Praising Amida’s Virtues

Jōdo Shinshū Service Book

THIS VOLUME HAS BEEN PUBLISHED IN COMMEMORATION OF THE
SHINRAN SHŌNIN 750th MEMORIAL
HONPA HONGWANJI MISSION OF HAWAII 120th ANNIVERSARY

ハワイ本派本願寺
HONPA HONGWANJI MISSION OF HAWAII
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Preface

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

In the process of creating this book, great care was taken to respect important aspects of our tradition as well as to make the contents fully accessible to everyone who uses it. In addition, this new Service Book was designed to serve as a vehicle by which English-speaking people will be able to increase their understanding of the Jōdo Shinshū teaching, through its use in services and study classes. Translations now accompany the traditional Sino-Japanese sutras, making their meaning accessible and clear. In addition, a section of English language chantable versions of our traditional sutras has been provided in order that everyone may be able to encounter the Jōdo Shinshū teaching directly. It is our hope that these changes will facilitate understanding and appreciation of the teachings among our children and younger members, who are the hope of the future. Additionally, corrections and improvements have been made to some of the familiar English readings, making them clearer and more in accordance with current ways of understanding.
In assembling this book’s contents, the Double Commemoration’s Buddhist Education Division/Committee on Publication has been ever mindful of the words of our Gomonshu, Koshin Ohtani. In his “Message on the Seven Hundred Fiftieth Memorial for Shinran Shonin”, Gomonshu has alerted us to the “ever-widening gap” between the lives of people today, and “the way we propagate the teaching and perform rituals.” As a result, he says, it has become “difficult for lay members to participate in temple activities.” In response to this situation, Gomonshu has admonished us to promote “well-planned and ingenious activities” appropriate to the locale, so that “interaction with the local society will flourish.” The process of assembling this new Service Book has proceeded with our Gomonshu’s encouraging words always in mind.

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

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

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

Bishop Eric T. Matsumoto
Honpa Hongwanji Mission of Hawaii
August, 2012
Teaching of Jōdo Shinshū
(Jōdo Shinshū no Kyōshō 浄土真宗の教章)

TEACHING: Jōdo Shinshū 浄土真宗
(The True Essence of Pure Land Buddhist Teaching)

FOUNDER: Shinran Shōnin 親鸞聖人
Date of birth: May 21, 1173
Date of death: January 16, 1263

NAME OF SCHOOL: Jōdo Shinshū Hongwanji-ha 浄土真宗本願寺派

HEAD TEMPLE: Ryukoku-zan Hongwanji (Nishi Hongwanji)
龍谷山 本願寺 (西本願寺)

OBJECT OF REVERENCE: Amida Tathāgata (Namo Amida Butsu)
阿弥陀如来 (南無阿弥陀仏)

SCRIPTURES: The Three Pure Land Sutras Delivered by Shākyamuni Buddha:
1. Bussetsu Muryōju Kyō 仏説無量寿経
(The Sutra of the Buddha of Immeasurable Life)
2. Bussetsu Kan Muryōju Kyō 仏説観無量寿経
(The Sutra of Contemplation of the Buddha of Immeasurable Life)
3. Bussetsu Amida Kyō 仏説阿弥陀経
(The Sutra on Amida Buddha)

Shinran Shōnin’s writings:
1. Shōshin Nembutsu Ge 正信念仏偈
(Hymn of True Entrusting Heart and the Nembutsu), excerpt from the “Chapter on Practice” of Kyōgyōshinshō 教行信証
2. Jōdo Wasan 浄土和讃
(Hymns of the Pure Land)
3. Kōsō Wasan 高僧和讃
(Hymns of the Pure Land Masters)
4. *Shōzōmatsu Wasan* 正像末和讚
(Hymns of the Dharma-Ages)

Rennyo Shōnin’s *Gobunshō* 御文章 (Letters)

**TEACHING:** Attaining the “entrusting heart”—awakening to the compassion of Amida Tathāgata (Buddha) through the working of the Primal Vow—we shall walk the path of life reciting Amida’s Name (Nembutsu). At the end of life, we will be born in the Pure Land and attain Buddhahood, returning at once to this delusional world to guide people to awakening.

**WAY OF LIFE:** Guided by the teaching of Shinran Shōnin, we shall listen to the compassionate calling of Amida Tathāgata and recite the Nembutsu. While always reflecting on ourselves, amidst our feelings of regret and joy, we shall live expressing our gratitude without depending on petitionary prayer and superstition.

**PURPOSE:** The Hongwanji school is a community of people joined together revering the teaching of Shinran Shōnin and saying the Nembutsu. We seek to share with others the wisdom and compassion of Amida Tathāgata. By doing so, we shall work toward the realization of a society in which everyone is able to live a life of spiritual fulfillment.
Why We Chant

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

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

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

1. Ministers and participants begin with recitation of the Nembutsu.

2. The service book, containing the sutras, is raised to the forehead in a gesture of appreciation for having received the teaching.

3. The chanting begins with the ringing of a bell or gong (indicated by the symbol 📣). Pitch is set by the chant leader’s reading of the first
line and the chanting proceeds as all join in. Participants should listen closely to one another so as to chant in tune and in unity.

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

Key to Pronunciation

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

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

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

Key to Chanting

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

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

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

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

— Indicates a drop to the next lower from the main tone in the musical mode.

\ Indicates a drop to the lowest tone in the level—usually at the end of a verse.

___ Indicates the lowest tone in the mode.

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

... through teaching the sutras

through teaching the sutras

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

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

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

“Twelve Homages” is chanted to the melody of Junirai, as it is an English version of this sutra. Both “Praises of the Buddha” (chantable English version of Sanbutsuge) and “Verses Reaffirming the Vows” (chantable English version of Juseige) may be also be chanted to the
Junirai melody or (more traditionally) intoned on a single pitch. The Japanese Chants, Shinjin no Uta (I and II) and Raihai no Uta are traditionally chanted to the Junirai melody.

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

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

*Kikyōmon* 帰敬文
(also called *Rai San Mon* 礼讃文 and *San Kie Mon* 三帰依文)

**Leader:**

*Ninjin ukegatashi, ima sude ni uku. Buppō kiki gatashi, ima sude ni kiku.*
*Kono mi konjō ni mukatte dosezunba, sara ni izure no shō ni mukatte ka kono mi wo dosen. Daishū morotomo ni shishin ni sanbō ni kieshi tate matsuru beshi.*
Everyone:
Mizukara butsu ni kieshi tatematsuru. Masani negawaku wa shujō to tomo ni, Daidō wo taige shite mujōi wo okosan.

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

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

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

Homages

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

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

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

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

Leader:
Even through myriads of kalpas, hard it is to hear such excellent and profound Teachings. Now we are able to hear and receive them. Let us try to understand the Tathāgata’s Teachings.
Moromoro no zōgyō zasshu jiriki no kokoro wo furisutete, isshin ni Amida Nyorai, warera ga kondo no ichidaiji no goshō, ontasukesōrae to tanomimōshite sōrō.

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

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

Kono ue wa sadame okaseraruru on okite, ichigo wo kagiri mamori mōsu beku sōrō.
The Creed - I

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

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

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

The Creed - II

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

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

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

Beyond this, we will observe the established rules of conduct throughout our lives.
Mihotoke no chikai wo shinji, tōtoi mina wo tonae tsutsu, tsuyoku akaruku ikinuki masu.

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

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

Mihotoke no megumi wo yorokobi, tagai ni uyamai tasukeai, shakai no tame ni tsukushi masu.
Shinshu Pledge - I

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

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

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

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

Shinshu Pledge - II

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

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

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

Rejoicing in the Compassion of the Buddha, respecting and aiding others, I shall do my best to work towards the welfare of society.
In this ancient chant, we express our praise to the Buddha (Vandana), and take refuge in the Three Treasures (Ti-Sarana). Both the Vandana and the Ti-Sarana are sung first in Pali (an ancient Indian language in which many Buddhist scriptures were written) and then in English. It should be chanted slowly, with reverence.

### Vandana

Na-mo tas-sa Bha-ga-va__ to, Ara-
Hom-age to Him, the Ex-alt-ed One, The En-
ha__ to, Sam-ma-sam bud-dhas-sa.

### Ti-Sarana

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

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

San-gham sa-ra-nam__ Gac-cha-mi.
I go to the San-gha for guid-ance.
Composed by the Chinese Pure Land Master Shan-tao, (613–681 C.E.), San Bu Jō is commonly used at the beginning of many formal services. Its words “inviting” Amida, Shākyamuni, and all the Buddhas of the “Ten Directions” (that is, everywhere) symbolize our willingness to open our hearts and minds to receive the Dharma.

We respectfully call upon Amida Tathāgata to enter our place of practice,
   Joyfully scattering flowers of welcome.

We respectfully call upon Shākyamuni Tathāgata to enter our place of practice,
   Joyfully scattering flowers of welcome.

We respectfully call upon the Tathāgatas of the Ten Directions to enter our place of practice,
   Joyfully scattering flowers of welcome.
San Bu Jō

Leader: (freely)

1. Bu - jo - u  Mi____ da____
2. Bu - jo - u  Sha____ ka____
3. Bu - jo - u  Ji____ ppo - u

nyo - ra - i  ni - u____ do - u
nyo - ra - i  ni - u____ do - u
nyo - ra - i  ni - u____ do - u

Everyone:

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

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

During the time of Rennyo Shōnin, *Shōshin Nembutsu Ge* became the central liturgical text for lay people and priests in the Jōdo Shinshū tradition. It was designated as *O-kyō*, that is, as a *Sutra*. Devoted followers recite or chant it daily and it is also used for formal services and funerals.
I take refuge in the Tathāgata of Immeasurable Life!
I entrust myself to the Buddha of Inconceivable Light!
Bodhisattva Dharmākara, in his causal stage,
Under the guidance of Lokeshvararāja Buddha,

Searched into the origins of the Buddhas’ pure lands,
And the qualities of those lands and their human beings and devas;
He then established the supreme, incomparable Vow;  
He made the great Vow rare and all-encompassing.

In five kalpas of profound thought, he embraced this Vow,  
Then resolved again that the Name be heard throughout the ten quarters.  
Everywhere the Buddha casts light immeasurable, boundless,  
Unhindered, unequaled light-lord of all brilliance,
Pure light, joyful light, the light of wisdom,
Light constant, inconceivable, light beyond speaking,
Light surpassing sun and moon is sent forth, illumining countless worlds;
The multitudes of beings all receive this radiance.

The Name embodying the Primal Vow is the act of true settlement,
The Vow of entrusting with sincere mind is the cause of birth;
We realize the equal of enlightenment and supreme nirvana
Through the fulfillment of the Vow of attaining nirvana
without fail.

Shākyamuni Tathāgata appeared in this world
Solely to teach the oceanlike Primal Vow of Amida;
We, an ocean of beings in an evil age of five defilements,
Should entrust ourselves to the Tathāgata’s words of truth.
When the one thought-moment of joy arises, Nirvana is attained without severing blind passions; When ignorant and wise, even grave offenders and slanderers of the dharma, all alike turn and enter shinjin, They are like waters that, on entering the ocean, become one in taste with it.

The light of compassion that grasps us illuminates 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 the light of the sun is veiled by clouds and mists, Beneath the clouds and mists there is brightness, not dark. When one realizes shinjin, seeing and revering and attaining great joy, One immediately leaps crosswise, closing off the five evil courses.
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;  
This most difficult of difficulties, nothing surpasses.

The masters of India in the west, who explained the teaching in treatises,  
And the eminent monks of China and Japan,  
Clarified the Great Sage’s true intent in appearing in the world,  
And revealed that Amida’s Primal Vow accords with the nature of beings.
13. 釈迦 如来 楞伽 山引
SHA KA NYO RAI RYŌ GA SEN

為引 衆引 告引 命引 南天竺引
I SHU GŌ MYŌ NAN TEN JIKU

為引 素引 趣引 人南天竺引
RYŪ JU DAI - JI SHUT - TO SE

悉能 摧破 有無 見引
SHITSU NŌ ZAI HA U MU KEN

14. 宣説 大乗 無上 法引
SEN ZETSU DAI JŌ MU JŌ HŌ

証歎 喜地 生安楽引
SHŌ KAN GI JI SHŌ AN RAKU

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

Proclaiming the unexcelled Mahayana teaching,
He would attain the stage of joy and be born in the land of happiness.
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.
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 persons turn and enter the great treasure-ocean of virtue,
Necessarily they join Amida’s assembly;

And when they reach that lotus-held world,
They immediately realize the body of suchness or dharma-nature.
Then sporting in the forests of blind passions, they manifest transcendent powers;
Entering the garden of birth-and-death, they assume various forms to guide others.
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 scriptures on immortality, took refuge in the land of bliss.

In his commentary on the treatise of Bodhisattva Vasubandhu,
He shows that the cause and attainment of birth in the fulfilled land lie in the Vow.
往還回向由他力引
O GEN NE KÔ YU TA RIKI
しょうじょうしいんゆいしんじん
正定之因唯信心引
SHÔ JÔ SHI IN YUI SHIN JIN

わくぜんぽんぶしんじんぽつ
WAKU ZEN BON BU SHIN JIN POTSU
しょうちしょうじそくねはん
証引知生引・死即涅槃引
SHÔ—CHI SHÔ—JI SOKU NE HAN
ひっしむりょうこうみょうど
必至無量光明土引
HIS—SHI MU RYÔ KÔ MYÔ DO
しょうしゅじょうかいふけ
諸引有衆生皆普化引
SHO—U SHU JÔ KAI FU KE

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

When foolish beings of delusion and defilement awaken shinjin,
They realize that birth-and-death is itself nirvana;
Without fail they reach the land of immeasurable light
And universally guide sentient beings to enlightenment.
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 persons have committed evil all their lives, when they encounter the Primal Vow, They will reach the world of peace and realize the perfect fruit of enlightenment.

Shan-tao alone in his time clarified the Buddha’s true intent; Sorrowing at the plight of meditative and non meditative practicers and people of grave evil, He reveals that Amida’s light and Name are the causes of birth. When practicers enters the great ocean of wisdom, the Primal Vow,
They receive the diamondlike mind
And accord [with the Vow] in one thought-moment of joy;
whereupon,
Equally with Vaidehī, they acquire the threefold insight
And are immediately brought to attain the eternal bliss of dharma-
nature.

Genshin, having broadly elucidated the teachings of Shākyamuni’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, those to sundry practice, shallow, He sets forth truly the difference between the fulfilled land and the transformed land.

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

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.
Amida has passed through ten kalpas now
Since realizing Buddhahood;
Dharma-body’s wheel of light is without bound,
Shining on the blind and ignorant of the world.
南な南な南な南な南な
無も無も無も無も無も
阿あ阿あ阿あ阿あ阿あ
弥う弥う弥う弥う弥う
陀だ陀だ陀だ陀だ陀だ
仏ほ仏ほ仏ほ仏ほ仏ほ

na mo a mi da a a n bu

na mo a mi da n bu

na a mo a mi da a a n bu

na a mo a mi da a n bu

na a mo a mi da a n bu na
The light of wisdom exceeds all measure,
And every finite living being
Receives this illumination that is like the dawn,
So take refuge in Amida, the true and real light.
南無阿弥陀佛

na mo a mi da a n bu

na mo a mi da a n bu

na mo a mi da n bu na a a mo
The liberating wheel of light is without bound;  
Each person it touches, it is taught,  
Is freed from attachments to being and nonbeing,  
So take refuge in Amida, the enlightenment of nondiscrimination.
南な 南な 南な 南な
無も 無も 無も 無も
阿あ 阿あ 阿あ 阿あ
弥々 弥々 弥々 弥々
陀だ 陀だ 陀だ 陀だ
仏ぶ 仏ぶ 仏ぶ 仏ぶ

na mo a mi da n bu

na mo a mi da a n bu u

na mo a mi da n bu

na mo a mi da a a n bu na
The cloud of light is unhindered, like open sky;
There is nothing that impedes it.
Every being is nurtured by this light,
So take refuge in Amida, the one beyond conception.
南なん 一南なん 一南なん
無もも 一無もも 一無もも
阿ああ 一阿ああ 一阿ああ
弥みみ 一弥みみ 一弥みみ
陀だだ 一陀だだ 一陀だだ
仏ぶぶ 一仏ぶぶ 一仏ぶぶ

na mo a mi da n bu
na mo a mi da n bu
na mo a mi da a n bu u
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.
南なん 南なん 南なん 南なん
無も 無も 無も 無も
阿あ 阿あ 阿あ 阿あ
弥あ 弥あ 弥あ 弥あ
陀だ 陀だ 陀だ 陀だ
仏仏 仏仏 仏仏 仏仏

na mo a mi da a a n bu
na mo a mi da a a n bu
na mo a mi da a a n bu
na a mo a mi da a n bu na
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.
May the virtue that leads to enlightenment
Be shared equally with all beings,
May we together awaken the Bodhi Mind
And be born in the realm of peace and serenity.
Sanbutsuge is a poem from the “Sutra of the Buddha of Immeasurable Life” or “Larger Sutra”. In the poem, Bodhisattva Dharmākara praises the Buddha Lokeshvararāja before whom he makes his forty-eight vows, thus establishing the Pure Land. He praises the Buddha’s shining countenance and wondrous character, which inspire him (Dharmākara) to fulfill his own promises. Bodhisattva Dharmākara is the universal everyman/woman, pledging to become Amida Buddha for the welfare and happiness of all beings.

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

Hōnen Shōnin and Shinran Shōnin were particularly drawn to the Eighteenth Vow as the foundation of salvation through the Nembutsu. Through the chanting of Sanbutsuge, followers join in oneness with Dharmākara’s aspiration to attain Buddhahood and work for the enlightenment of all beings. With the Bodhisattva they resolve—even in the midst of suffering—to endure and never turn back until the goal is attained.
Your radiant countenance is majestic,
And your dignity is boundless.
Radiant splendor such as yours
Has no equal.

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

The countenance of the Tathagata
Is unequaled in the world;
The great voice of the Perfectly Enlightened One
Resounds throughout the ten quarters.
Your observance of precepts, learning, diligence, Meditation, and wisdom—
The magnificence of these virtues is peerless, Excellent and unsurpassed.

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

Ignorance, greed, and anger
Are completely absent in the World-honored One;
You are a lion, the most courageous of all humans,
Having immeasurable majestic virtues.
Your meritorious accomplishment is vast,
And your wisdom is deep and supreme;
The majestic glory of your light
Shakes the great thousand worlds.

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

My practice of giving, self-discipline,
Observance of precepts, forbearance, diligence,
And also meditation and wisdom
Shall be unsurpassed.
I resolve that, when I become a Buddha,
I will fulfill this vow in every possible way,
And to all beings who live in fear
I will give great peace.

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

I will make offerings
To all these Buddhas;
Nothing surpasses my determination
To seek the Way steadfastly and untiringly.
Even though there are Buddha-worlds
As many as the sands of the Ganges,
And also innumerable lands
Beyond calculation,

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

When I become a Buddha,
My land shall be the most exquisite;
People there shall be unrivaled and excellent
And my seat of enlightenment shall be beyond compare.
16. 国如泥洹而無等双
KOKU NYO NAI ON NI MU TŌ SŌ

17. 十方来生心悦清净
JIP − PŌ RAI SHŌ SHIN NETSU SHŌ JŌ

18. 幸仏信明是我真証
KŌ BUTSU SHIN MYŌ ZE GA SHIN SHŌ

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

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

May you, the Buddha, be my witness
And attest to the truthfulness of my resolution.
I have thus made my aspiration;
I will endeavor to fulfill it.
The World-honored Ones in the ten quarters
Have unimpeded wisdom;
May these honored ones
Always know my intentions.

Even if I should be subjected to
All kinds of suffering and torment,
Continuing my practice undeterred,
I would endure it and never have any regrets.
Leader:  皈 依 三 宝
Everyone:  拜 釈 本 來
願 以此 功 德
GAN  NI  SHI  KU  DOKU
比 等 施 一 切
BYÖ  DÖ  SE  IS — SAI
同 発 菩 提 心
DŌ  HOTSU  BO  DAI  SHIN
往 生 安 楽 国
Ō  JŌ  AN  RAK—KOKU

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

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

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

In *Juseige* Bodhisattva Dharmākara vows that he will become like the Buddha Lokeshvararāja (to whom the hymn is addressed). When this vow is fulfilled, the universe will tremble and all the gods and people will be moved with excitement, while rare and wondrous flowers will rain down upon them.
I have established the all-surpassing vows
And will unfailingly attain supreme enlightenment.
If these vows should not be fulfilled,
May I not attain perfect enlightenment.

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

When I have fulfilled the Buddha-way,
My name shall pervade the ten quarters;
Should there be any place it is not heard,
May I not attain perfect enlightenment.
Freed from greed and with deep right-mindedness
And pure wisdom, I will perform the sacred practices
In pursuit of supreme enlightenment,
And become the teacher of devas and humans.

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

Having acquired the eye of wisdom,
I will remove the darkness of blind passions;
Blocking the path to the evil realms,
I will open the gate to the good realms.
When my practice and merits are fulfilled,
My majestic brilliance shall reach everywhere in the ten quarters,
Outshining both the sun and the moon;
Even the heavenly lights shall be hidden and obscured.

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

Making offerings to all the Buddhas,
I will acquire all the roots of virtue;
With my vows fulfilled and wisdom perfected,
I will be the hero of the three worlds.
Like your unimpeded wisdom, O Buddha Lokeśvararāja,
My wisdom shall reach everywhere and illuminate all;
May the power of my virtue and wisdom
Be equal to that of yours, O Most Honored One.

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

Leader:   Everyone:

南無阿弥陀仏  南無阿弥陀仏
NA MAN DA BU  NA MAN DA BU

南無阿弥陀仏  南無阿弥陀仏
NA MAN DA BU  NA MAN DA BU

南無阿弥陀仏  南無阿弥陀仏
NA MAN DA BU  NA MAN DA BU

南無阿弥陀仏  南無阿弥陀仏
NA MAN DA BU  NA MAN DA BU
May the virtue that leads to enlightenment  
Be shared equally with all beings,  
May we together awaken the Bodhi Mind  
And be born in the realm of peace and serenity.

**Junirai** 十二礼  
(Twelve Homages)

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

In *Junirai*, the phrase “I prostrate myself to the ground and worship Amida, the Holy One” is repeated ten times. This expression of dedication powerfully reminds us of our commitment to the Buddha and the Land of Peace where everyone attains their highest fulfillment, which is Buddhahood.
With reverence I bow my head to Amida, the Sage, The Most Honored One, who is revered by humans and devas.
You dwell in the wonderful Land of Peace and Bliss, Surrounded by innumerable children of the Buddhas.
Your spotless golden body is like Sumeru, the king of mountains;
Your steps while you are absorbed in Shamatha are like an elephant’s;
Your eyes are as pure as blue lotus-flowers.
Hence, I prostrate myself to the ground and worship Amida, the Holy One.

Your face is in perfect shape and serene like the full moon;
Your majestic light shines like a thousand suns and moons put together;
Your voice sounds like a heavenly drum or a cuckoo.
Hence, I prostrate myself to the ground and worship Amida, the Holy One.
You reside in the crown which Kannon wears on his head;  
Your excellent features are adorned with jewel-ornaments;  
You destroy anti-Buddhist views, devilish thoughts and conceited ideas.  
Hence, I prostrate myself to the ground and worship  
Amida, the Holy One.

Incomparable, spotless, broad and pure  
Is your virtue; it is serene and clear like space.
You have attained freedom in giving benefit to beings. Hence, I prostrate myself to the ground and worship Amida, the Holy One.

Bodhisattvas in your Land, renowned everywhere in the ten directions, Are always glorified even by innumerable maras; You dwell with the Vow-Power for the sake of all sentient beings. Hence, I prostrate myself to the ground and worship Amida, the Holy One.
In the jewel-pond strewn with gold sands grows a lotus;  
The excellent throne on its dais has been produced by your acts of merit;  
On the throne you are seated like the king of mountains.  
Hence, I prostrate myself to the ground and worship Amida, the Holy One.

From the ten directions the Buddhas’ children come in flocks;  
Manifesting supernatural powers, they reach the Land of Peace and Bliss.
They look up at your august face adoringly and worship you without interruption.

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

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

Your sermons to the multitudes are, in reality, wordless.

Hence, I prostrate myself to the ground and worship Amida, the Holy One.
In the Revered Buddha’s Land exist no evil names,
Nor are there beings in the female form, nor fear of evil realms.
All worship the Honored One in sincerity of heart.
Hence, I prostrate myself to the ground and worship Amida, the Holy One.

In the Buddha’s Land accomplished with innumerable skillful devices,
There are no samsaric realms, nor evil teachers;
Upon attaining birth there, one reaches Bodhi without falling back.
Hence, I prostrate myself to the ground and worship Amida, the Holy One.

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

南無阿弥陀仏
NA MAN DA BU

願以此功德
GAN NI SHI KU DOKU

Everyone:  

南無阿弥陀仏
NA MAN DA BU

平等施一切
BYŌ DŌ SE IS－SAI

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

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

Shinjin no Uta (1) しんじんのうた (一)

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

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

Everyone:

阿弥陀ほとけを 仰がん
Amida hotoke wo aoganan

法蔵比丘の いにしえに
Hōzō biku no inishie ni

世自在王の みもとにて
Sejizaiō no mimoto nite
2. 諸仏浄土の 因たずね
Shobutsu jōdo no moto tazune

人天のよしあし みそなわし
Hito no yoshiashi misonawashi

すぐれし願を 建てたまいる
Sugureshi gan wo tatetamai

まれなる誓 おこします
Marenaru chikai okoshimasu
3. ながき思惟の時へてぞ
Nagaki shiyui no toki hete zo
がん えらと
この願選び取りませり
Kono gan erabi torimaseri
かさねてさらに誓うらく
Kasanete sara ni chikouraku
な
わが名よひろく聞えかし
Wagana yo hiroku kikoekashi

4. 十二のひかり放ちては
Jūni no hikari hanachite wa
く
あまたの国を照らします
Amata no kuni wo terashimasu
い
生きとしいくるものすべて
Ikitoshiikuru mono subete
このみひかりのうちにあり
Kono mihikari no uchi ni ari
5. 本願成就のそのみ名を
Hongan jōju no sono mina wo

信ずるところひとつにて
Shinzuru kokoro hitotsu nite

ほとけのさとりひらくこと
Hotoke no satori hiraku koto

ねが
願いなりたるしるしなり
Negai naritaru shirushi nari

6. 教主世尊は弥陀仏の
Kyōshū seson wa mida butsu no

誓い説かんと生まれたもう
Chikai tokan to aretamou

にgoriの世にしまどうもの
Nigori no yo nishi madou mono

おしえのまこと信すべし
Oshie no makoto shinzu beshi
7. 信 心ひとたび おこりなば
Shinjin hitotabi okorinaba
なやみた すくい
煩 惑を断たで 涅槃あり
Nayami wo tatade sukui ari
みず
水のうしおと なるがごと
Mizu no ushio to naru ga goto
ぼんぶ いちみ
凡 夫とひじり 一味なり
Bonbu to hijiri ichimi nari

8. 撃 取のひかり あきらけく
Sukui no hikari akirakeku
うたがい やみ はさ
無明の闇 晴れ去るも
Utagai no yami haresaru mo
も く
まどいの雲は 消えやらで
Madoi no kumo wa kie yara de
まこ と
つねに信心の そら覆う
Tsune ni makoto no sora oou
9. よし日の雲に 隠るとも
Yoshihi no kumo ni kakuru tomo

した やみ
下に闇なき ごとくなり
Shita ni yami naki gotoku nari

しんじん
信 心よろこび うやまえば
Shinjin yorokobi uyamaeba

まよいの道は 截ちきられ
Mayoi no michi wa tachikirare

10. ほとけの誓い 信ずれば
Hotoke no chikai shinzureba

いとおろかなる ものとても
Ito orokanaru mono totemo

ひと
すぐれし人と ほめたまいか
Sugureshī hito to hometamai

びやく れんげ
白 蓮華とぞ たたえます
Byakurenge tozo tataemasu
11. 南無阿弥陀仏の みおしえは
Namoamidabu no mioshie wa

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

はかろう身にて 信ぜんに
Hakarou mi nite shinzen ni

かた
難きなかにも なおかたし
Kataki naka nimo nao katashi

Na mo a mi da bu no mi o shi e wa
O go ri ta ka bu ri yo ko shi ma no
Ha ka ro u mi ni te shi n ze n ni
Kata ki na ka ni mo na o ka ta shi
Leader:
南 無 阿 弥 陀 仏
Na mo a mi da bu

Everyone:
南 無 阿 弥 陀 仏
Na mo a mi da bu

南 無 阿 弥 陀 仏
Na mo a mi da bu

南
Na
Leader:
にょらい だい ひ おん どく
如来 大悲の 恩徳は
Nyorai daihi no ondoku wa

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

師主 知識の 恩徳も
Shishu chishiki no ondoku mo

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

Leader:

Everyone:

Shishu chishiki no ondoku mo

Ho ne wo ku da ki te e mo sha su be shi
Leader:
ほとけのみ名を 聞きひらき
Hotoke no mina wo kikihiraki

Everyone:
こよなき信を めぐまれて
Koyonaki shin wo megumarete

よろこぶ心を 身に得れば
Yorokobu kokoro mi ni ureba

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

Leader:

Everyone:

Sa tori ka na ra zu sa da ma ra n
Shinjin no Uta (2) しんじんのうた (二)

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

七高僧は ねんごろに
Shichikōsō wa nengoro ni

Everyone:

釈迦のみこころ あらわして
Shaka no mikokoro arawashite

弥陀の誓いの 正機をば
Mida no chikai no meateoba

われらにありと あかします
Warera ni ari to akashimasu

Leader:

Everyone:
13. 楞伽の山に 釈迦説けり
Ryōga no yama ni  shaka tokeri

南天竺に 比丘ありて
Nantenjiku ni  biku arite

よこしまくじき 真実のベ
Yokoshima kujiki  makoto nobe

安楽国に 生まれんと
Anrakkoku ni  umaren to
14. みことのままに あらわれし
Mikoto no mama ni arawareshi

りゅう じゅだい じ
龍 樹 大士は おしえます
Ryūju daiji wa oshiemasu

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

ふな じ たび やす
船 路の旅 の 易きかな
Funaji no tabi no yasuki kana

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

ふ たい じ ん
不 退のくらい 自然なり
Futai no kurai jinen nari

ただよくつねに み名となえ
Tada yoku tsune ni mina tonae

ふかきめぐみに こたえかし
Fukaki megumi ni kotaekashi
16. 天親菩薩 論を説き
Tenjin bosatsu ron wo toki
あとけのひかり 仰ぎつつ
Hotoke no hikari aogitsutsu
おしえのまこと あらわして
Oshie no makoto arawashite
みだちか 弥陀の誓いを ひらきます
Mida no chikai wo hirakimasu

17. 本願力のめぐみゆえ
Honganriki no megumi yue
きしん すく
ただ一心の救いかな
Tada isshin no sukui kana
ほどけのみ名に帰してこそ
Hotoke no mina ni kishite koso
じょうどひと い
浄土の聖衆のかずに入れ
Jōdo no hito no kazu ni ire
18. 蓮華の国に生まれては
Hachisu no kuni ni umarete wa

しん によ
真如のさとりひらきてぞ
Shinnyo no satori hirakite zo

しょう じ の
生死の園にかえりきて
Shōji no sono ni kaerikite

ひと すく
まよいえる人を救うなり
Mayoeru hito wo sukuu nari

19. 晰鸞大師 徳たかく
Donran daishi toku takaku

りょう てん し
梁の天子にあがめらる
Ryō no tenshi ni agameraru

さん ぞう る し
三蔵流支にみちびかれ
Sanzōrushi ni michibikare

せん じょう み だ き
仙経さてて弥陀に帰す
Sengyō sutete mida ni kisu
20. 天親の論  釈しては
Tenjin no ron  shaku shite wa
浄 土に生まるる  因も果も
Jōdo ni umaruru  in mo ka mo
往くも還るも  他力ぞと
Yuku mo kaeru mo  tariki zo to
ただ信心を  すすめけり
Tada shinjin wo  susume keri

21. まどえる身にも  信あらば
Madoeru mi ni mo  shin araba
生 死のままに  涅槃あり
Mayoi no mama ni  sukui ari
ひかりの国に  いたりては
Hikari no kuni ni  itarite wa
あまたの人工  救うべし
Amata no hito wo  sukuu beshi
22. 道 綺 禅 師 あきらかに
Dōshaku zenji akiraka ni
聖 道・浄 土の 門わかち
Shōdō・Jōdo no kado wakachi
自 力の善を おとしめて
Jiriki no zen wo otoshimete
他 力の 行を すすめつつ
Tariki no gyō wo susumetsutsu

23. 信と不信を ねんごろに
Shin to fushin wo nengoro ni
末の世かけて おしえます
Suenoyo kakete oshiemasu
一 生 悪を 造るとも
Isshō aku wo tsukuru tomo
弘 誓に値いて 救わるる
Guzei ni aite sukuwaruru
24. 善導大師 ただひとり
Zendō daishi  tada hitori

しゃか しょうい
釈迦の正意をあかしてぞ
Shaka no shōi wo akashite zo

じりき ぼんぶ
自力の凡夫あわれみて
Jiriki no bonbu awaremite

ひかりとみ名の因縁説く
Hikari to mina no iware toku

25. 誓いの海に入りぬれば
Chikai no umi ni irinureba

しん
信をよろこぶ身となりて
Shin wo yorokobu mi to narite

いだい
韋提のごとく救われつ
Idai no gotoku sukuwaretsu

はな
やがてさとりの花ひらく
Yagate satori no hana hiraku
26. 源信和尚 弥陀に帰し
Genshin kashō mida ni kishi
おしえかずある そのなかに
Oshie kazuaru sono naka ni
まこととのくに
真実報土に うまるるは
Makoto no kuni ni umaruru wa
ふかき信にぞ よると説く
Fukaki shin ni zo yoru to toku

27. 罪の人々 み名をよべ
Tsumi no hitobito mina wo yobe
われもひかりの うちにあり
Ware mo hikari no uchi ni ari
まどいの眼には 見えねども
Madoi no me niwa mienedomo
ほとけはつねに 照らします
Hotoke wa tsune ni terashimasu
28. 源空 上人 智慧すぐれ
Genkū shōnin chie sugure
おろかなるもの あわれみて
Orokanarumu mono awaremite
浄土真宗 おこしては
Jōdo shinshū okoshite wa
本願念仏 ひろめます
Hongan nembutsu hiromemmasu

29. まよいの家に かえらんは
Mayoi no ie ni kaeran wa
疑う罪の あればなり
Utagou tsumi no areba nari
さとりの国に うまるるは
Satori no kuni ni umaruru wa
ただ信心に きわまりぬ
Tada shinjin ni kiwamarinu
30. 七高僧は あわれみて
Shichikōsō wa awaremite

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

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

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

〇
Leader:
南無阿弥陀仏
Na mo a mi da bu

Everyone:
南無阿弥陀仏
Na mo a mi da bu

Leader:

Everyone:

Na mo a mi da bu

Na mo a mi da bu

Na mo a mi da bu

Na mo a mi da bu

Na mo a mi da bu

Na mo a mi da bu

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Leader:
にょらい だい ひ おん どく
如来 大 悲の 恩 徳は
Nyorai daihi no ondoku wa

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

師主 知識の 恩 徳も
Shishu chishiki no ondoku mo

ほねをくだきても 謝すべし
Hone wo kudakitemo shasu beshi
Leader:
ほとけのみ名を 聞きひらき
Hotoke no mina wo kikihiraki

Everyone:
こよなき信を めぐまれて
Koyonaki shin wo megumarete
よろこぶころ 身に得れば
Yorokobu kokoro mi ni ureba
さとりかならず さだまらん
Satori kanarazu sadamaran

Leader:

Everyone:

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Leader:

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

Raihai

Raihai no uta 5-kane no 97

!!
Leader:
てん にん
あお

1. 天人ともに 仰ぎみる
Tennin tomo ni aogimiru

Everyone:
あ み だ
とおと

阿弥陀ほとけの 尊しゃ
Amida hotoke no tōtoshi ya

やす くに
安けぎ国に かのほとけ
Yasukeki kuni ni kano hotoke

あまたの子らを 率います
Amata no kora wo hikiimasu

Leader:

Everyone:

Amata no kora wo hikiimasu
2. けだかき姿 须弥のごと
Kedakaki sugata shumi no goto

しずけき歩み 象に似て
Shizukeki ayumi zō ni nite

やさしきまなこ 澄みとるる
Yasashiki manako sumitooru

阿弥陀人とけを おがまなん
Amida hotoke wo ogamanan

3. み顏うるわし 満月よ
Mikao uruwashi mangatsu yo

みいずは月日に 超えすぐれ
Miizu wa tsukihi ni koesugure

み声は倶翅羅に さも似たる
Mikoe wa kushira ni samo nitaru

阿弥陀人とけを おがまなん
Amida hotoke wo ogamanan
4. 観音 薩 垂の 冠 に
Kannon satta no kanmuri ni

5. み徳すぐれて ならびなく
Mitoku sugurete narabi naku

とく
6. つねにわれらを 摂め取る
Tsune ni warera wo osametoru

とうとき願に 生きたまいた
Tootoki gan ni ikitamai

菩提・魔性も ほめたとう
Bosatsu・mashō mo hometatou

阿弥陀ほとけを おがまなん
Amida hotoke wo ogamanan

7. 黄金の池に ひらく花
Kogane no ike ni hiraku hana

これぞ善き徳 つみて成る
Kore zo yokitoku tsumite naru

その蓮座に 山と座す
Sono hachisuza ni yama to zasu

阿弥陀ほとけを おがまなん
Amida hotoke wo ogamanan
8. ここにつどえる ほとけ子ら
Koko ni tsudoeru hotokegora

くすしき力 あらわして
Kusushiki chikara arawashite

み顔を尊 仰ぐるなる
Mikao wo tōtori aogur naru

阿弥陀ほとけを おがまなん
Amida hotoke wo ogamanan

9. ものみな 空し あだなれや
Mono mina munashi adanare ya

水面の月に 電・影・露
Minamo no tsuki ni den・yō・ro

まぼろしの身と 説きたもう
Mabororoshi no mi to tokitamou

阿弥陀ほとけを おがまなん
Amida hotoke wo ogamanan
10. 悪の名 聞かぬ かの国よ
   Akuno na kikanu  kano kuni yo
   みち さまた
   道 妨ぐる おそれなく
   Michi samataguru  osorenaku
   もろびとあつく 敬える
   Morobito atsuku  uyamaeru
   阿弥陀ほとけを おがまなん
   Amida hotoke wo  ogamanan

11. このみほとけの はぐくみに
   Kono mihotoke no  hagukumi ni
   まがれるたぐい さらになく
   Magareru tagui  sara ni naku
   さとりの道に 入らしむる
   Satori no michi ni  irashimuru
   阿弥陀ほとけを おがまなん
   Amida hotoke wo  ogamanan
12. われみほとけの いさおしを
Ware mihotoke no isaoshi wo
たたえまつりて 身に得たる
Tataematsurite mi ni etaru
はかりなき 徳 もろびとに
Hakarinaki toku morobito ni
わかりて往かん かのみ国
Wakachite yukan kano mikuni

{o}
Leader:

南 無 阿 弥 陀 仏
Na mo a mi da bu

Everyone:

南 無 阿 弥 陀 仏
Na mo a mi da bu

南
Na
Leader:
に よ ら い だ い ひ お ん どく
如 来 大 悲 の 恩 徳 は
Nyorai daihi no ondoku wa

Everyone:
み こ ほう
身 を 粉 に し て も 報 ず べ し
Mi wo ko ni shitemo hōzu beshi

Shishu chishiki no ondoku mo

ほね を く だ き て も 謝 す べ し
Hone wo kudakitemo shasu beshi
Leader:
ほとけのみ名を 聞きひらき
Hotoke no mina wo kikihiraki

Everyone:
こよなき信を めぐまれて
Koyonaki shin wo megumarete
よろこぶ心を 身に得れば
Yorokobu kokoro mi ni ureba
さとりかならず さだまらん
Satori kanarazu sadamaran

Leader:

Everyone:

Satori kanarazu sadamaran
Leader:

1. Entrúst in the wórking of límitless LiFe!
   Everyone:
   Bów to the Líght that surpásses all thóught!
   Bódhisattva Dhármákara, ín his seeking stáge,
   Sought Lókesh-vará-rajá, át his Buddha séat.

2. He léarned the causes ánd conditions óf each Buddha lánd,
   Stúdied the inhábitants, and áll their qualitíés.
   On thís foundation hé brought forth, supréme aspirátion,
   Awákening the Gréat Vow, All-em-brácing, vast, and ráre!

3. Through áges of refléction, detérmining his Vów,
   He réaffirmed his Cálling-Name would bé heard everywhére.
   Thús he radiátes his Light: imméasurable and bóundless;
   Únhindered; beyónd compare; a dázzling, glorious bláze;

4. Líght that purifíes the mind; Líght of joy and wísdom;
   Líght unceasing; beyónd thought; fár beyond descríption;
   Bríghter than the sún and moon; illúminating cóuntless worlds!
   Évery being—everyone!—ré-ceíves this radiant Líght!

5. The Cálling-Name of the Prímal Vow próperly dirécts us;
   The Vów of sincere and trústing mind becómes for us the cáuse.
   Équal awakening ís attained, confírming Great Nirvána;
   Becáuse of the Vow’s fulfílment, Nir-vána ís surely at-táíned!

*See Dokkyō, page ix for explanation of musical/text markings and method of chanting.
6. The reason that Tathágata came forth into our world,
   Was to teach Amida’s Primal Vow, boundless as the ocean;
   Now beings, also boundless, in this evil, impure age,
   Should respond in trust—and take to heart—Ta-thágata’s true words!

7. If for the briefest moment, the mind of joy awakes,
   We realize Nirvána, though our minds remain defiled.
   Worldly—wise—Dhárma-haters; all will turn and enter,
   As rivers pour into the sea, becoming of one táshe.

8. The all-embracing mind-light always shines on and protects us,
   The darkness of our ignorance already has dispersed.
   Yet craving, anger, greed, and hatred, like dark clouds and mist,
   Always cover up the sky of true insight and faith—

9. As clouds and mist obscure the sun, covering its light,
   Yet beneath them pure light radiates; no darkness can be found;
   Receiving faith with reverence, discernment, and great joy,
   Without delay we leap across, beyond the evil realms!

10. When ordinary beings, whether full of good or evil,
    Hear and trust Tathágata’s All-Embracing Vow,
    Shákyamuni calls them all “superior, clear-sighted!”
    Such people are correctly named “White Lotus Flowers”—

11. Amida Buddha’s Primal Vow established Nembutsu.
    Yet we who cling to evil views with arrogance and pride,
    Can never easily receive the truth with joyful faith;
    There is nothing that could be more difficult than this!

12. The masters of the teachings, from Índia in the west,
    And all the noble monks who lived in Jínna and Japán,
    Explained to us the Great Sage came with a true intention:
    To clarify the Primal Vow accord with everyone.
13. Shākyamuni Būddha, dwelling on Mount Lánka, Tó the multitudes foretold, “One day in India’s south, Máhāsattva Nágārjuna will appear in this world, And destroy dualistic views of being and non-being.

14. “Transmitting Mahāyāna—the Dhārma unsurpassed—He will realize the Stage of Joy, be born in the Land of Peace, And teach that arduous practice is like struggling down an endless road, While joyful trust in the easy way is a peaceful voyage at sea.”

15. With mindful recollection of Amída’s Primal Vow, Without design—instantly!—we reach the Certain Stage. And with the sole eternal praising of Tathāgata’s Name, Let us repay the kindness of the Great Compassionate Vow.

16. Bódhisattva Vásubandhu in his discourse stated That he had surrendered, to Unhindered Light. Relying on the Larger Sutra, he revealed true virtue. Made known that with the Great Vow, we leap over birth-and-death!

17. Through the power of the Primal Vow, transferring us its virtue, He revealed the Single Mind, delivering all beings. Entering the all-pervading, precious sea of merit, We surely will be numbered with the Great Assembly.

18. Allowed to reach the Lótus World, we realize True Suchness; True Dhārma-nature is attained, clearly, without doubt! We play in the forest of passions, yet manifest wonderful powers, We enter birth-and-death’s garden, transformed to benefit all!

19. The King of Liang in ancient China revered Master T’an-luán. And daily bowed toward his teacher, a Bodhisattva in his eyes. When Master Bodhiruci gave T’an-luán a Pure Land text, He burned his Taoist books and placed his trust in the Land of Peace.
20. He wrote a commentary, on Vásuβandhu’s Discourse,
Revealed cause and effect of birth, both come from the Vow.
We depart and we return, because of Other-Power;
Only through the mind of faith, is Búddhahood as sûred!

21. When the mind of faith awakes in ordinary beings,
We are made aware that birth-and-death is nothing but Nirvána;
And when, unfailingly, we reach the limitless and radiant Land,
We will save the myriad of beings every-where.

22. Tao-ch’ó discerned: on the Noble Path, attainment is hard to confirm,
And clarified the Pure Land, as the sole way to break through.
Criticized self-power practice of the myriad “good” works,
And urged us only to recite the perfectly virtuous Name.

23. He kindly taught us faith’s aspects: pure mind, single, and constant;
Guides us as the Dharma declines toward outward form and extinction.
Meeting the All-embracing Vow—though doing evil all our lives—
We reach the world of nurturing peace, realize the fruit of enlightenment!

Leader:

24. Shan-táo alone shone light upon the Búddha’s true intent.
Everyone:
Empathizing with those who practice good and with the rebellious and evil;
He made it clear that the Radiant Name is the cause and condition for birth,
Claring the way for all to enter the great sea of wisdom—the Primal Vow!

25. We then receive the Diamond Mind, one and indestructible,
Through one moment of joyful thought, in oneness with A-mída.

With Vaidehí we acquire faith and joy and wisdom,
Awáken to the way things are: eternal and at peace.

26. Génshin studied fully every teaching of the Búddha,
Chose refuge in the peaceful realm, imploring all to follow.
Divided deep and single faith, from shallow, sundry, practice;
Distinguished birth in the true Pure Land, from provisional attainments.
27. He taught that even evil ones should simply say the Buddha’s Name, “I too,” he said, “am fully in Tathāgata’s embrace.

Though my defiled and anxious mind prevents me from perceiving it, The Light of Great Compassion shines upon me ceaselessly.”

28. Our own Master Hōnen understood the Buddha’s teachings. With compassion for all ordinary beings, good or bad, He caused the true essential way to flourish in these islands; Proclaimed the selected Primal Vow throughout this evil world.

29. Returning to samsāra’s house, the wheel of birth-and-death, Results when doubt and lack of trust become the mind’s foundation.

But when the mind of faith awakes, we are quickly made to enter The home of pure tranquility, transcending all conditions.

30. The mahāsattvas and masters, through teaching the sutras, Have saved countless beings, so defiled and corrupt; Now, in our own time, both laypeople and monks, Let us trust, with one heart, what our noble masters have taught!

Nembutsu

Leader:  
NA MAN DA BU  
NA MAN DA BU  
NA MAN DA BU  

Everyone:  
NA MAN DA BU  
NA MAN DA BU  
NA MAN DA BU  

Slowly to end  
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Ekōku

Leader:

The Virtue of Amida's Vow,

Everyone:

Is shared, equally, by all;

Together attaining Awakened Mind,

We are born in the Land of Peace.
Praises of the Buddha
(Sanbutsuge)

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

Leader:

1. Your face shines in great splendor,

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

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

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

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

5. Your deep meditation has
   Fathomed all the Dharma sea,
   To the limits and the depths
   Of all things the Buddhas teach.
6. Ignorance, anger, and greed;  
The World Honored One has none.  
Like a lion among men,  
Measureless your Great Virtue.

7. Vast are your great virtuous deeds,  
Wisdom deep, and so sublime,  
Your radiant, luminous, light  
Shakes all the worlds’ foundations!

8. When I become a Buddha,  
Equal to the Dharma King,  
I will transcend birth and death,  
Liberating all beings.

9. My giving, disciplined mind,  
Precepts, patience, and effort,  
Meditation and wisdom,  
Shall be supreme, unsurpassed!

10. I will attain Buddhahood;  
Everywhere fulfill my Vow.  
Bringing to all those in fear,  
Great peace and tranquility.

11. Though there are myri-ad Buddhas  
Beyond measure, beyond count,  
And Great Sages, numberless,  
Like the grains of Ganges’ sand.
12. I will honor each of them, 
   Equally, excepting none. 
   Even more importantly, 
   I will seek the Supreme Way!

13. Even though all Buddha worlds 
    Are countless as Ganges’ sands; 
    Even though all lands and realms 
    Are boundless, without measure.

14. Yet my light shall reach them all, 
    And illumine ev’ry place; 
    Such shall be my perfect work; 
    Such my power, infinite!

15. When I attain Buddhahood, 
    My land will be first and best; 
    Place of practice, transcendent; 
    Its people, sublime and rare!

16. Land equal to Nirvana; 
    Beyond all comparison, 
    With pity for ev’ryone, 
    I will carry all across;

17. All who come from ten quarters, 
    To be born into my land; 
    To attain pure, joyful mind, 
    Peace and great tranquility.
18. Be my witness, Buddha, please;
    Confirm my sincerity!
    Now that I have made my vows,
    I will strive to fulfill them.

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

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

Nembutsu

Leader:   Everyone:
NA MAN DA BU ○       NA MAN DA BU
NA MAN DA BU          NA MAN DA BU
NA MAN DA BU          NA MAN DA BU ○
Ekōku

Leader:

The Virtue of Amida's Vow,

Everyone:

Is shared, equally, by all;

Together attaining Awakened Mind,

We are born in the Land of Peace.
Verses Reaffirming the Vows
(Juseige)

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

_leader:
1. I have made unrivalled vows  
   **Everyone:**
   And will reach the highest path;
   If I fail in any way
   May I not-attain Buddhahood.

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

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

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

5. May my power shine great light,
   To illumine and dispel,
   The darkness of-the Three Poisons
   And save all from suffering.
6. With-eyes of wisdom I’ll remove
The darkness of ignorance.
I will close all evil paths,
Open gates of highest good.

7. When I attain Buddhahood,
Light will shine throughout all lands,
Light brighter than sun and moon,
Outshining all heav’nly lights.

8. Giving my virtues to all,
Not forsaking anyone,
I will proclaim the Dharma,
Like the roar of-a great lion.

9. Bowing before all Buddhas,
Steadfastly gaining virtues,
With wisdom, fulfil-ling my vows,
I shall be a guide to all.

10. Like-the wisdom of my teacher,
May my wisdom also shine,
All throughout the universe
And illumine one and all.

11. If I shall fulfill these vows,
May all lands tremble with joy;
(Slowly to end)
From the heavens wondrous flow’rs,
Rain down upon all the lands.

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Nembutsu

Leader:
NA MAN DA BU ○
NA MAN DA BU
NA MAN DA BU
NA MAN DA BU

Everyone:
NA MAN DA BU
NA MAN DA BU
NA MAN DA BU ○

Ekōku

Leader:

Everyone:

The Virtue of Amida's Vow,
Is shared, equally, by all;
Together attaining Awakened Mind,
We are born in the Land of Peace.
Twelve Homages

(Junirai)

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

_leader:

1. Gods and Men all bow in awe,
   Everyone:
   To Amida, the revered,
   In Buddha’s wondrous Pure Land,
   Bodhisattvas gather ‘round.

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

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

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

5. B’yond compare Amida’s pure,
   Virtues shining clear like space,
   All benefit from Buddha,
   Thus I bow to Amida.
6. Bodhisattvas, all renown,
   Maras, too, praise Amida,
   Primal Vow made for our sake,
   Thus I bow to Amida.

7. Golden Ponds where lotus bloom,
   Towers a throne of goodness,
   Buddha lives like-the Mountain King,
   Thus I bow to Amida.

8. Bodhisattvas come afar,
   Attaining true happiness,
   They revere the Buddha’s face,
   Thus I bow to Amida.

9. All life changes like the dew,
   We have no permanent self,
   Buddha teach-es this Law to all,
   Thus I bow to Amida.

10. No evil in the Pure Land,
    And no fear of evil paths,
    Faithful hearts honor Buddha,
    Thus I bow to Amida.

11. Saving us through many ways,
    No tempters, no evil friends,
    Birth leads to enlightenment,
    Thus I bow to Amida.
12. Amida, thus, I have praised,
Virtues boundless like the sea,
(Slowly to end) These virtues shared with others,
For Birth into the Pure Land.

Nembutsu

Leader:
NA MAN DA BU ○
NA MAN DA BU
NA MAN DA BU
NA MAN DA BU

Everyone:
NA MAN DA BU
NA MAN DA BU
NA MAN DA BU ○

Ekōku

Leader:
The Virtue of Amida's Vow,

Everyone:
Is shared, equally, by all;

Together attaining Awakened Mind,

We are born in the Land of Peace.

○ ○ ○
Gassho To Amida

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

○○ Leader:
1. Namo Amida Butsu
   Everyone:
   I recite Amida’s Name.
   With deep joy and gratitude,
   I gassho to Amida.

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

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

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

5. When I call Amida’s Name
   It’s Amida calling me;
   Buddha’s voice, my voice are one.
   I gassho to Amida.
6. When I’m lonely I recite
   Namo Amida Butsu,
   Then I feel Great Compassion.
   I gassho to Amida.

7. Nembutsu in work and play,
   Every day with Amida,
   Every moment filled with Light.
   I gassho to Amida.

8. Remember the Golden Chain,
   “Kindness to all living things.”
   I will follow this Teaching.
   I gassho to Amida.

9. In the clear bright morning sun,
   In the fading light of day,
   In the darkness of the night,
   I gassho to Amida.

10. Namo Amida Butsu
    I live in Great Compassion.

(Slowly to end) This great power guides my life.
    I gassho to Amida.

Nembutsu

Leader:
NA MAN DA BU ○
NA MAN DA BU
NA MAN DA BU
NA MAN DA BU

Everyone:
NA MAN DA BU
NA MAN DA BU
NA MAN DA BU ○
Ekōku

Leader:

The Virtue of Amida's Vow,

Everyone:

Is shared, equally, by all;

Together attaining Awakened Mind,

We are born in the Land of Peace.
Golden Chain of Love

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

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

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

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

Words of Thanksgiving

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

After Meals
We are truly grateful for the precious food we have received. May the wisdom and compassion of Amida Buddha so shine within our hearts that we are able to realize true harmony in our daily lives. Namo Amida Butsu. *Gochisōsama deshita* (with appreciation to all).
Shōnin ichiryū no gokanke no omomuki wa, shinjin wo motte hon to serare sōrō. Sono yue wa, moro moro no zōgyō wo nage sute te, isshin ni Mida ni kimyō sureba, fukashigi no ganriki to shite, Butsu no kata yori Ōjō wa jūjō seshime tamou.

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

Anakashiko, Anakashiko.

The Tradition of Shinran Shōnin

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

The state we thus attain is described as “with awakening of a single thought of entrusting, we join those who are in the stage of the truly
Recitation of the nembutsu thereafter should be understood to be the nembutsu as an expression of gratitude for the Tathāgata’s benevolence for settling our birth in the Pure Land.

Humbly and respectfully.

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

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

これすなはち第十八の念仏往生の誓願のこころなり。

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

あなかしこ、あなかしこ。

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

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

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

Anakashiko, Anakashiko.
Those Lacking Wisdom in the Latter Age

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

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

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

Humbly and respectfully.

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

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

これを大経には令諸衆生功德成就と説けり。されば無始以来づくりつくる悪業煩悩を、のこるところもなく願力不思議をもって消滅す是れあるがゆゑに、正定聚不退の位に住すとなり。

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

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

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

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

Anakashiko, anakashiko.

Attaining the Entrusting Heart

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

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

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

Humbly and respectfully.
Hakkotsu no Shō 白骨の章
(White Ashes)

それ、人間の浮生なる相をつらつら観ずるに、おほそはかなきものはこの世の始中終、まぼろしのごとくなる一期なり。さすればまだ萬歳の人身を受けたりといふことをきかず、一生過ぎやすし。

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

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

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

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

あなかしけ、あなかしけ。

Sore, ningen no fushō naru sō wo tsura tsura kanzuru ni, ōyoso hakanaki mono wa konoyo no shichūjū, maboroshi no gotoku naru ichigo nari. Sareba imada manzai no ninjin wo uketari to iu koto wo kikazu, isshō sugi yasushi.
When I deeply contemplate the transient nature of human life, I realize that, from beginning to end, life is impermanent like an illusion. We have not yet heard of anyone who lived ten thousand years. How fleeting is a lifetime! Who in this world today can maintain a human form for even a hundred years? There is no knowing whether I will die first or others, whether death will occur today or tomorrow. We depart, one after another, more quickly than the dewdrops on the roots or the tips of the blades of grasses. So it is said. Hence, we may have radiant faces in the morning, but by evening we may turn into white ashes.

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

Since there is nothing else that can be done, they carry the deceased out to the fields, and then what is left after the body has been cremated and has turned into midnight smoke is just white ashes. Words fail to describe the sadness of it all.
Thus the ephemeral nature of human existence is such that death comes to young and old alike without discrimination. So we should all quickly take to heart the matter of the greatest importance of the afterlife, entrust ourselves deeply to Amida Buddha, and recite the nembutsu.

Humbly and respectfully.

_____________________________________________

White Ashes II

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

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

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

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

Humbly and respectfully.
Gathas

Ondokusan I
Shinran Shōnin (Shōzōmatsu Wasan, 59) Yasuo Sawa

\[ \text{Nyorai daihi no ondoku wa} \]

\[ \text{Mi koni shite mo houzu beshi} \]

\[ \text{Shishu chishiki no ondoku mo} \]

\[ \text{Hone o kuda-ki te mo shasubeshi} \]

Ondokusan II
Shinran Shōnin (Shōzōmatsu Wasan, 59) Osamu Shimizu

\[ \text{Nyorai daihi no ondoku wa,} \]

\[ \text{Mi koni shite mo houzu beshi.} \]

\[ \text{Shishu Chishiki no ondoku mo,} \]

\[ \text{Hone o kuda-ki te mo shasubeshi.} \]

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Nembutsu

Omaru Shimizu

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