

In Praise of Amida Buddha

# OTSUTOME

おつとめ



HAWAII COUNCIL OF JODO MISSIONS

Published in Commemoration of  
THE 800<sup>th</sup> GRAND MEMORIAL OF OUR FOUNDER

# HŌNEN SHŌNIN



2011

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## FOREWORD

The Hawaii Council of Jodo Missions originally published the Otsutome book in 1978 to commemorate the 800th Anniversary of the founding of Jōdo Shū. With English translations of the sutras by Rev. Dwight Ryōkan Nakamura, the Otsutome book played a significant role in the services of all the Hawaii Jodo Shu temples and was loved by both Japanese- and English-speaking members for thirty-six years. However, since time has changed the situation and needs of the temples in Hawaii, both members and ministers felt it was time to update the Otsutome book.

To commemorate the 800th Grand Memorial of our founder, Hōnen Shōnin, the Hawaii Council of Jodo Missions decided to publish a revised version of the Otsutome book as one of its commemorative projects for this observance. The HCJM ministers organized a committee to revise the Otsutome book with Rev. Shinri Hara as the editor-in-chief.

Unlike the previous Otsutome book, in which the English and Japanese sections were separated, the two languages have been brought together to make it easier for both those who are familiar with Japanese and those who are not to read aloud and understand the passages of the sutra. The new format for the sutra section consists of Japanese reading, Chinese characters, English pronunciation, and English translation line by line, in the hopes that all those who read it will come to have a greater appreciation and deeper understanding for Hōnen Shōnin's teachings as well as Buddhism in general. Great care has also been taken to create a completely new translation of the sutra passages.

In the process of producing this Otsutome book, we received the advice, suggestions, and cooperation from numerous individuals, who have not all been listed here but whose assistance is greatly appreciated. We are also grateful to our members who took part in this revision project and advised us on which songs to include. This book also has a new appendix section, which provides further information to deepen your understanding of our tradition.

Our sincerest appreciation further goes to the staff of the Jōdo Shū Research Institute, who kindly offered their expert advice in the translation of the sutra sections. Our biggest Mahalo goes to the Association for the Promotion of Jōdo Shū (Jōdo Shū Kaikyō Shinkō Kyōkai) for their generous support and sponsorship in making the publication of this Otsutome book possible.

Needless to say, we owe what we have now to our predecessors. The utmost joy of presenting this book to you is absolutely indebted to them. We shall not forget their efforts and dedication.

It is our hope this revised Otsutome book will encourage and inspire you to deepen your faith and understanding of Buddhism and Jōdo Shū teachings for the betterment of your life. May you always be embraced by the grace and compassion of Amida Buddha.

**The Otsutome Editorial Committee**

## OUR JŌDO SHŪ

Denomination: Jōdo Shū (The Pure Land Sect)

Founder: Hōnen Shōnin (1133–1212)

Established: 1175 in Japan

Object of  
Reverence: AMIDA, Buddha of Infinite Life and Light

Invocation: Nenbutsu, NAMU AMIDA BUTSU  
("I take refuge in Amida Buddha",  
"Homage to Amida Buddha")

Essential  
Teaching: Trust in Amida Buddha to guide us with boundless  
compassion and wisdom; wholeheartedly recite  
the Nenbutsu, *Namu Amida Butsu*, to be born in  
the Pure Land.

Daily Practice: Calling Amida Buddha's Sacred Name for guidance  
and inspiration. Recite the Nenbutsu ten times with  
deep appreciation when waking up in the morning,  
any time throughout the day, and before going to  
sleep.

Basic Scriptures: The Three Pure Land Sutras and One Shastra  
\* *Sutra of the Buddha of Immeasurable Life*  
\* *Sutra of the Visualization of the Buddha of  
Immeasurable Life*  
\* *Amida Sutra*  
\* *Commentary on Birth in the Pure Land*

Jōdo Shū Crest  
(*Shūmon*): *Tsukikage Gyoyō* (Moonlit Apricot Leaves)

## Invocation for the 800th Grand Memorial Service of Our Founder Hōnen Shōnin (*Hyōbyaku*)

Let us reverently reflect upon our founder, the Great Master Enkō Meishō Wajun Hōni Hōnen, who was born on the seventh day of the fourth month of Chōshō 2 (1133). At age fifteen, he went to Mount Hiei [the center of Buddhism at that time] to take tonsure and begin his training. He studied both the exoteric and esoteric schools of Buddhism and was greatly respected as the foremost in wisdom in the Three Precincts [of Mount Hiei]. He also gained renown for having widely studied many teachings. However, he soon discovered that the three practices of discipline, meditation, and wisdom far exceeded the capacity of ordinary persons and that the practice and realization of the Sagely Path were impossible.

Therefore, Hōnen Shōnin secluded himself in the sutra repository at Kurodani and, placing great importance on the enlightenment of all people, searched for resolve. Continuing his quest, he visited the great scholars of the Buddhist schools in Nara but still he found no solace.

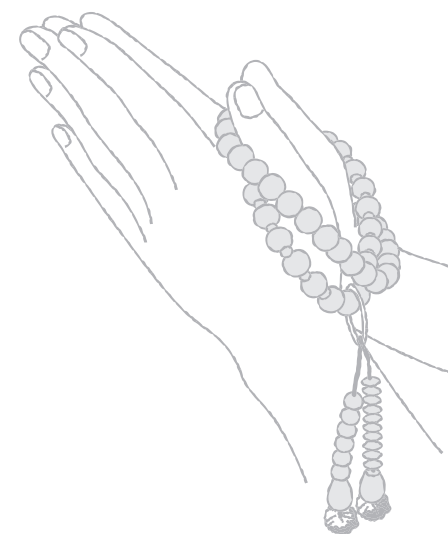
He again went to Kurodani to thoroughly read the entire sutra compendium several times over and frequently returned to the Three Pure Land Sutras. Finally, he understood the profound intention of Shakyamuni Buddha's teachings through the words of the Chinese Pure Land Master Shantao and established the path to birth in the Pure Land through Amida's Original Vow as the utmost teaching for the age of the Latter

Dharma. Thereafter, he dedicated himself solely to the practice of Nenbutsu and spread his teaching throughout Japan. On the 25th day of the first month of Kenryaku 2 (1212), he achieved his cherished wish to be born in Amida's Pure Land.

Since then, eight hundred years have passed. The clouds of compassion have spread through the sky and the land has been enriched with the blessings of the Buddha Dharma. The voices of the Nenbutsu that praise the Buddha resonate through the Four Seas and the moon of the Original Vow shines upon the hearts of all who gaze upon it. This is none other than the result of Hōnen Shōnin's great compassion.

Today, in welcoming the Grand Memorial, we, the disciples, who have been entrusted with Hōnen Shōnin's compassion and who honor this tradition, abide by his teachings. Receiving the compassion and wisdom of Amida, we sincerely put our hands together and offer the three actions of pure word, pure thought, and pure deed in observing Hōnen Shōnin's memorial on this auspicious occasion. We ask for the benevolent guidance of Hōnen Shōnin, who protects us from his golden lotus pedestal with his compassionate eyes.

## GENERAL ORDER OF SERVICE



### *Juzu* 数珠 (Rosaries)

In Japanese, rosaries are called *juzu* (formally, *o-juzu*; “counting beads”), or *nenju* (念珠, beads for mindful [practice]). The tradition of the Buddhist rosary is said to have started with Shakyamuni, who instructed, “String together 108 seeds from a linden tree to be reminded of the Buddhist teachings.”

The standard rosary in Jōdo Shū is the two-stranded *nikka juzu* (日課数珠, beads for daily practice), which was designed for counting 60,000 Nenbutsu recitations. In general, one strand has a large “parent bead” (*oyadama*) and 40 beads; while the other strand has a “parent bead” with 27 beads interspersed with smaller beads. The second strand has a metal ring with two tassels—one with six small beads and ten small flat beads. There are also *nikka juzu* with 27 beads on the first strand and 20 on the second with interspersed small beads, which is designed for counting 30,000 times. Generally, the *nikka juzu* is held in the left hand or placed around the left wrist. When one puts his or her hands together in *gasshō*, the rosary is held over the thumbs and hung between the wrists.

## INVOCATION

Amida Buddha, the Awakened One, the Compassionate One, we ask for your guidance on this happy day. Lead us from the numbness of routine and from all bitterness of heart to a peaceful place of compassion and wisdom. Grant us the strength and abiding consciousness to work together harmoniously in our temple and our community.

Help us to always remember that life is one and, therefore, that all living things coexist and are interconnected, and that your Infinite Light of Compassion shines upon the hearts of everyone.

Namu Amida Butsu.

## ASPIRATION

Amida Buddha, the Awakened One, the Most Honored One, here we are gathered in your presence with deepest reverence and adoration in our hearts.

We place our whole trust in you and in your Teaching, and we do earnestly resolve to be good Buddhists and follow the Sacred Path you have shown us, so that we may be born in your Pure Land to attain the happiest and the most peaceful realm of Nirvana.

Namu Amida Butsu.



## REVERENCE TO THE THREE REFUGES (Kikyōmon)

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 Buddha; now we hear them. If we do not gain emancipation in this present life, we may not cross the ocean of life and death. Let us then reverently take refuge in the Three Treasures of the Buddha, Dharma, and Sangha.

Everyone: I go to the Buddha for guidance. May I, with all others, awaken to the great path that leads us to enlightenment.

I go to the Dharma for guidance. May I, with all others, be submerged in the depths of the teachings and gain wisdom as deep as the ocean.

I go to the Sangha for guidance. May I, with all others, live in harmony and be in accord with the spirit of our community in all ways.

Leader: Hard it is to receive such excellent and profound Teachings. Now we hear and receive them. Let us strive to understand the true meaning of the Tathagata (Buddha).

## Vandana

Ancient Chant

Bhisku. Namo tassa Bhaga - - - va - - - to Ara -  
People. Homage to Him, the Ex - - - alt - ed One. The En -

ha - - - to Samma - sam - bud - dhas - sa.  
light - ened One, the Supremely A - wak - ened One.

## Ti-Sarana

Ancient Chant

1. Buddham Saranam Gac - - - - - cha - mi.  
2. I go to the Buddha for guid - ance.  
3. Namu ki-e Bu - tsu.

Dhammam Saranam Gac - - - - - cha - mi.  
I go to the Dhamma for guid - ance.  
Namu ki-e Hō.

Sangham Saranam Gac - - - - - cha - mi.  
I go to the Sangha for guid - ance.  
Namu ki-e Sō.

# Shuka Tsuki-kage

(Moonlight)

St. Hönen

*mp*

Tsu ki ka ge no i ta ra nu sa to wa  
Though the moon so bright whi - tens world's ex - panse, On - ly

*mp*

*mf*

na ke re do mo na ga mu ru hi to no  
they who ear - nest gaze, Touched through - out, with - in,

*mf*

*mp*

ko ko ro ni zo - su - mu  
Are em - braced by ser - e - ni - ty.

*mp*

Translation: Rev. Kenjo Urakami  
Arrangement: Francis Okano

# The Nembutsu

Arr. by D. Hunt

Na - mu A - mi - da Na - - - mu

A - mi - da Bu - tsu Na - mu A -

mi - da Na - - - mu A - mi - da

Bu - tsu Na - mu A - mi - da Bu - tsu

## GOLDEN CHAIN

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 my happiness or misery.

May every link in Amida Buddha's golden chain of love become bright and strong, and may we all attain perfect peace. Namu Amida Butsu.

## PLEDGE

Leader: To the Buddha . . .

Everyone: ...Who promised to be present in His Teaching, we pledge our loyalty and devotion. We dedicate our thoughts, words, and deeds to His service and to the way of life He laid down for us. We resolve to follow His example and to have reverence for our religion, respect for our parents and teachers, and love for all forms of life.

## EIGHT-FOLD PATH

Leader: The Buddha teaches us that we may become pure and holy by following the rules He laid down for us. Let us repeat them and also remember at all times what they mean.

First: RIGHT UNDERSTANDING

Everyone: Let us learn and try to understand the Truth.

Leader: Second: RIGHT PURPOSE

Everyone: Let us try always to do what is right.

Leader: Third: RIGHT SPEECH

Everyone: Let us be truthful and kind in all we say.

Leader: Fourth: RIGHT CONDUCT

Everyone: Let us try to behave ourselves at all times.

Leader: Fifth: RIGHT LIVELIHOOD

Everyone: Let us earn our living in a way which will not harm anyone.

Leader: Sixth: RIGHT ENDEAVOR

Everyone: Let us constantly try to become better.

Leader: Seventh: RIGHT THOUGHT

Everyone: Let us cherish our thoughts because our words and our actions arise from our thoughts.

Leader: Eighth: RIGHT MEDITATION

Everyone: Let us think often of Amida Buddha and repeat the Sacred Name. Namu Amida Butsu.

Together: May the sacred presence of Amida who said He would abide in His Teaching be our guide. May we follow His glorious example and tread with unfaltering steps this Noble Path until we too shall attain Enlightenment.

Namu Amida Butsu.

## BENEDICTION

Amida Buddha surrounds all men and all forms of life with Infinite Love and Compassion. Particularly does He send forth loving thoughts to those in suffering and sorrow, to those in doubt and ignorance, to those who are striving to attain truth, and to those whose feet are standing close to the great change called death. Amida Buddha sends forth oceans of wisdom, mercy, and love. Namu Amida Butsu.

## AFFIRMATIONS (*Seigan*)

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.

I aspire to strive for the Enlightenment of all beings. I aspire to renounce all impure desires. I aspire to follow the Sacred Path.

Namu Amida Butsu.

## THE CREED

We thank the Buddha for showing to us the Way of Freedom. We will endeavor to walk in His Noble Path every day of our lives. Namu Amida Butsu.

## GENERAL ORDER OF SUTRA CHANTING



Purification Verse

こう げ  
香 偈

KŌGE

が ん が しん じょう によ こう ろ  
願 我 身 淨 如 香 炉

GAN GA SHIN JŌ NYO KŌ RO

I aspire for my body to be as pure as an incense burner.

が ん が しん によ ち え か  
願 我 心 如 智 慧 火

GAN GA SHIN NYO CHI E KA

I aspire for my mind to be like the light of wisdom.

念 々 焚 焼 戒 定 香

NEN NEN BON JŌ KAI JŌ KŌ

With every thought, I burn this incense of discipline and meditation

く よう じっ ぼう さん ぜ ぶ  
供 養 十 方 三 世 仏

KU YŌ JI-PPŌ SAN ZE BU

to dedicate myself to the past, present, and future buddhas of the ten directions.

Veneration of the Three Treasures

さん ぼう らい  
三 宝 礼

SANBŌRAI

いっ しん きょう らい じっ ぼう ほう かい じょう じゅう ぶ  
一 心 敬 礼 十 方 法 界 常 住 仏

I-SSHIN KYŌ RAI JI-PPŌ HŌ KAI JŌ JŪ BU

I wholeheartedly take refuge in the Buddhas, who eternally dwell in the lands of the ten directions.

いっ しん きょう らい じっ ぼう ほう かい じょう じゅう ほう  
一 心 敬 礼 十 方 法 界 常 住 法

I-SSHIN KYŌ RAI JI-PPŌ HŌ KAI JŌ JŪ HŌ

I wholeheartedly take refuge in the Dharma, the teachings, which eternally exist in the lands of the ten directions.

いっ しん きょう らい じっ ぼう ほう かい じょう じゅう そう  
一 心 敬 礼 十 方 法 界 常 住 僧

I-SSHIN KYŌ RAI JI-PPŌ HŌ KAI JŌ JŪ SŌ

I wholeheartedly take refuge in the Sangha, the community, which eternally exists in the lands of the ten directions.

## Welcoming the Buddhas in Three Verses

さん ぶ じょう  
三 奉 請

SANBUJŌ

ぶ じょう み だ せ ぞん にゅう どう じょう  
奉 請 弥 陀 世 尊 入 道 場

BU JŌ MI DA SE SON NYŪ DŌ JŌ

We reverently call upon Amida Buddha, the World Honored One, to enter this sacred place.

ぶ じょう しゃ か によ らい にゅう どう じょう  
奉 請 釈 迦 如 来 入 道 場

BU JŌ SHA KA NYO RAI NYŪ DŌ JŌ

We reverently call upon Shakyamuni Tathagata, the Enlightened One, to enter this sacred place.

ぶ じょう じっ ぽう によ らい にゅう どう じょう  
奉 請 十 方 如 来 入 道 場

BU JŌ JI-PPŌ NYO RAI NYŪ DŌ JŌ

We reverently call upon the Tathagatas (Buddhas) of the ten directions to enter this sacred place.

BUJŌ refer to the verses to invoke the presence of the buddhas to receive them from their buddha lands. In some services, *Shibujō*, the Welcoming of the Buddhas in Four Verses, may be chanted instead of *Sanbujō*. For *Shibujō*, see pages 43–44.

## Verse of Repentance

さん げ げ  
懺 悔 偈

SANGE-GE

が しゃく しょ ぞう しょ あく ごう  
我 昔 所 造 諸 惡 業

GA SHAKU SHO ZŌ SHO AKU GŌ

The harmful actions I have done in the past are

かい ゆ む し とん じん ち  
皆 由 無 始 貪 瞋 痴

KAI YU MU SHI TON JIN CHI

All derived from my inherent greed, anger, and delusion.

じゅう しん ご い し しょ しょう  
従 身 語 意 之 所 生

JŪ SHIN GO I SHI SHO SHŌ

Born of my conduct, words, and thoughts,

いっ さい が こん かい さん げ  
一 切 我 今 皆 懺 悔

I-SSAI GA KON KAI SAN GE

I now repent them all.

Ten Times Recitation of Nenbutsu

じゅう ねん  
十 念

JŪNEN

な む あ み だ ぶ      な む あ み だ ぶ  
南 無 阿 弥 陀 仏      南 無 阿 弥 陀 仏  
NA MU A MI DA BU      NA MU A MI DA BU

な む あ み だ ぶ      な む あ み だ ぶ  
南 無 阿 弥 陀 仏      南 無 阿 弥 陀 仏  
NA MU A MI DA BU      NA MU A MI DA BU

な む あ み だ ぶ      な む あ み だ ぶ  
南 無 阿 弥 陀 仏      南 無 阿 弥 陀 仏  
NA MU A MI DA BU      NA MU A MI DA BU

な む あ み だ ぶ      な む あ み だ ぶ  
南 無 阿 弥 陀 仏      南 無 阿 弥 陀 仏  
NA MU A MI DA BU      NA MU A MI DA BU

な む あ み だ ぶつ      な む あ み だ ぶ  
南 無 阿 弥 陀 仏      南 無 阿 弥 陀 仏  
NA MU A MI DA BUTSU      NA MU A MI DA BU

*O-jūnen*, or simply *jūnen*, literally means “ten recollections” or “ten moments of mindfulness.” In Jōdo Shū, *jūnen* specifically means “ten recitations of Amida Buddha’s Name” or *Namu Amida Butsu* (“Homage to Amida Buddha” or “I take refuge in Amida Buddha”) ten times. *Jūnen* is a standard way of reciting the *Nenbutsu* in daily practice and in services.

Opening Verse for Sutra Chanting

かい きょう げ  
開 經 偈

KAIKYŌ-GE

む じょう じん じん み みょう ほう  
無 上 甚 深 微 妙 法  
MU JŌ JIN JIN MI MYŌ HŌ

The unsurpassed, profound, and wondrous  
Dharma (Teachings),

ひゃく せん まん ごう なん そう ぐう  
百 千 万 劫 難 遭 遇  
HYAKU SEN MAN GŌ NAN SŌ GŪ

Even after a hundred, thousand, million eons, is  
difficult to encounter.

が こん けん もん とく じゅ じ  
我 今 見 聞 得 受 持  
GA KON KEN MON TOKU JŪ JI

We now hear, receive, and uphold it.

がん げ によ らい しん じつ ぎ  
願 解 如 来 真 実 義  
GAN GE NYO RAI SHIN JITSU GI

May we understand the true message of the  
Tathagata (Buddha).

## The Verse of the Four Vows

し せい げ  
四 誓 偈

SHISEI-GE

*Shisei-ge*, also known as Dharmakara Bodhisattva's Confirmation of the Great Vows, comes from the *Sutra of the Buddha of Immeasurable Life* (J. *Muryōju-kyō*) and is the most popularly chanted sutra selection in Jōdo Shū. In this section, Amida Buddha, in his previous incarnation as Dharmakara Bodhisattva, vows in front of the Buddha Lokeshvararaja to reach the ultimate path of enlightenment, to guide all from poverty and suffering, to save all beings everywhere through His Name, and to shine the Light of Wisdom on all. *Shisei-ge* is an important verse as it represents the essence of Amida Buddha's promise to receive all to the Pure Land.

Traditionally, the sutra title and verse title are read together—“*Bussetsu Muryōjukyō Shiseige*” (The Verse of the Four Vows from the *Sutra of the Buddha Immeasurable Life* as Expounded the Buddha [Shakyamuni]).

が ごん ちょう せ がん ひっ し む じょう どう  
我 建 超 世 願 必 至 無 上 道

GA GON CHŌ SE GAN HI-SSHI MU JŌ DŌ

I have established the unsurpassed vows and shall, without fail, reach the ultimate path.

し がん ふ まん ぞく せい ふ じょう しょう がく  
斯 願 不 満 足 誓 不 成 正 覺

SHI GAN FU MAN ZOKU SEI FU JŌ SHŌ GAKU

If these vows are not fulfilled, may I not attain perfect enlightenment.

が お む りょう こう ふ い だい せ しゅ  
我 於 無 量 劫 不 為 大 施 主

GA Ō MU RYŌ KŌ FU I DAI SE SHU

Should I, for countless eons, not become a great benefactor

ふ さい しょ びん ぐ せい ふ じょう しょう がく  
普 濟 諸 貧 苦 誓 不 成 正 覺

FU SAI SHO BIN GU SEI FU JŌ SHŌ GAKU

And relieve all those in poverty and suffering, may I not attain perfect enlightenment.

が し じょう ぶつ どう みょう しょう ちょう じっ ぼう  
我 至 成 佛 道 名 声 超 十 方

GA SHI JŌ BUTSU DŌ MYŌ SHŌ CHŌ JI-PPŌ

When I reach the path of the Buddha, my name shall resound beyond the ten directions.

く きょう み しょ もん せい ふ じょう しょう がく  
究 竟 靡 所 聞 誓 不 成 正 覺

KU KYŌ MI SHO MON SEI FU JŌ SHŌ GAKU

Should there be a place in which it cannot be heard, may I not attain perfect enlightenment.

り よく じん しょう ねん じょう え しゅ ぼん ぎょう  
離 欲 深 正 念 淨 慧 修 梵 行

RI YOKU JIN SHŌ NEN JŌ E SHU BON GYŌ

Abandoning desire, with profound right mindfulness and pure wisdom, I shall cultivate pure practice.



し ぐ む じょう どう い しょ てん にん し  
志 求 無 上 道 為 諸 天 人 師

SHI GU MU JŌ DŌ I SHO TEN NIN SHI

I shall intently pursue the ultimate path to become a teacher of all celestial and human beings.

じん りき えん だい こう ふ しょう む さい ど  
神 力 演 大 光 普 照 無 際 土

JIN RIKI EN DAI KŌ FU SHŌ MU SAI DO

[Lokesvararaja, like you, A buddha's] divine power radiates forth a great light that completely illuminates limitless lands,

しょう じょ さん く みょう こう さい しゅ やく なん  
消 除 三 垢 冥 広 濟 衆 厄 難

SHŌ JO SAN KU MYŌ KŌ SAI SHU YAKU NAN

Eliminating the darkness of the three defilements (greed, anger, and delusion) to lead all beings out of suffering;

かい ひ ち え げん めっ し こん もう あん  
開 彼 智 慧 眼 滅 此 昏 盲 闇

KAI HI CHI E GEN ME-SSHI KON MŌ AN

Opening their eyes of wisdom to extinguish the darkness of ignorance; and

へい そく しょ あく どう つう だつ ぜん じゅ もん  
閉 塞 諸 悪 道 通 達 善 趣 門

HEI SOKU SHO AKU DŌ TSŪ DATSU ZEN JU MON

Obstructing the harmful paths to provide passage to the gate of fortunate destiny.

く そ じょう まん ぞく い よう ろう じつ ぼう  
功 祚 成 満 足 威 曜 朗 十 方

KU SO JŌ MAN ZOKU I YŌ RŌ JI-PPŌ

Fully endowed with all the virtues, the buddha's majestic radiance shall shine brightly in the ten directions,

にち がっ しゅう じゅう き てん こう おん ぶ げん  
日 月 戢 重 暉 天 光 隱 不 現

NICHI GA-SSHŪ JŪ KI TEN KŌ ON PU GEN

Outshining the sun and moon, and eclipsing the brilliance of the heavens.

い しゅう かい ほう ぞう こう せ ぐう どく ぼう  
為 衆 開 法 蔵 広 施 功 徳 宝

I SHŪ KAI HŌ ZŌ KŌ SE KŪ DOKU HŌ

For the sake of all beings, a buddha opens the Dharma storehouse and widely shares its treasures of virtue.

じょう お だい しゅう じゅう せつ ぼう し し く  
常 於 大 衆 中 説 法 獅 子 吼

JŌ O DAI SHŪ JŪ SE-PPŌ SHI SHI KU

Among all who have gathered, a buddha always expounds the Dharma like a lion's roar.\*

く よう いっ さい ぶつ ぐ そく しゅ とく ほん  
供 養 一 切 佛 具 足 衆 徳 本

KU YŌ I-SSAI BUTSU GU SOKU SHU TOKU HON

Making offerings to all the buddhas and becoming endowed with all roots of virtue.

\* The lion's roar refers to the powerful preaching of the Buddha.

が ね しつ じょう まん とく い さん がい おう  
願 慧 悉 成 満 得 為 三 界 雄

**GAN NE SHITSU JŌ MAN TOKU I SAN GAI Ō**

With the vows and wisdom perfected, a buddha becomes the hero of the Three Realms (sensuous desire, form, and formless realm of pure spirit).

にょ ぶつ む げ ち つう だつ み ふ しょう  
如 佛 無 礙 智 通 達 靡 不 照

**NYO BUTSU MU GE CHI TSŪ DATSU MI FU SHŌ**

Like the unimpeded wisdom of a buddha that reaches and shines upon all,

が ん が く え りき とう し さい しょう ぞん  
願 我 功 慧 力 等 此 最 勝 尊

**GAN GA KU E RIKI TŌ SHI SAI SHŌ SON**

I vow that the power of my virtue and wisdom will be equal to yours, Most Venerable One.

し がん にゃっ こっ か だい せん おう かん どう  
斯 願 若 尅 果 大 千 応 感 動

**SHI GAN NYA-KKO-KA DAI SEN Ō KAN DŌ**

If these vows are realized, may the whole universe tremble with joy,

こ くら しょ てん にん とう う ちん みょう け  
虚 空 諸 天 人 当 雨 珍 妙 華

**KO KŪ SHO TEN NIN TŌ U CHIN MYŌ KE**

And from the sky, all the celestial beings will rain down rare and wondrous flowers!

### Verse of Amida Buddha's Original Vows

ほん ぜい げ  
本 誓 偈

**HONZEI-GE**

み だ ほん ぜい がん ごく らく し よう もん  
弥 陀 本 誓 願 極 楽 之 要 門

**MI DA HON ZEI GAN GOKU RAKU SHI YŌ MON**

Amida Buddha's Original Vows are the essential gate to the [Pure Land of] Ultimate Bliss.

じょう さん とう え こう そく しょう む しょう しん  
定 散 等 回 向 速 証 無 生 身

**JŌ SAN TŌ E KŌ SOKU SHŌ MU SHŌ SHIN**

May this merit be transferred equally to enable us to immediately attain birth in the Pure Land.

### Ten Times Recitation of Nenbutsu

**JŪNEN**

**GO-HŌGO**

Selected Writings and Sayings by Hōnen Shōnin that may be read in some services. See pages 64–73.

In Praise of Amida Buddha's Light

しょう やく もん  
撰 益 文

SHŌYAKU-MON

こう みょう へん じょう じつ ほう せ かい  
光 明 徧 照 十 方 世 界  
KŌ MYŌ HEN JŌ JI-PPŌ SE KAI

The infinite light of Amida Buddha illuminates the ten directions of the world,

ねん ぶつ しゅ じょう せつ しゅ ふ しゃ  
念 仏 衆 生 撰 取 不 捨  
NEN BU-SSHU JŌ SE-SSHU FU SHA

And all who call upon His Name shall be received and never abandoned.

Devoted Calls of Amida Buddha's Name

ねん ぶつ いち え  
念 仏 一 会

NENBUTSU ICHIE

な む あ み だ ぶ  
南 無 阿 弥 陀 仏\*

NA MU A MI DA BU

\* Chant repeatedly while hitting a *mokugyo* (wooden fish drum).

Merit-Transference for the Deceased

え がん  
回 願

EGAN

Dedicating merit through the chanting of sutra passages and the calling of Amida Buddha's Name is an important practice in Jōdo Shū. This is a time to offer our prayers to our ancestors and beloved ones as well as to remember them with gratitude for all they have done for us. May we aspire to live fruitful, peaceful lives, while sending our thoughts to those who are not with us in this world.

Let us now offer our prayers so that [posthumous name, *kaimyō*] be released from suffering and be born into Amida Buddha's Pure Land of Ultimate Bliss. See also *Betsu ekō* (Dedication of Merit), pages 74–79.



Dedication of Merit for All

そう え こう げ  
総 回 向 偈

SŌEKŌ-GE

がんに し く どのく びょう どう せ いっ さい  
願 以 此 功 徳 平 等 施 一 切

GAN NI SHI KU DOKU BYŌ DŌ SE I-SSAI

We aspire for these merits and virtues to be equally bestowed upon all.

どう ほつ ぼ だい しん おう じょう あん らっ こく  
同 発 菩 提 心 往 生 安 樂 国

DŌ HOTSU BO DAI SHIN Ō JŌ AN RA-KKOKU

And may we together develop the aspiration for enlightenment to achieve birth in the Pure Land of Peace and Bliss.

Ten Times Recitation of Nenbutsu

JŪNEN

Verse of the Universal Vows

そう がん げ  
総 願 偈

SŌGAN-GE

しゆ じょう む へん せい がん ど  
衆 生 無 辺 誓 願 度

SHU JŌ MU HEN SEI GAN DO

However innumerable sentient beings are,  
I earnestly vow to enlighten them all.

ぼん のう む へん せい がん だん  
煩 悩 無 辺 誓 願 断

BON NŌ MU HEN SEI GAN DAN

However inexhaustible delusions are, I earnestly  
vow to extinguish them all.

ほう もん む じん せい がん ち  
法 門 無 尽 誓 願 知

HŌ MON MU JIN SEI GAN CHI

However immeasurable the Buddha's Teachings  
are, I earnestly vow to comprehend them all.

む じょう ぼ だい せい がん しょう  
無 上 菩 提 誓 願 証

MU JŌ BO DAI SEI GAN SHŌ

However incomparable enlightenment is, I  
earnestly vow to attain it by all means.

じ た ほう かい どう り やく  
自 他 法 界 同 利 益

JI TA HŌ KAI DŌ RI YAKU

I sincerely wish to share the blessing with all beings,

ぐ しょう ごく らく じょう ぶつ どう  
共 生 極 楽 成 仏 道

GU SHŌ GOKU RAKU JŌ BUTSU DŌ

Together we are born into the Pure Land of Ultimate  
Bliss to achieve the way of the Buddha.

### Offering of Three Prostrations to Amida Buddha

さん しょう らい  
三 唱 礼

SANSHŌRAI

な む あ み だ ぶ  
南 無 阿 弥 陀 仏  
NA MU A MI DA BU

な む あ み だ ぶ  
南 無 阿 弥 陀 仏  
NA MU A MI DA BU

な む あ み だ ぶ  
南 無 阿 弥 陀 仏  
NA MU A MI DA BU

\*Chanted three times with an offering of a prostration after each set.

### Entreating the Buddhas to Return to Their Lands

そう ぶつ げ  
送 仏 偈

SŌBUTSU-GE

しょう ぶつ ずい えん げん ほん ごく  
請 仏 随 縁 還 本 国

SHŌ BUTSU ZUI EN GEN PON GOKU

May we now call upon all the buddhas to return to  
their lands.

ふ さん こう け しん そう ぶつ  
普 散 香 華 心 送 仏

FU SAN KŌ KE SHIN SŌ BUTSU

We offer incense and flowers in appreciation to  
send them off.

がん ぶつ じ しん よう ご ねん  
願 仏 慈 心 遙 護 念

GAN BUTSU JI SHIN YŌ GO NEN

We ask for your compassionate guidance and  
protection.

どう しょう そう かん じん しゅ らい  
同 生 相 勸 尽 須 来

DŌ SHŌ SŌ KAN JIN SHU RAI

May those who have gone before us to encourage  
us to attain Birth in the Pure Land.

Ten Times Recitation of Nenbutsu

JŪNEN

## SELECTED SCRIPTURES



### Welcoming the Buddhas from Their Lands in Four Verses

し ぶ じょう  
四 奉 請

SHIBUJŌ

Like *Sanbujō* (Welcoming the Buddhas from Their Lands in Three Verses, p. 26), *Shibujō* falls into the category of *Bujō*, or verses welcoming the sacred ones to enter our temple, home, or place of practice. *Shibujō* is often chanted in the place of *Sanbujō*. In special services, the priests may chant *Shibujō* in the liturgical *shōmyō* style.

ほう ぜい し ほう じょ らい  
奉 請 十 方 如 来

HŌ ZEI SHI HŌ JO RAI

We reverently call upon the buddhas of  
the ten directions

じ とう ちょう さん か らく  
入 道 場 散 華 樂

JI TŌ CHŌ SAN KA RAKU

To enter this place of practice by scattering  
flowers joyously.

ほう ぜい せ きゃ じょ らい  
奉 請 釈 迦 如 来

HŌ ZEI SE KYA JO RAI

We reverently call upon Shakyamuni Buddha

じ　とう　ちょう　さん　か　らく  
入　道　場　散　華　樂

JI TŌ CHŌ SAN KA RAKU

To enter this place of practice by scattering  
flowers joyously.

ほう　ぜい　び　た　じょ　らい  
奉　請　彌　陀　如　來

HŌ ZEI BI TA JO RAI

We reverently call upon Amida Buddha

じ　とう　ちょう　さん　か　らく  
入　道　場　散　華　樂

JI TŌ CHŌ SAN KA RAKU

To enter this sacred place by scattering  
flowers joyously.

ほう　ぜい　かん　にん　せい　し　しょ　たい　ほ　さ  
奉　請　觀　音　勢　至　諸　大　菩　薩

HŌ ZEI KAN NIN SEI SHI SHO TAI HO SA

We reverently call upon Kannon, Seishi, and all the great bodhisattvas

じ　とう　ちょう　さん　か　らく  
入　道　場　散　華　樂

JI TŌ CHŌ SAN KA RAKU

To enter this sacred place by scattering  
flowers joyously.

Verse in Praise of the Buddha [Lokeshvararaja]

たん　ぶつ　じゅ  
歎　仏　頌

TANBUTSU-JU

*Tanbutsu-ju* is another well-known section from the *Sutra of the Buddha of Immeasurable Life*. In this verse, Amida Buddha in his previous incarnation as Dharmakara Bodhisattva (J. Hōzō Bosatsu) pays homage to his teacher, the Buddha Lokeshvararaja (Sejizaiō), and vows to become a buddha who leads all beings to true happiness and liberation. Like *Shisei-ge*, this verse has inspired many in the Pure Land tradition for the strong resolve and aspiration expressed by Dharmakara, who becomes Amida Buddha.

In these passages, Dharmakara Bodhisattva represents us, the Pure Land devotee. His aspirations for buddhahood and endeavor for the enlightenment of all living beings are also our aspirations and endeavors. Let us chant the Nenbutsu with the same resolve of Dharmakara's affirmation in making his vows.

こう　げん　ぎ　ぎ　い　じん　む　ごく  
光　顔　巍　巍　威　神　無　極

KŌ GEN GI GI I JIN MU GOKU

The [Buddha's] luminous face is majestic, and his  
sublime powers, unsurpassed.

によ　ぜ　えん　みょう　む　よ　とう　しゃ  
如　是　燄　明　無　与　等　者

NYO ZE EN MYŌ MU YO TŌ SHA

To such radiant splendor, nothing compares.

にち がつ ま に しゆ こう えん によ  
日 月 摩 尼 珠 光 燄 耀

**NICHI GATSU MA NI SHU KŌ EN NYŌ**

The sun, moon, and precious jewels that shine so  
luminously,

かい しつ おん べい ゆ にやく じゆ もく  
皆 悉 隱 蔽 猶 若 聚 墨

**KAI SHITSU ON PEI YU NYAKU JU MOKU**

All become obscure and dark like black ink.

によ らい よう げん ちょう せ む りん  
如 来 容 顔 超 世 無 倫

**NYO RAI YŌ GEN CHŌ SE MU RIN**

The Tathagata's appearance transcends this world and  
is beyond compare.

しょう がく だい おん こ る じっ ぼう  
正 覺 大 音 響 流 十 方

**SHŌ GAKU DAI ON KO RU JI-PPŌ**

Your great voice of perfect enlightenment resounds in  
the ten directions.

かい もん しょう じん さん まい ち え  
戒 聞 精 進 三 昧 智 慧

**KAI MON SHŌ JIN SAN MAI CHI E**

Your conduct, learning, diligence, concentration, wisdom,

い とく む ろ しゆ しょう け う  
威 徳 無 侶 殊 勝 希 有

**I TOKU MU RO SHU SHŌ KE U**

And majestic virtues are unparalleled. They are extra-  
ordinary and wondrous.

じん たい ぜん ねん しょ ぶつ ほつ かい  
深 諦 善 念 諸 仏 法 海

**JIN TAI ZEN NEN SHO BUTSU HO-KKAI**

In profound clarity and virtuous mindfulness on the  
oceans of teachings of all the buddhas,

ぐ じん じん のう く ご がい てい  
窮 深 尽 奥 究 其 涯 底

**GU JIN JIN NŌ KU GO GAI TEI**

You have mastered their depths and exhausted their  
secrets to the end.

む みょう よく ぬ せ ぞん よう む  
無 明 欲 怒 世 尊 永 無

**MU MYŌ YOKU NU SE SON YŌ MU**

Ignorance, greed, and anger, the World Honored One  
is forever without.

にん のう し し じん とく む りょう  
人 雄 獅 子 神 徳 無 量

**NIN NŌ SHI SHI JIN TOKU MU RYŌ**

Among humans, you have the valor of a lion. Your  
sublime virtues are infinite.



く くん こう だい ち え じん みょう  
功 勳 広 大 智 慧 深 妙

**KU KUN KŌ DAI CHI E JIN MYŌ**

Your accomplishments are vast, and your wisdom,  
profound and wondrous.

こう みょう い そう しん どう だい せん  
光 明 威 相 震 動 大 千

**KŌ MYŌ I SŌ SHIN DŌ DAI SEN**

Your radiant light with its majestic quality shakes the  
great thousandfold world.

がん が さ ぶつ ざい しょう ほう おう  
願 我 作 仏 齊 聖 法 王

**GAN GA SA BUTSU ZAI SHŌ HŌ Ō**

I vow to become a buddha equal to you, Sacred Dharma  
King!

か ど しょう じ み ふ げ だつ  
過 度 生 死 靡 不 解 脱

**KA DO SHŌ JI MI FU GE DATSU**

Transcending birth and death, I will lead all to  
emancipation.

ふ せ じょう い かい にん しょう じん  
布 施 調 意 戒 忍 精 進

**FU SE JŌ I KAI NIN SHŌ JIN**

In generosity, resolve, adherence to precepts, and diligence,

によ ぜ さん まい ち え い じょう  
如 是 三 昧 智 慧 為 上

**NYO ZE SAN MAI CHI E I JŌ**

As well as in meditation and wisdom, I shall be supreme.

ご せい とく ぶつ ふ ぎょう し がん  
吾 誓 得 仏 普 行 此 願

**GO SEI TOKU BUTSU FU GYŌ SHI GAN**

I resolve to become a buddha to carry out this vow.

いっ さい く く い さ だい あん  
一 切 恐 懼 為 作 大 安

**I-SSAI KU KU I SA DAI AN**

To all who are afraid and in fear, I will bring them  
great peace.

け し う ぶつ ひゃく せん のく まん  
仮 使 有 仏 百 千 億 万

**KE SHI U BUTSU HYAKU SEN NOKU MAN**

Even if there are buddhas—hundreds, thousands, millions,

む りょう だい しょう しゅ によ ごう じゃ  
無 量 大 聖 数 如 恒 沙

**MU RYŌ DAI SHŌ SHU NYO GŌ JA**

Innumerable great sages—as many as the sands of the  
Ganges,

く よう いっ さい し とう しょ ぶつ  
供 養 一 切 斯 等 諸 仏

**KU YŌ I-SSAI SHI TŌ SHO BUTSU**

I shall make offerings to them all, to every one of these buddhas.

ふ によ ぐ どう けん しょう ふ きゃく  
不 如 求 道 堅 正 不 卻

**FU NYO GU DŌ KEN SHŌ FU KYAKU**

Nothing will be like my seeking the Way; resolute, unfailing.

ひ によ ごう じゃ しょ ぶつ せ かい  
譬 如 恒 沙 諸 仏 世 界

**HI NYO GŌ JA SHO BU-SSE KAI**

So even if, like the sands of the Ganges, all the buddha worlds

ぶ ふ か げ む しゅ せつ ど  
復 不 可 計 無 数 刹 土

**BU FU KA GE MU SHU SETSU DO**

Again consist of uncountable, infinite lands,

こう みょう しつ しょう へん し しょ こく  
光 明 悉 照 徧 此 諸 国

**KŌ MYŌ SHI-SSHŌ HEN SHI SHO KOKU**

My radiant light shall completely illuminate and pervade through all these realms.

によ ぜ しょう じん い じん なん りょう  
如 是 精 進 威 神 難 量

**NYO ZE SHŌ JIN I JIN NAN RYŌ**

Thus, my devotional practices and sublime powers will be impossible to measure.

りょう が さ ぶつ こく ど だい いち  
令 我 作 仏 国 土 第 一

**RYŌ GA SA BUTSU KOKU DO DAI ICHI**

May I become a buddha whose land is most sublime.

ご しゅ き みょう どう じょう ちょう ぜつ  
其 衆 奇 妙 道 場 超 絶

**GO SHU KI MYŌ DŌ JŌ CHŌ ZETSU**

May all who are there be wondrous and unique. And may this place of practice be supreme.

こく によ ない おん に む とう そう  
国 如 泥 洹 而 無 等 双

**KOKU NYO NAI ON NI MU TŌ SŌ**

This land will be like ultimate enlightenment and beyond compare.

が とう あい みる ど だつ いっ さい  
我 当 哀 愍 度 脱 一 切

**GA TŌ AI MIN DO DATSU I-SSAI**

I will have compassion for all beings and emancipate them all.

じっ ほう らい しょう しん ねっ しょう じょう  
十 方 来 生 心 悦 清 淨

**JI-PPŌ RAI SHŌ SHIN NE-SSHŌ JŌ**

Those from the ten directions who come to be born in my land, their minds will be joyful and pure.

い とう が こく け らく あん のん  
已 到 我 国 快 楽 安 穩

**I TŌ GA KOKU KE RAKU AN NON**

Having reached my land, they will immediately experience happiness and serenity.

こう ぶつ しん みょう ぜ が しん じょう  
幸 仏 信 明 是 我 真 証

**KŌ BU-SSHIN MYŌ ZE GA SHIN JŌ**

May the Buddha believe in me and be my true witness.

ほつ がん お ひ りき しょう しょ よく  
発 願 於 彼 力 精 所 欲

**HOTSU GAN O HI RIKI SHŌ SHO YOKU**

I vow before you to dedicate my strength in achieving this aspiration.

じっ ほう せ ぞん ち え む げ  
十 方 世 尊 智 慧 無 礙

**JI-PPŌ SE SON CHI E MU GE**

The World Honored Ones of the ten directions, having unimpeded wisdom,

じょう りょう し ぞん ち が しん ぎょう  
常 令 此 尊 知 我 心 行

**JŌ RYŌ SHI SON CHI GA SHIN GYŌ**

May they forever bestow this honor and know my will to practice.

け りょう しん し しょ く どく ちゅう  
仮 令 身 止 諸 苦 毒 中

**KE RYŌ SHIN SHI SHO KU DOKU CHŪ**

Even if my body must undergo all suffering and pain,

が ぎょう しょう じん にん じゅう ふ け  
我 行 精 進 忍 終 不 悔

**GA GYŌ SHŌ JIN NIN JŪ FU KE**

I will carry out my practice with diligence and endurance to the end, without regret.

## The Visualization of Amida Buddha

しん じん がん もん  
真身観文

## SHINJIN GANMON

*Shinjin Ganmon* (literally, the verse on the visualization of the true body)—also known as *Busshin Kanmon* 仏身観文 (or simply *Busshin-kan*; verse on the visualization of Amida Buddha’s physical attributes—comes from the *Sutra of Visualization on the Buddha of Immeasurable Life*, in which Shakyamuni Buddha shows all the pure, resplendent buddha lands in the ten directions to Queen Vaidehi, who asks him to reveal a land of no sorrow and suffering. Of these lands, Vaidehi expresses her wish to be born into Amida’s Pure Land, which is referred to in this sutra as the Land of the Utmost Bliss (*gokuraku jōdo*) of Amitayus, the Buddha of Immeasurable Life (*Muryōju-butsu*). According to Pure Land tradition, it is in this sutra that Shakyamuni teaches Ananda and Queen Vaidehi that calling Amida’s Name brings ultimate peace and happiness.

The passage in this section—“*Kōmyō henjō jippō sekai nenbutsu shujō sesshū fusha*” (The Light [of Amida Buddha] shines upon the ten worlds, embracing and never forsaking those who practice Nenbutsu)—inspired Hōnen Shōnin to compose the words for the poem, which was made into the Jōdo Shū song (*shūka*), *Tsukikage* (Moonlight).

ぶつ ごう あ なん ぎゅう い だい け  
仏告阿難及韋提希

BUTSU GŌ A NAN GYŪ I DAI KE

The Buddha [Shakyamuni] said to Ananda and Vaidehi:

し そう じょう い し とう きょう かん  
此 想 成 已 次 当 更 観

SHI SŌ JŌ I SHI TŌ KYŌ KAN

“When these perceptions are achieved, you should  
next visualize

む りょう じゅ ぶつ しん そう こう みょう  
無 量 寿 仏 身 相 光 明

MU RYŌ JU BU-SSHIN SŌ KŌ MYŌ

the physical attributes and radiant light of the Buddha  
of Immeasurable Life, Amitayus.

あ なん とう ち む りょう じゅ ぶつ しん  
阿 難 当 知 無 量 寿 仏 身

A NAN TŌ CHI MU RYŌ JU BU-SSHIN

Ananda, you should know that the body of Amitayus Buddha

によ ひやく せん まん のく や ま てん  
如 百 千 萬 億 夜 摩 天

NYO HYAKU SEN MAN NOKU YA MA TEN

is as glorious as a hundred thousand million pieces of

えん ぶ だん ごん じき ぶつ しん こう  
閻 浮 檀 金 色 仏 身 高

EN BU DAN GON JIKI BU-SSHIN KŌ

gold in the Jambu River of Yama heaven. His height,

ろく じゅう まん のく な ゆ た  
六 十 萬 億 那 由 他

**ROKU JŪ MAN NOKU NA YU TA**

sixty-trillion miles, is as countless as the

ごう が しゃ ゆ じゆん み けん びやく ごう  
恒 河 沙 由 旬 眉 間 白 毫

**GŌ GA SHA YU JUN MI KEN BYAKU GŌ**

sands of the Ganges. The white tuft of hair between his eyebrows,

う せん おん でん によ ご しゆ み せん  
右 旋 婉 転 如 五 須 弥 山

**U SEN ON DEN NYO GO SHU MI SEN**

curling to the right, is like five Mount Sumerus.

ぶつ げん によ し だい かい すい  
仏 眼 如 四 大 海 水

**BUTSU GEN NYO SHI DAI KAI SUI**

The Buddha's eyes, like the waters of the four  
great oceans,

しょう びやく ふん みょう しん しょ もう く  
青 白 分 明 身 諸 毛 孔

**SHŌ BYAKU FUN MYŌ SHIN SHO MŌ KU**

Their blue and white are distinct. Every pore of his body

えん じゆつ こう みょう によ しゆ み せん  
演 出 光 明 如 須 弥 山

**EN JUTSU KŌ MYŌ NYO SHU MI SEN**

radiates bright light like Mount Sumeru.

ひ ぶつ えん こう によ ひやく おく さん ぜん  
彼 仏 円 光 如 百 億 三 千

**HI BUTSU EN KŌ NYO HYAKU OKU SAN ZEN**

The Buddha's aureole is as expansive as ten billion of the three  
thousand

だい せん せ かい お えん こう じゅう  
大 千 世 界 於 円 光 中

**DAI SEN SE KAI O EN KŌ JŪ**

great thousand worlds, and within this round aura

う ひやく まん のく な ゆ た  
有 百 萬 億 那 由 他

**U HYAKU MAN NOKU NA YU TA**

are hundreds of thousands of millions—as countless

ごう が しゃ け ぶつ いち いち け ぶつ  
恒 河 沙 化 仏 一 一 化 仏

**GŌ GA SHA KE BUTSU ICHI ICHI KE BUTSU**

as the sands of the Ganges—of transformation buddhas. Each  
of these buddha-manifestations

やく う しゅ た む しゅ け ぼ さつ  
亦 有 衆 多 無 数 化 菩 薩

**YAKU U SHU TA MU SHU KE BO SATSU**

also has an assembly of countless manifestations of bodhisattvas

い い じ しゃ む りょう じゅ ぶつ  
以 為 侍 者 無 量 寿 仏

**I I JI SHA MU RYŌ JU BUTSU**

as attendants. The Buddha of Infinite Life, Amitayus,

う はち まん し せん そう いち いち そう  
有 八 萬 四 千 相 一 一 相

**U HACHI MAN SHI SEN SŌ ICHI ICHI SŌ**

has eighty-four thousand major marks. Each of these attributes

かく う はち まん し せん ずい ぎょう こう  
各 有 八 萬 四 千 隨 形 好

**KAKU U HACHI MAN SHI SEN ZUI GYŌ KŌ**

also has eighty-four thousand minor marks of excellence,

いち いち こう ぶ う はち まん し せん こう みょう  
一 一 好 復 有 八 萬 四 千 光 明

**ICHI ICHI KŌ BU U HACHI MAN SHI SEN KŌ MYŌ**

and each of these also has eighty-four thousand rays of light.

いち いち こう みょう へん じょう じつ ほう せ かい  
一 一 光 明 徧 照 十 方 世 界

**ICHI ICHI KŌ MYŌ HEN JŌ JI-PPŌ SE KAI**

Each ray universally shines upon the realms in the ten directions,

ねん ぶつ しゅ じょう せつ しゅ ふ しゃ  
念 仏 衆 生 撰 取 不 捨

**NEN BU-SSHU JŌ SE-SSHU FU SHA**

Embracing and never forsaking all living beings calling Amida Buddha's Name.

ご こう みょう そう ごう ぎゅう よ け ぶつ  
其 光 明 相 好 及 與 化 仏

**GO KŌ MYŌ SŌ GŌ GYŪ YO KE BUTSU**

His light, physical attributes, marks, and transformation buddhas

ふ か ぐ せつ たん とう おく そう  
不 可 具 説 但 当 憶 想

**FU KA GU SETSU TAN TŌ OKU SŌ**

cannot be fully explained. Only through deep contemplation can

りょう しん げん けん けん し じ しゃ  
令 心 眼 見 見 此 事 者

**RYŌ SHIN GEN KEN KEN SHI JI SHA**

you see them in the mind's eye. If you experience this,

そつ けん じつ ぼう いっ さい しょ ぶつ  
即 見 十 方 一 切 諸 仏

**SO-KKEN JI-PPŌ I-SSAI SHO BUTSU**

you will see all the buddhas of the ten directions.

い けん しょ ぶつ こ みょう ねん ぶつ さん まい  
以 見 諸 仏 故 名 念 仏 三 昧

**I KEN SHO BU-KKO MYŌ NEN BU-SSAN MAI**

This ability to see all the buddhas is called Nenbutsu Samadhi.\*

さ ぜ かん しゃ みょう かん いっ さい ぶつ しん  
作 是 観 者 名 観 一 切 仏 身

**SA ZE KAN SHA MYŌ KAN I-SSAI BU-SSHIN**

Forming this visualization is called the visualization of the bodies of all the buddhas.

い かん ぶつ しん こ やっ けん ぶつ しん  
以 観 仏 身 故 亦 見 仏 心

**I KAN BU-SSHIN KO YA-KKEN BU-SSHIN**

By envisioning the Buddha's body, you also see the Buddha's mind.

ぶつ しん じゃ だい じ ひ ぜ  
仏 心 者 大 慈 悲 是

**BU-SSHIN JA DAI JI HI ZE**

The Buddha mind is great compassion itself,

\* *Nenbutsu zanmai*, literally, deep meditation or concentration on Amida Buddha.

In Jōdo Shū, Nenbutsu samādhi means the concentrated practice of calling Amida's Name.

い む えん じ せつ しょ しゅ じょう  
以 無 縁 慈 摂 諸 衆 生

**I MU EN JI SE-SSHO SHU JŌ**

Embracing all beings with unconditional compassion.

さ し かん しゃ しゃ しん た せ  
作 此 観 者 捨 身 他 世

**SA SHI KAN SHA SHA SHIN TA SE**

Those who practice this visualization discard their bodies for the other world,

しょう しょ ぶつ ぜん とく む しょう にん  
生 諸 仏 前 得 無 生 忍

**SHŌ SHO BUTSU ZEN TOKU MU SHŌ NIN**

Shall be born before all the buddhas and realize the insight of non-arising.

ぜ こ ち しゃ おう とう け しん  
是 故 智 者 応 当 繫 心

**ZE KO CHI SHA Ō TŌ KE SHIN**

For this reason, the wise ones direct their thoughts to

たい かん む りょう じゅ ぶつ  
諦 観 無 量 寿 仏

**TAI KAN MU RYŌ JU BUTSU**

clearly envision Amitayus, the Buddha of Immeasurable Life.

かん む りょう じゆ ぶつ しゃ じゅう いち そう  
観 無 量 寿 仏 者 従 一 相

**KAN MU RYŌ JU BU-SSHA JŪ ICHI SŌ**

To visualize the Buddha of Immeasurable Life, begin with one attribute and mark.

ごう にゅう たん かん み けん びやく ごう  
好 入・ 但 観 眉 間 白 毫

**GŌ NYŪ TAN KAN MI KEN BYAKU GŌ**

First, simply visualize the white tuft of hair between his eyebrows

ごく りょう みょう りょう けん み けん びやく ごう しゃ  
極 令 明 了 見 眉 間 白 毫 者

**GOKU RYŌ MYŌ RYŌ KEN MI KEN BYAKU GŌ SHA**

until it appears perfectly clear. When you see the white tuft of hair between his eyebrows,

はち まん し せん そう ごう じ ねん とう げん  
八 萬 四 千 相 好 自 然 当 現

**HACHI MAN SHI SEN SŌ GŌ JI NEN TŌ GEN**

the eighty-four thousand attributes and marks will naturally appear.

けん む りょう じゆ ぶつ しゃ そつ けん じつ ぼう  
見 無 量 寿 仏 者 即 見 十 方

**KEN MU RYŌ JU BU-SSHA SO-KKEN JI-PPŌ**

As you see the Buddha of Immeasurable Life, you will also see

む りょう しょ ぶつ とつ けん む りょう しょ ぶつ こ  
無 量 諸 仏 得 見 無 量 諸 仏 故

**MU RYŌ SHO BUTSU TO-KKEN MU RYŌ SHO BU-KKO**

the innumerable buddhas of the ten directions. Having gained the vision of the innumerable buddhas,

しょ ぶつ げん ぜん じゆ き ぜ い へん かん  
諸 仏 現 前 授 記 是 為 徧 観

**SHO BUTSU GEN ZEN JU KI ZE I HEN KAN**

With all the buddhas before you, you will receive the prediction of your future enlightenment. This complete visualization of

いっ さい しき しん そう みょう だい く かん  
一 切 色 身 想 名 第 九 観

**I-SSAI SHIKI SHIN SŌ MYŌ DAI KU KAN**

All the physical features of the Buddha's body called the Ninth Visualization.

さ し かん しゃ みょう い しょう がん  
作 此 観 者 名 為 正 観

**SA SHI KAN SHA MYŌ I SHŌ GAN**

To practice in this way is called Right Visualization.

にやく た かん しゃ みょう い じゃ かん  
若 他 観 者 名 為 邪 観

**NYAKU TA KAN SHA MYŌ I JA KAN**

Any other practice is called unorthodox visualization.



**Our Founding Master Hōnen's Parting Message**  
**THE ONE-SHEET TESTAMENT**  
*(Ichimai Kishōmon)*

Hōnen Shōnin wrote *Ichimai kishōmon* at age eighty, two days before his death, at the request of his close disciple Seikan-bō Genchi. This final message records the essence of Hōnen Shōnin's teaching, reminding us of our fundamental ignorance and to wholeheartedly recite the Nenbutsu. *Ichimai kishōmon* falls into the category of *Go-hōgo* (Writing and Sayings by Hōnen Shōnin) and is often read in daily services in Japan.

Many Buddhist masters and scholars in China and Japan have understood Nenbutsu as the contemplation of Amida Buddha and the Pure Land. However, I understand it differently. The recitation of the Nenbutsu 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 Nenbutsu and believing in birth in the Pure Land naturally give rise to the Three Minds\* and the Four Modes of Practice.\*\* Should I withhold any deeper wisdom beyond the Nenbutsu, 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 Nenbutsu, 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 Nenbutsu.

I hereby seal this document with the imprint of both my hands. The peaceful mind and practice of Jōdo Shū are fully imparted here on this one sheet. I, Genkū [Hōnen], 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 Kenryaku 2 (1212).

\* Three minds (*sanjin* 三心):

- True mind (*shijōshin* 至誠心) – genuine and sincere mind
- Profound mind (*jinsbin* 深心) – unwavering mind of deep faith
- Mind which dedicates one's merit towards birth in the Pure Land and resolves to be born there (*ekōhotsugan shin* 廻向發願心)

\*\* Four modes of practice (*shishu* 四修):

- To hold sincerest adoration in Amida Buddha.
- To recite Nenbutsu wholeheartedly.
- To recite Nenbutsu continuously.
- To recite Nenbutsu everlastingly through one's life.

Shūso Daishi Hōnen Shōnin Goyuikun  
 ICHIMAI KISHŌMON  
 (Japanese Reading)

Morokoshi waga chō ni, moro moro no chishatachi no satashi  
 mōsaruru kannen no nen ni mo arazu. Mata gakumon o  
 shite, nen no kokoro o satori te, mōsu Nenbutsu ni mo arazu.  
 Tada ōjō gokuraku no tame ni wa, Namu Amida Butsu to  
 mōshite utagainaku, ōjō suru zo to omoi tori te, mōsu hoka  
 ni wa, betsu no shisai sōrawazu.

Tadashi, sanjin shishu to mōsu koto no sōrō wa, mina ketsujō  
 shite, Namu Amida Butsu ni te ōjō suru zo to omou uchi ni  
 komori sōrō nari. Kono hoka ni oku fukaki koto o zonzeba,  
 nison no awaremi ni hazure, hongan ni more sōrō beshi.

Nenbutsu o shinzen hito wa, tatoe ichidai no hō o yoku yoku  
 gakusu tomo, ichimon fuchi no gudon no mi ni nashite,  
 ama nyūdō no muchi no tomogara ni onajiu shite, chisha no  
 furumai o sezushite, tada ikkō ni Nenbutsu su beshi.

Shō no tame ni ryō shuin o mottesu. Jōdo shū no anjin kigyō  
 kono issi ni shigoku seri. Genkū ga shozon kono hoka ni  
 mattaku betsugi o zonzezu. Metsugo no jagi o fuseganga  
 tame ni shozon o shirushi owannu.

Kenryaku ni nen shōgatsu nijūsan nichī. Daishi zaigohan.

しゅうそだいしほうねんしゅうにんごゆい  
 宗祖大師法然上人御遺訓  
 いちまいきしょうもん  
 一枚起請文

もろこしわがらう ちしやたち さた もう かんねん ねん  
 唐土我朝に、もろもろの智者達の沙汰し申さるる観念の念に  
 もあらず。また がつもん ねん こころ さと もう ねんぶつ  
 学問をして念の心を悟りて申す念仏にもあ  
 らず。ただ ぼうじやくらく なむあみだぶつ もう うたが  
 往生極楽のためには、南無阿弥陀仏と申して、疑  
 いなく ぼうじやく おも と もう べつ しさいそうら  
 往生するぞと思取りて申す外には別の仔細候わず。

さんじん ししゆ もう そうろ みなけつじょう なむあ  
 ただし、三心四修と申すことの候うは、皆決定して南無阿  
 みだぶつ ぼうじやく おも そうろ  
 弥陀仏にて往生するぞと思ううちにこもり候うなり。この  
 ほか おく こと ぞん にぞん はず ほんがん  
 外に奥ふかき事を存ぜば、二尊のあわれみに外れ、本願に  
 もれ候うべし。

ねんぶつ しん hito いちだい ほう がく  
 念仏を信ぜん人は、たとい一代の法をよくよく学すとも、  
 いちもん ふち ぐどん み あまじゆうどう むち  
 一文不知の愚鈍の身になして、尼入道の無智のともがらに  
 おなじ ちしや いっこう ねんぶつ  
 同うして、智者のふるまいをせずして、ただ一向に念仏すべし。

しゅう ため りょうしゆいん じゅうどしゅう あんじん きぎょう いっし  
 証の為に両手印をもってす。浄土宗の安心起行この一紙  
 しごく げんくう しょうぞん ほか まった べつぎ ぞん めつ  
 に至極せり。源空が所存、この外に全く別義を存ぜず、滅  
 ご じゃぎ しょうぞん おわ  
 後の邪義をふせががために所存をしるし畢んぬ。

けんりやくに ねんしゅうがつにじゅうさんにち たいしぎいごはん  
 建曆二年正月二十三日 大師在御判

**Hōnen Shōnin's Letter to Kuroda Shōnin**  
**THE ONE-PAGE MISSIVE**  
*(Isshi Kōshosoku)*

*Isshi koshosoku* (literally, “a short letter in one page”) is a personal missive written to a disciple known only as Kuroda Shōnin (Priest Kuroda) and falls under the category of *Go-hōgo* (Writings and Sayings by Hōnen Shōnin). Like *Ichimai kishōmon* (The One-Sheet Testament), *Isshi koshosoku* is read in daily services in Japan. Here, Hōnen Shōnin offers an emotional perspective of his own experiences on the efficacy of Nenbutsu practice.

When considering the capacity of living beings in the Latter Age of the Dharma (*mappō*), we should not doubt the attainment of Birth in Amida Buddha's Pure Land of Ultimate Bliss, even though we may hardly practice. One recitation or ten recitations suffices. Even those who are in an unfortunate state due to their past should have no doubts for [Shakyamuni Buddha] proclaimed that [Amida] would never abandon us no matter how deep the roots of all our transgressions. Though much time has passed [since the time of Shakyamuni], we should still have no doubts that living beings can be born into the Pure Land even after the extinction of the Dharma. So why not now in this time? We should not doubt even if we ourselves are spiritually disadvantaged for [Master Shantao] said, “I myself am an ordinary person (*bonbu*) full of defilements.”

Though there are many pure lands in the ten directions, the reason we aspire to be born in the Western [Pure Land of Amida] is that even those who have committed the ten

transgressions\* and the five grievous crimes\*\* can be born there. Of all the buddhas, the reason we take refuge in Amida Buddha is that he will personally welcome us [to the Pure Land] with even three or five Nenbutsu recitations. Of all the practices, the reason we recite the Nenbutsu is that [Amida directed us to pursue this practice in] the Original Vow (*hongan*).

If we now aspire to be born in Amida's Pure Land through the Original Vow, then we should not doubt its accomplishment. To be embraced by the Original Vow depends on our entrusting mind (*shinjin*), we have received this human form, which is difficult to receive, we have encountered the Original Vows, which are difficult to encounter, we have awakened to the cultivated mind, which is difficult to awaken. We have separated ourselves from the cycle of birth and death, which is difficult to part from, to be born in the Pure Land, which is difficult to be born into, is the happiness of happinesses!

As for the wrongdoings, even those who have committed the ten transgressions and five grievous crimes, have faith that they will be born in the Pure Land, then think how much more so for those who have not committed even the smallest transgression. If such transgressors can gain birth in the Pure Land, how much more so can a good person? If we believe that one or ten recitations of Nenbutsu are not in vain, then we should practice ceaselessly. If we can be born in the Pure Land through one recitation, how much more so for many recitations?

Since Amida Buddha fulfilled his words that he would not attain enlightenment [until all beings who aspire to be born in his land are born there] and is indeed now in the Pure Land, therefore, Amida will surely come to receive us at the determined time of our death.

Shakyamuni Buddha declared, “Excellent! Abide by my teaching and leave the cycle of birth and death behind.” All the buddhas in the six directions proclaimed, “This is joyous! Trust that we have witnessed this and be truly happy that you will be born in the non-retrogressive Pure Land.”

Revere the heavens, bow to the earth, and rejoice in having encountered the Original Vow of Amida Buddha. You shall be rewarded by the grace of Amida Buddha for practicing Nenbutsu whether you are walking, standing, sitting, or lying down. We rely with utmost sincerity on this because Amida said that all who recite Nenbutsu even ten times shall be welcomed. We trust this with utmost sincerity because [Shantao taught in his *Hymns in Praise of Pure Land Birth* (J. *Ōjō raisan*; Ch. *Wangsheng lizan*) that all who practice Nenbutsu] will surely be born in the Pure Land.

\* The ten transgressions (*jū-aku*, 十惡) consist of killing, stealing, debauchery, deception, flattery/indiscriminate speech, insult, slander, coveting, anger, and false views.

\*\* The five grievous crimes (*go-gyaku*, 五逆) include killing one’s father, killing one’s mother, killing a saint, wounding the body of a buddha, and destroying the harmony of the Sangha.

## Shūso Hōnen Shōnin Gohōgo ISSHI KOSHŌSOKU (Japanese Reading)

Matsudai no shujō o, ōjō gokuraku no ki ni atete miru ni, gyō sukunashi totemo utagō bekarazu, ichinen jūnen ni tarinu beshi. Zainin nari totemo utagō bekarazu zaikon fukaki o mo kirawaji to notamaeri. Toki kudareri totemo utagau bekarazu, hōmetzu igo no shujō, nao mote ōjō subeshi iwan ya kinrai o ya.

Wagami waroshi totemo utagō bekarazu, jishin wa kore bonnō gusoku seru bonbu nari to notamaeri.

Jippō ni jōdo ookeredo saihō o negau wa jūaku gogyaku no shujō no umaruru yue nari. Shobutsu no naka ni Mida ni kishi tatematsuru wa, sannen gonen ni itaru made, mizukara raikō shi tamau yue nari.

Shogyō no naka ni nenbutsu o mochiuru wa, ka no hotoke no hongan naru yue nari. Ima Mida no hongan ni jōjite ōjō shinan ni, gan to shite jōzezu to iu koto arubekarazu. Hongan ni jōzuru koto wa, shinjin no fukaki ni yorubeshi.

Ukegataki ninjin o ukete, aigataki hongan ni aite, okoshi gataki dōshin o okoshite hanaregataki rinne no sato o hanarete, umare gataki jōdo ni ōjō sen koto, yorokobi no naka no yorokobi nari. Tsumi wa jūaku gogyaku no mono mo umaru to shinjite, shōzai o mo okasaji to omou beshi, zainin nao umaru, iwan ya zennin o ya.

Gyō wa ichinen jūnen nao munashikarazu to shinjite, muken ni shusubeshi, ichinen nao umaru iwan ya tanen o ya. Amida Butsu wa fushu shōgaku no kotoba o jōju shite, gen ni ka no kuni ni mashimaseba, sadan de myōjū no toki wa raikō shi tamawan.

Shakuson wa yoki kana, waga oshie ni shitagaite shōji o hanaru to chicken shitamai, roppō no shobutsu wa, yorokobashiki kana, waga shōjō o shinjite, futai no jōdo ni umaru to yorokobi tamouran to.

Ten ni aogi, chi ni fushite yorokobu beshi, kono tabi Mida no hongan ni au koto o. Gyōjū zaga ni mo hōzu beshi. Kano hotoke no ondoku o. Tanomite mo tanomubeki wa, naishi jūnen no kotoba, shinjite mo, nao shinzubeki wa hittoku ōjō no mon nari.

しゅうそほうねんしょうにんごほうご  
宗祖法然上人御法語  
いっしこしょうそく  
一紙小消息

まつだい しゅうじょう おうじょうごくらく き み ぎょうすく  
末代の衆生を 往生極楽の機にあてて見るに 行少なしとて  
うたご いちねんじゅうねん た  
も疑うべからず 一念十念に足りぬべし。  
ざいにん うたご ざいこんふか きら のたま とき  
罪人なりとて疑うべからず 罪根深きをも嫌わじと宣えり。時  
くだ うたご ほうめつ い こ しゅうじょう おうじょう  
下れりとも疑うべからず 法滅以後の衆生なおもて往生すべ  
し いわん きんらい わ み うたご じしん  
況や近来をや。我が身わろしとも疑うべからず 自身は  
ぼんのうぐそく ほんぶ のたま  
これ煩惱具足せる凡夫なりと宣えり。

じっぼう じょうど おお さいほう ねこ じゅうあくごぎやく しゅうじょう うま  
十方に浄土多けれど西方を願うは 十悪五逆の衆生の生るる  
ゆえ しょぶつ なか み だ き さんねん ごねん いた  
故なり。諸仏の中に弥陀に帰したてまつるは、三念五念に至る  
みづか らいこう たま ゆえ  
まで、自ら来迎し給う故なり。

しよぎょう なか ねんぶつ もち ほとけ ほんがん ゆえなり み  
諸行の中に念仏を用うるは かの仏の本願なる故也。いま弥  
だ ほんがん じょう おうじょう がん じょう こと  
陀の本願に乗じて往生しなんに 願として成ぜずと云う事ある  
ほんがん じょう こと しんじん ふか  
べからず。本願に乗ずる事は信心の深きによるべし。

う がた にんじん う あ がた ほんがん あ おこ  
受け難き人身を受けて 遭い難き本願に遇いて 発しがたき  
どうしん おこ はな がた りん ね さと はな う がた じょうど  
道心を発して 離れ難き輪廻の里を離れて 生まれ難き浄土  
おうじょう こと よろこ なか よろこ つみ じゅうあくごぎやく もの う  
に往生せん事 悦びの中の悦びなり。罪は十悪五逆の者も生  
まると信じて 少罪をも犯さじと思ふべし 罪人なお生まる、  
いわん ぜんにん  
況や善人をや。

ぎょう いちねんじゅうねん むな しん むけん しゅう いちねん  
行は一念十念なお虚しからずと信じて、無間に修すべし 一念  
う いわん たねん あみ だぶつ ふしゅうがく ことば じょうじゆ  
なお生まる況や多念をや。阿弥陀仏は不取正覚の言を成就して  
げん か くに ましま さだ みょうじゅう とき らいこう たま  
現に彼の国に存せば 定んで命終の時は来迎し給わん。

しゃくそん よきかな わ おし したが しょうじ はな ちけん  
釈尊は善哉 我が教えに随いて生死を離ると知見したまい  
ろっぼう しょぶつ よろこ かな わ しょうじょう しん ふたい じょうど  
六方の諸仏は悦ばしき哉 我が証誠を信じて 不退の浄土に  
う よろこ たも  
生まると悦び給うらんと。

てん あお ち ふ よろこ み だ ほんがん あ こと  
天に仰ぎ地に臥して悦ぶべし このたび弥陀の本願に遇う事を。  
ぎょうじゅうざ が ほう か ほとけ おんどく たの たの  
行住坐臥にも報ずべし。彼の仏の恩徳を。頼みても頼むべきは  
ない しじゅうねん ことば しん なおしん ひつとくおうじょう もん  
乃至十念の詞 信じても猶信ずべきは 必得往生の文なり。

## Dedication of Merit

べつ え こう  
別 回 向  
BETSU EKŌ

*Betsu ekō* refers to a special dedication of the merit we receive from chanting the Nenbutsu, which is then dedicated to the buddhas, the masters, and ancestral spirits. *Betsu ekō* is recited by the officiant during memorials or special services. If the officiant reads “*Mata negawaku wa*” (Again, we offer prayers...) at the beginning of each verse after the first verse, then the congregation recites the Nenbutsu ten times (*o-jūnen*) together after each verse. If the officiant does not read out “*Mata negawaku wa*”, then everyone recites *o-jūnen* at the end of the recitation of most, if not all, of the verses are read. The asterisks (\*) in this section signify “*Mata negawaku wa*.”

ぶ しゅう だい ひ がん のう あ み だ ぶつ  
奉 酬 大 悲 願 王 阿 弥 陀 佛  
BU SHŪ DAI HI GAN NŌ A MI DA BUTSU

I revere the King of the Great Compassionate Vows, Amida Buddha,

はっ けん きょう しゅ しゃ か む に ぶつ  
撥 遣 教 主 釈 迦 牟 尼 佛  
HA-KKEN KYŌ SHU SHA KA MU NI BUTSU

The Dispatcher and Founder of the Teachings, Shakyamuni Buddha,

ろっ ぼう ごう じゃ しょう じょう しょ ぶつ  
六 方 恒 沙 證 誠 諸 佛  
RO- PPŌ GŌ JA SHŌ JŌ SHO BUTSU

All the Buddhas as many as the sands of the Ganges in the six directions,

かん のん せい し しょう だい ぼ さつ  
観 音 勢 至 諸 大 菩 薩

KAN NON SEI SHI SHO DAI BO SATSU

Kannon, Seishi, all the great bodhisattvas,

ごく らっ かい え しょう じょう だい かい しゅ とう  
極 樂 界 会 清 淨 大 海 衆 等

GOKU RA-KKAI E SHŌ JŌ DAI KAI SHU TŌ

The world assemblies of Ultimate Bliss, the beings of the pure and great oceans,

いっ さい さん ぼう こう だい じ おん  
一 切 三 宝 広 大 慈 恩

I-SSAI SAN BŌ KŌ DAI JI ON

And the Three Treasures and the Great Compassion [of Amida Buddha].

てん げ わ じゅん にち がつ しょう みょう  
天 下 和 順 日 月 清 明

\* TEN GE WA JUN NICHU GATSU SHŌ MYŌ

May there be harmony below the heavens with the sun and moon shining brightly.

ふう う い じ さい れい ふ き  
風 雨 以 時 災 劬 不 起

FŪ U I JI SAI REI FU KI

May the wind and rain be timely and disasters and calamities not arise.

こく ぶ みる なる ひょう が む ゆう  
国 豊 民 安 兵 才 無 用

KOKU BU MIN NAN HYŌ GA MU YŪ

May nations be bountiful, people safe, and armies and weapons not be used.

しゅう とく こう にん む しゅう らい じょう  
崇徳興仁務修礼讓

SHŪ TOKU KŌ NIN MU SHU RAI JŌ

Let us revere virtue and humanity and cultivate respect and humility.

こう そ こう みょう ぜん どう だい し  
高祖光明善導大師

\* KŌ SO KŌ MYŌ ZEN DŌ DAI SHI

Our high patriarch Kōmyō (“Bright Light”),  
the Great Master Shantao;

しゅう そ えん こう とう ぜん え じょう こう かく じ きょう  
宗祖円光東漸慧成弘覺慈教

SHŪ SO EN KŌ TŌ ZEN E JŌ KŌ KAKU JI KYŌ

Our founder, the Great Master Enkō (“Perfect Light”) Tōzen  
 (“Disseminator of the East”) Ejō (“Wisdom Complete”) Kōkaku  
 (“Vastly Enlightened”) Jikyō (“Compassionate Teacher”)

めい しょう わ じゆん ほう に だい し ほう ねん しょう にん  
明照和順法爾大師法然上人

MEI SHŌ WA JUN HŌ NI DAI SHI HŌNEN SHŌNIN

Meishō (“Bright Illuminator”) Wajun (“Peaceful One”) Hōni  
 Daishi (“True Nature”) Hōnen Shōnin;

に そ だい しょう しょう じゅう こく し しょう こう しょう にん  
二祖大紹正宗国師聖光上人

NI SO DAI SHŌ SHŌ JŪ KOKU SHI SHŌ KŌ SHŌ NIN

The second patriarch National Teacher Daishō Shōjū (Great  
 Transmitter of the True Teaching) Shōkō Shōnin;

さん そ き しゅう ぜん じ りょう ちゅう しょう にん  
三祖記主禪師良忠上人

SAN SO KI SHU ZEN JI RYŌ CHŪ SHŌ NIN

The third patriarch [Nen’na], the Recording and Meditation  
 Master Kishu Ryōchū Shōnin;

さん ごく でん らい じょう ど でん とう  
三国伝来浄土伝灯

SAN GOKU DEN RAI JŌ DO DEN TŌ

The Light of Transmitting the Pure Land  
 [teachings] of the Three Countries;

しょう だい そ し とう じょう しゅう じ おん  
諸大祖師等上酬慈恩

SHO DAI SO SHI TŌ JŌ SHŪ JI ON

And all the Great Patriarchs, by realizing the  
 compassionate blessings [of Amida Buddha].

とう じ かい さん しょう にん  
当寺開山 〇 〇 上人

\* TŌ JI KAI SAN 〇〇 SHŌ NIN

The founding master of our temple,

ちゅう こう しょう にん れき だい しょう にん とう  
中興 〇 〇 上人 歴代諸上人等

CHŪ KŌ 〇〇 SHŌ NIN, REKI DAI SHO SHŌ NIN TŌ

The restorer, and all the priests who served this temple,

ふ げん ぎょう がん く きょう えん まん  
普賢行願究竟円満

FU GEN GYŌ GAN KU KYŌ EN MAN

With the Fugen practice, will achieve perfect enlightenment  
 [to return to this world from the Pure Land to guide us again].

し そう ぶ も いっ さい だん のつ けち えん しゅう じょう  
師僧父母 一切檀越 結縁衆生

\* SHI SŌ BU MO, I-SSAI DAN NOTSU, KECHI EN SHU JŌ

[We again offer] my prayers to my teachers and ministers, to my father  
 and mother, to all the temple members, donors, and all living beings  
 with whom I have karmic connections.

そん じゃ とく らく ふく じゅ む りょう  
存 者 得 楽 福 寿 無 量

**SON JA TOKU RAKU FUKU JU MU RYŌ**

May all those who are living experience joy, prosperity, and longevity without limit.

もう じゃ り く ちょう しょう じょう ど  
亡 者 離 苦 超 生 淨 土

**MŌ JA RI KU CHŌ SHŌ JŌ DO**

May those who have died escape from suffering and transcend to be born into the Pure Land.

じ もん せい ねい どう えん ぐ そく  
寺 門 清 寧 道 縁 具 足

\* **JI MON SEI NEI DŌ EN GU SOKU**

We pray for the peace and stability of our temple and for complete affinity with the Path.

む しょ しょう げ どう ごう ぞう じょう  
無 諸 障 礙 道 業 増 上

**MU SHO SHŌ GE DŌ GŌ ZŌ JŌ**

May we be completely free of hindrances and cultivate our practice of the Buddhist path

とう じ かい き い らい  
当 寺 開 基 以 来

\* **TŌ JI KAI KI I RAI**

Since the founding of this temple,

しょ だん のつ にっ ばい がっ ばい  
諸 檀 越 日 牌 月 牌

**SHO DAN NOTSU NI-PPAI GA-PPAI**

To all the members, the daily and monthly memorial tablets,

しん もう ちゅう いん しょ しょう れい とう  
新 亡 中 陰 諸 精 靈 等

**SHIN MŌ CHŪ IN SHO SHŌ REI TŌ**

the recently deceased, those in the intermediate stage of existence, and to all spirits.

つい ぜん ぞう じょう ぼ だい  
追 善 増 上 菩 提

**TSUI ZEN ZŌ JŌ BO DAI**

May we cultivate virtuous [merit] so that they may be enlightened.

がん に じょう らい しょ しゅ く どり  
願 以 上 来 所 修 功 德

**GAN NI JŌ RAI SHO SHU KU DOKU**

We vow, hereon, with the virtues accumulated from this place of practice,

かい しつ え こう  
皆 悉 回 向 (何々信士、信女祥月命日)

**KAI SHITSU E KŌ** (posthumous name of beloved one)

to transfer our merit to (name/posthumous name of our beloved one),

つい ふく ぞう しん ぼ だい  
追 福 増 進 菩 提

**TSUI FUKU ZŌ SHIN BO DAI**

for their happiness and achievement of enlightenment.



Homage to the Three Venerable Ones

さん ぞん らい  
三 尊 礼

SANZONRAI

*Sanzonrai* is a short selection in homage of Amida Buddha and his attendant bodhisattvas Kannon (Skt. Avalokitesvara) and Seishi (Skt. Samantabhadra) from *Rokuji raisan* (Praises [of Amida Buddha] Six Times a Day), which is based on the Chinese master Shantao's (J. Zendō Daishi) *Ōjō raisan-ge* (Verse in Homage of Pure Land Birth). *Sanzonrai* is a midday practice that is chanted in the liturgical *shōmyō* style.

な む し しん き みょう らい  
南 無 至 心 帰 命 礼

NA MU SHI SHIN KI MYŌ RAI

We wholeheartedly take refuge in

さい ほう あ み だ ぶ  
西 方 阿 弥 陀 仏

SAI HŌ A MI DA BU

Amida Buddha in the Western Pure Land.

み だ しん じき によ こん せん  
弥 陀 身 色 如 金 山

MI DA SHIN JIKI NYO KON SEN

The color of Amida's body appears like a golden mountain,

そう ごう こう みょう しょう じつ ほう  
相 好 光 明 照 十 方

SŌ GŌ KŌ MYŌ SHŌ JI-PPŌ

Emanating light throughout the ten directions.

ゆい う ねん ぶつ む こう しょう  
唯 有 念 仏 蒙 光 撰

YUI U NEN BUTSU MU KŌ SHŌ

Only those who recite the Nenbutsu receive this light.

とう ち ほん がん さい い ごう  
当 知 本 願 最 為 強

TŌ CHI HON GAN SAI I GŌ

Know that the Original Vows are the most beneficial.

ろっ ほう によ らい じょ ぜっ しょう  
六 方 如 来 舒 舌 証

RO-PPŌ NYO RAI JO ZE-SSHŌ

The buddhas in the six directions have all extended their tongues to verify that

せん しょう みょう ごう し さい ほう  
専 称 名 号 至 西 方

SEN SHŌ MYŌ GŌ SHI SAI HŌ

We need only to call His Name to reach the Pure Land in the West.

とう ひ け かい もん みょう ほう  
到 彼 華 開 聞 妙 法

**TŌ HI KE KAI MON MYŌ HŌ**

Arriving upon the other shore, our lotus blossoms  
bloom and we can hear the wondrous Dharma.

じゅう じ がん ぎょう じ ねん じょう  
十 地 願 行 自 然 彰

**JŪ JI GAN GYŌ JI NEN JŌ**

Then the vows and practices within the ten  
directions can naturally be attained.

がん ぐ しょ しゅ じょう おう じょう あん らっ こく  
願 共 諸 衆 生 往 生 安 樂 国

**GAN GU SHO SHU JŌ Ō JŌ AN RA-KKOKU**

Let us aspire together for all sentient beings to be born in this peaceful  
Pure Land.

な む し しん き みょう らい  
南 無 至 心 歸 命 礼

**NA MU SHI SHIN KI MYŌ RAI**

We wholeheartedly take refuge in

さい ほう あ み だ ぶ  
西 方 阿 弥 陀 仏

**SAI HŌ A MI DA BU**

Amida Buddha in the Western Pure Land.

かん のん ぼ さつ だい じ ひ  
観 音 菩 薩 大 慈 悲

**KAN NON BO SATSU DAI JI HI**

The bodhisattva Kannon with great compassion

い とく ぼ だい しゃ ふ しょう  
已 得 菩 提 捨 不 証

**I TOKU BO DAI SHA FU SHŌ**

has attained complete enlightenment yet he forsakes  
and puts aside this state of being to

いっ さい ご どう のう しん じゅう  
一 切 五 道 内 身 中

**I-SSAI GO DŌ NŌ SHIN JŪ**

Completely entering into the five realms [of hell,  
hungry ghosts, animals, humans, and heavenly beings],

ろく じ かん ざつ さん りん のう  
六 時 観 察 三 輪 応

**ROKU JI KAN ZATSU SAN RIN NŌ**

Kannon observes the six times of a day and responds to  
the three wheels.

おう げん しん こう し こん じき  
応 現 身 光 紫 金 色

**Ō GEN SHIN KŌ SHI KON JIKI**

His transformation body radiates purple and gold.

そう ごう い ぎ てん む ごく  
相 好 威 儀 転 無 極

**SŌ GŌ I GI TEN MU GOKU**

His appearance and majesty are supreme.

ごう じょ ひやく おく こう おう しゅ  
恒 舒 百 億 光 王 手

**GŌ JO HYAKU OKU KŌ Ō SHU**

Always extending his ten billion radiant kingly hands,

ふ しょう う えん き ほん ごく  
普 撰 有 縁 帰 本 国

**FU SHŌ U EN KI HON GOKU**

Kannon embraces all who have karmic ties to him [who recite the Nenbutsu] and returns with them to the Pure Land.

がん ぐ しょ しゅ じょう おう じょう あん らっ こく  
願 共 諸 衆 生 往 生 安 樂 国

**GAN GU SHO SHU JŌ Ō JŌ AN RA-KKOKU**

Let us aspire together for all sentient beings to be born in this peaceful Pure Land.

な む し しん き みょう らい  
南 無 至 心 帰 命 礼

**NA MU SHI SHIN KI MYŌ RAI**

We wholeheartedly take refuge in

さい ほう あ み だ ぶ  
西 方 阿 弥 陀 仏

**SAI HŌ A MI DA BU**

Amida Buddha in the Western Pure Land.

せい し ぼ さつ なん し ぎ  
勢 至 菩 薩 難 思 議

**SEI SHI BO SATSU NAN SHI GI**

The bodhisattva Seishi has unfathomable wisdom

い こう ふ しょう む へん ざい  
威 光 普 照 無 辺 際

**I KŌ FU SHŌ MU HEN ZAI**

His magnificent light universally shines without limit.

う えん しゅ じょう む こう そく  
有 縁 衆 生 蒙 光 触

**U EN SHU JŌ MU KŌ SOKU**

He has a close karmic relationship with sentient beings, who receive his light and

ぞう じょう ち え ちょう さん がい  
増 長 智 慧 超 三 界

**ZŌ JŌ CHI E CHŌ SAN GAI**

who become full of wisdom to transcend the three worlds.

ほう かい きょう よう によ てん ぶ  
法 界 傾 揺 如 転 逢

**HŌ KAI KYŌ YŌ NYO TEN BU**

The Dharma realm sways like mugwort.

け ぶつ うん じゅう まん こ くう  
化 仏 雲 集 満 虚 空

**KE BUTSU UN JŪ MAN KO KŪ**

The transformed buddhas in the clouds assemble,  
filling the sky.

ふ かん う えん じょう おく ねん  
普 勧 有 縁 常 憶 念

**FU KAN U EN JŌ OKU NEN**

He encourages all those who have karmic ties to  
always think [of Amida Buddha]

よう ぜつ ほう たい しょう ろく つう  
永 絶 胞 胎 証 六 通

**YŌ ZETSU HŌ TAI SHŌ ROKU TSŪ**

And forever sever themselves from the womb [from the cycle of birth  
and death] to witness the [Buddha's] six paranormal powers.

がん ぐ しょ しゅ じょう おう じょう あん らっ こく  
願 共 諸 衆 生 往 生 安 楽 園

**GAN GU SHO SHU JŌ Ō JŌ AN RA-KKOKU**

Let us aspire together for all sentient beings to be born in this  
peaceful Pure Land.

## Verse for Awakening Aspiration (HOTSUGAN-MON)

*Hotsugan-mon*, the verse for awakening aspiration for birth in the Pure Land, comes from the Chinese Pure Land master *Shantao's Hymns on Birth in the Pure Land* (Ch. *Wangsheng lizan*, J. *Ōjō raisan*). This verse is often recited at the deathbed in Jōdo Shū tradition in Japan.

Aspire, my disciples, at the moment of death, for your minds not to be disturbed, distressed, and lose sight of your aspiration for Birth in the Pure Land so that your bodies and minds will be without any suffering and pain and will be filled with joy as if entering a meditative state. With the sacred assembly before you, you will be received into the highest grade of Birth in Amida Buddha's Pure Land through the Original Vow.

After reaching the Other Shore [Amida's Pure Land], you will attain the six spiritual powers (supernatural physical powers, supernatural hearing, ability to know others' thoughts, ability to recall prior lives, supernatural vision, and knowledge of one's purification) and will be able to enter the ten realms (hell, ghosts, animals, asuras, humans, voice-hearing sages, awakened sages, bodhisattvas, and buddhas) to help and guide all those in suffering. The sky of the Dharma realm is exhaustive; our aspirations should also be like this. Awaken to this aspiration and wholeheartedly take refuge in Amida Buddha.

## HOTSUGAN-MON (Japanese Reading)

Negawaku wa deshitō, myōjū no toki ni nozonde, kokoro tendō sezu, kokoro shakuran sezu, kokoro shitsunen sezu. Shinjin ni mo moromoro no kutsū naku, shinjin keraku ni shite, zenjō ni iru ga gotoku, shōju genzen shitamai, hotoke no hongan ni jōjite, Amida Bukkoku ni jōbon ōjō seshime tamae.

Kano kuni ni itari owatte, rokujinzū o ete, jippōkai ni kaette ku no shujō o kushō sen. Kokū hōkai tsukin ya, waga gan mo mata kaku no gotoku naran. Hotsugan shi owan nu. Shishin ni Amida Butsu ni kimyō shi tatematsuru.

### ほつ がん もん 発願文

ねが で してう みょうじゅう とき のぞ こころてんどう こころしやくらん  
願わくは弟子等、命終の時に臨んで 心顛倒せず 心錯乱  
こころしつねん しんじん くつう しんじん けらく  
せず 心失念せず。身心にもろもろの苦痛なく 身心快樂に  
ぜんじょう い こと しょうじゅうげんぜん ほとけ ほんがん  
して 禪定に入るが如く 聖衆現前したまい 仏の本願に  
じょう あ み だ ぶつこく じょうぼんおうじょう たま  
乗じて 阿弥陀仏国に上品往生せしめ給え。

か くに いた おわ ろくじんずう え じっぽうかい かえ く  
彼の国に至り已って 六神通を得て 十方界に入って苦の  
しじゅう く しじょう こくうほうかい つ わ がん またかく こと  
衆生を救摂せん。虚空法界尽きんや、我が願も亦是の如く  
ほつがん おわ ししん あ み だ ぶつ き みょう たてまつ  
ならん。発願し已んぬ。至心に阿弥陀仏に帰命し奉る。

## Verse on Birth in the Pure Land through Nenbutsu (NENBUTSU ŌJŌ NO MON)

*Nenbutsu ōjō no mon* is a passage from the *Amida Sutra*. It is often recited as a reminder of Amida Buddha's great compassion in coming to receive Nenbutsu practitioners at the end of our lives. In this sutra, Shakyamuni teaches his disciple Shariputra (J. Sharihotsu) about Amida Buddha.

Shariputra, if a good man or a good woman, hearing of Amida Buddha's teaching, holds to His Name for one day, two, three, four, five, six, or seven days, wholeheartedly and undisturbed, then Amida Buddha will appear before him or her at the very moment of departing from this world with the sacred assembly.

At the end of life, without falling into confusion, such a person will achieve birth in Amida Buddha's [Pure Land of] Ultimate Bliss.

## NENBUTSU ŌJŌ NO MON (Japanese Reading)

Sharihotsu yo, moshi zennanshi, zennyonin atte, Amida Butsu o toku o kikite, myōgō o shūji suru koto, moshi wa ichi nichī, moshi wa ni nichī, moshi wa san nichī, moshi wa shi nichī, moshi wa go nichī, moshi wa roku nichī, moshi wa shichi nichī, isshin furan nareba, sono hito inochi owaru toki ni nozonde, Amida Butsu, moro moro no shōju to tomo ni gen ni sono mae ni mashimasu.

Kono hito owaru toki kokoro tendō sezu, sunawachi Amida Butsu no gokuraku kokudo ni ōjō suru koto o u.

ねん ぶつ おうじょう もん  
念仏往生の文

しゃり ぼつ ぜんなん し ぜんによん あみだぶつ と き  
舍利弗よ、もし善男子、善女人あって、阿弥陀仏を説くを聞  
き、みょうごう しゅうじ いちにち ににち  
きて、名号を執持すること、もしは一日、もしは二日、もし  
さんいち しにち ごにち ろくにち しちにち  
は三日、もしは四日、もしは五日、もしは六日、もしは七日、  
いっしん ぷらん ひとのち お とき のぞ あみだぶつ  
一心不乱なれば、その人命終わる時に臨んで、阿弥陀仏、も  
しょうじゆ げん まえ ましま  
ろもろの聖衆とともに現にその前に存す。

ひと お ときころてんどう あみだぶつ ごくらくこくど  
この人終わる時心顛倒せず、すなわち阿弥陀仏の極楽国土  
おうじょう う  
に往生することを得。

VERSE ON THE FOUNDING OF JŌDO SHŪ  
(*Jōdo Kaishū no Mon*)

*Jōdo kaishū no mon* comes from the commentary on the *Visualization Sutra* by the Chinese Pure Land master Shantao, also known as Zendō Daishi in Japanese. This short passage is known as the “Verse on the Founding of Jōdo Shū” because Hōnen Shōnin, upon reading it, realized that Nenbutsu was an easy practice that would lead all beings to emancipation regardless of class, gender, scholarly achievements, or character.

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.

JŌDO KAISHŪ NO MON  
(Japanese Reading)

Isshin ni moppara Mida no myōgō o nenjite gyōjūzaga, jisetsu no kugon o towazu. Nen nen ni sutezaru mono, kore o shōjō no gō to nazuku. Ka no hotoke no gan ni junzuru ga yue ni.

じょうど かいしゅう もん  
浄土開宗の文

いっしん もつば みだ みょうごう ねん ぎょうじゅうざ が じせつ くごん と  
一心に専ら弥陀の名号を念じて行住坐臥、時節の久近を問  
ねんねん す もの しょうじょう ごう な か ほとけ  
わず。念々に捨てざる者、これを正定の業と名づく。彼の仏  
がん じゅん ゆえ  
の願に順ずるが故に。

Heart Sutra [*Prajñāpāramitā-hṛdaya-sūtra*]

はん じゃ しん ぎょう  
般 若 心 經

HANNYA SHINGYŌ

The *Heart Sutra* belongs to the Perfection of Wisdom (Skt. *Prajñāpāramitā*) canon and is the most well-known Mahayana Buddhist sutra, which is chanted across sects. Though it is the shortest of these sutras, it expresses the essence of the teaching of perfect wisdom and the most profound nature of reality, emptiness.

Interspersed throughout this text are reading markers (•), which were originally meant to aid in the reading of the Chinese characters. They have been included here to show how this text has been traditionally read.

ま か はん じゃ は ら み た しん ぎょう  
摩 訶 般 若 波 羅 蜜 多 心 經

MA KA HAN NYA HA RA MI TA SHIN GYŌ

The Great Perfect Wisdom Heart Sutra.

かん じ ざい ぼ さつ ぎょう じん  
観 自 在 菩 薩 行 深

KAN JI ZAI BO SATSU • GYŌ JIN

The noble Avalokiteshvara Bodhisattva, while practicing deeply

はん じゃ は ら みつ た じ しょう けん  
般 若 波 羅 蜜 多 時 照 見

HAN NYA HA RA MI TTA JI • SHŌ KEN

the perfection of wisdom, realized that

ご うん かい くら ど いっ さい く やく  
五 蘊 皆 空 度 一 切 苦 厄

GO UN KAI KŪ • DO I-SSAI KU YAKU •

the five aggregates are empty, thus attaining release from all suffering.

しゃ り し しき ふ い くら  
舎 利 子 色 不 異 空

SHA RI SHI • SHIKI FU I KŪ •

Shariputra, form is no different from emptiness,

くら ふ い しき しき そく ぜ くら  
空 不 異 色 色 即 是 空

KŪ FU I SHIKI • SHIKI SOKU ZE KŪ •

And emptiness is no different from form. Form is emptiness,

くら そく ぜ しき じゆ そう ぎょう しき  
空 即 是 色 受 想 行 識

KŪ SOKU ZE SHIKI • JU SŌ GYŌ SHIKI •

and emptiness is form. Feeling, perceptions, thought, and consciousness

やく ぶ によ ぜ しゃ り し  
亦 復 如 是 舎 利 子

YAKU BU NYO ZE • SHA RI SHI •

are also like this. Shariputra,

ぜ しょ ほう くう そう ふ しょう ふ めつ  
是 諸 法 空 相・不 生 不 滅・

**ZE SHO HŌ KŪ SŌ • FU SHŌ FU METSU •**

All the dharmas/phenomena are marked by emptiness.  
They neither arise nor cease.

ふ く ふ じょう ふ ぞう ふ げん  
不 垢 不 淨・不 増 不 減・

**FU KŪ FU JŌ • FU ZŌ FU GEN •**

They are neither defiled nor pure; they neither increase nor decrease.

ぜ こ くう ちゅう む しき む じゅう そう ぎょう しき  
是 故 空 中 無 色・無 受 想 行 識・

**ZE KO KŪ CHŪ MU SHIKI • MU JU SŌ GYŌ SHIKI •**

Thus, in Emptiness, there is no form, no sensation, perception, action,  
and consciousness;

む げん に び せつ しん に  
無 眼 耳 鼻 舌 身 意・

**MU GEN NI BI ZE-SSHIN NI •**

No eyes, ears, nose, tongue, body, and mind;

む しき しょう こう み そく ほう  
無 色 声 香 味 触 法・

**MU SHIKI SHŌ KŌ MI SOKU HŌ •**

No form, sound, scent, taste, touch, and cognition.

む げん かい ない し む い しき かい  
無 眼 界・乃 至 無 意 識 界・

**MU GEN KAI • NAI SHI MU I SHIKI KAI •**

There is no realm of sight, and so on up to the realm of consciousness.

む む みょう やく む む みょう じん  
無 無 明・亦 無 無 明 尽・

**MU MU MYŌ • YAKU MU MU MYŌ JIN •**

There is no ignorance nor the extinction of ignorance.

ない し む ろう し やく む ろう し じん  
乃 至 無 老 死・亦 無 老 死 尽・

**NAI SHI MU RŌ SHI • YAKU MU RŌ SHI JIN •**

Further, there is no old age and death nor extinction of  
old age and death.

む く しゅう めつ どう む ち  
無 苦 集 滅 道・無 智

**MU KU SHŪ METSU DŌ • MU CHI**

There is no suffering, origination, cessation, and path.  
There is no wisdom

やく む とく い む しょ とつ こ  
亦 無 得・以 無 所 得 故・

**YAKU MU TOKU • I MU SHO TO-KKO •**

And no attainment. Without anything to attain,



ぼ だい さつ た え ほん には は ら みつ た  
菩 提 薩 埵・依 般 若 波 羅 蜜 多

**BO DAI SA-TTA · E HAN NYA HA RA MI-TTA**

A bodhisattva relies on the perfection of wisdom.

こ しん む け げ む け げ こ  
故・心 無 罣 礙・無 罣 礙 故・

**KO · SHIN MU KE GE · MU KE GE KO ·**

Thus, the mind is without obstacles. Without any obstacle, therefore,

む う く ふ おん り いっ さい てん どう  
無 有 恐 怖・遠 離 一 切 顛 倒

**MU U KU FU · ON RI I-SSAI TEN DŌ**

It is without fear. Far beyond all distorted

む そう く きょう ね ほん さん ぜ しょ ぶつ  
夢 想・究 竟 涅 槃・三 世 諸 仏・

**MU SŌ · KU KYŌ NE HAN · SAN ZE SHO BUTSU ·**

perceptions, one reaches nirvana. All the buddhas of the past,  
present, and future

え ほん には は ら みつ た こ とく  
依 般 若 波 羅 蜜 多 故・得

**E HAN NYA HA RA MI-TTA KO · TOKU**

depend on the perfection of wisdom and thus attain

あ のく た ら さん みやく さん ぼ だい  
阿 耨 多 羅 三 藐 三 菩 提・

**A NOKU TA RA SAN MYAKU SAN BO DAI**

*Anuttara-samyak-sambodhi* (Unsurpassed Perfect Awakening)

こ ち ほん には は ら みつ た  
故 知 般 若 波 羅 蜜 多・

**KO CHI HAN NYA HA RA MI-TTA**

Thus, know the perfection of wisdom

ぜ だい じん しゅ ぜ だい みょう しゅ  
是 大 神 咒・是 大 明 咒・

**ZE DAI JIN SHU ZE DAI MYŌ SHU**

As the great transcendent mantra, the resplendent mantra,

ぜ む じょう しゅ ぜ む とう どう しゅ  
是 無 上 咒・是 無 等 等 咒・

**ZE MU JŌ SHU ZE MŪ TŌ DŌ SHU**

the unsurpassed mantra, the incomparable mantra,

のう じょ いっ さい く しん じつ ふ こ  
能 除 一 切 苦・真 実 不 虚・

**NŌ JO I-SSAI KU SHIN JITSU FU KO**

Capable of removing all suffering, is true, not false.

こ せつ はん にか は ら みつ た しゆ  
故 説 般 若 波 羅 蜜 多 咒・

**KO SETSU HAN NYA HA RA MI-TTA SHU・**

Thus, we proclaim the perfection of wisdom mantra.

そく せつ しゆ わつ ぎゃ てい ぎゃ てい  
即 説 咒 曰・羯 諦 羯 諦

**SOKU SETSU SHU WATSU・GYA TEI GYA TEI**

Proclaim this mantra, which says: “*Gate gate* (Gone, gone.)”

は ら ぎゃ てい は ら そう ぎゃ てい  
波 羅 羯 諦 波 羅 僧 羯 諦

**HA RA GYA TEI HA RA SŌ GYA TEI**

*Paragate parasamgate*

(Gone beyond. Completely gone to the other shore of)

ぼ じ そ わ か はん にか しん ぎょう  
菩 提 薩 婆 訶・般 若 心 經

**BO JI SO WA KA・HAN NYA SHIN GYŌ**

*Bodhi svaha* (True awakening)!”

This is the Heart of Perfect Wisdom Sutra.

## GATHAS



# The Bodhi Day

D. Hunt

R. R. Bode

1. On this great day our Ho - ly Prince of Peace From  
 2. O let us tell the sto - ry of His Love The  
 3. He found the Way to ev - er - last - ing peace Nir -  
 4. The Sun of Truth dis - pels the mists of night And

sor - row's chain has found re - lease: Self is no more.  
 toils He bore to find the Way. The wea - ry years  
 va - na's state where suffer - ings cease, The gate lies open,  
 round us sheds its Ho - ly Light; No more shall powers

Ban-ish the clouds of night, Up - on man - kind hath shined the light.  
 He wan - dered in the night, Be - fore He saw the Truth's bright ray.  
 all may walk there-in, And free - dom find from death and sin.  
 of ig - nor - ance hold sway, At last hath dawned the We - sak Day.

## Chorus

Re - joice ye peo - ple, sing the Bud - dha's prai - ses Who hath  
 Re - joice

found Nir - va - na's bliss to - day. Fol - low His Path - way,

dwell in love to - geth - er, Shew to the na - tions the Eight - fold Way.

# Buddha's Law of Love and Light

Shinkaku

R. R. Bode

1. There is a Light, a won - drous Light, It shines from Bud - dha's  
 2. There is a Law, a per - fect Law, Taught by the Lord on  
 3. There is a Love, a per - fect Love, That spans all life, be -  
 4. May Bud-dha's Law of Love and Light, Teach us Thy Way so

tem - ple bright, Set - ting the Path a - glow; There  
 Gan - ges shore, Who un - der - stands is blest; There  
 low, a - bove, With - in its arms so wide; This  
 pure and bright, And Love that can - not cease; His

is a psalm, a ho - ly psalm, That tells of one so  
 is a Way, a Way of peace, Who fol - lows it will  
 Love shall drive all hate a - way And turn the dark - ness  
 San - gha helps us learn to see, All we should do, all

wise and calm In In - dia long a - go.  
 find re - lease From self, and be at rest.  
 in - to day And all our foot - steps guide.  
 we should be How to at - tain true peace.

# Buddha, Lord, in Thine Embrace

A.R. Zorn

C. Izumi

1. Bud - dha, Lord, in Thine em - brace  
 2. To Thy guard - ian - ship be - nign  
 3. Com - ing thus in ten - der youth  
 4. Guide our pre - cious ones, dear Lord,

We our chil - dren dear would place, In the dawn of  
 We our loved ones would as - sign, To be wel - comed  
 Un - to Thee, O Lord of Truth, May Thy Word their  
 Con - stant - ly Thine aid af - ford Till this earth - ly

life to be Con - se - cra - ted Lord, to Thee.  
 to Thy fold As Ra - hu - la was of old.  
 hearts im - press With the seal of ho - li - ness.  
 life is done And Nir - va - na's glo - ry won.

# Eternal Refuge

A. R. Zorn

R. R. Bode

1. I have found e - ter - nal ref - uge In the Bless - ed One, the Lord.  
 2. I have found e - ter - nal ref - uge In the Budd - ha's sa - cred word,  
 3. I have found e - ter - nal ref - uge In His Ho - ly bro - ther - hood;

O what peace, what joy and com - fort This as - sur - ance can af - ford!  
 Truth and Wis - dom's price - less trea - sure By His love on man con - ferr'd.  
 All my pow - ers con - se - crat - ing To pro - mote the reign of Good.

By His pure ex - am - ple guid - ed, Con - stant shall my ef - ferts be  
 There His glo - rious Path re - veal - ing, Out of earth - ly woe and night  
 When His Truth the world shall light - en, As the sun - light from a - bove,

Till, o'er self and sin tri - umph - ant I shall rise in pu - ri - ty.  
 He will lead me safe - ly on - ward To Nir - va - na's joy and light.  
 All the hearts of men u - nit - ing Ev - er more in peace and love.

# Evening Gatha

D. Hunt

H. M. Uyeda

1. Shad - ows o'er the earth are steal - ing  
 2. When that last long dark - some twi - light  
 3. Ev - er on - ward, Ev - er up - ward

Soon the dark - ness will de - scend. Glad - ly we a -  
 All the lights of earth shall hide, Truth with - in its  
 Gent - ly held in Love's em - brace, Till we reach Nir -

round thee gath - er Teach - er, Mas - ter, Guide, and Friend.  
 arms shall hold us Bear - ing us a - cross death's tide.  
 va - na's sum - mit, And be - hold Truth face to face.

# Farewell

A. R. Zorn

R. R. Bode

1. Ev - er more in mem - ry we shall treas - ure The gol - den hours we spent with  
2. We have bowed with you in sweet com - mu - nion Be - fore the Bud - dha's Ho - ly

you Hours that brought to us in full - est meas - ure all the  
Shrine, And no part - ing e'er can rend the u - nion Of our

bles - sings and the joys of friend - ship true } Fare - well to you Our  
spir - its in His Broth - er - hood di - vine }

friends so true; May Love and Truth E - ter - nal guide you, And

love di - vine up - on your path way shine Un - til we meet a - gain.

# Happy Little Children

F. Blanning-Pooley

F. Blanning-Pooley

1. Hap - py lit - tle chil - dren we,  
2. Kind - ness, pi - ty and good - will,  
3. On this earth on which we dwell,  
4. We will through our life now go  
5. Prais - es to our Gra - cious Guide

By the Dhar - ma keep - ing, We shall all in  
We'll al - ways be show - ing, Mal - ice, ha - tred,  
Or in orbs much vast - er, Dhar - ma rules through -  
Ev - er for - ward sing - ing, Prais - es of our  
Ev - 'ry - where as - cend - ing, Let us Keep His

love and joy Fit re - ward be reap - ing.  
spite and fear From our hearts o'er - throw - ing.  
out them all Teach - ings of our Mas - ter.  
Bless - ed Lord, Loud our voic - es ring - ing.  
Law and show Grat - i - tude un - end - ing.

# Holy Day of Wesak

D. Hunt

H. M. Uyeda

1. Bud - dha Lord we of - fer On Thy birth - day fair,  
 2. Ho - ly day of We - sak Day of Bud - dha's birth,  
 3. In - cense too we of - fer On this Fes - tal day  
 4. Through this ho - ly sym - bol We shall learn to see,  
 5. And the deep gong sound - ing Bids us leave the self,  
 6. Lights up - on the al - tar Show to us the way,

Gar - lands of the bright - est Blos - soms choice and rare.  
 When the sun of wis - dom shone up - on the earth.  
 For the things we cher - ish All must pass a - way.  
 Things of price - less val - ue Hid in tran - sien - cy.  
 And in Bud - dha's teach - ing Find the tru - est wealth.  
 From the realms of dark - ness To Nir - va - na's day.

# Homage to Buddha

F. Blanning-Pooley

R. R. Bode

1. When the sun at morn is ris - ing  
 2. When the gold - en orb rides high - er  
 3. When at eve in flam - ing glo - ry  
 4. When the night on us has fall - en

Shed - ding 'round its glo - rious glow, We to Bud - dha  
 And at noon - day floods the sky, We in prais - es  
 Sinks the sun in - to the west, We give thanks and  
 With its wel - come sa - ble pall, Bud - dha's love and

du - ty ren - der With our bod - ies bend - ing low.  
 of our Mas - ter Raise our voic - es clear and high.  
 hom - age ten - der Ere we too go to our rest.  
 His pro - tec - tion We in - voke up - on us all.

# How Glorious Is Thy Dharma

Shinkaku

R. R. Bode

1. How glo - ri - ous is Thy Dhar - ma, O,  
 2. And walk - ing in Thy foot steps, We'll  
 3. Thine In - fi - nite com - pas - sion, Thy  
 4. And so we take our ref - uge, In

Bud - dha, Bless - ed Lord. How won - der - ful Thy  
 find the tru - est wealth Lies in the full sur -  
 Pure and Ho - ly Life, At length shall lead the  
 Thee, our Lord Be - nign, Thy Ho - ly Law the

San - gha, Which spreads Thy word a - broad.  
 ren - der Of that we call the self.  
 na - tions From blood - shed, hate and strife.  
 Bea - con That in our hearts shall shine.

# Life Never Dies

D. Hunt

R. R. Bode

1. Life nev - er dies, al - though we live  
 2. The con - scious - ness can nev - er die  
 3. "There is no death," all na - ture cries;  
 4. The ti - ny bird that life - less falls  
 5. From life to life, more high and free

In midst of change and death; On - ly the forms shall  
 Al - though it seems to fade, It doth but pass to  
 The rose will re - ap - pear, Its pet - als will more  
 A vic - tim to its prey, Re - turns a - gain in  
 The myr - iad forms e - volve, O may we learn to

pass - a - way And not the spir - it's breath.  
 oth - er forms Which thoughts and acts have made.  
 per - fect be Af - ter the win - ter drear.  
 high - er forms Up - on its up - ward way.  
 know this truth This might - y rid - dle solve.



# Listen to His Voice

D. Hunt

R. R. Bode

1. Glad - ly sing the chil - dren's voi - ces  
 2. How for man - y years he wan - dered  
 3. Neath the tree the Mas - ter seat - ed  
 4. O what glo - rious light was shi - ning  
 5. And the peo - ple when they heard Him,  
 6. So shall we His lit - tle chil - dren

In Lord Bud - dha's tem - ple bright, As they tell the  
 In the for - ests dark and vast, Till one night up  
 Found Nir - va - na's ra - diant peace, Saw be - fore His  
 From Lord Bud - dha's gen - tle face, As he went to  
 Glad - ly walked the Eight - fold way, Lead - ing from the  
 Lis - ten to His voice so sweet, As those Lit - tle

won - drous stor - y Of His search to find Truth's Light.  
 on His spir - it Wis - dom's Ho - ly Light was cast.  
 eyes the Path - way Where - by all man's ill shall cease.  
 preach sal - va - tion To the peo - ple of his race.  
 realms of dark - ness In - to ev - er - last - ing day.  
 In - dian chil - dren Whom He gath - ered at his feet.

# Lord Buddha Speaks to Me

D. Hunt

R. R. Bode

1.-4. Lord Bud - dha speaks to me { In ac - cents low: "My  
 When sin holds sway, When  
 When friends de - part, When  
 In death's dark night, When

child, look up and learn, The Truth I show. Trust  
 pas - sion's fires rise high And help seems far a way "Fear  
 lone - li - ness as - sails My ach - ing heart. "My  
 clos - ing eyes no more Can see earth's light: "My

not il - lu - sion's vi - sion, Ev - er brief and fleet - ing; For  
 not, for I have con - quered Pas - sions fierce and rag - ing; Tread  
 child, my feet once wan - dered Lone - ly in the for - est, But  
 child," he whis - pers soft - ly, "Bright - er light is shin - ing; Hold

on - ly Truth can give thee Thy heart's de - sire."  
 thou the Path I show thee, There - in lies peace."  
 in that hour of dark - ness I found Truth's light."  
 fast the truth I gave thee And thou shalt see."

# Morning Gatha

D. Hunt

H. M. Uyeda

1. Ear - ly in the morn - ing, We our voi - ces raise  
 2. Let the ho - ly tem - ple Now with joy re - sound  
 3. Here each child shall of - fer Heart's de - vo - tion true,  
 4. In the ear - ly mor - ning Ere the day be - gins,  
 5. Here up - on His Al - tar Bloss - oms rare we place,  
 6. May our deeds like flow - ers Sweet - est per - fume give,

To the gen - tle teach - er Hymns of joy and praise.  
 Glo - ry to Lord Bud - dha Who Nir - va - na found.  
 Prom - is - ing for - ev - er Right - eous deed to do.  
 Bud - dha loves to gath - er all the chil - dren's hymns.  
 Em - blems of true beau - ty, Pu - ri - ty and grace.  
 Our re - li - gion preach - ing By the lives we live.

# Namu Amida Butsu

Shinkaku

R. R. Bode

1. When life is fair And sun - light gilds the day,  
 2. When comes temp - ta - tion Lur - ing us to sin,  
 3. E'en though our way Leads 'neath a dark - en'd sky

When for - tune smiles And flow'rs a - dorn our way; \_\_\_\_\_  
 When doubts and fears As - sail us from with - in; \_\_\_\_\_  
 And to our loved ones Pain and death draw nigh; \_\_\_\_\_

Of't let us pause With grate - ful hearts to say  
 This be our prayer, The vic - tory we shall win,  
 Our tears may flow, Yet trust - ing - ly we cry

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

# Nirvana's Bliss

A. R. Zorn

R. R. Bode

1. Im - mor - tal bliss is not\_\_\_ at - tained By  
 2. The e - go born of sense\_\_\_ de - sire Dis -  
 3. On this\_\_\_ true self with faith\_\_\_ re - ly And  
 4. Then love\_\_\_ and wis - dom, joy\_\_\_ and light In -

faith\_\_\_ in gods\_\_\_ on high,\_\_\_ Nor may per - fec - tion  
 card\_\_\_ and thou shalt see,\_\_\_ Thy high - er self\_\_\_ re -  
 ev - er watch - ful be;\_\_\_ From sin and ev - 'ry  
 to\_\_\_ thine heart\_\_\_ shall flow,\_\_\_ Nir - va - na's bliss\_\_\_ thou

here be gained by pray-er or fer - vent sigh. \_\_\_  
 vealed with - in In pow-er and pu - ri - ty. \_\_\_  
 e - vil trend Thy mind and heart\_\_\_ to free. \_\_\_  
 here shalt taste And full\_\_\_ per - fec - tion know. \_\_\_

# Right Meditation

A. R. Zorn

C. Izumi

1. Sweet hour of med - i - ta - tion, The qui - et hour of peace, When  
 2. Sweet hour of med - i - ta - tion, When, si - lent and a - lone, The  
 3. Sweet hour of med - i - ta - tion, When oft' there comes to me, A

from life's care and tur-moil I find a blest re - lease. In  
 Mas - ter's word I pon - der His Truth to make my own, With  
 vi - sion of the Mas - ter Be - neath the Bo - dhi tree; And

si - lent con - tem - pla - tion New faith and hope I win. More  
 ear - nest pur - pose seek - ing I gath - er more and more Of  
 with Him in that vig - il My spir - it seems to share A

light and dee - per knowl - edge New strength to con - quer sin.  
 Wis - dom's ho - ly trea - sure From His ex - haust - less store.  
 fore - taste of Nir - va - na, Of bliss be - yond com - pare.

# Softly Blew the Breezes

Paul Carus

R. R. Bode

1. Soft - - - ly blew the breez - - es  
 2. From the earth sprang flow - - ers,  
 3. Gods and men and an - - - gels,

On that glo - ri - ous morn, — In Lum - bi - ni's  
 Birds in war - bles sang, — While through earth and  
 All for wor - ship came, — Glo - ry to Lord

gar - den, Where the Lord was born. —  
 heav - en Strains of mu - sic rang. —  
 Bud - dha, Glo - ry to His Name. —

# We Are Truth's Disciples

Paul Carus

R. R. Bode

1. We are Truth's dis - ci - ples March - ing on to peace,  
 2. We are gen - tle war - riors Mov - ing slow - ly on,  
 3. Not for wealth or pow - er Nor the praise of men,

With the sword of Rea - son Bid - ding er - ror cease.  
 We are still pur - su - ing Path our Mas - ter's gone.  
 Ours a no - ble con - flict That must nev - er end.

Love's our great com - mand - er Ig - no - rance our foe,  
 Fail - ures can - not daunt us, Hope is born a - new,  
 Kind - ness rise and van - ish, Ours will al - ways stand;

To dis - pel il - lu - sion, For - ward we must go.  
 Knowl - edge wins the bat - tle, Right - eous - ness is true.  
 Found - ed on com - pass - ion, Fill - ing Truth's com - mand.

# When We See the Golden Sun

A. R. Zorn

A. R. Zorn

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

We are mind - ful of the Bud - dha's love.  
We re - mem - ber Still our Lord is night;

O'er us all His pure com - pas - sion Sheds its stead - fast  
By His bless - ed Law to guide us Thru this earth - ly

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

# Asa no Uta

(Morning Song)

T. Sugisaki

K. Suehiro  
Arr. by Osamu Shimizu

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

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  
tō to ki hi to hi, Kyō mo

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

# Hanamatsuri Kodomo no Uta

(Buddha Day Children's Song)

I. Tatsuno  $\text{♩} = 86$  *mf* M. Kainuma

1. Yo ro ko bi no  
2. Yo ro ko bi no  
3. Yo ro ko bi no

ha na ga sa ki - ma su ni o i ma su a ma cha u re shi i  
to ri ga na ki - ma su u ta i ma su ko do mo u re shi i  
ka ne ga na ri - ma su hi bi ki ma su hi ka ri u re shi i

O Sha ka sa ma sa ku ra chi ra chi ra sa ku ra chi ra chi ra

1, 2. { ha na ma tsu ri  
ha na ma tsu ri ha na ma tsu ri  
3.

## HANAMATSURI

It was dawn on the eighth of April. Many birds were singing beautiful songs by the pond in the Lumbini Garden. Golden clouds were floating in the sky. Flowers were blooming: red, yellow, purple and golden and they looked like a rainbow.

That morning, when Queen Maya bathed in the pond where many lotus-flowers bloomed, a phoenix flew up into the sky. And at the same time, the queen felt pains. So she got out of the water and tried to walk to her room on the north side of the garden. But after she had taken about twenty steps, she could walk no further because of the pain. She took hold of a branch of a sal-tree which was then in full bloom. As the blossoms fell over her, a beautiful prince was born.

# Hanamatsuri Kōshinkyoku

(Buddha Day Celebration)

Hakurei Akao

Tetsuji Naruse

1. Mu ka shi mo mu kashi sa n ze n nen, Ha na sa ki  
2. Rip - pa na ku ni ni u ma re i de, To mi mo—  
3. Ma— ru i se ka i no ma n na ka de, O shi e no  
4. Na n ne n tat - te mo ka wa ra zu ni, Sa i ta—

ni o u ha ru yō— ka. Hi bi ki wa tat - ta  
ku ra i mo a ri na ga ra, Hi to ri o shi ro o  
mo n o u chi hi ra ki, Ka wa ke ru hi to ni—  
ma ma na ru no ri no ha na, Ki re i na hi to tsu o

hi to ko e wa, Te n ni mo chi ni mo wa re hi to ri.  
nu ke i de te, Mu to se ni a ma ru o n ku gyō.—  
fu ri ma i ta, Ka n ro no mi zu wa ka gi ri na shi.  
mu ne ni sa shi, Wa re ra mo ma ke zu ni ha ge mi ma shō.

# Hotoke no Kodomo

(Buddha's Children)

Kohan Akita

Yasuo Sawa

*mp*  
1. Wa re ra wa ho to ke no ko do mo na ri.  
2. Wa re ra wa ho to ke no ko do mo na ri.

U re shi— to ki mo, ka na shi— to ki mo,  
O sa na i to ki mo, o i ta ru to ki mo,

*f* *mp*  
Mi o ya no so de ni— su ga ri na n.  
Mi o ya ni ka wa ra zu tsu ka e na n.

# Hotokesama

Shizuka Yamada

(Lord Buddha)

Kōsuke Komatsu

*p* *mf*

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

*mf*

su ki na kā sa ma no O mu ne no yō ni  
 su ki na tō sa ma no O te te no yō ni  
 a ge te o ga mu to ki, O su ga ta mi e te

*rit.*

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 kō no hi ka ru ho to ke sa ma.

*rit.*

# Ima Sasagu

(Now I Offer)

Kyōshun Tōdo

Yoshio Hayashi

*mp* *mf*

*♩* = 80

I ma sa sa gu ko no mi a ka shi Ma

*mp* *mf*

ko to no mi chi o a ka shi ta ma e

1. Ima sasagu kono miakashi  
 Makoto no michi o akashi tamae  
 Kono hikari towa ni taezu  
 Tsutanaki ayumi terashi tamae.

1. May the candlelight I now offer  
 Shine upon the true path.  
 May this light always  
 Illuminate the way of my humble journey.

2. Ima sasagu kiyoki kono ka  
 Makoto no kaori utsushi tamae  
 Kono kaori towa ni taezu  
 Wa ga yuku saki ni kaori tamae.

2. May the pure incense I now offer  
 Transfer the true fragrance upon us.  
 May this fragrance forever  
 Purify the path I will be following.

3. Ima sasagu kono hana-tabā  
 Makoto no kokoro sakase tamae  
 Kono hana zo towa ni taezu  
 Ware ni hohoemi nioi tamae.

3. May this floral bouquet I now offer  
 Give bloom to my true heart and mind.  
 May these flowers forever  
 Make us smile with its beautiful scent.



# Inochi no Riyū (The Reason for Life)

Written and composed by Masashi Sada

♩ = 70

**A**

*mf* *f* *mf* *poco*

**B**

*mp*

Watashiga u mare te ki ta wake wa — chichi to haha to ni de a u — ta me  
私 が生まれて来た 訳 は、 父 と 母 と に 出 会 う た め

Wa ta shi ga u ma re te ki ta wa ke wa —  
私 が 生 ま れ て 来 た 訳 は、

Kyō — da i — ta chi ni de a u — ta  
兄 弟 た ち に 出 会 う た

**C**

me Wa ta shi ga u ma re te ki ta wa ke wa —  
め 私 が 生 ま れ て 来 た 訳 は、

To mo da chi mi n na ni de a u — ta  
友 達 み ん な に 出 会 う た

me Wa ta shi ga u ma re te ki ta wa ke wa —  
め 私 が 生 ま れ て 来 た 訳 は、

I to shi i a na ta ni de a u — ta  
愛 し い あ な た に 出 会 う た

**D** *mf*

me Ha ru ku re ba ha na o no zu ka ra  
 め 春 来れば、 花 自 ずから

sa ku yo u ni A ki ku re ba ha na o no zu ka ra  
 さくように 秋 来れば、 花 自 ずから

**E** *mp*

chi ru yo u ni Shi a wa se ni na ru ta me ni  
 散るように しあわせになるために

Da re mo ga u ma re te ki ta n da yo  
 誰 もが生まれて来たんだよ

**F** *f*

Ka na shi mi no ha na no a to ka ra — wa  
 悲 しみの花 の後 からは、

*mf*

Yo ro ko bi no mi ga mi no ru yo — u — ni  
 喜 びの実がみのるよ うに

**G** *f*

*poco*

**H** *mp*

Wa ta shi ga u ma re te ki ta wa ke wa —  
 私 が生まれて来た 訳 は、

Do ko ka no da re ka o ki zu tsu ke te —  
 何 処 かの誰 かを傷 つけて

Wa ta shi ga u ma re te ki ta wa ke wa —  
私 が 生ま れ て 来 た 訳 は、

Do ko ka no da re ka ni ki zu — tsu i — te  
何 処 か の 誰 か に 傷 つ い て

I *mp*

Wa ta shi ga u ma re te ki ta wa ke wa —  
私 が 生ま れ て 来 た 訳 は、

do ko ka no da re ka ni su ku — wa re te  
何 処 か の 誰 か に 救 わ れ て

Wa ta shi ga u ma re te ki ta wa ke wa —  
私 が 生ま れ て 来 た 訳 は、

Do ko ka no da re ka o su ku — u ta me  
何 処 か の 誰 か を 救 う た め

J *mf*

Yo ru ga ki te ya mi o no zu ka ra shi mi ru yo u  
夜 が 来 て、 闇 自 ず か ら 染 む る よ う

A sa ga ki te hi ka ri o no zu ka ra te ra su yo u  
朝 が 来 て、 光 自 ず か ら 照 ら す よ う

K *mp*

Shi a wa se ni na ru ta me ni  
し あ わ せ に な る た め に、

Da re mo ga i ki te i ru n da yo  
誰 も が 生 きて い る ん だ よ

L *f*

Ka na shi mi no u mi no mu ko u ka — ra  
悲 し み の 海 の 向 こ う か ら、

Yo ro ko bi ga mi chi te ku ru yo — u — ni  
喜 び が 満 ち て 来 る よ う に

M

Wa ta shi ga u ma re te ki ta wa ke wa —  
私 が ま れ て 来 た 訳 は、

I to shi i a na ta ni de a u — ta me  
愛 し い あ な た に 出 会 う た め

Watashiga u mare te ki ta wakewa — I toshi i a na ta o — mamoru ta  
私 が 生 ま れ て 来 た 訳 は、 愛 し い あ な た を 護 る た

N

me me *f* *rit.*

## Inochi no Riyū

The reason why I was born was to meet my father and mother.  
The reason why I was born was to meet my brothers and sisters.

The reason why I was born was to meet all my friends.  
The reason why I was born was to meet you, my loved one.

Just as the flowers naturally bloom when spring comes,  
Just as the leaves naturally fall when autumn comes,  
We all came to this life to become happy.  
Just as after the flowers of sadness come the fruits of happiness.

The reason why I was born was because I hurt someone somewhere.  
The reason why I was born was because someone somewhere hurt me.

The reason why I was born was because someone somewhere saved me.  
The reason why I was born is because I need to save someone somewhere.

Just as the darkness naturally falls when night comes,  
Just as the light naturally shines when morning arrives,  
We are all living to become happy.  
Just as from the other side of the ocean of sadness flows in happiness.

The reason why I was born was to meet you, my love.  
The reason why I was born was to protect you, my loved one.

## Jōdō'e no Uta

Shōshū Ezaki

(Bodhi Day Song)

Ryūtarō Hirota

Shi wa su no yō ka wa o sha ka sa ma, Ho to ke ni  
Ka re ki mo ha na ga, a re a re ha na ga Go shi ki ni

na ra re ta jō dō e, jō dō e.  
sa i te kira ki ra to, kira ki ra to.

Re n ge no ko do mo yo, ha ne ha ne o do re. Re n ge no ko do mo yo, Ha ne  
Re n ge no ko do mo yo, ha ne ha ne o do re. Re n ge no ko do mo yo, Ha ne

*mf*

ha ne ha ne o do re. Ko to ri mo u ta e,

ha ne ha ne o do re.

*f* *ff* *rit.* *a tempo* *mf*

o to na mo o do re, te n chi mo hi bi ke. Jō dō

*f* *ff* *rit.* *a tempo* *mf*

e, jō dō e. Re n ge no ko do mo yo, ha ne ha ne o do re.

*mf*

Re n ge no ko do mo yo, Ha ne ha ne ha ne o do re.

*sf* *f*

# Jōdo Shū Hawaii Kaikyōku no Goeika

Poems by Archbishop Shinkō Kishi

Composed by Motoi Matsunami

[♩=60]

*mf*

Mi o shi - e wa Mi o shi - e wa To tsu ku ni Ha wa i

*mf*

ni Tsu ta wa ri te Tsu ta wa ri te Kyo o no sa ka e -

*poco a poco rit.* *f*

o Mi ru - ga to o to ki

*poco a poco rit.* *f*

**Jōdo Shū Hawaii Kaikyoku no Goeika**

*Mioshie wa totsukumi  
Hawaii ni tsutawarite  
Kyono sakae wo miruga tootoki*

**Jodo Missions of Hawaii**

I witness with exultation  
The thriving teaching of Nembutsu  
Perpetuated on these foreign shores

**Hawi Jōdo-in no Goeika**

*Yoogan no nagareshi naka wo hitosujino  
michi tsuranukeri  
sadoru koogen*

**Hawi Jodo Mission**

Through the lava flow over the Saddle Road  
plateau, Navigates a lone pathway  
Could it be the White Path?

**Hawaii Jōdoshū Betsuin no Goeika**

*Honolulu no Betsuin no niwa  
Wakaki hi no  
Soshi no dozo genzen to shite tatsu*

**Jodo Mission of Hawaii (Betsuin)**

The youthful countenance of St. Honen  
Stands in august dignity  
In the garden of the Betsuin

**Kahului Jōdo-in no Goeika**

*Utsuri kite atarashiku tatsu Kahului no  
mitera utsukushi  
kyoo no yorokobi*

**Kahului Jodo Mission**

A beautiful new temple  
Is dedicated in Kahului  
My heart bursts with elation

**Haleiwa Jōdo-in no Goeika**

*Haleiwa no umibe no mitera  
Atarashiku  
Mitera tatsu tote shiki wo okonau*

**Haleiwa Jodo Mission**

Ground breaking is celebrated  
For the rebuilding of Haleiwa Jodo Mission  
The temple by the sea

**Wailuku Jōdo-in no Goeika**

*Soosoo to nagaruru tani ni tatazumite  
Iao no hari no  
mine wo aogeri*

**Wailuku Jodo Mission**

I contemplate the ridge  
Of the Iao Needle  
As I pause at the rushing water in the ravine

**Kurtistown Jōdo-in no Goeika**

*Hana ooki Hawaii no shimani  
Sono na sae  
Gokurakucho to yuu arite ureshiki*

**Kurtistown Jodo Mission**

In the profusion of blossoms on the Island of Hawaii  
How delightful it is  
To encounter one called Bird of Paradise

**Lahaina Jōdo-in no Goeika**

*Lahaina no hamabe ni tateba  
Akane sashi  
Hi wa shizumi yuku shima no kanata e*

**Lahaina Jodo Mission**

Standing on the beach in Lahaina  
As the sun's crimson shaft  
settles down past the distant Isle

**Hilo Meishō-in no Goeika**

*Kuroton no hano utsukushiki  
Hilo ni kite  
Niwaka no ame ni aumo ureshiki*

**Hilo Meisho-in Mission**

A sudden shower is entrancing  
In Hilo  
Where croton leaves are in their splendor

**Kapaa Jōdo-in no Goeika**

*Sangoshoo uchiyosu shiroki namigashira  
Asahi ni hayuru  
Kapaa no umibe*

**Kapaa Jodo Mission**

Whiteheads ebb and flow on the coral reef  
The morning sun is brilliant  
on the shoreline of Kapaa

**Hakalau Jōdo-in no Goeika**

*Mioshie wo kokoni uchitate hichijuunen  
kyo yorokobi no  
Hakalau no tera*

**Hakalau Jodo Mission**

Seventy years have elapsed  
Since His teaching took root  
There is jubilation at the temple in Hakalau

**Koloa Jōdo-in no Goeika**

*Hawaii nite Nihon ni chikaki Kauai shima  
kigi no shigeri mo  
natsukashiki kana*

**Koloa Jodo Mission**

The Garden Isle, reminiscent of shade trees  
gracing Chion-in  
Where our Founder reposes,  
Fills me with nostalgia here in Hawaii

**Hamakua Jōdo-in no Goeika**

*Nikkei no hito ooku nemuru haka  
hooboku no  
taiju shigereri*

**Hamakua Jodo Mission**

The canopy of royal Poinciana casts its shadow  
Over the many headstones  
Where our forebears slumber

**Kohala Jōdo-in no Goeika**

*Miharukasu Hawaii sanzan ashimoto ni  
hirogaru bokujo  
hateshimo shirezu*

**Kohala Jodo Mission**

At the foot of the triple peaks of the Big Island  
Flourishes  
The endless expanse of grazing land

# Mihotoke ni Idakarete

(Embraced by the Buddha)

Nichiyōgakkō Dōjin

Seijin Nomura

*mp*

1. Mi ho to ke ni i da ka re te Ki mi yu ki  
 2. Mi ho to ke ni i da ka re te Ki mi yu ki  
 3. Mi ho to ke ni i da ka re te Ki mi yu ki  
 4. Mi ho to ke ni i da ka re te Ki mi yu ki

*mf*

nu, ni shi no ki shi. Na tsu ka shi ki  
 nu, ji hi no ku ni. Mi su ku i o  
 nu, ha na no sa to. Tsu ki se za ru  
 nu, ta ma no i e. U tsu ku shi ki

*p*

o mo ka ge mo, Ki e ha te shi ka na shi sa yo.  
 mi ni ka ke te, Shi me shi ma su ka shi ko sa yo.  
 ta no shi mi ni, E mi ta mō u re shi sa yo.  
 mi ho to ke to, Na ri ma shi shi tō to sa yo.

# Nori no Miyama

(The Mountain of the Dharma)

S. Ouchi

From the Gagaku  
 Arr. by Osamu Shimizu

*mp*

1. No ri no mi ya ma no sa ku ra ba na, Mu ka shi no ma ma ni  
 2. No ri no mi ya ma no ho to to gi su, Mu ka shi no ma ma ni

*mp*

ni ō na ri. Mi chi no shi o ri no a to to me  
 na no ru na ri. U ki yo wa yu me zo mi ji ka yo

*f* *p*

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



# Sayonara

(Good-bye)

Teiin Hatano

Takushin Kushi

*mf*

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

*mf*

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

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

## APPENDIX



## VERSES FROM THE DHAMMAPADA

The *Dhammapada* consists of sayings by the historic Buddha Shakyamuni and is one of the most widely known texts from the Pali canon. The *Dhammapada* is an important scripture for all Buddhists as it conveys the basic teachings of Buddhism. The words in this text remind us of the source of our sufferings and teach us the path to happiness.

1) Leader: All that we are is the result of what we have thought; it is founded on our thoughts, it is made up of our thoughts.

Response: If one speaks or acts with pure thought, happiness follows like a shadow that never leaves.

2) Leader: He abused me, he beat me, he defeated me, he robbed me; in those who do not harbor such thoughts, hatred will cease.

Response: For hatred is not overcome by hatred but by love. This is a timeless rule.

3) Leader: Those who mistake false for true and true for false, their abode is wrong-mindedness, they will not arrive at the Truth.

Response: Those who know true as true and false as false, their abode is right-mindedness, they will arrive at the Truth.

4) Leader: As rain gets into an ill-thatched house, so craving gets into an ill-trained mind.

Response: As rain gets not into a well-thatched house, so craving gets not into a well-trained mind.

5) Leader: All the Buddhas teach the same Truth. They point to the Path to those who go astray.

Response: To cease from evil, to cultivate good, to cleanse our thoughts, to help others; this is the Teaching of the Buddhas.

6) Leader: One who takes refuge in the Buddha, Dharma, and Sangha and who, with clear understanding, sees the Four Noble Truths and the Eightfold Path is delivered from all suffering.

Response: Happy are those who are awakened, happy is the teaching of the true dharma, happy is the peace of the temple, happy is the devotion of those who are at peace.

7) Leader: From greed comes grief, from greed comes fear. Those who are free from greed know neither grief nor fear.

Response: Those who are just speak the truth and attend to their own business, such individuals the world will hold dear.

8) Leader: Like a beautiful flower, full of color but without scent, are the fine but fruitless words of one who does not act accordingly.

Response: Like a beautiful flower, full of color and full of scent, are the fine and fruitful words of one who acts accordingly.

9) Leader: As a solid rock is not shaken by the wind, the wise falter not amidst blame or praise.

Response: The wise, after they have listened to the Dharma, become serene like a deep, tranquil lake.

10) Leader: Let us shape ourselves accordingly as we teach others. Those who control themselves can lead others. Hard it is to gain this self-control.

Response: From craving is born sorrow; from craving is born fear. For those who are free from craving, there is neither sorrow nor fear.

### THE FOUR NOBLE TRUTHS

These are the truths taught by Shakyamuni Buddha when he attained enlightenment. The Four Noble Truths are as follows:

- 1) Life is *dukkha* (filled with suffering, anxiety, dissatisfaction);
- 2) the root of *dukkha* comes from our attachments, ignorance, and desires;
- 3) the cessation of *dukkha* (understanding the causes of our suffering to stop it); and
- 4) the path leading to the cessation of *dukkha* is the Eightfold Path.

### THE PLEDGE OF THE BODHISATTVA

I vow to save all living beings wherever they may be.

I vow to destroy all passions and delusions however numerous.

I vow to study the countless manifestations of the Dharma.

I vow to attain the Highest Wisdom of Buddhahood.

### PRAYER OF THE BODHISATTVA

Let me now pray to be sheltered from dangers  
but fearless in facing them.

Let me not beg for the stilling of my pain  
but for the heart to conquer it.

Let me now look for allies in life's battlefield  
but to my own strength.

Let me not crave in anxious fear to be saved  
but hope for patience to win my freedom.

### THE FIVE PRECEPTS (PANCHASILA)

I will not harm any living thing.

I will not take what does not belong to me.

I will not do anything impure.

I will not tell falsehoods.

I will not take harmful food and drinks.

## Annual Observances (*Nenjūgyōji*, 年中行事)

Buddhist observances and services are an important form of devotion. When we enter the temple and face Amida Buddha, while reciting the Nenbutsu and chanting the sutra, we feel oneness with Amida. We experience inner peace and gain encouragement and inspiration to live better lives. Buddhist services provide the opportunity to devote time to the Buddha, refresh our minds, and realize our true selves. It is also a time to meet with the members of our Sangha to share and enjoy fellowship. By participating in services and the various observances, we can nurture our buddha nature and become compassionate people who serve our family and community.

### New Year's Day Service (*Shushō-e*, 修正会) January 1

The New Year (*Oshōgatsu*, the first month) is an auspicious time as it represents new beginnings. In Japanese, New Year's day is also known as *sangen* ("three beginnings")—the beginning of a new day, month, and year. The word *shushō*, in *Shushō-e*, means to do away with wrongdoings and practice good. The New Year service is a time to come in front of the altar to ask for Amida Buddha's guidance throughout the year. In Jōdo Shū, we gather together to recite the Nenbutsu with renewed hope and wishes.

### Hōnen Shōnin's Memorial Service (*Gyōki-e*, 御忌会) January 25

*Gyōki* is the most important service in Jōdo Shū as it commemorates our founder Hōnen Shōnin, who passed away on the 25th day of the first lunar month of 1212. In 1524, Emperor Gokashwabara decreed the observance of Hōnen's memorial to recall our founder's virtue and authorized the use of the term *gyōki-e*, which originally referred to memorials for emperors and empresses.

Today, *Gyōki* is observed annually on January 25. On this day, *Ichimai kishōmon* (The One-Sheet Testament), Hōnen's last testament, which was composed two days before his death and which explains the essence of his teachings, is read. We attend this service with deep gratitude to our founder who taught us the way to receive the compassion light and wisdom of Amida Buddha through the recitation of the Nenbutsu.

### Nirvana Day Service (*Nehan-e*, 涅槃会) February 15

All Buddhists commemorate Nirvana Day. According to tradition, the Buddha died under twin Sala trees in Kushinagar, India on this day. In Sanskrit, nirvana literally means to "blow out" or "extinguish." In Buddhism, nirvana refers to the state of enlightenment because the extinguishing of the flames of desire and delusion leads to the cessation of suffering. This is why the death of Shakyamuni Buddha is called *parinirvana* (great extinction or perfect awakening). This service is a time to remember the Buddha's teachings.

### Equinox Service (*Higan-e*, 彼岸会) March 21 & September 21

*Higan* or the equinox, which occurs in the spring and fall, is a time of year when day and night are of equal length. The word *higan* in Japanese also means "the other shore," denoting Amida Buddha's Pure Land in Jōdo Shū, in contrast to *shigan*, this shore. *Higan* is also an abbreviation for *tōhigan*, "to reach the other shore," which signifies "completion" or "perfection."

Traditionally, in Japan, during *o-higan*, members practiced for a week, in accordance with the passage in the *Amida Sutra* that says: "Those who call Amida Buddha's Name for seven days shall be born in the Pure Land." During this time, families visit their ancestral graves and attend temple services.

The equinox was chosen because on that day the sun sets exactly in the west, which is the direction Amida's Pure Land is believed to lie. On this day, Pure Land Buddhists face the setting sun and pray to Amida Buddha for birth in the Pure Land. This is also a time to remember and offer prayers to our beloved ones and reflect on our lives.

### Buddha Day Service (*Hanamatsuri*, 花まつり) April 8

Buddhists around the world celebrate Shakyamuni Buddha's birthday, which is also known as Vesak or Wesak. In Japan, Buddha Day is known as *Hanamatsuri* or the Flower Festival. On this day, we decorate a *hanamidō*, or flower shrine, and place an image of the Baby Buddha in the center, where sweet tea is poured over him. The floral shrine represents Lumbini Garden, where the Buddha was born, while the sweet tea signifies the sweet rain that gently fell upon the Baby Buddha when he was born. Tradition tells us that

the Buddha, at birth, took seven steps forward and pointed with the index finger of his right hand toward the sky and with the left finger downward to the earth, saying, "Above the heavens and below the earth, I alone am the World-Honored One."

### **Ullambana Service (*O-bon*, お盆) July 15**

The word *bon* or *o-bon* in Japanese is an abbreviation of *Urabon* 盂蘭盆, which refers to the Sanskrit term *Ullambana*, meaning "to be saved from the state of hanging upside down." In Japan, O-bon is a general Buddhist observance, which is held from July or August 10 to 15 (depending on region); while in Hawaii, O-bon service and Bon Dance are held throughout most of the summer at various temples.

This tradition originates from the *Ullambana Sutra*, which tells us the story of the Buddha's great disciple Maudgalyayana (Moggallana in Pali, Mokuren in Japanese), who gained insight into the lower realms where he finds his mother suffering from hunger in hell. Maudgalyayana asked the Buddha for help to save his mother. With the offerings of food and prayers by many, she was saved. The Bon Dance symbolizes Maudgalyayana dancing with joy when he saw his mother had been liberated from the depths of hell.

O-bon is a season to remember our ancestors and departed loved ones and thank them for what they did for us. Traditionally, a sacred fire was also made to welcome the spirits and a bonfire at the end to send them back. Some temples in Hawaii observe *tōro nagashi*, or the floating lantern ceremony, which signifies the fire to send off the spirits, during this time. Families may also visit their temple's *nōkotsu-dō* (columbarium) and/or ask their minister to come to chant the sutra at their home altar or *shōryō dana*, a special table of offerings to welcome the ancestors.

### **Ten Night Chanting Service (*Jūya hōyō*, 十夜法要) October 5–15**

Also known as *O-jūya* (Ten Nights), this Jōdo Shū observance is a special practice of chanting Nenbutsu that traditionally took place over a period of ten days and ten nights. Based on the *Sutra of the Buddha of Immeasurable Life* (*Muryōju-kyō*), this intensive Nenbutsu retreat is said to have started in the early fifteenth century in Kyoto. Today, most temples in Hawaii observe *O-jūya* in a one-day service called Nenbutsu Day Service.

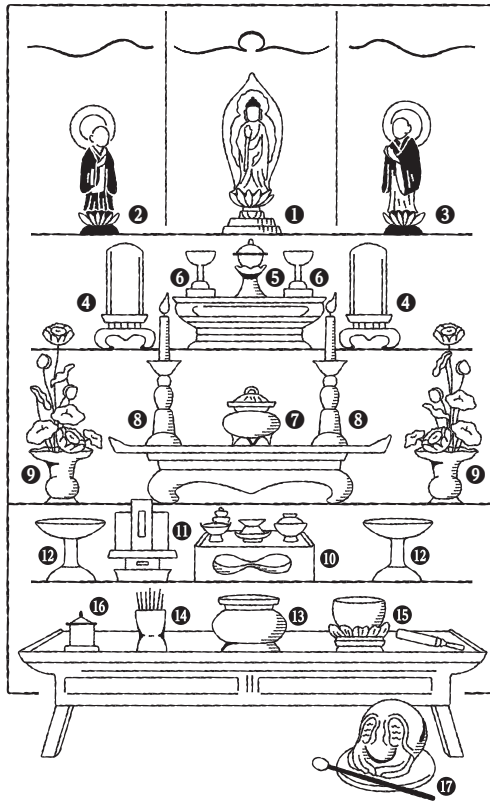
### **Bodhi Day Service (*Jōdō-e*, 成道会) December 8**

Bodhi means enlightenment or spiritual awakening. Bodhi Day is the celebration of Shakyamuni Buddha's enlightenment under the bodhi tree in Bodh Gaya, India, at age thirty-five. As Buddhists, we observe this service to recall the Buddha's spiritual journey and enlightenment.

### **New Year's Eve Service (*Joya*, 除夜) December 31**

*Joya* refers to the night of the last day of the year, though the original meaning in Japanese is "to stay awake throughout the night." This is a time to reflect on the year and appreciate the countless blessings we received. As the night draws to a close, Buddhists all over Japan and Hawaii gather at their temples to ring their bells 108 times. This bell-ringing rite is known as *Joya no kane* and symbolizes the dispelling of the countless human defilements that plague our bodies and minds so that we can welcome the New Year with a new slate.

## O-BUTSUDAN (Buddhist Family Altar)



- ❶ Amida Buddha 阿弥陀仏 (go-honzon, main image)
- ❷ Hōnen Shōnin (法然上人)
- ❸ Zendo Daishi (Shantao, 善導大師)
- ❹ Water / tea cup (*Chatō*, 茶湯)
- ❺ Rice (*O-buppan*, お仏飯)
- ❻ Memorial tablet (*Ihai*, 位牌)
- ❼ Decorative incense burner (*Kazari kōro*, 飾り香炉)
- ❽ Candle stand
- ❾ Flower vase
- ❿ Food offering (*Goreizen*, 御霊前)
- ⓫ Stand for family register (*kakochō*) (*Kendai*, 見台)
- ⓬ Footed tray for sweets and fruits offerings (*Takatsuki*, 高槻)
- ⓭ Incense burner (*Kōro*, 香炉)
- ⓮ Incense stick holder (*Senkō tate*, 線香立て)
- ⓯ Used match holder
- ⓰ Bell (*Rin*, 鈴)
- ⓱ Fish drum (*Mokugyo*, 木魚)

*Butsudan* (polite form, *o-butsudan*) refers to a family altar enshrined in the home. The illustration above represents a formal Jōdo Shū family altar that could once be found in many Japanese homes. It is a miniature version of the temple altar. Today, most families have less elaborate, abbreviated altars or even just a small image of Amida in their homes.

## GRACE AT MEALS

### Before meal, with hands together in *gasshō*:

For this wonderful food we are going to partake, we are truly grateful. We wish to share it with all beings and endeavor to be awakened in the universal deliverance of Amida Buddha. Namu Amida Butsu, Namu Amida Butsu, Namu Amida Butsu. *Itadakimasu* (We will now receive this food).

ほんとうに生きんがために、いまこの食をいただきます。  
 あたえられたる天地のめぐみを感謝いたします。  
 南無阿弥陀仏、南無阿弥陀仏、南無阿弥陀仏。  
 頂きます。

Honto ni ikinga tame ni, ima kono shoku o itadakimasu.  
 Ataeraretaru tenchi no megumi o kansha itashimasu.  
 Namu Amida Butsu, Namu Amida Butsu, Namu Amida Butsu.  
 Itadakimasu.

### After the meal, with hands in *gasshō*:

*Gochisōsama* (Thank you for this wonderful food).  
 Namu Amida Butsu, Namu Amida Butsu, Namu Amida Butsu.

## Glossary

**Amida Butsu** 阿弥陀仏 The Buddha of the Pure Land of the Western Paradise (J. *saihō gokuraku jōdo*, 西方極樂淨土), who promised to save all beings. Also known in Sanskrit as Amitābha (J. *Muryōkō butsu*, 無量光仏 Buddha of Immeasurable Light) or Amitāyus (J. *Muryōju butsu*, 無量寿仏 Buddha of Immeasurable Life).

**Buddha** 佛 (more commonly, 仏) Pronounced *hotoke* or *butsu* in Japanese. The Buddha refers to Shakyamuni, the historic Buddha

**Bonbu** 凡夫 Ordinary, deluded person.

**Bosatsu** 菩薩 Bodhisattvas, often portrayed as attendants of buddhas. Also known as enlightened beings who forgo nirvana to help sentient beings in this world.

**Gasshō** 合掌 Putting one's palms together in reverence, prayer, and gratitude.

**Gokuraku jōdo** 極樂淨土 The Pure Land of Ultimate Bliss or Amida's Pure Land.

**Hōnen Shōnin** 法然上人 (1133–1212), the founder of the Japanese Pure Land sect, Jōdo Shū. Hōnen taught the sole practice of Nenbutsu as the ultimate way to achieve birth in Amida Buddha's Pure Land.

**Hongan** 本願 Original Vows. of Dharmakara Bodhisattva (J. Hōzō Bosatsu)

**Jiriki** 自力 "Self Power"; refers to reliance on one's own efforts to reach enlightenment. See *tarikī*.

**Jōdo** 淨土 The Pure Land [of Amida Buddha], a peaceful, serene place where all beings can achieve perfect enlightenment.

**Jōdo Shū** 淨土宗 The Pure Land Sect, founded by Hōnen Shōnin in 1175.

**Jūnen** 十念 (or *O-jūnen*), literally means "ten recollections" or "ten [moments of] mindfulness." In the Sutra of the Buddha of Immeasurable Life (J. *Muryōju-kyō*),

before becoming Amida Buddha, Dharmakara Bodhisattva (J. Hōzō Bosatsu) vowed to welcome all beings "who think of me even ten times (*jūnen*)" to the Pure Land. The Chinese master Shantao (J. Zendō) understood this passage as the recitation of Amida's Name. In our Jōdo Shū tradition, *jūnen* means reciting Nenbutsu, "Namu Amida Butsu" ("Homage to Amida Buddha"), ten times.

**Mappō** 末法 "Latter Dharma"; the age of the final Dharma, which according to tradition is marked as a decline in the teachings of Buddhism and is believed to have begun around the mid-eleventh century in Japan.

**Namu Amida Butsu** 南無阿弥陀仏 The mantra or chant of our sect. Namu (Skt. Namō) is a kind of greeting or salutation. In Jōdo Shū, it is often interpreted as "Guide me, Amida Buddha," "Embrace me, Amida Buddha" or "Thank you, Amida Buddha."

**Nenbutsu** 念仏 Originally meaning the "contemplation of [Amida] Buddha." Hōnen Shōnin established it as the calling of Amida Buddha's sacred Name of Amida Buddha.

**Nyorai** 如来 (Skt. Tathagata) "Thus Come One" is another term of reverence for a buddha (ex., Amida Nyorai).

**Ōjō** 往生 Birth in Amida Buddha's Pure Land.

**Ō-juzu** 数珠 Buddhist rosary.

**Raikō** 来迎 also pronounced raigō. The welcoming of Amida Buddha and his attendants to the Pure Land at the time of one's death.

**Saihō jōdo** 西方淨土 Literally, the Pure Land of the western direction.

**Shinjin** 信心 Entrusting mind (or believing heart) that relies on Amida Buddha without a doubt; also translated as faith.

**Tariki** 他力 Literally, "Other Power"; refers to Amida Buddha's salvific power.

**Three Treasures** (J. *Sanbō*, 三宝) refers to the Buddha, Dharma (teachings), and the Sangha (community); in Japanese, 仏法僧 *bu-ppō-sō*.

## EPILOGUE

This *Otsutome* book was published in commemoration of the 800th Grand Memorial of Hōnen Shōnin. For this observance, Jōdo Shū selected the theme *tomo-iki* 共生 as its motto. This word has many meanings from “living together” to “co-existence” and reminds us of the essence of Hōnen Shōnin’s teachings and how we are interconnected—that is, none of us are not living by ourselves but through the countless blessings we receive from Amida Buddha, our ancestors, our family and friends, our teachers, and all those who and all that directly and indirectly sustain us in our daily lives. The compilation of this *Otsutome* book has been, from start to finish, an inspirational reminder of how our tradition, like the beads of an *o-juzu* (rosary), connects us with each other from one generation to the next.

In preparing this publication, the earlier prayer books compiled for the Jodo Missions of Hawaii—*The Light of Asia* (1962) and the original *Otsutome* (1978)—were referenced time and again. These invaluable editions provided much guidance and vision for this new *Otsutome* and, even after all these years, continue to be meaningful sources in understanding Jōdo Shū teachings and Buddhism for English speakers.

The title *Otsutome* おつとめ (お勤め) is an abbreviation for *Nichi-jō gongyō* 日常勤行 (Daily Practice) and refers primarily to the sutra chanting section in this book, indicating that the chanting of the sutra selections is one of the most important practices in our tradition. The same sutra selections in the General Order of Sutra Chanting have been recited by generations of Jōdo Shū devotees, thus every time we chant these sacred words, we connect ourselves to past, present, and future generations.

The Selected Scriptures section contains sutra selections, Hōnen Shōnin’s words, and verses that are not read very often in Hawaii but are an important part of our Jōdo Shū tradition. This section also includes verses that are sometimes chanted in place of another verse in general or special services.

The sutra chanting and selected scriptures sections have all been newly translated, bringing together tradition and up-to-date Buddhist technical terms in English. The format of these sections have also been completely revised. It is our hope that the newly translated sections and new layout will increase understanding and appreciation for the teachings of Hōnen Shōnin and Buddhism in general. We are grateful to the many individuals who helped in making this publication possible and hope that the teachings and words in this *Otsutome* will inspire you and enrich your lives.

Namu Amida Butsu.

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