

## BASIC OTSUTOME (Daily Service in English)

(Veneration of the Three Treasures of Buddhism)

With all my heart            I take refuge in the Buddhas

With all my heart            I take refuge in the Dharma

With all my heart            I take refuge in the Sangha

(Opening Verse for Sutra Chanting)

The unsurpassed and fine Dharma

   is so hard to contact with

Now I hear, receive, and uphold it

May I understand the true meaning of it

## THE EIGHTEENTH ORIGINAL VOW OF AMIDA BUDDHA

When I attain Buddhahood,

if all sentient beings in the ten directions,

who aspire in all sincerity and faith

to be born in my land and call my name even ten times,

are not born there,

then may I not attain supreme enlightenment.

(“Sutra of Immeasurable Life”)

## VERSE ON THE FOUNDING OF JODO SHU

With undivided attention wholeheartedly call on Amida Buddha’s Name - whether walking, standing, sitting, or lying down – without questioning the length of time.

To call Amida’s Name steadily is called the “Rightly Established Practice” for it is in accordance with Amida’s Original Vow.

(“Zendo’s Commentary on The Meditation Sutra”)

## OUR FOUNDING MASTER HONEN’S PARTING MESSAGE

### THE ONE-SHEET TESTAMENT

Many Buddhist masters and scholars in China and Japan have understood Nembutsu as the contemplation of Amida Buddha and the Pure Land. However, I understand it differently. The recitation of the Nembutsu does not come from studying and understanding its meaning.

To be born in Amida Buddha’s Pure Land, we need only to say Namu Amida Butsu and believe without a doubt that we will attain birth there. Resolutely

reciting the Nembutsu and believing in birth in the Pure Land naturally give rise to the Three Minds and Four Modes of Practice.

Should I withhold any deeper wisdom beyond the Nembutsu, may I then lose sight of the compassion of Shakyamuni and Amida Buddha and slip through the embrace of Amida's Original Vow.

Those of you who put your trust in the Nembutsu, even if you thoroughly study the teachings that Shakyamuni taught during his lifetime, you should become like an unlettered, ignorant one or an untrained devotee and not show any pretense of a learned person but intently practice the Nembutsu.

I hereby seal this document with the imprint of both my hands. The peaceful mind and practice of Jodo Shu are fully imparted here on this one sheet. I, Genku (Honen), have no other teaching than this. To prevent any misinterpretations after my passing away, I make this final testament.

Transcribed on the twenty-third day of the first month of 1212.

(In Praise of Amida Buddha's Light)

Komyo henjo      jippo sekai      Nembu-shujo      sesshu husha

The infinite light of Amida Buddha

illuminates the ten dimensions of the universe.

And all who call upon the name of the Buddha

shall be received and never abandoned.

(Devoted Calls of Amida Buddha's Name)

Namu Amidabu Namu Amidabu Namu Amidabu Namu Amidabu

Namu Amidabu Namu Amidabu Namu Amidabu Namu Amidabu...

(Dedication of Merit for All)

May these merits and virtues      bring blessing to everyone

May we together aspire      to be born into the Pure Land

(Ten Times Recitation of Nembutsu)-DOSHO JUNEN

Namu Amidabu Namu Amidabu Namu Amidabu Namu Amidabu

Namu Amidabu Namu Amidabu Namu Amidabu Namu Amidabu

Namu Amidabutsu Namu Amidabu