II

Shinran Shonin
Moderato

Osamu Shimizu

p Nyo ra - i

mp

mf da i hi - no o n do - ku wa, Mi o - ko ni shi te - mo

mf

p cresc. - - - ho - zu - be shi. Shi shu chi shi - ki no o n do ku

p cresc. - - -

f mo, Ho - ne o ku da ki te mo *p* sha su be shi.

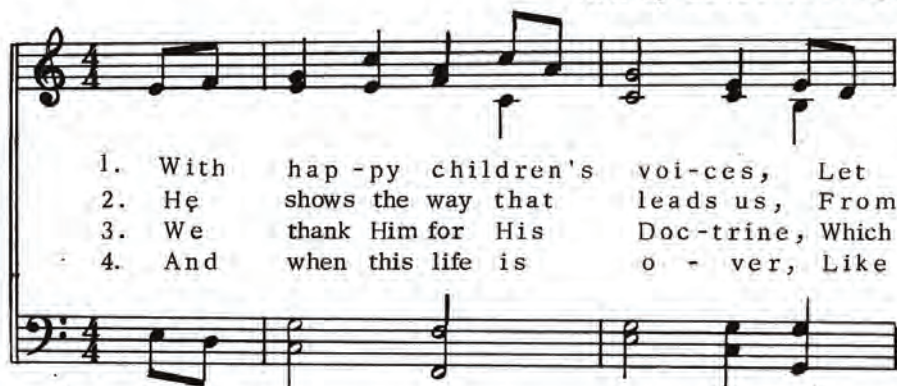
English translation is on the following page.

Ondokusan II

The debt of gratitude I owe to Amida's great Compassion,
I will proclaim until my life disintegrates into dust.
The debt of gratitude I owe to my Dharma teachers,
I will express until my bodily form is finally shattered.

Praise to Buddha

Arr. by Chizu Iwanaga



1. With hap-py children's voi-ces, Let
2. He shows the way that leads us, From
3. We thank Him for His Doc-trine, Which
4. And when this life is o-ver, Like



Bud-dha's tem-ple ring, As to our Blessed
sin and sor-row here, And if His Path we
shows us what to do, So that our lives may
Him we too shall rise, With songs of joy to



Mas-ter Our thanks and praise we bring.
fol-low No e-vil shall we fear.
ev-er Be pure and good and true.
en-ter A-mi-da's Par-a-dise.

Quest of Life

Geraldine Hamai

Toshiro Mayuzumi

Andante

1. Let us seek — peace. Let us seek — peace in our
 2. Let us seek — joy. Let us seek — joy in our
 3. Let us seek — life. Let us seek — life in A -

hearts and our minds. ——— Right — know-ledge and trust
 home and our lands. ——— Right — un - der - stand - ing
 mi - da's Pure Land. ——— Faith — in the Bud - dha's

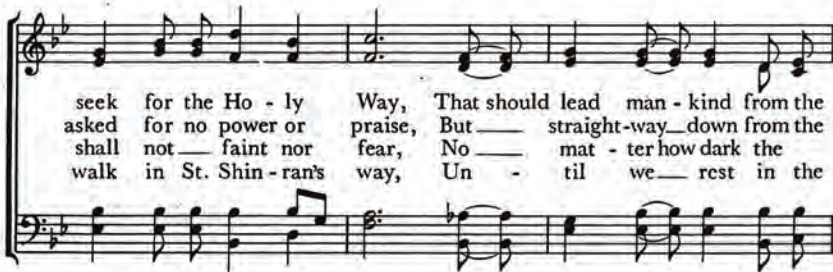
Saint Shinran I

D. Hunt


Osamu Shimizu



1. Saint — Shin - ran left his home and friends To —
 2. And — when he found A - mi - da's Name He —
 3. When — death shall claim us for its own We —
 4. We will trust A - mi - da's Ho - ly Name, And will



seek for the Ho - ly Way, That should lead man - kind from the
 asked for no power or praise, But — straight-way down from the
 shall not — faint nor fear, No — mat - ter how dark the
 walk in St. Shin - ran's way, Un - til we — rest in the



paths of — night To the realms of — end - less day.
 moun - tain - came The — sin - ful and lost to raise.
 path may — seem, A - mi - da's — love is near.
 land of the west, Where — all is — end - less day.



Na - mu A-mi - da Bu-tsu, With — faith we re-peat to - day.
 Na - mu A-mi - da Bu-tsu, We'll — say our earth - ly — days.
 Na - mu A-mi - da Bu-tsu, We'll — say till the shad - ows — clear.
 Na - mu A-mi - da Bu-tsu, All the chil - dren of Shin - ran — say.

Say Namō Amida Butsu

Gordon Ah Tye
Arr. M. & E. Jones 10/01

Andantino

Vocal

Piano

mp

When I'm feel - ing blue in the morn - ing and

things go a-stray in the day, I feel your bright li - ght



Written 11/00

Say Namu Amida Butsu

shin - ing true, say Na-mo A-mi-da Bu - tsu.

The first system of the musical score is in G major (one sharp) and 4/4 time. It consists of a vocal melody line and a piano accompaniment. The vocal line begins with a quarter rest, followed by the lyrics 'shin - ing true, say Na-mo A-mi-da Bu - tsu.' The piano accompaniment features a steady eighth-note bass line and chords in the right hand.

When I'm walk - ing through the - for - est there's a

The second system continues the melody and accompaniment. The vocal line has a quarter rest before the lyrics 'When I'm walk - ing through the - for - est there's a'. The piano accompaniment maintains the same rhythmic pattern.

qui - et - ness I can feel. Na - ture sur-rounds me and your

The third system concludes the phrase. The vocal line has a quarter rest before the lyrics 'qui - et - ness I can feel. Na - ture sur-rounds me and your'. The piano accompaniment continues with the same eighth-note bass line and chords.

Say Namo Amida Butsu

spir - it too say Na-mo A-mi-da Bu - tsu.

The first system of the musical score is in G major (one sharp) and 4/4 time. It features a vocal melody in the treble clef and piano accompaniment in the grand staff (treble and bass clefs). The lyrics 'spir - it too say Na-mo A-mi-da Bu - tsu.' are written below the vocal line. The piano accompaniment consists of chords in the right hand and a moving bass line in the left hand.

Dark clouds some-times fill the sky, some - times

The second system continues the melody and accompaniment. The lyrics 'Dark clouds some-times fill the sky, some - times' are written below the vocal line. The musical notation includes various note values and rests, with the piano accompaniment providing harmonic support.

I just don't know why, but your wis - dom al-ways shel-ters me from the

The third system concludes the piece. The lyrics 'I just don't know why, but your wis - dom al-ways shel-ters me from the' are written below the vocal line. The piano accompaniment features a dynamic marking of *f* (forte) in the right hand. The system ends with a final chord in the piano accompaniment.

Say Namu Amida Butsu

storm don't you see? When I feel a - lone and un -

mf a tempo

cer - tain there is some - where I can al - ways be. A

path - way I can fol - low I sim - ply fol - low you say Na - mo A - mi - da Bu -

The musical score is written for voice and piano. It features three systems of music. The first system includes the lyrics 'storm don't you see? When I feel a - lone and un -' and contains dynamic markings *mf* and *a tempo*. The second system includes the lyrics 'cer - tain there is some - where I can al - ways be.' and ends with a fermata over the word 'be'. The third system includes the lyrics 'path - way I can fol - low I sim - ply fol - low you say Na - mo A - mi - da Bu -'. The piano accompaniment consists of chords and moving lines in both the right and left hands.

Say Namo Amida Butsu

tsu. A path-way I can fol-low, I sim- ply fol-low you, say

This system consists of a vocal line and a piano accompaniment. The vocal line is in treble clef with a key signature of two sharps (F# and C#). It begins with a quarter rest followed by the lyrics. The piano accompaniment is in grand staff (treble and bass clefs) and features a steady eighth-note accompaniment in the right hand and a more active bass line in the left hand.

Na-mo A-mi-da Bu- tsu. Na-mo A mi - da - Bu -

a tempo

This system continues the vocal and piano parts. The piano accompaniment includes a dynamic marking of *mp* (mezzo-piano) and a tempo instruction of *a tempo*. The musical notation includes various note values and rests, with the piano part providing harmonic support for the vocal melody.

tsu. Namo A - mi - da Bu tsu.

rit.

This system concludes the piece. The piano accompaniment features a *rit.* (ritardando) marking, indicating a gradual slowing down of the tempo. The system ends with a double bar line and repeat signs in both staves.

Sayonara

Teiin Hatano

Takushin Kushi

mf

1. Ta no shi ku kyo - mo - su mi ma shi ta.
2. Sa yo na ra mi na sa n go ki ge n yo.

Ya sa shi i mi o ya ni ma mo ra re te,
Sa yo na ra se n se i o da i ji ni,

U re shii o u chi e ka e ri ma sho.
Ta no shii ko n do no tsu do i ma de.

English translation is on the following page.

Sayonara

1. Another happy day has ended. Cradled by Compassionate Buddha,
Let us return to our happy homes.
2. Goodbye everyone – be well. Goodbye Sensei – take care,
Until our next happy meeting.

Seiya (Star-filled Night)

1. Through the mystery of the nightly skies,
The brilliant lit stars shine to fill
My heart with peace and joy.
2. The many Buddhas,
More than the sands that are found
On the banks of the Ganges River,
Watching over us night and day,
Brings joy and peace to my heart.

Seiya

Shimpei Nakayama
Takeko Kujo

1. Ho shi no yo zo - ra no u - tsu ku - shi sa -
2. Ga n ji su ga - wano ma - sa go - yo ri -

The first system of the musical score for 'Seiya'. It features a piano accompaniment with a treble and bass staff in G major and 6/8 time. The melody is in the treble staff. The lyrics are written below the treble staff, with two versions: '1. Ho shi no yo zo - ra no u - tsu ku - shi sa -' and '2. Ga n ji su ga - wano ma - sa go - yo ri -'.

Ta re ka - wa shi ru ya a - me no na zo -
A ma ta - o wa su ru ho - to ke ta chi -

The second system of the musical score. The piano accompaniment continues. The melody is in the treble staff. The lyrics are written below the treble staff: 'Ta re ka - wa shi ru ya a - me no na zo -' and 'A ma ta - o wa su ru ho - to ke ta chi -'.

Mu su - no hi - to mi ka - ga ya - ke ba -
Yo ru hi ru tsu - ne ni ma - mo ra - su to -

The third system of the musical score. The piano accompaniment continues. The melody is in the treble staff. The lyrics are written below the treble staff: 'Mu su - no hi - to mi ka - ga ya - ke ba -' and 'Yo ru hi ru tsu - ne ni ma - mo ra - su to -'.

Ka - n gi ni na go mu wa - ga ko - ko ro -
Ki - ku ni na go me ru wa - ga ko - ko ro -

The fourth system of the musical score. The piano accompaniment continues. The melody is in the treble staff. The lyrics are written below the treble staff: 'Ka - n gi ni na go mu wa - ga ko - ko ro -' and 'Ki - ku ni na go me ru wa - ga ko - ko ro -'.

English translation is on the previous page.

Shinran Sama

Tsuneharu Takita

Yuji Koseki

mp

1. So yo ka ze wa ta - ru a sa no - ma do,
 2. Ki ra me ku yo zo - ra ho shi no - ka ge,
 3. Ko no yo no ta bi - no a ke ku - re ni,

Ha ta ra ku te no - hi ra a wa se - tsu tsu,
 A ra shi ni ki e - te mo ka ku re - te mo,
 Sa bi shi i i no - chi o na ge ku - to ki,

Na mo A mi da - Bu tsu to na - e re - ba -
 Na mo A mi da - Bu tsu to na - e re - ba -
 Na mo A mi da - Bu tsu to na - e re - ba -

Shi n ra n sa ma - wa ni ko - ya ka ni -
 Shi n ra n sa ma - wa to mo - shi bi o -
 Shi n ra n sa ma - wa yo ri - sot - te -

Wa ta shi no to na - ri ni i ras - - sha ru.
 Wa ta shi no yu ku - te ni ka za sa - re ru.
 Wa ta shi no te o - to ri a yu ma - re ru.

English translation is on the following page.

Shinran Sama

1. As the gentle morning breezes drift through the window,
And I press my hands together to recite Namo Amida Butsu,
Shinran-sama, with a smile, is standing by my side.
2. Though the glittering starry skies may be clouded over in the storm,
When I recite Namo Amida Butsu,
Shinran-sama will come to light my way.
3. Whenever I am overcome by grief as I travel through this life,
I recite Namo Amida Butsu,
Shinran-sama draws near to hold my hand and walks along with me.

Shinshu Shuka

1. How fortunate I am to have this profound Teaching.
Incomparable is my joy in hearing and receiving this – the heart of Truth.
2. What can compare to the happiness of being saved from eternal darkness.
As I recite Namo Amida Butsu I dedicate myself to life's calling.
3. Without discrimination, the Enlightened One bestows on us equally.
His boundless Compassion as we journey together to the Pure Land.

Shinshu Shuka

Sekitaro Shimasaki
Arr. By Osamu Shimizu

1. Fu ka ki mi no ri ni a i -ma tsu ru, Mi no sachina
2. To wa no ya mi yo ri su ku -wa re shi, Mi no sachina
3. U mi no u chi to no he da - te na ku, Mi o yano to

ni - ni ta to - - be ki. Hi ta su ra mi chi o ki -
ni - ni ku ra - bu be ki. Ro ku ji no mi na o to -
ku - no to - - to sa o. Wa ga ha ra ka ra ni tsu-

ki - hi ra - ki, Ma ko to no mi mu -ne i ta -da -ka - n.
na - e tsu- tsu, Yo no na ri wa i -ni i so -shi -ma- n.
ta - e tsu- tsu, Mi ku ni no ta bi - o to mo - ni -se - n.

English translation is on the previous page.

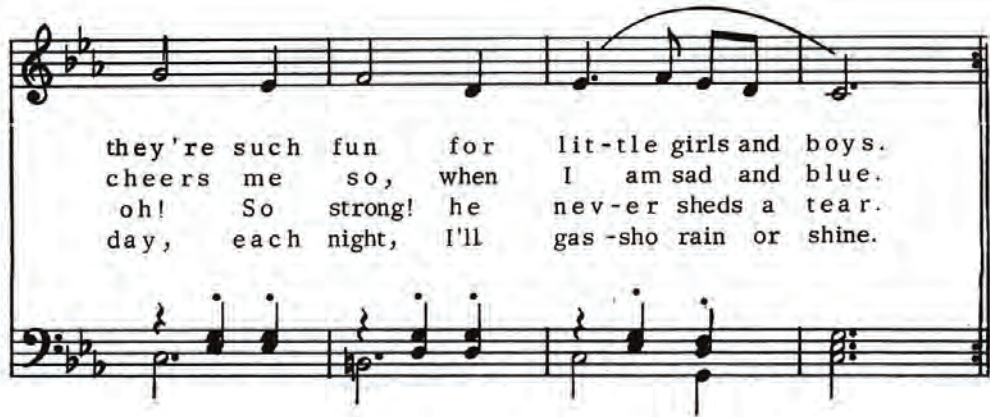
Thank you Buddha

Yumi Hojo



Thank you, Bud - dha, for my lit-tle toys, 'Cause
Thank you, Bud - dha, for my mother true, She
Thank you, Bud - dha, for my father dear, lie's
Thank you, Bud - dha, I come to your shrine. Each

The first system of musical notation features a treble and bass staff in 3/4 time with a key signature of two flats. The melody in the treble staff includes a slur over the final two measures. The bass staff provides a harmonic accompaniment with chords and single notes.



they're such fun for lit-tle girls and boys.
cheers me so, when I am sad and blue.
oh! So strong! he nev-er sheds a tear.
day, each night, I'll gas-sho rain or shine.

The second system continues the musical notation with the same treble and bass staves. The melody in the treble staff also features a slur over the final two measures. The bass staff continues the accompaniment.

The Bodhi Tree

words & music by
Linda Castro

Moderato

B^b C^{min} F⁷ B^b G^{min}

This tree from a far-a-way coun-try, with leaves in the shape of a

C^{min} F⁷ B^b C^{min} F⁷ B^b A⁷

tear, likes heat and lots of sun-shine and doesn't grow very well up

D^{min} E^b C^{min} F⁷ B^b G^{min} C^{min} F⁷

here. But the Dhar-ma's not like a tree, it can grow any-where on the earth at

B^b C^{min} F⁷ B^b G^{min} E^b D

all. Like a shower of rain bring-ing life a-gain to a dry and thir-sty

G^{min} C^{min} F⁷ B^b G^{min} E^b F⁷ B^b

ground, the Dhar-ma touch-es all liv-ing things the whole world 'round.

* From the Dharma School play, "The Bodhi Tree Lesson" by Janet Takahashi and Linda Castro

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The Bodhi Tree

The musical score for "The Bodhi Tree" is written in B-flat major (two flats) and 4/4 time. The melody is presented in a single staff with lyrics underneath. Chord progressions are indicated above the staff for each measure. The lyrics are: "You may live in a ve-ry large ci - ty, or in a vil-lage up in mountains a -
-bove, you may speak Chi-nese, En-glish or Pa - li, but we can
all speak the lan-guage of love. For the Dharma's not like a tree, it can grow any-
-where on the earth at all. Like a shower of rain bringing life a-gain to a
dry and thirsty ground, the Dhar-ma touches all living things the whole world 'round."

Chord progressions (above staff):

- Measure 1: B^b
- Measure 2: C^{min} F⁷
- Measure 3: B^b
- Measure 4: G^{min}
- Measure 5: C^{min} F⁷
- Measure 6: B^b
- Measure 7: C^{min} F⁷
- Measure 8: B^b
- Measure 9: G^{min}
- Measure 10: B^b A⁷ D^{min} E^b C^{min} F⁷ B^b G^{min}
- Measure 11: C^{min} F⁷ B^b C^{min} F⁷ B^b G^{min}
- Measure 12: E^b D G^{min} C^{min} F⁷ B^b G^{min} E^b F⁷ B^b

The Texture of Life

A. C. Constable

A. C. Constable

1. The tex - ture of the life to be We
 2. We make our - selves the joys and fears With
 3. We live our pres - ent lives a - gain With

weave in col - ors all our own; And in the Realm of
 which the com - ing life is made, And fill a - lone our
 mem - o - ry warm or cold - ly dim; The pic - tures of the

Des - ti - ny We reap as we have sown.
 fu - ture spheres With sun - shine or with shade.
 past re - main, "Man's work shall fol - low him."

Tsuki ga Deta

Nichiyogakko Dojin

Seijin Nomura

1. Tsu ki ga de ta, tsu ki ga de ta. Te ma ri no
 2. Tsu ki ga de ta, tsu ki ga de ta. Ka ga mi no
 3. Tsu ki ga de ta, tsu ki ga de ta. Ji - hi no

yo - ni - ma n ma ru ku, Mi ho to ke sa ma no
 yo - ni - ku mo ra zu ni, Mi ho to ke sa ma no
 hi ka ri ni ma mo ra re ru, Mi ho to ke sa ma no

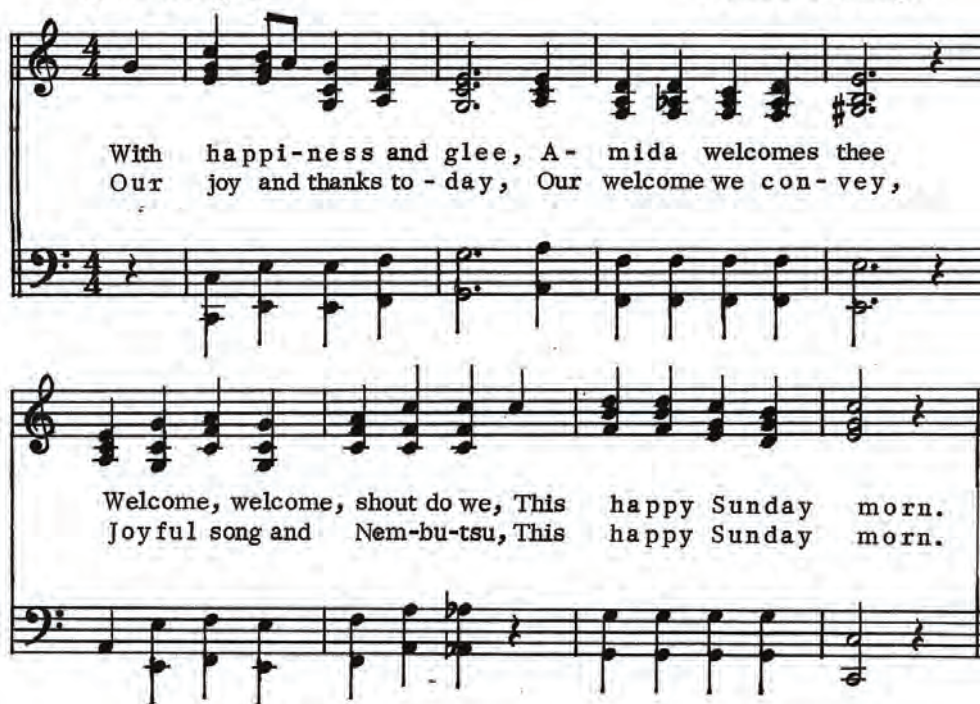
o ko ko ro wa, Tsu ki no yo - ni ma n ma ru i
 o ko ko ro wa, Tsu ki no yo - ni ku mo ra na i.
 o ko do mo wa, Tsu ki no yo - ni u tsu ku shi i.

English translation is on the following page.

Welcome

T. Yamaguchi

Chizu Iwanaga



With happi-ness and glee, A-mida welcomes thee
Our joy and thanks to-day, Our welcome we con-vey,

Welcome, welcome, shout do we, This happy Sunday morn.
Joyful song and Nem-bu-tsu, This happy Sunday morn.

Tsuki ga Deta

1. The moon has risen, the moon has risen – round like a ball.
The heart of the Buddha is round and full like the moon.
2. The moon has risen, the moon has risen – unclouded, like a clear mirror.
The heart of the Buddha is unblemished like the moon.
3. The moon has risen, the moon has risen –
Protected by the Light of Compassion.
The children of the Buddha are beautiful like the moon.

When We See the Golden Sun

A. R. Zorn
Revised

1. When we see the gold-den sun Shin - ing from a - bove,
2. When we see the sil - ver moon Gleam - ing in the night,

The first system of the musical score features a piano accompaniment with a treble and bass staff. The melody is in the treble staff, and the lyrics are written below the notes. The key signature has two flats (B-flat and E-flat), and the time signature is common time (C).

We are mind - ful of the Bud dha's love.
We are mind - ful of A - mi - da's light;

The second system continues the piano accompaniment and melody. The lyrics are written below the notes. The key signature and time signature remain the same.

O'er us all His pure com-pas-sion Sheds its stead-fast glow,
With the Nem-bu- tsu to guide us As we live our lives,

The third system continues the piano accompaniment and melody. The lyrics are written below the notes. The key signature and time signature remain the same.

By His Doc - trine Wis - dom's Way to show.
Out of sor - row In - to joy and light

The fourth system concludes the piano accompaniment and melody. The lyrics are written below the notes. The key signature and time signature remain the same.

With Grateful Hearts (I Love the Story)

Yumi Hojo
Words by Rev. B. Oshita



1. Each week we come - to Dhar - ma School, We
2. Each day we wake - in grat - i - tude, That
3. Each night we sleep - in har - mo - ny, For

The first system of the musical score is in 6/8 time. The treble staff contains the melody, and the bass staff contains the accompaniment. The lyrics are written below the treble staff.



Gas - sho and - say Nem - bu - tsu, With grate - ful hearts - and
is a life - of Nem - bu - tsu, With grate - ful hearts - and
all the wor - ld is one with me, With grate - ful hearts - and

The second system of the musical score continues the melody and accompaniment. The lyrics are written below the treble staff.



minds - we say - - Na - mo A - mi - da - Bu - tsu.
minds - we say - - Na - mo A - mi - da - Bu - tsu.
minds - we say - - Na - mo A - mi - da - Bu - tsu.

The third system of the musical score concludes the piece. The lyrics are written below the treble staff.

Amida's Golden Chain

By Leilani and Ivan Holmes
For Rev Mukojima

I am a link on Amida's Golden Chain
That's why I smile in sunshine and in rain.
His chain of live just stretches round the world
In every nation, his wisdom is unfurled.

Chorus

Chorus: Our Sensei's message is there to guide us
We place our faith in Amida Buddha.
And we are grateful to Shinran Shonin
And with our Sensei - we join our hearts!

I will be kind to every living thing.
If you are weak, protection I will bring
Pure, beautiful, in thoughts and words and deeds.
Gentle compassion is what our whole world needs.

Chorus

I'll shine my link, and keep it bright and strong
To my dear Temple, I'm happy to belong
And I see members, who give a helping hand
For Jodo Shinhu, Religion of Pure Land.

Chorus

May every link on Amida's Golden Chain
Be bright and strong, in sunshine and in rain.
And perfect peace, oh- may we all attain.
Circling the world- Amida's Golden Chain!

Chorus

Meditations



MEDITATIONS

Selected Readings:

1. May the wisdom of the All-Compassionate One so shine within our hearts and minds, that the mists of error and the foolish vanity of self be dispelled. So shall we understand the changing nature of existence and reach spiritual peace.
2. Reverently we come before the shrine of our Amida Buddha, the Holy One, the Perfect One. With gratitude we have brought our offering of love and devotion to honor him. We earnestly resolve to strive to understand His Holy Teaching, and to walk every day in His blessed path, so that like Him we may attain the peace of Nirvana.
3. Gentle are Buddha's children in school, at temple, or at play. Gentle are Buddha's children in thoughts, in words, and in deeds.
4. If one walks looking far ahead and pays no attention to the ground beneath his eyes he will stumble. If one gazes critically upon others and forgets to look into himself he will bring tragedy upon himself.

Rennyō Shōnin

5. As the sun shines upon the earth, awakening into growth the seeds that lie dormant in the soil, may the Light of Wisdom shine into our minds and truly awaken us to our ignorance and by this insight stir us to strive for a life of deeper understanding and enlightenment.
6. Just as rain falls on all vegetation, so Buddha's compassion extends equally to all people; but just as different plants receive particular benefits from the same rain, so people of different nature and circumstances are blessed by different methods.

The Teaching of Buddha

7. A family is a place where a mind lives with other minds. If these minds love each other the home will be as beautiful as a flower garden.

The Teaching of Buddha

8. As one little candle lights another, so the light of Buddha's compassion will pass from one mind to another mind endlessly.
9. Let us cease from wrath, and refrain from angry looks. Nor let us be resentful when others differ from us. For all men have hearts, and each heart has its own leanings. Their right is our wrong, and our right is their wrong. We are not unquestionably sages, nor are they unquestionably fools. Both of us are simply ordinary men. How can anyone lay down a rule by which to distinguish right from wrong? For we are all, one with another, wise and foolish, like a ring which has no end.

Shōtoku Taishi

10. Just practice good, do good for others, without thinking of making yourself known so that you may gain reward. Really bring benefit to others, gaining nothing for yourself. This is the primary requisite for breaking free of attachment to self.

Dōgen Zenji

11. We are what we think. All that we are arises from our thoughts. With our thoughts we make the world.
12. Pay no attention to the faults of others, things done or left undone by others. Consider only what by oneself is done or left undone.
13. Be calm, heart of mine – and remember – Namo Amida Butsu.
14. Good or bad,
Pleasant or unpleasant,
Either way, no way,
Every way, any way,
All is
Namo Amida Butsu
15. Thousands of candles can be lighted from a single candle, and the life of the candle will not be shortened. Happiness never decreases by being shared.

16. All the peace and happiness of the whole globe, the peace and happiness of societies, the peace and happiness of family, the peace and happiness in the individual person's life, and the peace and happiness of even the animals and so forth, all depends on having loving kindness toward each other.

17. The beauty of the star-lit sky . . . Who can understand this riddle?

When countless eyes shine bright with tears of joy

My heart is at peace.

There are Buddhas greater in number

Than the sands that line the Ganges River who say

Whether at noon or night,

They will always protect me.

My heart hears this and is at peace.

Seiya - Takeko Kujo

18. The Four Reliances

First, rely on the spirit and meaning of the teachings,

Not on the words.

Second, rely on the teachings,

Not on the personality of the teacher,

Third, rely on real wisdom,

Not on superficial interpretation.

And fourth, rely on the essence of your pure Wisdom Mind,

Not on judgmental perception.

19. Some men are like letters carved in a rock; they easily give way to anger and retain their angry thoughts for a long time. Some men are like letters written in sand; they give way to anger also, but the angry thoughts quickly pass away. Some men are like letters written on running water; they do not retain their passing thoughts, they let abuse and uncomfortable gossip pass by unnoticed, their minds are always pure and undisturbed.

Anuguttara Nikaya

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