献 呈

私達はこの米国の大地において、命がけで『念仏の教え』を広めて下さった開教使諸先生をはじめ、多くの一九三四年関門信徒の方々に対して感謝のまことを捧げ、ここに新しく編纂しました『聖典』を心から献呈するものであります。

時あたかも『北米開教・米国仏教団創立百周年』も間に迫っております今日、この『聖典』を通して次の世紀にわたり、ますます『念仏の教え』が人々の生きる力となって繁盛していきますよう期待するものであります。

合 掌

Dedication

We dedicate this publication to all those who have worked to propagate Nembutsu teachings in America. As we near the Centennial mark of Jodo Shinshu in America we sincerely hope that through the next century and beyond the spirit of the Nembutsu will continue to inspire and guide those who come after us.
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INTRODUCTION

This revised and expanded edition of the Adult Service and Gāthā Book is part of a major undertaking initiated by the Ad-Hoc Music Committee in 1989. Under the encouragement of Mr. James Komura, then Chairman of the Buddhist Churches of America Buddhist Education Committee, a dedicated group began to work on how to increase interest in Buddhist music.

Three major projects were outlined by the Committee, 1) a revised edition of the BCA Adult Service and Gāthā Book, to include new songs, 2) a project to make available recorded versions of the songs, choral music, and special services music, and 3) to hire a Music Coordinator to actively work on renewing interest in Buddhist music through workshops. With help from the Department of Buddhist Education, a four-year budget was drawn-up to cover the project. Most of the funding for this project came exclusively from BCA Endowment Foundation grants.

It is through the efforts of many, the Committee, the DBE staff, the ministers of the Service Book Advisory Committee, a number of talented individuals, and all those who donated so generously to the BCA Endowment Foundation, that this newly revised edition was able to be completed.

We sincerely hope that this new Shin Buddhist Service Book will provide useful service for our members.
PREFACE

The Shin Buddhist Service Book, which took five years to complete, is a monumental work and a major step forward in bridging the gap between the Japanese and English language services being conducted in our Buddhist Churches of America.

It is hoped that this Shin Buddhist Service Book will provide all of us with a sense of tradition and new meaning for that tradition within our lives today.

The completion of this project is not an ending, but a beginning for the continual creation of meaningful ṛāthās and services for our churches and members within the changing times that we live.

May I express my deepest appreciation to the ministers of the Service Book Committee who provided valuable guidance — Reverends Seikan Fukuma, Ikuo Nishimura, Masami Fujitani, Harold Oda, T. Kenjitsu Nakagaki, Zuikei Taniguchi, Hozan Hardiman and Kyogyo Miura; Members of the Gāthā Book Committee—Marrie Yamashita, Chair, Jane Imamura, Helen Sasaki, Kimie Tanaka, Miyo Yoshimoto, Rae Imamura, Kathy Velasco, Ruth Kaneko, Lisa Harada, and Kimi Hisatsune; Endowment Foundations, Mr. Henry Yamate, Chair; Sustaining Membership, Mr. Walter Hashimoto, Chair; Federation of Dharma School Teachers League, Eiko Masuyama and Miyo Yoshimoto, former Chairs.

Special words of appreciation are extended to the Department of Buddhist Education, Rev. Carol Himaka, Director; Ms. Marge Funabiki, Administrative Assistant and Mr. Sam Yoneyama, DBE volunteer, for coordination and production of this entire project.

Finally, a special word of appreciation to the many members and friends who helped make this publication possible.

SEIGEN H. YAMAOKA
BISHOP
ACKNOWLEDGEMENTS

The Department of Buddhist Education wishes to thank the many individuals who have contributed to this newly revised service book.

Our thanks to the dedicated members of the Gāthā Book Committee whose vision, courage and tenacity, inspired by Mrs. Jane Imamura, made it possible to complete this monumental project. Thanks also to Mr. James Komura, who, as Chairman of the Buddhist Churches of America Buddhist Education Committee in 1989, encouraged and supported the vision of the Gāthā Book Committee for a new age of music development for the BCA. Thanks to Mrs. Linda Castro, whose publication of *Six Songs for Buddhist Children* challenged us all to create and sing to new words and music.

My deepest appreciation to those ministers who served as Service Book Advisors for this project: Rev. Seikan Fukuma, Rev. Ikuo Nishimura, Rev. Masami Fujitani, Rev. Harold Oda, Rev. Zuikei Taniguchi, Rev. Hozan Hardiman, Rev. Marvin Harada, Rev. T. Kenjitsu Nakagaki, Rev. George Shibata, and Bishop Seigen Yamaoka. My gratitude also to those ministers who provided valuable guidance and support either through their comments or through the generous use of their material in this book: Rev. Masao Kodani, Rev. Keizo Norimoto, Rev. Ken Fujimoto, Rev. David Matsumoto, Rev. Kyogyo Miura, and Rev. Kakei Nakagawa. Without the contributions of these ministers the revisions in this edition would not have been possible.

Words cannot express my thanks to the untiring efforts of the DBE Administrative Assistant, Ms. Marge Funabiki. Her amazing skill at computer desktop layout vastly improved the uniformity and visual appeal of each page of this edition. My thanks to Margaret Fisher for her expert skill at laying out the music pages for the gāthā section.

Thanks also go to the BCA Buddhist Education Committee for their support and guidance during this project. My personal thanks to the Chairperson, Mrs. Sumi Tanabe.
For the financial funding necessary for the long and expensive research, development and production of this project, I wish to thank the BCA Endowment Foundation for their support.

If I have failed to mention anyone’s name in this acknowledgement, I sincerely apologize. The efforts of so many people were necessary to make this project a reality that it is difficult to name each and every contributor, please believe that your efforts are appreciated not only by the DBE but by every member of the BCA. It is my hope that this new edition will signal only the beginning of an ongoing effort by the BCA to continue to revise new service books for future generations of Shinshū Buddhists in America.

Rev. Carol J. Himaka
Director, Department of Buddhist Education
Service

Section
KYŌSHŌ
The Essentials of Jōdo Shinshū

NAME: Jōdo Shinshū Hongwanjiha

FOUNDER: Shinran Shōnin (1173-1262*)

CENTRAL: Amida Tathāgata (Namo Amida Butsu)
OBJECT OF REVERENCE

SŪTRA: Three Principal Sūtras of Jōdo Shinshū:
1. Sūtra on the Buddha of Infinite Life (Daikyō) 
2. Sūtra of Meditation on the Buddha of Infinite Life (Kangyō)
3. Sūtra on the Amida Buddha (Shōkyō)

TEACHING: Having entrusted ourselves to the teaching of Namo Amida Butsu, we experience the joy of having received the assurance of buddhahood. From the constant gratitude that arises within, we shall strive to live in service to the community and humanity.

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

*1173-1263 revised date
浄土真宗の教言

浄土真宗本願寺派（西本願寺）

阿弥陀如来（南無阿弥陀仏）

仏説無量寿経

仏説阿弥陀経

大経

宗風

教義

経典

宗祖

本尊

見真大師親鸞聖人（一一七三〜一二六二）

浄土三部経

観経

小経

読んで身のしあわせを喜び、つねに報恩の思いながら、世のため人のために生きる。

宗門は同信の喜びに結ばれた人びとの同朋教団であって信者はつねに修行をつつき、人道の法を守り、力を合わせて、ひろく世の中にまことを行わず、占いやなどの迷信にたよらない。
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<tr>
<td>詩佛歌</td>
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</tr>
<tr>
<td>黙想</td>
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</tr>
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<td>焼香</td>
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*This can also be done upon entering the hondō, immediately before the service begins.*
1. **VANDANA** (Pali)
   Namo Tassa Bhagavato Arahato Sammasambuddhassa.
   Homage to Him, the Exalted One, the Enlightened One, the Supremely Awakened One.

2. **TI-SARANA** (Pali)
   Buddham Saranam Gacchami. I go to the Buddha for Refuge.
   Dhammam Saranam Gacchami. I go to the Dharma for Refuge.
   Sangham Saranam Gacchami. I go to the Sangha for Refuge.

   Dutiyam pi Buddham Saranam Gacchami Again, I go to the Buddha for Refuge.
   Dutiyam pi Dhammam Saranam Gacchami Again, I go to the Dharma for Refuge.
   Dutiyam pi Sangham Saranam Gacchami Again, I go to the Sangha for Refuge.

   Tatiyam pi Buddham Saranam Gacchami Once again, I go to the Buddha for Refuge.
   Tatiyam pi Dhammam Saranam Gacchami Once again, I go to the Dharma for Refuge.
   Tatiyam pi Sangham Saranam Gacchami Once again, I go to the Sangha for Refuge.

**SAN KIE MON** (Japanese-romaji)
NAMO KIE BUTSU I take refuge in Buddha
NAMO KIE HŌ I take refuge in Dharma
NAMO KIE SŌ I take refuge in Sangha

"They are repeated three times in Pali, to make certain that those repeating them are fully mindful of what they are doing. In addition, while repeating them, upon the first repetition one thinks of Going for Refuge with one’s mind. Upon the second, with one's speech, and while repeating them the third time, one goes for Refuge with one’s body. These three, mind, speech and body, being the doors of action of a human being, including as they do all his action, all must go for Refuge to the Triple Gem.”

*(Buddhism Explained, Phra Khantipalo, p. 192)*
3. **RAI SAN MON** (SAN KIE MON) (Japanese-romaji)

Leader: NINJIN UKEGATASHI IMA SUDE NI UKU.
BUPPO KIKI GATASHI IMA SUDE NI KIKU. KONO MI
KONJÖ NI MUKATTE DOEZUMBA SARA NI IZURE NO SHÔ
NI MUKATTE KA KONO MI O DOSEN. DAISHŪ
MOROTOMO NI SHISHIN NI SAMBÖ NI KIESHI TATE
MATSURU BESHI.

Everyone: MIZUKARA BUTSU NI KIESHI TATEMATSURU.
MASANI NEGA WAKU BA SHUJÖ TO TOMO NI,
DAIDÖ O TAIGE SHITE MUJÖI O OKOSAN.

MIZUKARA HÖ NI KIESHI TATEMATSURU.
MASANI NEGAWAKU BA SHUJÖ TO TOMO NI,
FUKAKU KYÖ ZÔ NI IRITE CHIE UMI NO GOTOKU NARAN.

MIZUKARA SÖ NI KIESHI TATEMATSURU.
MASANI NEGAWAKU BA SHUJÖ TO TOMO NI,
DAISHŪ O TÖRI SHITE ISSAI MUGE NARAN.

Leader: MUJÖ JINJIN MIMYÖ NO HÔ WA, HYAKU SEN MAN GÖ
NIMO AIÖ KOTO KATASHI, WARE IMA KENMONSHI JUJI
SURU KOTO O ETARI, NEGAWAKU BA NYORAI NO
SHINJITSUGI O GESHI TATEMATSURAN.
（講師独誦）

人が受け苦し、今已に受く、佛法聞き難し、今已に聞く。この

人身を度せん。大衆共に至心に三宝に帰依したてまつらん。

自ら佛に帰依したてまつる。まさに願わくば衆生とともに、

大事を体解して無上意を発さん。

大道を體解して無上意を発さん。

自ら佛に帰依したてまつる。まさに願わくば衆生とともに、

深く經蔵に入りて知慧海の如くならん。

自ら僧に帰依したてまつる。まさに願わくば衆生とともに、

大衆を統理して一切無碍ならん。

無上甚深微妙の法は、百千萬劫にも值遇うこと難し。われ今見

開し受持することを得たり。願わくは如来の真霊義を解したて

まつらん。
THREE TREASURES - I

Leader: Hard is it to be born into human life. Now we are living it. Difficult is it to hear the Teachings of the Blessed One. Now we hear it. If we do not realize the Truth in this life, when will it be realized? Let us reverently take refuge in the Three Treasures of the Truth.

Everyone: I TAKE REFUGE IN THE BUDDHA.
May we absorb ourselves in the principle of the Way to Enlightenment and awaken in ourselves the Supreme Will.

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

I TAKE REFUGE IN THE SANGHA.
May we live in harmony in the great assembly as disciples of Buddha and be freed from all hindrances, becoming units of true accord in the Life of Harmony, in a spirit of Universal Oneness, freed from the bondage of selfishness.

Leader: Even through myriad ages of kalpas hard is it to hear such an excellent, profound and wonderful doctrine. Now, we are able to hear and receive it. Let us thoroughly understand the true meaning of Tathāgata’s Teaching.
THREE TREASURES - II

Leader: Rare is it to receive life in human form; yet, now I have received it. Rare is it to hear the Buddha-Dharma; yet, now I have heard it. Unless I cross this illusory world in the present life, in what life could I possibly cross it? Let us assemble together, and take refuge in the Three Treasures with deep sincerity.

Everyone: I TAKE REFUGE IN THE BUDDHA.
My sincere wish is that, together with all beings, I may understand and experience the Great Path, and rise to the Highest Bodhi-Mind.

I TAKE REFUGE IN THE DHARMA.
My sincere wish is that, together with all beings, I may deeply enter the store-house of Sutras, and attain ocean-like Wisdom.

I TAKE REFUGE IN THE SANGHA.
My sincere wish is that, together with all beings, I may accordingly be united in the Great Assembly, and become free from all delusions.

Leader: The highest, most profound, and wondrous Dharma is rare to encounter, even through millions of Kalpas. Now I am able to see and hear it, to receive and keep it. It is my sincere wish that I may understand the true and real essence of the Tathagata [sic].

Printed with permission from Rev. Kenjitsu Nakagaki of New York Buddhist Church
THE THREEFOLD REFUGE

Leader: Difficult is it to receive a human form, now we are living it. Difficult is it to hear the Dharma of the Buddha, now we hear it. If we do not cross over to the Truth in the present life, in what life shall we cross over? Let us with sincerity and true reverence take refuge in the Three Treasures of the Truth.

Sangha: I take refuge in the Buddha. May we, together with all sentient beings, awaken to the Great Way of Enlightenment and to the unsurpassed intent of Amida Buddha.

I take refuge in the Dharma. May we, together with all sentient beings, enter the storehouse of the Dharma, becoming like the Wisdom Ocean.

I take refuge in the Sangha. May we, together with all sentient beings, become units in true accord, in harmony with all things.

Leader: The peerless, profound, and wondrous Dharma is rare to encounter, even in many hundreds and thousands of kalpas. Now we are privileged to hear and receive it. Let us thoroughly understand the true meaning of the Tathagata's [sic] teaching.

Printed with permission from Rev. Masao Kodani of Senshin Buddhist Temple
浄土真宗の生活信条

4. JÔDO SHINSHÛ NO SEIKATSU SHINJÔ (Japanese-romaji)

MIHOTOKE NO CHIKAI O SHINJI, TÔTOI MINA O TONAE TSUTSU, TSUYOKU AKARUKU IKINUKI MASU.

MIHOTOKE NO HIKARI O AOJI, TSUNE NI WAGAMI O KAERIMITE KANSHA NO UCHI NI HAGEMI MASU.

MIHOTOKE NO OSHIE NI SHITAGAI, TADASHII MICHIGAI O KIKIWAKETE, MAKOTO NO MINORI O HIROME MASU.

MIHOTOKE NO MEGUMI O YOROKOBI, TAGAI NI UYAMAI TASUKE AI SHAKAI NO TAME NI TSUKUSHI MASU.
JÔDO SHINSHŪ CREED - I

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

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

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

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

JÔDO SHINSHŪ CREED - II

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

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

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

I rejoice in Amida’s Wisdom and Compassion. I shall respect and help my fellow beings and work for the good of my community.
5. RYŌGEMON (Japanese-romaji)

MORO MORO NO ZÖGYÖ ZASSHU, JIRIKI NO KOKORO O FURI SUTETE, ISSHIN NI AMIDA NYORAI WARERA GA KONDO NO ICHIDAIJI NO GOSHÔ ON TASUKE SÖRAE TO TANOMI MÔSHITE SÖRÖ. TANOMU ICHINEN NO TOKI, ÔJÖ ICHI JŌ ON TASUKE JIJÖ TO ZONJI, KONO UE NO SHÔMYÖ WA, GO-ON HÖSHA TO ZONJI YOROKOBI MÔSHI SÖRÖ. KONO ONKOTOWARI CHÖMON MÔSHIWAKE SÖRÖ KOTO, GOKAIŞAN SHÔNIN GOSHUSSE NO GO-ON, SHI DAI SÖJÖ NO ZENJISHIKI NO ASAKARA ZARU GOKANKE NO GO-ON TO, ARIGATAKU ZONJI SÖRÖ.

KONO UE WA, SADAME OKASERARURU ON-OKITE, ICHI GO O KAGIRI MAMORI MÖSU BEKU SÖRÖ.
RYŌGEMON - I

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

We believe that the assurance of our Rebirth comes at the very moment we entrust; and we call the Name, Namo Amida Butsu, in happiness and thankfulness.

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

RYŌGEMON - II

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

I know that, because of Amida’s Boundless Compassion, I am assured of re-birth the very moment I put my trust in Amida. I call the Name, “Namo Amida Butsu,” in happiness and thanksgiving for the gift of the Universal Vow.

I am grateful for Shinran Shōnin and his followers for leading me to this profound teaching. I will try to live, throughout my life, according to the way of Nembutsu that they have taught.
Dharma School Children’s Meditation Readings

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

2. PLEDGE
Leader: To the Buddha . . .
Everyone: who promised to be present in His Teachings, we pledge our loyalty and devotion. We consecrate our lives to the Way of Life he laid down for us to walk. We resolve to follow his example and labor earnestly for the welfare of all beings.

3. GOLDEN CHAIN - I
I am a link in Amida’s golden chain of love that stretches around the world. I will keep my link bright and strong.
I will be kind and gentle to every living thing and protect all who are weaker than myself.
I will think pure and beautiful thoughts, say pure and beautiful words, and do pure and beautiful deeds.
May every link in Amida’s golden chain of love be bright and strong, and may we all attain perfect peace.

GOLDEN CHAIN - II
I am a link in the Buddha’s golden chain of love that stretches around the world. I must keep my link bright and strong.
I will try to be kind and gentle to every living thing and protect all who are weaker than myself.
I will try to think pure and beautiful thoughts, to say pure and beautiful words, and to do pure and beautiful deeds, knowing that on what I do now depends not only my happiness or unhappiness, but also that of others.
May every link in the Buddha’s golden chain of love become bright and strong, and may we all attain perfect peace.
4. **KÔKUN** (Japanese-romaji) (Dharma School Motto)

Leader:  WATAKUSHI TACHI WA . . .
Everyone: MIHOTOKE SAMA NO KODOMO DE ARIMASU.
          WATAKUSHI TACHI WA . . .
          MIHOTOKE SAMA NO OSHIE O MAMORIMASU.
          WATAKUSHI TACHI WA . . .
          NAKAYOKU ITASHIMASU.

Leader:  We . . .
Everyone: are all Buddha’s children.
          We will follow the Buddha’s teachings.
          We will be friendly to everyone.
MEDITATION READINGS

1. Reverently we come before the shrine of the Buddha, the Holy One, the Perfect One. With gratitude we have brought our offerings of love and devotion. We earnestly resolve to strive to understand the Holy Teaching, and to walk every day in the Blessed Path, so that we may attain the peace of Nirvāṇa.

2. 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.

3. Buddha’s compassion embraces all people and his never lessening desire is for their happiness. He loves people as parents love their children, and he wishes for them the highest blessedness, namely, that they might be able to pass beyond this ocean of life and death.

4. As the sun shines upon the earth, awakening into growth the seeds that lie dormant in the soil, may the Light of Wisdom shine into our minds and truly awaken us to our ignorance and by this insight stir us to strive for a life of deeper understanding and enlightenment.

5. On the long journey of human life, faith is the best of companions, faith is the best refreshment by the way, and the greatest reward at the end. Faith is the hand that receives the Dharma, faith is the hand that receives the profit.

6. The spirit of Buddha is great wisdom and compassion to save all people by any and all means. It is the spirit of a mother toward her child nourishing and protecting it; it is the spirit that prompts us to be ill with the sickness of people, to suffer with their suffering. “Your suffering is my suffering and your happiness is my happiness,” said Buddha, and he does not forget that spirit for a single moment, for it is the self-nature of Buddhahood to be compassionate.
A mother realizes her motherhood by loving her child, then the child reacting to his mother’s love feels safe and at ease. The Buddha’s spirit of compassion is stimulated according to the needs of the individual; each person’s faith is the reaction to this spirit, and it leads them to enlightenment.

7. *The Way of the Bodhisattva*
May I be a medicine for the sick and weary, nursing them until their afflictions are gone forever. I would be a protector of the helpless, a guide for travelers and their means for crossing a stream, a lamp for those who need a lamp, a bed for those who need a bed, a slave for those who need a slave. May all find happiness through my actions and let no one suffer because of me. Whether they love or hate me, may those feelings be the source of their fulfillment. Those who mock, accuse or wrong me, may they all attain enlightenment.
Sūtra
Chanting
Section
SIMPLIFIED CHANTING INSTRUCTIONS

The diagrams below are a simplified guide for following the markings used in this service book.

TONE OR PITCH

The chanting markings placed below the Romaji ‘words’ indicate tone or pitch for that ‘word.’ The horizontal pitch lines are based upon a scale of five tones.

An equivalent representation in Western musical notation looks like this:

Occasionally, pitches beyond the basic five tones are used. A small upper case letter indicating pitch will be used on the first tone of this kind in a line.

Changes in pitch and syllabic emphasis within a single Romaji ‘word’ are indicated by a change in the line. A lower case letter defines the kind of syllabic change required:

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21
Chanting Instructions

RHYTHM

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

Regular, single beat pitches are indicated by a single line: \[\quad\]

Sustained, double beat pitches are indicated by a line with a dot beneath: \[\quad\]
or are underlined \[\quad\] . . . JO KU GYO

Special patterns, 1 1/2 beats followed by 1/2 beats, are thus:
\[\quad\]

Western musical notation would look like this: \[\quad\]

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

Double beat pitches with a change in syllabic emphasis AND a change in pitch are indicated thus:
\[\quad\]
A lower case letter defines the kind of syllabic change required:

Other markings are explained below:

\# = solo line by chanting leader \[\quad\]
\[\quad\]
\[\quad\]
\[\quad\]
\[\quad\]
\[\quad\]
* = settaku strike \[\quad\]
\[\quad\]
\[\quad\]
\[\quad\]
\[\quad\]
\[\quad\]
\[\quad\] = loud bell strike
\[\quad\]
\[\quad\] = soft bell strike

22
SAMBUJŌ

*Three Respectful Callings*

This short introductory piece is used at the beginning of many Shin services. The verses were written by Zendō (Shan-tao, 613-681 AD), Fifth Patriarch of Shin Buddhism. The verses come from Zendō’s commentary (*Hōji San* - On the Right Recitation of Sūtra) written on the *Sūtra on the Amida Buddha* (Shōkyō).
# We respectfully call upon Tathāgata Amida to enter this Dōjō
As we joyfully scatter flowers of welcome.

# We respectfully call upon Tathāgata Shakamuni to enter this Dōjō
As we joyfully scatter flowers of welcome.

# We respectfully call upon the Tathāgatas of the ten directions to enter this Dōjō...
As we joyfully scatter flowers of welcome.
三奉請

奉請 弥陀 如来

入道場

同

散華 楽
SHI SHIN RAI

This example of chanting contains within it the traditional act of ‘taking refuge’ in the Three Treasures of Buddhism, namely, the Buddha, the Dharma (his teachings), and the Sangha (the fellowship of other Buddhists).

The verses were written by Zendō (Shan-tao, 613-681 AD), Fifth Patriarch of Shin Buddhism. The verses come from Zendō’s commentary (Hōji San - On the Right Recitation of Sūtra) written on the Sūtra on the Amida Buddha (Shōkyō).

*Note: Rhythm of this piece is only a suggested guide.
With sincere heart-mind of reverence and obeisance
I take refuge in the eternal abiding Buddha.
With sincere heart-mind of reverence and obeisance
I take refuge in the eternal abiding Dharma.
With sincere heart-mind of reverence and obeisance
I take refuge in the eternal abiding Sangha.
SHÔSHIN NEMBUTSU GE and WASAN


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

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

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

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

‘The words of the Great Sage’ directly refers to the *Dai Muryōju Kyō*, in which Shinran Shōnin found the true religion by which a sinful and helpless man can be saved. He trusted in the Teachings of this Sūtra singleheartedly, and
conceived of all the other Teachings of the Buddha as being expedients to Pure Land Buddhism. It is also important to note that Shinran approached the Teachings of Amida’s Salvation through seven predecessors, namely, Nāgārjuna and Vasubandhu in India; Donran, Dōshaku, and Zendō in China; Genshin and Genkū in Japan. In the Kyō Gyō Shin Shō he abundantly quotes from their discourse, and in the Shōshin Ge he gives their essentials.

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

I. Exposition based on the Sūtra
   1. Homage to Amida
   2. Adoration, in particular, to
      a. Amida Buddha
      b. Śākyamuni Buddha
   3. Exhortation

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

This version of the Shōshin Nembutsu Ge is in the style called “Sō-fu.”
I take refuge in the Tathāgata of Immeasurable Life!
I entrust myself to the Buddha of Inconceivable Light!
Bodhisattva Dharmākara, in his causal stage,
Under the guidance of Lokesvararāja Buddha,
観見諸佛浄土因
こくどにんでんしけんまく
国土人天之善悪
こんりゅうじょうしゅしょうがん
建立無上殊勝願
ちょうほうけうだいぐぜい
超発希有大弘誓

ごこうしゆいししょうじゅ
五劫思惟之摂受
じゅうせいみょうしもんじっぽう
重誓名声聞十方
ほうむりょうむへんこう
普放無量無辺光
むげむたいこうえんのう
無碍無対光炎王

TO KEN SHO BUTSU JŌ DO IN
KOKU DO NIN DEN SHI ZEN MAKU
KON RYŪ MU JŌ SHU SHŌ GAN
CHŌ HOTSU KE-U DAI GU ZEI

GO KŌ SHI YUI SHI SHŌ JU
JŪ SEI MYŌ SHŌ MON JIP-PŌ
FU HŌ MU RYŌ MU HEN KŌ
MU GE MU TAI KŌ EN NŌ

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

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

The Name embodying the Primal Vow is the act of true settlement,
The Vow of entrusting with sincere mind is the cause of birth;
We realize the equal of enlightenment and supreme nirvāṇa
Through the fulfillment of the Vow of attaining nirvāṇa without fail.
にょらいしょい こうしゅっせ
如来所以興出世

ゆいせつみ だほんがんかい
唯説弥陀本願海

ごじくあくじぐんじょうかい
五濁悪時群生海

おうしんにょらいにょじつごん
応信如来如実言

のうほついちねんきあいしん
能発一念喜愛心

ふだんほんのうとくねはん
不断煩悩得涅槃

ほんじょうざくほうさいえにゅう
凡聖逆謗斉回入

にょしゅうしにゅうかいいちみ
如衆水入海一味

NYO RAI SHO-I KÔ SHUS-SE
NYO HOTSU ICHI NEN KI AI SHIN
YUI SETSU MI DA HON GAN KAI
FU DAN BON NÔ TOKU NE HAN
GO JOKU AKU JI GUN JÔ KAI
BON JÔ GYAKU HÔ SAI E NYÛ
Ö SHIN NYO RAI NYO JITSU GON
NYO SHÛ SHI NYÛ KAI ICHI MI

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

When the one thought-moment of joy arises,
Nirvāṇa is attained without severing blind passions;
When ignorant and wise, even grave offenders and slanders of the dharma, all alike
turn and enter shinjin,
They are like waters that, on entering the ocean, become one in taste with it.
The light of compassion that grasps us illumines and protects us always;
The darkness of our ignorance is already broken through;
Still the clouds and mists of greed and desire, anger and hatred,
Cover as always the sky of true and real shinjin.

But though light of the sun is veiled by clouds and mists,
Beneath the clouds and mists there is brightness, not dark.
When one realizes shinjin, seeing and revering and attaining great joy,
One immediately leaps crosswise, closing off the five evil courses.
All foolish beings, whether good or evil,  
When they hear and entrust to Amida's universal Vow,  
Are praised by the Buddha as people of vast and excellent understanding;  
Such a person is called a pure white lotus.

For evil sentient beings of wrong views and arrogance,  
The nembutsu that embodies Amida’s Primal Vow  
Is hard to accept in shinjin;  
This most difficult of difficulties, nothing surpasses.
The masters of India in the west, who explained the teaching in treatises,
And the eminent monks of China and Japan,
Clarified the Great Sage's true intent in appearing in the world,
And revealed that Amida's Primal Vow accords with the nature of beings.

Śākyamuni Tathāgata, on Mount Laṅkā,
Prophesied to the multitudes that in south India
The mahasattva Nāgārjuna would appear in this world
To crush the views of being and non-being;
せんぜつだいじょうむじょうほう
宣説大乗無上法
おくれんみだぶつほんがん
憶念弥陀佛本願
しょうかんぎじしょうあんらく
証歓喜地生安楽
じねんそくじゆうひつじょう
自然即時入必定
けんじなんぎろうろく
顕示難行陸路苦
ゆいのうじょうしようにようらいごう
唯能常称如来号
しんぎょういぎょうしいどうらく
おうほうだいかぐぜいおん
信楽易行水道樂
応報大悲弘誓恩

SEN ZETSU DAI JÔ MU JÔ HÔ
SHÔ KAN GI JI SHÔ AN RAKU
KEN JI NAN GYÔ ROKU RO KU
SHIN GYÔ I GYÔ SHI DÔ RAKU

OKU NEN MI DA BUTSU HON GAN
JI NEN SQ-KU JI NYÛ HITSU JÔ
YUI NÔ JÔ SHÔ NYO RAI GÔ
Ô HÔ DAI-HI GU ZEI ON

Proclaiming the unexcelled Mahāyāna teaching,
He would attain the stage of joy and be born in the land of happiness.
Nāgārjuna clarifies the hardship on the overland path of difficult practice,
And leads us to entrust to the pleasure on the waterway of easy practice.

He teaches that the moment one thinks on Amida’s Primal Vow,
One is naturally brought to enter the stage of the definitely settled;
Solely saying the Tathāgata’s Name constantly,
One should respond with gratitude to the universal Vow of great compassion.
Bodhisattva Vasubandhu, composing a treatise, declares
That he takes refuge in the Tathāgata of unhindered light,
And that relying on the sutras, he will reveal the true and real virtues,
And make widely known the great Vow by which we leap crosswise
beyond birth-and-death.

He discloses the mind that is single so that all beings be saved
By Amida's directing of virtue through the power of the Primal Vow.
When a person turns and enters the great treasure-ocean of virtue,
Necessarily he joins Amida's assembly;
And when he reaches that lotus-held world,
He immediately realizes the body of suchness or dharma-nature.
Then sporting in the forests of blind passions, he manifests transcendent powers;
Entering the garden of birth-and-death, he assumes various forms to guide others.

Turning toward the dwelling of Master T’an-luan, the Emperor of Liang
Always paid homage to him as a bodhisattva.
Bodhiruci, master of the Tripiṭaka, gave T’an-luan the Pure Land teachings,
And T’an-luan, burning his Taoist scriptures, took refuge in the land of bliss.
天親菩提論注解

惑染凡夫信心発

報土因果顯誓願

証知生死即涅槃

往還回向他力

必至無量光明土

諸有衆生皆普化

TEN JIN BO SAtsu RON CHعرب GE

WAKU ZEN BON BU SHIN JIN POtsu

HÖ DO IN GA KEN SEI GAN

SHO - CHI SHO - JI SOKU NE HAN

Ō GEN NE KÖ YU TA RIKI

HIS - SHI MU RYÖ KÖ MYÖ DO

SHÖ JÖ SHI IN YUI SHIN JIN

SHÖ - U SHū JÖ KAI FU KE

In his commentary on the treatise of Bodhisattva Vasubandhu,
He shows that the cause and attainment of birth in the fulfilled land lie in the Vow.
Our going and returning, directed to us by Amida, come about through Other Power;
The truly decisive cause is shinjin.

When a foolish being of delusion and defilement awakens shinjin,
He realizes that birth-and-death is itself nirvāṇa;
Without fail he reaches the land of immeasurable light
And universally guides sentient beings to enlightenment.
Tao-ch’o determined how difficult it is to fulfill the Path of Sages, 
And reveals that only passage through the Pure Land gate is possible for us. 
He criticizes self-power endeavor in the myriad good practices, 
And encourages us solely to say the fulfilled Name embodying true virtue.

With kind concern he teaches the three characteristics of entrusting and non-entrusting, 
Compassionately guiding all identically, whether they live when the dharma survives 
as but form, when in its last stage, or when it has become extinct. 
Though a person has committed evil all his life, when he encounters the Primal Vow, 
He will reach the world of peace and realize the perfect fruit of enlightenment.
Shan-tao alone in his time clarified the Buddha's true intent;  
Sorrowing at the plight of meditative and non-meditative practitioners and people of grave evil,  
He reveals that Amida's Light and Name are the causes of birth.  
When the practitioner enters the great ocean of wisdom, the Primal Vow,  
He receives the diamond-like mind  
And accords with the one thought-moment of joy; whereupon,  
Equally with Vaidehi, he acquires the threefold wisdom  
And is immediately brought to attain the eternal bliss of dharma-nature.
Genshin, having broadly elucidated the teachings of Śākyamuni’s lifetime, Wholeheartedly took refuge in the land of peace and urges all to do so; Ascertaining that minds devoted to single practice are profound, to sundry practice, shallow, He sets forth truly the difference between the fulfilled land and the transformed land.

The person burdened with extreme evil should simply say the Name: Although I too am within Amida’s grasp, Passions obstruct my eyes and I cannot see him; Nevertheless, great compassion is untiring and illumines me always.
Master Genkū, well-versed in the Buddha’s teaching,
Turned compassionately to foolish people, both good and evil;
Establishing in this remote land the teaching and realization that are
the true essence of the Pure Land way,
He transmits the selected Primal Vow to us of the defiled world:

Return to this house of transmigration, of birth-and-death,
Is decidedly caused by doubt.
Swift entrance into the city of tranquility, the uncreated,
Is necessarily brought about by shinjin.
The mahasattvas and masters who spread the sutras
Save the countless beings of utter defilement and evil.
With the same mind, all people of the present, whether monk or lay,
Should rely wholly on the teachings of these venerable masters.
I take refuge in Amida Buddha.
I take refuge in Amida Buddha.
I take refuge in Amida Buddha.
I take refuge in Amida Buddha.
I take refuge in Amida Buddha.
Amida has passed through ten kalpas now
Since realizing Buddhahood;
Dharma-body's wheel of light is without bound,
Shining on the blind and ignorant of the world.
南無阿彌陀佛

南無阿彌陀佛

南無阿彌陀佛

南無阿彌陀佛

南無阿彌陀佛

I take refuge in Amida Buddha.
I take refuge in Amida Buddha.
I take refuge in Amida Buddha.
I take refuge in Amida Buddha.
I take refuge in Amida Buddha.
ちえこうみょう こうけうむ
光暁かふらぬ
はかりなし ものはなし
うりょう しょうそう
しんじつみょう
同有量の諸相
真実明に
ことごとく
帰命せよ

# CHI E NO KO-U MYO-U

KO-U KE-U KA MU RA-A NU

# HA KA RI NA SHI

MO NO WA NA SHI

U RYO-U NO SHO SO-U

SHI-N JI-TSU MYO-U'NI

KO TO GO TO KU

KI MYO-O SE-YO

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

. . . Amida Buddha.
I take refuge in Amida Buddha.
I take refuge in Amida Buddha.
I take refuge in Amida Buddha.
I take refuge in Amida Buddha.
I take refuge in Amida Buddha.
I take refuge in Amida Buddha.
解脱の光輪
有無をはなると
同光触かふる
ものですみな

・

有無をはなると
のべたまふ
平等覚に
帰呪せよ

The liberating wheel of light is without bound;
Each person it touches, it is taught,
Is freed from attachments to being and non-being,
So take refuge in Amida, the enlightenment of nondiscrimination.
I take refuge in Amida Buddha.
I take refuge in Amida Buddha.
I take refuge in Amida Buddha.
I take refuge in Amida Buddha.
こう うん むげ
如 虚空
いっさい うげ
同一切の有碍

こう たく たふらぬ
光沢かふらぬ
ものぞなき
難思議を
帰 命せよ

#KO - U  U - N  MU GE  KO-U TA-KU KA MU RA NU

#NYO KO KU  MO NO ZO NA KI

IS - SAI NO U GE NI  NA - N JI GI O'

SA WA RI NA SHI  KI MYO - O SE - YO'

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

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

I take refuge in Amida Buddha.
I take refuge in Amida Buddha.
I take refuge in Amida Buddha.
I take refuge in Amida Buddha.
I take refuge in Amida Buddha.
I take refuge in Amida Buddha.
I take refuge in Amida Buddha.
清浄光明
ならびなし
同願斯光の
ゆへなければ

一切の業繋も
のぞこりぬ
畢竟依を
帰呪せよ

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

na-mo a-mi to-fo

南無 阿弥陀 佛

na-mo a-mi to-fo

南無 阿弥陀 佛

na-mo a-mi to-fo

南無 阿弥陀 佛

na-mo a-mi to-fo

I take refuge in Amida Buddha.
I take refuge in Amida Buddha.
I take refuge in Amida Buddha.
I take refuge in Amida Buddha.
The Buddha's light is supreme in radiance;
Thus Amida is called "Buddha, Lord of Blazing Light."
It dispels the darkness of the three courses of affliction,
So take refuge in Amida, the great one worthy of offerings.
願以此功德
切して施し一
心提れ百一
発心あん楽
国

#GA-N NI SHI KU DO KU

BYO-U DO-U SE IS-SAI

DO-U HO-tsu BO DA-I SHIN

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

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

The gāthā JŪNIRAI was written by Nāgarjuna (c.2nd-3rd cent. B.C.E.) the 1st. of the Seven Masters of Jōdo Shinshū. It expresses eloquently the depth of Nāgarjuna’s gratitude to the Amida Buddha.

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

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

The English translation of this gāthā is from the Shinshū Seiten, Jōdo Shin Buddhist Teaching, published by the Buddhist Churches of America, 1978.
金色身浄如山王
奢摩他行如象歩
両目浄若青蓮華
故我頂礼彌陀尊

His golden form shines forth pure, like the King of Mount (Sumeru);
His practice of Truth is steadfast, like an elephant’s pace;
His eyes radiate, like pure blue lotus blossoms.
Thus I prostrate myself before Amida Buddha.
めんぜんえんじょうにょまんがつ
面善円浄如満月
いこうゆうにょせんにちがつ
威光猶如千日月
しょうにょてんくくしら
聲如天鼓俱翅羅
こがちょうらいみだそん
故我頂礼彌陀尊

MEN ZEN EN JYŌ NYO MAN GATSU

I KŌ YŪ NYO SEN NICHI GATSU

SHŌ NYO TEN KU KU SHI RA

KO GA CHŌ RAI MI DA SON

His countenance is perfectly pure and round, like the full moon;
His majestic light shines like a thousand suns and moons;
His voice is like a heavenly drum, yet like a heavenly bird (Kokila).
Thus I prostrate myself before Amida Buddha.
かんのんちょうだいかんちょうじう
観音頂戴冠中住
しゅじゅめうそうほうしょうごん
種種妙相寶莊厳
のうぶくげどうまけうまん
能伏外道魔憚慢
こがちょうらいみだそん
故我頂礼彌陀尊

Kwan Non Chō Dai Kwan Chiu Jiu
SHU JU MEU Sō Hō SHō GON
Nō Buku Ge Dō Ma Keu Man
KO GA Chō Rai Mi Da Son

Avalokiteśvara wears upon his crown,
The image of Amida adorned with many precious jewels,
He subdues the arrogance of demons and heretics,
Thus I prostrate myself before Amida Buddha.
Incomparable, vast, and pure His Virtues are,
Clearly extending like vast open space,
His acts freely benefiting all.
Thus I prostrate myself before Amida Buddha.

Bodhisattvas from the ten quarters
And countless māras (demons) always venerate Him.
He dwells with Vow-power for the sake of all beings.
Thus I prostrate myself before Amida Buddha.
In the golden treasure pond where the lotus flowers bloom,
Established with goodness is a wondrous throne;
Where reigns the Lord, like the King of Mount (Sumeru).
Thus I prostrate myself before Amida Buddha.

From the ten quarters Bodhisattvas come,
Revealing wondrous powers, they attain blissful state;
Honoring His face, they offer eternal homage.
Thus I prostrate myself before Amida Buddha.
All things are transient and without self
Like the moon on water, lightning, shadow, or dew.
"The Dharma cannot be expressed by words," the Buddha proclaimed.
Thus I prostrate myself before Amida Buddha.

No words of evil are in His Land;
No fear of evil doers, nor evil paths;
With sincere heart all beings worship Him.
Thus I prostrate myself before Amida Buddha.
彼尊無量方便境
無有諸趣惡知識
往生不退至菩提
故我頂礼弥陀尊

我説彼尊功德事
衆善無辺如海水
所獲善根清浄者
回施衆生生彼国

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

GA SETSU HI SON KU DOKU JI
SHU ZEN MU HEN NYO KAI SUI
SHO GYA-KU ZEN GON SHÔ JYOU SHA
E SE SHU JYOU SHOU HI KOKU

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

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

南無阿彌陀佛
南無阿彌陀佛
南無阿彌陀佛
南無阿弥陀佛
南無阿弥陀佛
南無阿弥陀佛

I take refuge in Amida Buddha
I take refuge in Amida Buddha
I take refuge in Amida Buddha
I take refuge in Amida Buddha
I take refuge in Amida Buddha
I take refuge in Amida Buddha
願以此功德
平等施一切
同発菩提心
往生安楽国

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

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

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

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

Next to your brilliance, even the brightness of sun, moon, and Mani jewel seem covered in black ink.
Tathāgata’s transcendent appearance has no comparison in all the world. The whole universe vibrates with the great sound of your enlightenment.

Your rare and superior virtues . . .
... of wisdom, understanding, deep meditation, and strength of endeavor are awesome, beyond comparison.

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

Ignorance, greed, and anger do not reside in the World-Honored One, the Man of Lion. Your noble virtues are immeasurable.
Your meritorious service is vast and great, the depths of your wisdom profound. Your majestic appearance of light illumines the entire universe.

When I (Dharmākara Bodhisattva) become a Buddha equal to the Dharma King, I vow to transcend life and death and free all beings.
Among virtues of Dāna, readiness, discipline, patience, and endeavor, the highest shall be deep meditation and wisdom.

I will become a Buddha and completely fulfill my vow. I will bring great peace to all who are in doubt or fear.
Even though there are a myriad Buddhas and sages as numerous as the sands of the Ganges, and I were to offer homage to them all, it is still better for me to be faithful and strong, in seeking the true Path, never retreating.
The Buddha worlds, also innumerable as the Ganges sands, will be completely illuminated by my shining light. The strength of my effort in this endeavor is beyond measure.
When I become a Buddha, my land will be the finest. All the beings there will be exquisitely beautiful.

My country will be like Nirvāṇa, a place of practice, transcendent beyond words, without equal. In my compassion I will enlighten all.
Beings will come from the ten directions to be born in my country. They will be pure, their minds filled with gladness. Those in my pleasant country will be peaceful and at ease.

Please, dear teacher, accept this proof of my sincerity. Here I establish my vow. Through strength and endeavor I shall fulfill this desire.
The wisdom of all the Buddhas of the ten directions is unimpeded. May they always know my intent.

Even though my body may undergo many sufferings and much pain, I shall never cease in my efforts. Whatever I must bear, I shall have no regrets.
なーまんだけぶ
・南無阿彌陀佛

なーまんだけぶ
南無阿彌陀佛

なーまんだけぶ
南無阿彌陀佛

南無阿彌陀佛

# NA MAN DA BU

O

NA MAN DA BU

NA MAN DA BU

NA MAN DA BU

NA MAN DA BU

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

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

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

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

1) establish the most incomparable vow in the world,

2) become a great provider and save the poor and suffering,

3) attain Buddhahood and have his Name heard throughout the ten quarters of the universe.

The English translation of this gāthā is from the *Shinshū Seiten, Jōdo Shin Buddhist Teaching*, published by Buddhist Churches of America, 1978.
I establish the Vows unexcelled,
And reach the Highest Path, Bodhi.
Were these Vows unfulfilled,
I would never attain Enlightenment.

I will be the great provider
Throughout innumerable kalpas.
Should I fail to save all in need,
I would never attain Enlightenment.
Upon my attaining Enlightenment,
If my Name were not heard anywhere
In the ten quarters of the universe,
I would never attain Enlightenment.

Practicing the Holy Way — Selflessness,
Depth in right reflection and pure wisdom,
Aspiring toward the highest path,
I will be the teacher of devas and men.
My wondrous power by its great light
Brightens the countless lands throughout,
Removes the darkness of the three defilements
And delivers all from suffering and pain.

Opening the eyes of Wisdom,
I will end this darkness of ignorance.
Blocking all paths of evil,
I will open the gate to Attainment.
Having attained Buddhahood untainted,
My august air shall illumine the ten quarters.
The sun and the moon being outshone,
The celestial lights shall hide in shame.

I will open the Dharma-storehouse
And bestow upon all the treasure of my virtues.
Constantly going among the masses,
I will preach the Dharma with a lion's roar.
供養一切佛
具足衆徳本
願慧悉成滿
得為三界雄

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

如佛無礙智
通達靡不照
願我功慧力
等此最勝尊

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

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

As Buddha's Wisdom unimpeded
Has no place its light cannot reach,
So my power of Merit and Wisdom
Shall be equal to the Honored One's
If my vows be certainly fulfilled,
May this whole universe quake.
And may the host of devas
Rain wondrous blossoms from the sky.
南無阿彌陀佛

同南無阿彌陀佛

I take refuge in Amida Buddha
I take refuge in Amida Buddha
I take refuge in Amida Buddha
I take refuge in Amida Buddha
I take refuge in Amida Buddha
願以此功德
平等施一切
同発菩提心
往生安樂國

#GAN NI SHI KU DO KU

BYŌ DŌ SE IS-SAI

DŌ HOTSU BO DA-I SHIN

OU JOU AN RA(ku) KO(ku)

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

The following introduction and the English translation of the sūtra are taken from Shinshū Seiten, Jōdo Shin Buddhist Teaching, published by the Buddhist Churches of America, 1978.

The Smaller Sukhāvatīvyuhā-Sūtra was a discourse given to Śāriputra and 1,250 disciples in the Garden of Jetavana in the country of Śrāvasti. In this Sūtra the Buddha describes the beauty of the Pure Land, the Virtues of the Amida as being a Buddha of Infinite Light and Infinite Life. The Buddha taught that the only way to attain rebirth in this Pure Land is by repeating the Holy Name, Namo Amida Butsu, with firm Faith. The Sūtra further states that the innumerable Buddhas of the Universe praised and vouched for the Truth of the Nembutsu.

* Note: Romaji in bold type identifies the beginning character of each line of kanji.
佛説阿彌陀経

如是我聞。一时佛在舍衛國祇樹給孤獨園。與大比丘衆千二百五十
十人俱。皆是大阿羅漢。衆所知識。

* BUSSETSU AMIDA KYÔ
NYO ZE GA MON * ICHI JI BUTSU ZAI * SHA E KOKU * GI JU KIK-KO DOKU ON * YO DAI BI KU SHU * SEN NI HYAKU GO JYÛ NIN KU * KAI ZE DAI A RA KAN * SHU SHO CHI SHIKI * CHÔ RÔ SHA RI HOTSU * MA KA MOK-KEN REN * MA KA KA

Smaller Sutra
Thus have I heard: Once the Buddha dwelt in the Anāthapiṇḍa-da Garden of Jetavana in the country of Śrāvastī together with a large company of bhikṣus of twelve hundred and fifty members. They were all great arhats, well known among people: Sāriputra, the Elder, Mahāmaudgalyāyana, Mahākāśyapa, . . .
葉・摩訶迦旃延・摩訶俱経羅・離婆多・周利槃陀伽難陀・阿難陀・羅睺羅・憍梵波提・賓頭盧顔羅堕迦留陀夷・摩訶劫賓那薄拘羅阿難楼駄・如是等・諸大弟子・佇諸菩薩・摩

SHÔ * MA KA KA SEN NEN * MA KA KU CHI RA * RI HA TA * SHŪ RI HAN DA GA * NANDA * A NANDA * RA GO RA * KYÔ BON HA DAI * BIN ZU RU HA RA DA * KA RU DA I * MA KA KÔ HIN NA * HA KU RA * A NU RU DA * NYO ZE TÔ * SHO DAI DE SHI * BYÔ SHO BO SATSU MA

... Mahâkâtyâyana, Mahâkauśithila, Revata, Śuddhipanthaka, Nanda, Ānanda, Râhula, Gavâmpati, Piṇḍolabharadvâja, Kâlodayin, Mahâkapphina, Vakkula, Aniruddha, etc., all great śrâvakas; the Bodhisattva-Mahâsattvas,...
かさつもんじゅしりほうおうじあいったぼ
訶薩・文殊師利法王子・阿逸多菩
薩・乾陀訶堤菩薩・常精進菩薩・与
にょぜとうしょだいほさつぎゅうしゅだいかんいんとう
如是等・諸大菩薩・及釈堤桓因等・
無量諸天・大衆俱・

KA SATSU * MON JU SHI RI HŌ Ō JI * A IT TA BO SATSU * KEN DA KA DAI BO SATSU * JYŌ SHŌ JIN BO SATSU * YO NYO ZE TŌ * SHO DAI BO SATSU * GYŪ SHAKU DAI KAN IN TŌ * MU RYŌ SHO TEN * DAI SHU KU *

... such as Mañjuśrī, Prince of the Lord of Truth, Bodhisattva Ajita, Bodhisattva Gandhahastin, Bodhisattva Nityōdyukta, etc., all great Bodhisattvas; and also a large company of devas, such as Śakra, Lord of gods, etc.
爾時佛告長老舍利弗，從是西方過十萬億佛土有世界名曰極樂，其土有佛號阿彌陀今現在說法。舍利弗，彼土何故名為極樂？其國衆生無有衆苦，但受諸樂，故名為極樂。

NI JI BUTSU GÔ * CHÔ RÔ SHA RI HOTSU * JYU ZE SAI HÔ * KA JYÛ MAN NOKU BUTSU DO * U SE KAI * MYÔ WATSU GOKU RAKU * GO DO U BUTSU * GÔ A MI DA * KON GEN ZAI SEP PÔ * SHA RI HOTSU * HI DO GA KO * MYÔ I GOKU RAKU * GO KOKU SHU JYÔ * MU U SHU KU * TAN JYU SHO RAKU * KO MYÔ GOKU RAKU *

Then the Buddha addressed Śāriputra, the Elder, and said, “Beyond a hundred thousand koṭis of Buddha Lands westwards from here, there is a world named Sukhāvatī. In that world there lives a Buddha, Amitāyus by name, now dwelling and preaching the Law. Śāriputra, why is that land named Sukhāvatī? The living beings in that land have no pains, but receive pleasures only. Therefore, it is named Sukhāvatī.
うしゃりほっごくらくこくどしょじゅうらんじゅんしこ
又舎利弗極楽国土七重欄楯七
じゅうらもうしょじゅうごじゅかいぜしほうしゅうそう
重羅網七重行樹皆是四寳周市
いにょうせこひこくみょうわつごくらく
圏繞是故彼國名日極樂
うしゃりほっごくらくこくどうしっほうちはっ
又舎利弗極楽國土有七寳池八
くどくすいじゅうまんごちゅうちたいじゅんにこんしゃ
功德水充滿其中池底純以金紗

U SHARI HOTSU * GOKU RAK KOKU DO * SHICHI JYÜ RAN JYUN
* SHICHI JYÜ RA MÔ * SHICHI JYÜ GÔ JU * KAI ZE SHI HÔ * SHÛ
SÔ I NYÖ * ZE KO HI KOKU * MYÔ WATSU GOKU RAKU * U SHA
RI HOTSU * GOKU RAK KOKU DO * U SHIP PÔ CHI * HAK KU
DOKU SUI * JYÜ MAN GO CHÛ * CHI TAI JUN NI * KON SHA

“Again, Śāriputra, in the land Sukhāvatī there are seven rows of balustrades, seven rows of fine nets, and seven rows of arrayed trees; they are all of four gems, and they surround and enclose the land. For this reason the land is called Sukhāvatī.

“Again, Śāriputra, in the land Sukhāvatī there are lakes of the seven gems, full of water with the eight meritorious qualities. The lake-bases are strewn with golden sand; . . .

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布地四辺階道金銀瑠璃玻璃合
成上有樓閣亦以金銀瑠璃玻璃
礎礎赤珠璃璃而嚴飾之池中蓮
華大如車輪青色青光黃色黃光

**FUJI** *SHI HEN KAI DŌ* *KON GON RU RI* *HA RI GÔ JÔ* *JÔ U RÔ KAKU* *YAKU I KON GON RU RI* *HA RI SHA KO* *SHAKU SHU ME NÔ* *NI GON JIKI SHI* *CHI CHÛ REN GE* *DAI NYO SHA RIN* *SHÔ SHIKI SHÔ KÔ* *Ô SHIKI Ô KÔ* *SHAKU SHIKI SHAK KÔ* *BYAKU SHIKI BYAK KÔ* *MI MYÔ KÔ KETSU* *SHA*

... the stairs on four sides are made of gold, silver, beryl, and crystal. On the banks there are abodes of many stories and galleries adorned with gold, silver, beryl, crystal, white coral, red pearl, and agate. The lotus flowers in the lakes, large as chariot wheels, are blue-colored with blue splendor, yellow-colored with yellow splendor, red-colored with red splendor, white-colored with white splendor, and they are most exquisite and purely fragrant. Śāriputra, ...
利弗・極楽国土・成就如是・功德庄严

又舍利弗・彼佛国土・常作天楽・黄金

其國衆生・常以清旦・各以衣袴・盛

RI HOTSU * GOKU RAK KOKU DO * JÔ JU NYOZE * KU DOKU SHÔ GON *
U SHA RI HOTSU * HI BUK KOKU DO * JÔ SA TEN GAKU * Ô GON IJI * CHÛ YA ROKUJI * NIU MAN DA RA KE * GO KOKU SHU JÔ *
* JÔ I SHÔ TAN * KAKU I E KOKU * JÔ

... the land Sukhāvatī is arrayed with such excellent qualities and adornments.

"Again, Śāriputra, in the Buddha Land heavenly music is played at all times; gold is spread on the ground; and six times each day and night it showers Māndārava blossoms. Usually in the serene morning all those who live in that land fill their plates with those wonderful blossoms; ...
しゅみょうけ くよう たほう じゅうまんの くぶつ そくい
衆妙華・供養他方・十万億佛・即以
じき じげん とうほん こくほん じき きょう きょう しゅ り ほつ
食時・還到本國・飯食経行・舎利弗・
ごくらく こくど じょうじゅ にょ せくどく しゅうごん
極楽国土・成就如是・功德莊嚴・
復次舎利弗・彼國常有・種種奇妙・
ざっしき しちょう びゃっこう くじゃく おう む しり か
雑色之鳥・白鵝孔雀・鸚鵡舎利迦

SHU MYŌ KE * KU YŌ TA HŌ * JYŪ MAN NOKU BUTSU * SOKU
I JIKI JI * GEN TŌ HON GOKU * BON JIKI KYŌ GYŌ * SHA RI
HOTSU * GOKU RAK KOKU DO * JŌ JU NYO ZE * KU DOKU SHŌ
GON *
BU SHI SHA RI HOTSU * HI KOKU JŌ U * SHU JU KI MYŌ * ZAS
SHIKI SHI CHŌ * BYAK KŌ KU JYAKU * Ō MU SHA RI * KA

... make offerings to a hundred thousand koṭis of Buddhas of other regions; and at the feast time they return to their own land, and have their feast and stroll. Śāriputra, the land Sukhāvatī is arrayed with such excellent qualities and adornments.

"And again, Śāriputra, in that land there lives a number of wonderful birds of different colors—swan, peacock, parrots, Śāri, ...
陵頻伽・共命之鳥・是諸衆鳥・晝夜六時出和雅音・其音演鴨・五根五力・七菩提分・八聖道分・如是等法・
其土衆生・聞是音已・皆悉念佛・念法念僧・舎利弗・汝勿謂此鳥・實是

RYÖ BIN GA * GU MYÖ SHI CHÖ * ZE SHO SHU CHÖ * CHÖ YA
ROKU JI * SUI WA GE ON * GO ON EN CHÖ * GO KON GO RIKI *
SHICHI BO DAI BUN * HAS SHÖ DÖ BUN * NYO ZE TÔ HÔ * GO DO
SHU JÖ * MON ZE ON NI * KAI SHITSU NEN BUTSU * NEN PÖ NEN
SÖ * SHA RI HOTSU * NYO MOTSU I SHI CHÖ * JITSUZE

… Kalavinka, and the bird of double-lives. Six times each day and night these birds sing melodious tunes, and these tunes proclaim the Five Virtues, the Five Powers, the Seven Bodhi-paths, the Eight Noble Truths, and other laws of similar nature. The living begins in that land, having heard these songs, all invoke the Buddha, invoke the Dharma, and invoke the Samgha. Śāriputra, you should not think that these birds …
罪報所生・所以者何・彼佛国土・無三悪趣・舍利弗・其佛国土・尚無三悪道之名・何況有實・是諸衆鳥皆是阿彌陀佛・欲令法音宣流・變化所作・舍利弗・彼佛国土・微風吹動・

ZAI HŌ SHŌ * SHO I SHA GA * HI BUK KOKU DO * MU SAN MAKU SHU * SHA RI HOTSU * GO BUK KOKU DO * SHŌ MU SAN MAKU DŌ SHI MYŌ * GA KYŌ U JITSU * ZE SHO SHU CHÔ * KAI ZE A MI DA BUTSU * YOKU RYŌ HŌ ON SEN RU * HEN GE SHO SA * SHA RI HOTSU * HI BUK KOKU DO * MI FU SUI DŌ *

... are born as punishment for sin. What is the reason? Because in that Buddha Land there exist not the Three Evil Realms. Śāriputra, in that Buddha Land there are not even the names, Three Evil Realms. How could there be the realms themselves! All these birds were miraculously created by the Buddha Amitāyus with the desire to let them spread the voice of the Law. Śāriputra, in the Buddha Land a gentle breeze blows; ...
諸宝行樹・及寶羅網・出微妙音・譬
如百千種樂・同時俱作・聞是音者・
皆自然生・念佛法念僧之心・舎
利弗其佛國土・成就如是・功德莊

 amatō gōju * gyu hōra mó * sui mi myō on * hi nyo
 hyaku senju gaku * dō ji ku sa * mon ze on sha * kai ji
 nen jō * nen butsu nen pō * nen sō shi shin * shari hotsu
 * go buk koku do * jō ju nyo ze * ku doku shō gon

... the precious trees in rows and the begemmed nets sound a delicate, enrapturing tune; it is just as if a hundred thousand musical instruments were playing together. Everyone who hears that music naturally conceives the thought to invoke the Buddha, to invoke the Dharma, and to invoke the Samgha. Śāriputra, the Buddha Land is arrayed with such excellent qualities and adornments.
“Śāriputra, what do you think in your mind: for what reason is that Buddha called Amitābha? Śāriputra, the light of that Buddha is boundless and is shining without decrescence throughout the countries of the ten quarters. Therefore, He is called Amitābha. Again, Śāriputra, the life of that Buddha and His people are endless and boundless in asamkhya-kalpas, so He is named Amitāyus.
しゃりほつあみだぶつじょうぶついたらいおこん

舎利弗・阿彌陀佛・成佛已來於今
じっこううしゃりほつひぶつうむりょうむへん
十劫・又舎利弗・彼佛有無量無邊・
しゅうもんでしかいあらかんひざさんじゅし
聲聞弟子・皆阿羅漢・非是算數之
しょのうちしょうぼさしぶやくぶにょせしゃり
所能知・諸菩薩衆・亦復如是・舎利
ほつひぶつこくどじゅによせくどくしょうごん
弗・彼佛國土・成就如是・功德莊嚴・

SHA RI HOTSU * A MI DA BUTSU * JÔ BUTSU I RAI * O KON JIK
KÔ * U SHA RI HOTSU * HI BUTSU U MU RYÔ MU HEN * SHÔ MON
DE SHI * KAI A RA KAN * HI ZE SAN JU * SHI SHO NÔ CHI * SHO
BO SAS SHU * YAKU BU NYO ZE * SHA RI HOTSU * HI BUK KOKU
DO * JÔ JU NYO ZE * KU DOKU SHÔ GON *

“Śāriputra, since Buddha Amitāyus attained Buddhahood, ten kalpas have now passed. Again, Śāriputra, that Buddha has numerous śrāvakas or disciples, who are all arhats and whose number cannot be known. Nor can the number of Bodhisattvas be known. Śāriputra, that Buddha Land is arrayed with such excellent qualities and adornments.
“Again, Śāriputra, the beings born in the land Sukhāvatī are all avinivartaniya. Among them are a multitude of beings bound to one birth only. Their number, being extremely large, cannot be calculated; only can it be mentioned in boundless asaṃkhya-kalpas. Śāriputra, the sentient beings who hear this account ought to offer their prayers that they may be born into that country, . . .
所以者何・得與如是・諸上善人・俱
えいっしょにしりはつぶかいいしょぜんごんぶく
會一處・舍利弗・不可以用少善根・福
tくふんねんとくしゅうひこく
德因縁・得生彼國・
しゃりはつにゃくうぜんなんしそぜんにょにんもんせつ
舍利弗・若有善男子・善女人・聞説
あみだぶつしゅうじみょうごうにゃくいちにちにゃくに
阿彌陀佛・執持名號・若一日・若二

SHO I SHA GA * TOKU YO NYOZE * SHO JÔ ZEN NIN * KU E IS SHO *
* SHA RI HOTSU * FU KA I SHÔ ZEN GON * FUKU TOKU IN NEN *
* TOKU SHÔ HI KOKU *
SHA RI HOTSU * NYAKU U ZEN NAN SHI * ZEN NYO NIN * MON
SETSU A MI DA BUTSU * SHÛ JI MYÔ GÔ * NYAKU ICHI NICH* *
NYAKU NI

... for they will be able to live together with those noble personages.
Śāriputra, by means of small good works or virtues one cannot be born in
that country.

"Śāriputra, if there be a good man or a good woman, who, on hearing
of Buddha Amitāyus, keeps the Name in mind with thoughts undisturbed
for one day, two ..."
にちにゃくさんにちにゃく にちにゃくごにちにゃくろくにち
日若三日若四日若五日若六日
にゃくしぐにちいっしんふらんごにんりんみょうじゅうじ
若七日一心不乱其人臨命終時
あみだぶっよしょしょうじゅげんさいごぜんぜ
阿彌陀佛與諸聖衆現在其前是
にんじゅうじしんぶてんどうそくとくおうじゅうあみ
人終時心不顛倒即得往生阿彌
だぶっごくらくごくとしゃりほっがけんぜり
陀佛極楽國土舍利弗我見是利

NICH * NYAKU SAN NICH * NYAKU SHI NICH * NYAKU GO
NICH * NYAKU ROKU NICH * NYAKU SHICHI NICH * IS SHIN
FU RAN * GO NIN RIN MYŌ JU JI * A MI DA BUTSU * YO SHO SHŌ
JU * GEN ZAI GO ZEN * ZE NIN JU JI * SHIN PU TEN DŌ * SOKU
TOKU Ö JÖ * A MI DA BUTSU * GOKU RAK KOKU DO * SHA RI
HOTSU * GA KEN ZE RI *

...days, three days, four days, five days, six days, or seven days, that person,
when about to die, will see Buddha Amitāyus, accompanied by his holy
host, appear before him; and immediately after his death, he with his mind
undisturbed can be born into the Sukhāvatī land of Buddha Amitāyus.
Śāriputra, as I witness this benefit, ...
こせつし ごんにゃくうしゅじょう もんぜ せっしゃ おう
故説此言若有衆生聞是說者應
とうほっがんしょう ひこくど
當發願生彼國土・
しゃりほっによが こんじゃさんだんあみ だぶつ
舍利弗如我今者讃敷阿彌陀仏・
ふかしきぐとくとうほうやくうあしゅび
不可思議功德東方亦有阿閦鞁
ぶっしゅみ そうぶっだいしゅみ ぶっしゅみ こうぶっ
佛須彌相佛・大須彌佛須彌光佛・

KO SETSU SHIGON * NYAKU U SHU JÖ * MON ZE SES SHA * Ö TÖ
HOTSU GAN * SHÔ HI KOKU DO *
SHA RI HOTSU * NYO GA KON JYA * SAN DAN A MI DA BUTSU
* FU KA SHI GI KU DOKU * TÖ BÖ YAKU U * A SHUKU BI BUTSU
* SHU MI SÔ BUTSU * DAI SHU MI BUTSU * SHU MI KÔ BUTSU *

…I say these words: Every being who listens to this preaching ought to offer prayer with the desire to be born into that country.

"Sāriputra, as I now glorify the inconceivable excellences of Buddha Amitāyus, there are also in the eastern quarters Buddha Akṣobhya, Buddha Meru-dhvaja, Buddha Mahā-meru, Buddha Meru-prabhāsa, . . ."
妙音佛如是等恒河沙數諸佛各於其國出廣長舌相徧覆三千大千世界説誠實言汝等衆生當信是稱讚不可思議功德一切諸佛所護念経

MYŌ ON BUTSU * NYO ZE TŌ * GŌ GA SHA SHU SHO BUTSU * KAKU O GO KOKU * SUI KŌ JŌ ZES SŌ * HEN PU SAN ZEN * DAI SEN SE KAI * SETSU JŌ JITSU GON * NYO TŌ SHU JŌ * TŌ SHIN ZE SHŌ SAN * FU KA SHI GI KU DOKU * IS SAI SHO BUTSU * SHO GO NEN GYŌ *

... Buddha Mañjūśrī, and Buddhas as many as the sands of the River Ganges, each of whom, in his own lands stretches out his long broad tongue that covers three thousand greater worlds completely, proclaims these truthful words: All you sentient beings, believe in this Sūtra that glorifies those inconceivable excellences or merits and that is confirmed and guarded by all the Buddhas.
“Saṁyutta, in the southern worlds there are Buddha Candrasūryapraṇidha, Buddha Yaśāprabhava, Buddha Mahācīrṣkapravaha, Buddha Merupravaha, Buddha Anantaśṛṇvīra, and Buddhas as many as the sands of the River Ganges, each of whom, in his own lands stretches out his long broad tongue that covers three thousand greater worlds completely, proclaims these truthful words: All you sentient beings, believe in this Sūtra...
はしゅうさんふかしじぎくどくいったいしょうぶつ
所護念経

しゃりほっさいほうせかいいうむりょうじゅぶつむ
量相佛無量幢佛大光佛大明佛

寳相佛浄光佛如是等恒河沙数

ZE SHÔ SAN FU KA SHI GI KU DOKU * IS SAI SHO BUTSU * SHO GO NEN GYÔ *
SHA RI HOTSU * SAI HÔ SE KAI * U MU RYÔ JU BUTSU * MU RYÔ SÔ BUTSU * MU RYÔ DÖ BUTSU * DAI KÔ BUTSU * DAI MYÔ BUTSU * HÔ SÔ BUTSU * JÔ KÔ BUTSU * NYO ZE TÔ * GÔ GA SHA SHU

... that glorifies those inconceivable excellences or merits and that is confirmed and guarded by all the Buddhas.

“Śāriputra, in the western worlds there are Buddha Amitāyus, Buddha Amitalakṣaṇa, Buddha Amitadhvaja, Buddha Mahāprabha, Buddha Mahānirbhāsa, Buddha Ratnalakṣaṇa, Buddha Śuddharaśmi-prabha, and Buddhas as many as the sands of the River Ganges,...

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諸佛各於其國出廣長舌相稱覆
三千大千世界說誠實言。汝等衆生當信是稱讚不可思議功德。一切諸佛所護念經。

舍利弗。北方世界有焰肩佛。最勝

SHO BUTSU * KAKU O GO KOKU * SUI KÔ JÔ ZES SÔ * HEN PU
SAN ZEN * DAI SEN SE KAI * SETSU JÔ JITSU GON * NYO TÔ SHU
JÔ * TÔ SHIN ZE SHÔ SAN * FU KA SHI GI KU DOKU * IS SAI SHO
BUTSU * SHO GO NEN GYÔ *
SHA RI HOTSU * HOP PÔ SE KAI * U EN KEN BUTSU * SAI SHÔ

... each of whom, in his own lands stretches out his long broad tongue that covers three thousand greater worlds completely, proclaims these truthful words: All you sentient beings, believe in this Sūtra that glorifies those inconceivable excellences or merits and that is confirmed and guarded by all the Buddhas.

“Śāriputra, in the northern worlds there are Buddha Arciskandha, ...
おんぶつ なん しょう ぶつ にっしょう ぶつ もう みょう ぶつ によ ぜ
音 仏・難 沼 仏・日 生 仏・網 明 仏・如 は
とう ごう か しゃ しゅ しょ ぶっかく お ご こく す い こう
等・恒 河 沙 数 諸 仏・各 於 其 國・出 廣
じょう ぜっ そ う へん ぶ さん ぜん だい せん せ かい せっ じょう
長 舌 相・福 覆 三千・大 千 世 界・説 誠
じつ ご ん よ と しゅ じょう ご ん し え しゅ しゃ さん ふ か
実 言・汝 等 衆 生・當 信 是 稱 賛・不 可
しじ さ く ど く い っ さ い しょ ぶっしょ ご ん きょう
思 議 功 徳・一切 諸 仏・所 護 護 念 經・

ON BUTSU * NAN SHO BUTSU * NIS SHÔ BUTSU * MÔ MYÔ BUTSU
* NYOZE TÔ * GÔ GA SHA SHU SHO BUTSU * KAKU O GO KOKU
* SUI KÔ JÔ ZES SÔ * HEN PU SAN ZEN * DAI SEN SE KAI * SETSU
JÔ JITSU GÔN * NYO TÔ SHU JÔ * TÔ SHIN ZE SHÔ SAN * FU KA
SHI GI KU DOKU * IS SAI SHO BUTSU * SHÔ GO NEN GYÔ *

... Buddha Vaiśāvanirghoṣa, Buddha Duṣpradharṣa, Buddha Ādityasambhava, Buddha Jālinīprabha, and Buddhas as many as the sands of the River Ganges, each of whom, in his own lands stretches out his long broad tongue that covers three thousand greater worlds completely, proclaims these truthful words: All you sentient beings, believe in this Sūtra that glorifies those inconceivable excellences of merits and that is confirmed and guarded by all the Buddhas.
しゃりほつくせかいうししばつみもん
舎利弗。下方世界。有師子佛名聞
ぶつみょうこうぶっだっまぶっほうどうぶっじほうぶっ
佛名光佛。達摩佛法幢佛持法伏
にょせとうごうがしゃしゅしょぶっかくおごこく
如是等。恒河沙數諸佛。各於其國
すいこうじょうせっそうへんぶさんぜんたいせかい
出廣長舌相。徧覆三千大千世界
せつじょうじゅのごんにょとうしゅじょうとうしんぜしょうさん
説誠實言。汝等衆生。當信是稱讚。

SHA RI HOTSU * GE HÔ SE KAI * U SHI SHI BUTSU * MYÔ MON
BUTSU * MYÔ KÔ BUTSU * DATSU MA BUTSU * HÔ DÔ BUTSU *
JI HÔ BUTSU * NYO ZE TÔ * GÔ GA SHA SHU SHO BUTSU * KAKU
O GO KOKU * SUI KÔ JÔ ZES SÔ * HEN PU SAN ZEN * DAI SEN SE
KAI * SETSU JÔ JITSU GON * NYO TÔ SHU JÔ * TÔ SHIN ZE SHÔ
SAN *

“Śāriputra, in the nadir worlds there are Buddha Simha, Buddha Yaśas,
Buddha Yaśāhprabhāsa, Buddha Dharma, Buddha Dhramadhvaja, Buddha
Dharmadhara, and Buddhas as many as the sands of the River Ganges, each
of whom, in his own lands stretches out his long broad tongue that covers
three thousand greater worlds completely, proclaims these truthful words:
All you sentient beings, believe in this Sūtra that glorifies . . .

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不可思議功德一切諸仏所護念

経

舎利弗・上方世界有梵音仏・宿王
佛・香上佛・香光佛・大焰肩佛・雑色
寶華厳身佛・娑羅樹王仏・寶華德

FU KA SHI GI KU DOKU * IS SAII SHO BUTSU * SHO GO NEN GYÔ *
SHA RI HOTSU * JÔ HÔ SE KAI * U BON NON BUTSU * SHUKU Ô BUTSU * KÔ JÔ BUTSU * KÔ KÔ BUTSU * DAI EN KEN BUTSU *
ZAS SHIKI HÔ KE GON SHIN BUTSU * SHA RA JU Ô BUTSU * HÔ KE TOKU

... those inconceivable excellences or merits and that is confirmed and guarded by all the Buddhas.

“Sârîputra, in the zenith worlds there are Buddha Brahmaghoṣa, Buddha Nakṣatrarāja, Buddha Gandhotama, Buddha Gandhaprabhāsa, Buddha Mahārciskandha, Buddha Ratnakusumasampuspita-gātra, Buddha Sālendra-rāja, ...
佛見一切義 佛·汝須彌山 佛·如是

等·恒河沙數 諸佛·各於其國·出廣

長舌相·覆三千·大千世界·説誠

実言·如等衆生·當信是稱讚·不可

思議功德·一切諸佛·所護念經·

BUTSU * KEN IS SAI GI BUTSU * NYO SHU MI SEN BUTSU * NYO
ZE TÔ * GÔ GA SHA SHU SHO BUTSU * KAKU O GO KOKU * SUI
KÔ JÔ ZES SÔ * HEN PU SAN ZEN * DAI SEN SE KAI * SETSU JÔ
JITSU GON * NYO TÔ SHU JÔ * TÔ SHIN ZE SHÔ SAN * FU KA SHI
GI KU DOKU * IS SAI SHO BUTSU * SHO GO NEN GYÔ *

... Buddha Ratnotpalaśri, Buddha Sarvārthadarśa, Buddha Sumerukalpa,
and Buddhas as many as the sands of the River Ganges, each of whom, in
his own lands stretches out his long broad tongue that covers three thousand
greater worlds completely, proclaims these truthful words: All you sentient
beings, believe in this Sūtra that glorifies those inconceivable excellences
or merits and that is confirmed and guarded by all the Buddhas.
“Śāriputra, what do you think in your mind: why is it called the Sūtra confirmed and guarded by all the Buddhas? Śāriputra, if there be a good man or a good woman who listens to those Buddhas’ invocation of the Name or the name of this Sūtra, that good man or woman will be guarded by all the Buddhas and never fail to . . .

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おあのくたらさんみくさんほだいぜこしゃ
於阿耨多羅三三餓三菩提·是故舎
利弗汝等皆當·信受我語·及諸佛
所説·舎利弗·若有人·已發願·今發
願·當發願·欲生阿彌陀佛國者·是
諸人等·皆得不退転·於阿耨多羅·

O A NOKU TA RA * SAN MYAKU SAN BO DAI * ZE KO SHA RI
HOTSU * NYO TŌ KAI TŌ * SHIN JU GA GO * GYŪ-SHO-BUS SHO
SETSU * SHA RI HOTSU * NYAKU U NIN * I HOTSU GAN * KON
HOTSU GAN * TŌ HOTSU GAN * YOKU SHŌ A MI DA BUK KOKU
SHA * ZE SHO NIN TŌ * KAI TOKU FU TAI TEN * O A NOKU TA
RA *

... attain Anuttarasamyaksambodhi. For this reason, Śāriputra, all of you
should believe in my words and in what all the Buddhas proclaim. Śāriputra,
if there is a man who has already made, is now making, or shall make,
prayers with the desire to be born in the land of Buddha Amitāyus, he after
attaining...
三藐三菩提於彼國土若已生若今生若當生是故舍利弗諸善男
子·善女人若有信者·應當發願·

生彼國土·

舍利弗·如我今者·稱讚諸佛·不可

SAN MYAKU SAN BO DAI* O HI KOKU DO * NYAKU I SHÔ* NYAK KON JÔ * ŌYAKU TÔ SHÔ * ZE KO SHA RI HOTSU * SHO ZEN NAN SHI * ZEN NYO NIN * NYAKU U SHIN JYA * Ō TÔ HOTSU GAN * SHÔ HI KOKU DO *
SHA RI HOTSU* NYOGA KON JYA * SHÔ SAN SHO BUTSU* FU KA

... Anuttarasamyaksambodhi, has been born, is now being born, or shall be born in that country. Therefore, Śāriputra, a good man or a good woman who has the Faith ought to offer prayers to be born in that land.

"As I at present magnify here the inconceivable excellences of those Buddhas, thus Śāriputra, . . .
...do those Buddhas magnify my own inconceivable excellences, saying these words: Śākyamuni, the Buddha, has successfully achieved a rare thing of extreme difficulty; He has attained Anuttarasamyaksambodhi in the Sahā world in the evil period of five corruptions—corruption of kalpa, corruption of belief, corruption of passion, corruption of living beings, and corruption of life; ...
三菩提・為諸衆生・說是切世間・
難信之法・舍利弗・當知我於・五濁
悪世・行此難事・得阿耨多羅・三藐
三菩提・為一切世間・說此難信之
法・是為甚難・佛說此経已・舍利弗・

SAN BO DAI * I SHO SHU JÔ * SETSU ZE IS SAI SE KEN * NAN SHIN SHI HÔ * SHARI HOTSU * TÔ CHI GA O * GO JYOKU AKU SE * GYÔ SHI NANJI * TOKU A NOKU TA RA * SAN MYAKU SAN BO DAI *
I IS SAI SE KEN * SES SHI NAN SHIN SHI HÔ * ZE I JIN NAN * BUS SETSU SHI KYÔ I * SHA RI HOTSU *

... and for the sake of all sentient beings he is preaching the Law that is not easy to accept. Śāriputra, you must see that in the midst of this evil world of five corruptions I have achieved this difficult task of attaining Anuttarasamyaksambodhi, and for the benefit of all the beings I am preaching the Law that is difficult to be accepted. This is how it is esteemed as a thing of extreme difficulty."

The Buddha having preached this Sūtra, Śāriputra...
及諸比丘・一切世間・天人阿修羅等・聞佛所説・歡喜信受・作禮而去

佛説阿彌陀經

GYŪ SHO BI KU * IS SAI SE KEN * TEN NIN A SHU RA TŌ * MON
BUS SHO SETSU * KAN GI SHIN JU * SA RAI NI KO
BUS SETSU A MI DA KYŌ

...and bhikṣus, and devas, men, asuras, etc., of all the worlds, who had been listening to the Buddha’s Teaching, believed and accepted with joy, worshipped, and departed.
南無阿彌陀佛
南無阿彌陀佛
南無阿彌陀佛
南無阿彌陀佛
南無阿彌陀佛
南無阿彌陀佛
南無阿彌陀佛
南無阿彌陀佛
南無阿彌陀佛

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

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・願以此功德
同平等施一切
同發菩提心
往生安樂國

# GAN NI SHI KU DO KU
BYŌ DŌ SE IS-SAI
DŌ HOTSU BO DA-I SHIN
OU JOU AN RA(ku) KO(ku)

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

The following introduction and English translation of the selected Gobunshō of Rennyo Shōnin are from the Shinshu Seiten, Jōdo Shin Buddhist Teaching, published by the Buddhist Churches of America, 1978.

The Venerable Rennyo Shōnin (1415-1499), the Eighth Chief Abbot of the Hompa Honganji [sic], wrote untold numbers of letters to the simple ordinary people throughout Japan explaining the true purport of the Sacred Name, “Namo Amida Butsu.”

*Note: Honpa Hongwanji - revised spelling.
Shōnin Ichiryū no Shō

Shōnin ichiryū no go kanke no omomuki wa, shinjin o motte hon to seraresōrō. Sono yue wa, moro moro no zōgyō o nage sutete, isshin ni Mida ni kimyō sureba, fukashigi no ganrīki toshite, Butsu no kata yori Ōjō wa jijō seshime tamō, sono kurai o, ichinen pokki nyū shōjō shiju tomo shaku shi, sono ue no shomyō Nembutsu wa, Nyorai waga Ōjō o sadame tamai shi, go on hōjin no Nembutsu to kokoro u beki nari. Anakashiko, anakashiko.

Chapter on the Teaching of Shinran Shonin

Shinran Shonin taught that the essence of Jōdo Shinshū is Shinjin. The reason is that by abandoning all other practices and completely entrusting ourselves in Amida Buddha, our spiritual rebirth is assured by Amida through the inconceivable power of the Primal Vow. This is known as “entering the ranks of the Truly Assured at the very moment of Shinjin.” Thereafter all utterances of the Nembutsu should be understood only as expressions of gratitude for Amida’s assurance of our spiritual rebirth.
With reverence, I remain . . .
聖人一流の章

聖人一流の御勧化のおもむきは、信心をもって本とせられそうろう。そのゆえは、もろもろの雑業をなげすでて、一心に弥陀に帰命すれば、不可思議の願力として、佛のかたより往生は治定せめたまぶ。そのくらいを、一念発起人正定之聚とも釈し。そのうえの称名念佛は、如来おおうに転じてらべ、従に従の念仏とこが往生をさだめたまひし。御恩報尽の念仏とこころうべきなり。あなかしこあなかしこ。
Matsudai Muchi no Shō

Matsudai muchi no, zaike shijū no nan nyo taran tomogara wa, kokoro o hitotsu ni shite, Amida Butsu o fukaku tanomi mairasete, sarani yo no katae kokoro o furazu, isshin ikkō ni Butsu tasuke tamae to mōsan shujō oba, tatoi zaigō wa jinjū nari tomo, kanarazu Mida Nyorai wa sukui mashimasu beshi, kore sunawachi, Dai Jūhachi no, Nembutsu Ōjō no Seigan no kokoro nari, kaku no gotoku ketsujō shite no ue niwa, nete mo samete mo inochi no aran kagiri wa, Shōmyō Nembutsu su beki mono nari. Anakashiko, anakashiko.

Chapter on the Ignorant Beings of the Final Age

In this final age of extreme uncertainty all unenlightened men and women who single-mindedly and devotedly rely on Amida’s Eighteenth Vow, no matter how heavy the weight of their evil karma may be, will be assured of deliverance through Amida Buddha. This is the meaning of the Eighteenth Vow which assures spiritual rebirth through the Nembutsu. Once we are convinced of this firmly, we should continuously recite Namo Amida Butsu for the rest of our lives. With reverence, I remain . . .
末代無智の章

まっだいむち・ショウ

末代無智の、在家正住の男女たちらんともかりは。

まといらせ。さらに餘のかたへここらをふらす

一応一向に仏たすけたまへとまうさん衆生をば。

たどひ罪業は深重なりとも、かならず彌陀如来

はすくひましすべし。これすなはち、第十八

の、念佛往生の誓願のこそこを、かくのごと

決定してのうへは、ねてもさめてもしのち

のあらんかぎりは。稱名念佛すべきものなり。

あなかしこそあなかし。
Shinjin Gyaku Toku no Shō

Shinjin gyaku toku su to iu wa, Dai Jūhachi no gan no o kokoro uru nari. Kono gan no kokoro uru to iu wa, Namu Amida Butsu no sugata o kokoro uru nari. Kono yue ni, Namo to kimyō suru ichinen no tokoro ni, hotsugan ekō no kokoro aru beshi. Kore sunawachi, Mida Nyorai no bonbu ni ekō shimashi masu kokoro nari. Kore o Daikyō niwa, ryōsho shujō kudoku jōju to tokeri, sareba mushi irai tsukuri to tsukuru akugō bonnō o nokoru tokoro mo naku, ganriki fushigi o motte shōmetsu suru iware aru ga yue ni, shōjōju futai no kurai ni jū su to nari. Kore ni yotte, bonnō o dan zezu shite, Nehan no u to ieru wa kono kokoro nari. Kono gi wa, tō ryū ichizu no shodan narumono nari, taryū no hito ni taishite, kaku no gotoku sata aru bekara zaru tokoro nari. Yokuyoku, kokoro u beki mono nari. Anakashiko, anakashiko.

Chapter on the Attainment of Shinjin

To awaken to Shinjin means to accept the essence of the Eighteenth Vow. To accept this Vow means to understand the appearance of Namo Amida Butsu. The reason is that Namo expresses the devotee’s single-minded trust which is the very result of Amida’s transferring the Primal Vow to the devotee. This is, in essence, the very meaning of Amida Tathagata’s initiating the transference of merits to unenlightened beings. This act is explained in the Larger Sutra as “Transferring the merits to sentient beings to enable them to meet the conditions for spiritual rebirth.” Therefore, all evil karma accumulated from the infinite past will be completely absorbed into the inconceivable power of the Vow establishing us within the ranks of the Non-Retrogressive and Truly Assured. This is what is meant by the attainment of Nirvana without the removal of blind attachments. With reverence, I remain . . .

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信心獲得の章

信心獲得といふは、第十八の願をこころとうなり、この願をこころうる
とふは、南無阿彌陀佛のすがたをこころうるなり、このゆゑに南無と帰命
する一念の処に、発願回向のこころあるべし、これを大経には、令諸衆生功德成就ととけ
夫に回向しますこころなり、これを大経には、令諸衆生功德成就ととけ
と、それを、無始已来つくればつくる悪業煩悩を、のこるところもなく、願
力不思議をもって消滅するいわれあるがゆえに、正定聚不退のくらいに住す
なり。これによって煩悩を断ぜずして、涅槃をうといえればこのこころな
り、此義は、当流の道なり、のこるも、流の人にに対して、かくのごとく
かくのべるべきものをなり、あなかしこ。
Hakkotsu no Shō

Sore, ningen no fushō naru sō o tsura tsura kanzuru ni, ohoyo yokos hakanaki mono wa, kono yo no shichūjū, maboroshi no gotoku naru ichigo nari. Sareba, imada manzai no ninji no uketari to iu koto o kikazu, isshō sugi yasushi. Ima ni itarite tare ka hyaku nen no gyō tai o tamotsu beki ya. Ware ya saki hito ya saki, kyō tomo shirazu asu tomo shirazu, okure saki-datsu hito wa moto no shizuku, sue no tsuyu yori mo shigeshi to ieri. Sareba ashita niwa kōgan arite yūbe niwa hakkotsu to nareru mi nari. Sudeni mujō no kaze kitari nureba, sunawachi futatsu no manako tachimachi ni toji, hitotsu no iki nagaku tae nureba, kōgan munashiku henjite tōri no yoso o o ushinai nru toki wa, roku shin kenzoku atsumarite nageki kanashime domo sara ni sono kai aru bekarazu. Sateshimo arubeki koto nara neba tote, yagai ni okurite yowa no kemuri to nashi hate nureba, tada hakkotsu nomi zo nokoreru. Aware to iu mo naka naka oroka nari. Sareba ningen no hakkakan ni koto wa rōshō fujō no sakai nareba, tare no hito mo hayaku goshō no ichidaiji o kokoro ni kakete, Amida Butsu o fukaku tanomi mairasete, Nembutsu mōsu beki mono nari. Anakashiko, anakashiko.

On the White Ashes

As we deeply observe the transient form of human life, we realize that in this world, from the beginning to end, what is momentary and passing is the illusory course of human life. Thus, we have not heard of anyone receiving human form which lasts for ten thousand years. The course of life ebbs very rapidly. Can anyone preserve their body for a hundred years at the present time? Not knowing whether it will come today or tomorrow, those who depart before us are as countless as the drops of dew.

Therefore, in the morning we may have radiant health; in the evening we may be white ashes. When the winds of uncertainty strike, our eyes are closed forever; when the last breath leaves our body, the healthy color of the face is transformed and we lose the appearance of radiant life; loved ones may gather around and lament, but to no avail. When such an event occurs, the body is sent into an open field and cremated, leaving only the white ashes. What a sad plight!

Thus, we see that what we cannot control is the passing away of the young and old alike. Therefore, we should all look to our future life and with Faith in Amida Buddha repeat the Holy Name.

With reverence, I remain . . .
白骨の章

夫々間の浮生なる相をつらつら観ずるに、おほさかはかなきものか、この世
なりという事をきかず、一生すべき人なり。いかにいたってたれか百年の形体
をたもつべきか、我やさき人やさき、きょうともしらず。あすともしらず、
おくれさきだつ人は、もとのしつくすえの露よりもしひしといえり。されば、
朝には紅顔ありて、夕には白骨となれる身なり。すでに無常の風きたりぬれ
ば、すなわちふたつのまなこたちまちにとじ、ひとつのいきながたくえぬれ
あつまりて、なげきかなしめども、更にその甲斐あるべからず。さしあ
るべき事ならねばで、野外におくりて夜半のけむりとなしててへれば。
ただ白骨のみそのこれり、あわれといいうもかなかなおろかなり。たれの人も、

大事を心におかけて。阿彌陀佛とふかくたのみまいらせて、念仏もうすべきも

のなり。あなかしけあなかしけ。
Service Etiquette
Simple Arrangement
THE BUTSUDAN
(Family Shrine)

1. BUTSUDAN ARTICLES

The figure of Amida Buddha, the Buddha of Infinite Wisdom and Compassion, occupies the central position in the Butsudan. In some temple and home Butsudans, instead of the statue, a scroll bearing the Chinese characters, Namo Amida Butsu, meaning "I take refuge in Amida Buddha," or a picture representing Amida, occupies the central position.

The adherents of Buddhism do not worship the image of Amida Buddha, but bow their heads in reverence before the Wisdom and Compassion of Amida, which the figure represents.

In many of the larger temples, the Butsudan is more elaborate. On the right side, facing the Buddha image, hangs a scroll bearing the image of Shinran Shōnin (1173-1263), the founder of the Jōdo Shinshū (True Pure Land) Sect. On the left hangs a picture of one of the Chief Abbots, Rennyo Shōnin (1415-1499), 8th descendent of Shinran Shōnin. In addition to these, there may be others, such as a scroll on the far left depicting the images of the seven masters who contributed the most to the development of the Jōdo Shinshū teaching of enlightenment through the power of Amida's Wisdom and Compassion. These figures are placed in the Butsudan as a sign of respect and gratitude.

2. ADORNMENTS (SHŌGON)

The Butsudan contains many adornments. From the elaborate and fine sumi yōraku (hanging corner-ornaments) reminiscent of the jewelry worn by Indian aristocrats, to the huge kiku rintō (chrysanthemum-circular-lamp), each of these has its own origin and meaning. Many of the articles used in the Butsudan have their origin in the sermons of the Shakyamuni Buddha.

a. Light. Light symbolizes the Wisdom of the Buddha which drives away the darkness of the human mind and shines without discrimination on all. In Jōdo Shinshū, this is directly related to the Name of Amida Buddha.

b. Incense Burning. The practice of burning incense is a symbolic act of spiritual "cleansing," or preparation, for approaching the Buddha and listening to the Dharma. At the same time, the smoke rising from the burning incense represents the transiency of all existence. In Jōdo Shinshū, for every day services, the incense sticks are laid horizontally in the incense burner.
c. **Flowers.** Flowers are offered on the *Butsudan*. They are symbolic of the impermanence of this life. Flowers should be kept fresh at all times.

d. **Food.** Offerings of food are made as an expression of thankfulness and gratitude. Rice is traditionally offered in Japan. Sweet cakes, vegetables and fruits are also offered on special occasions. Fish or any form of animal flesh is never offered.

e. **Monetary Offerings.** Monetary offerings are made to the temple as well as to the ministers. Offerings are made not with the intention of paying for or compensating the services of the minister, but with the feeling of gratitude as “Offertory” or “Dāna.”

3. **BUDDHIST SERVICE ETIQUETTE**

   Etiquette, in general, is concerned with the refinement of human behavior in relation to other human beings. Common courtesy, cordiality, grace and beauty, along with tradition, are all involved.

   Although Buddhist etiquette takes into consideration this concept, it is more concerned with the refinement of our behavior in relationship to the Buddha, the Teachings, and the Sangha.

   Thus, while it is necessary for the Buddhist to observe ordinary rules of good conduct towards others, it is even more important to move with reverence and gratitude in all things regarding the Buddha.

   Reverence and gratitude for the Wisdom and Compassion of the Buddha are integral aspects of Buddhist etiquette. Learning and practice of outward gestures alone are empty and meaningless. *Gasshō* is meaningful only when it is the Nembutsu in action — when it is the expression of our gratitude and reverence.

   When Shinran spoke of “*Shōmyō Nembutsu*” — the actual utterance of the *Nembutsu* — he meant that it is not enough for one to merely have noble thoughts; the expression of words and action is essential.

   With this in mind, the purpose of etiquette in the lives of Buddhists becomes clear. We are inspired to put into action the reverence and gratitude which we feel toward the Buddha.

   While it is true that Buddhists in America cannot adopt all of the rules of etiquette as practiced in Japan, there is still much to be said for the perpetuation of some common traditions.
a. **GASSHŌ**

*Gasshō* means to put the hands together. Both hands are place palm to palm, with the fingers and thumbs aligned. The *o-nenju* encircles the hands and is held lightly under the thumbs. Both elbows should be fairly close to the body and the hands should be at mid-chest level. When bowing during *gasshō*, the arms should be held steady against the body, while the torso is bent forward from the hips and then back to an upright position.

b. **THE O-NENJU (o-juzu)**

The *o-nenju* encircles the hands during *gasshō*, symbolizing our Oneness with Amida Buddha.

The *o-nenju* should be treated with utmost respect at all times. At home it should be kept in a special place, such as in a drawer near the family *Butsudan*. At other times, the *o-nenju* should be carried in the purse or coat pocket so that it will always be available. During the service, when not in use, the *o-nenju* should be held in the left hand.

c. **O-SHŌKŌ (BURNING OF INCENSE)**

Originally incense was burned as a symbolic gesture of “cleansing,” or preparation, before approaching a person or object of reverence. The burning symbolizes the extinction of impure thoughts and the transiency of all existence. The fragrance of the incense is another form of “cleansing,” as it drives away unfavorable odors.

*O-shōkō* is performed in the following manner:

1. Walk toward the incense burner. Stop two or three steps before the table; bow lightly.

2. Step up to the incense burner. With your right hand, take a *tiny* pinch of the ground incense and drop it into the incense burner, over the burning sticks or charcoal. (This need be done once only, and it is not necessary to first bring the incense to your forehead).

3. Repeat the *Nembutsu* as you bow in homage to Amida Buddha in *gasshō*.

4. Take two or three steps back, bow lightly, and return to your seat.
d. USE OF THE SEITEN (AND GĀTHĀ BOOKS)

The Seiten contains sacred words and should be handled with proper respect and care. As a gesture of gratitude, some people while repeating the Nembutsu hold the book with both hands and lift it to their forehead before and after using it. This gesture is called itadaku.

e. ENTERING AND LEAVING THE HONDŌ

The hondō (main temple hall) should be entered quietly and reverently. Upon entering, gasshō, facing the shrine-area. Take your seat and wait quietly for the service to begin. Avoid being late to service, but when you must enter the hondō after the service has started, be especially careful not to disturb others. Try to find a seat in the back rows. If you enter during a period of meditation, wait until it is over before moving toward the pews.

At the doorway, before leaving the hondō, turn to face the shrine and gasshō.

f. RECITING OF THE NEMBUTSU

Jōdo Shinshū is based on the realization of the Nembutsu, therefore, the importance of reciting it correctly cannot be overemphasized. "Namo Amida Butsu" should be recited clearly and accurately.

(Some portions taken from Shin Buddhist Handbook, published by the Buddhist Churches of America, 1972.)
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INTRODUCTION

In March 1989, an Ad Hoc Music Committee, consisting of Lisa Harada, Kimi Hisatsune, Jane Imamura, Rae Imamura, Ruth Kaneko, Helen Sasaki, Kimiye Tanaka, Kathy Velasco, Marrie Yamashita (Chairperson), and Miyo Yoshimoto, was formed under the direction of James Komura, then Chairperson of the Buddhist Churches of America Buddhist Education Committee.

The Music Committee’s first task was to conduct a survey of music activities and needs in the BCA temples. Helen Sasaki prepared the questionnaire which was distributed to the BCA temples and their music chairpersons. Ruth Kaneko then compiled the responses via computer. The results confirmed what the committee had already suspected regarding the existing situation and the future needs of music in our temples.

In order to meet the need for new gathas that are more appropriate expressions of the Buddha-Dharma, the committee concentrated on a process for the creation of new gāthās to be introduced in a new edition of the Service Book. Renamed the Gāthā Book Committee, this group welcomed its newest member, Rev. Carol Himaka, director of the Department of Buddhist Education, as its advisor.

In 1991, the Committee collected lyrics which were then submitted to BCA temples and ministers for evaluation. The lyrics selected through this process were offered to the composers.

As a result, twelve new gāthās are added to some revised standard English gāthās. Familiar and new Japanese gāthās are also included. Many of the gāthās from the last Service Book have been transposed to a more suitable vocal range.
And, in response to requests for English translations of the Japanese lyrics, Dr. Taitetsu Unno and Kimi Hisatsune provided most of the translations in this book. Special mention must be made of the choral work entitled “White Ashes,” from the Gobunshō of Rennyo Shōnin. This gāthā was ably rendered into English lyrics by Hiroshi Kashiwagi. Its music was beautifully created by Lou Harrison, composer of world renown, who is now living in California.

As part of this project the Committee, with the help of Rae Imamura, commissioned professional vocal soloists, choir, and organist to record onto three Compact Discs most of the songs and music in the book. The availability of this unique musical resource should provide a valuable learning aid to our BCA Temples.

Advice and consultations on the text were received from Dr. Alfred Bloom, Dr. Hisao Inagaki, Rev. Haruyoshi Kusada, Rev. Keizo Norimoto, Dr. Taitetsu Unno, Rev. Seishin Yamashita, Numata Center, and the Buddhist Music Institute of Jōdo Shinshū in Kyoto. Advice and consultations on the recordings were received from Robert Hughes, and Foster Reed of New Albion Records. The three CD set was recorded at Bay Records (Berkeley, CA), Robert Schumaker, recording engineer.

As the BCA looks forward to its Centennial Year Celebration in 1999, the Committee hopes that these efforts will meet some of the needs as expressed in the music survey.

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Ancient Chant

Bhikshu. Namo tassa Bhagava va to A ra
People. Homage to Him, the Ex alt ed One, The en -

ha to Sam ma sam bud dhas sa.
light ened One, the Su preme ly A wakened One.

Ti-sarana

Ancient Chant

1. Buddham Saranam Gac cha mi. Dhamman Saranam Gac
2. I go to the Buddha for gui dance. I go to the Dhamma for

cha mi. Sangham Saranam Gac cha mi.
gui dance. I go to the Sangha for gui dance.
Ho. Namu ki e So.
The Teachings of All Buddhas

Paul Carus

1. Commit no wrong but good deeds do, And
2. Hate is not overcome by hate, By

let thy heart be pure. All Buddhas teach this
love alone 'tis quelled. This is the truth of

doctrine true Which will for aye endure.
an- cient date Today still unexcelled.

168
Boundless Gift

Ekō ku

slow as a chant

May these virtues equally be given, awakening all beings to enlightenment. That they be born in the land of bliss, in the land of joy and peace. Gan ni shi ku

Hiro & Rae Imamura
do___ku___Byo___do___se___is___sai,

Do__ho tsu bo da i__shin__O__joe__an__ra___ko__ku.
Our Pledge
Dharma School Teachers' Song

1. To teach the doctrine which is right,
   The way that leads to endless light
   Is service of the highest kind;
   None other so sublime we'll find.

2. In solemn faith of all we know,
   We concede for we feel deeply Buddha's call.
   Young and small; for we shall teach,
   With tender love, their hearts to reach.

3. With Buddha standing at our side,
   The Truth will create our lives to show
   Our fellow travelers always be our guide
   With earnest purpose.
Dedication
(Transposed)

Shinran Shonin

Osamu Shimizu

For the blessings of Amida's boundless compassion We must dedicate ourselves, though our bodies be broken; For the guidance we owe our spiritual teachers, We must devote ourselves though our bones be crushed.
1. When life is fair And sunlight gilds the day When fortune
   smiles And flow'rs adorn our way Oft let us pause With
2. E'en though our way Leads 'neath a darken'd sky And to our loved ones Pain and death draw nigh; Our tears may flow Yet
   grate-ful hearts to say Na mu A mi da Bu tsu.
   trust-ing-ly we cry Na mu A mi da Bu tsu.
In Lumbini's Garden

Paul Carus

1. Softly blew the breezes On that summer morn,
   In Lumbini's garden, Where the Lord was born.

2. From the earth sprang flowers, Birds in warbles sang,
   While through earth and heaven Strains of music rang.
In a Quiet Valley

1. In a quiet valley Not far from cities pull
2. In the glowing moonlight As some flowers nod
3. In the mist of dawning Just waiting for the sun
On a white gardenia
The crescent moon is full
Held up by a thorn bush
A fallen goldenrod
Pond-ring hills and valleys
The brilliant orb of One
In bow my head and whisper...
Na mu ami da bu tsu
clasp my hands together...
Na mu ami da bu tsu
reverence reflecting...
Na mu ami da bu tsu
Metta
(Transposed)
Hiro Imamura

1. May all living beings there are, the long, the great, the
2. (All) those invisible or outstanding, dwelling near or

medium and small Those that move or stand firm, All
far away, All that are born or awaiting birth, For

creatures weak or otherwise.
always may they dwell in joy.
Refrain

May they all receive proper care, May every being live life secure, May every being dwell in harmony and reach Nirvana's boundless peace. 2. All peace.
Oneness

The North meets the South at the Equator.

Night meets the Day at the setting of the sun.

But Amida meets me wherever I (sun)
am... at home, or a far-away place...

(place) A desert isle or amid a sea of people...

(ple) Remember that I am not alone...
A - m i - da and I are

one... and I bow my head in grat - i -

tude... I bow my head in gas - sho
How Sweetly the Lotus Grows

Andante con moto

How sweetly the lotus grows...

(grows) in the litter of the way-side.

How sweetly the lotus grows in the litter of the way-side.


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Its pure fragrance delights the heart.
How sweetly the lotus grows in the litter of the wayside.

1.

Fine

Follow
follow, follow the awakened, and
from among the blind, the light of your wisdom
will shine out purely.

D.S. al Fine

How

D.S. al Fine

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Obon, Obon, It's Festival Day

1. O-bon, O-bon, It's Festival Day! We will gather friends along the way. And bring fruits and vegetables for the shrine.

2. O-bon, O-bon, It's Festival Day! All our humble loved ones who lived in the past, With Nembutsu, Sway to and.

3. O-bon, O-bon, It's Festival Day! O, the streets are lined with our lanterns gay. And the wind-bells twinkling atop the trees.
many, many years ago.
Nembutsu 'pon our lips.
froo to and fro in the breeze.

1, 2.
Festival Day!
Festival Day!

3.
Festival Day!

O-bon, O-bon, It's
The Middle-Path

Gently flowing

The autumn leaves fall, gentle and sure
Like snow flakes, like

words from the lips of a wise man, without strain or regrets, without

el - e - gy or ad - ver - tise - ment,

The
thing to be done is done. Ah, leaves so lovely. How did you know? To choose the middle path?
Higan I

Seigen H. Yamaoka

The purest time in nature's realm, In the early spring and fall, These are the days when hearts of life be

come one with self and all. 1. In the spring the gentle 2. The autumn sky its
breezes, In its most sustaining way, Lifts
golden haze, In its radiant splendor, Tells

our longing spirits, Beyond the toils of life.
our searching heart The flow of nature's ways.
Illumination

Wasan
Shinran Shonin

The torch light illumines the long night of ignorance;

Oh, do not grieve that your wisdom eyes are blind. The

great vessel carries us across the ocean of samsara.
Oh, do not lament that your defilements are heavy.
Amida Butsu

1. Limited we mortals be,
We are blind and
cannot see,
Caught enmeshed in life's cravings,
Basis of all sufferings,
Infinite and Boundless Love,

2. When the winds of destiny,
Thru my past deeds
blow on me,
Radiant wisdom from above,
Light of wisdom
Guides me to the

Chico Taira
(Transposed)

Chico Taira
shine on maze,  Ig - no - rance by Truth re - place,
other shore,  Life of peace for - e - ver - more,

O, I put my faith in Truth,  Na mu A mi
do the blessings give me strength,  Na mu A mi
dad butsu,  A mi da butsu.
dad butsu,  A mi da butsu.
Gāthās

Linda Castro

Ganjin's Journey

Cantabile

1. Like the sun breaking through a
gray and misty canopy, our voices join, break the silence,
grateful to our past. He who traveled over oceans planting seeds of
now in need of care. As we gather together, know all life is

2. Foreign lands, does it matter?

foreign tongues may speak the same thought, children all of one mother,

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Truth, facing dangers overwhelming with no thought of one, stand beneath the same cool moonlight, warmed beneath one self. We are joined by the Dharma in a circle without sun. We are joined by the Dharma in a circle without end. end.

1. 
2. 

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1. Let us seek peace.
2. Let us seek joy.
3. Let us seek life.

Let us seek peace in our hearts and our minds.
Let us seek joy in our home and our lands.
Let us seek life in Aima's Pure Land.

Right knowledge and trust.
Right understanding.
Faith in the Buddha's
in Amida's realm Will help to make our sufferings
and right liveli hood Will encourage each girl and
compassionate self Assure us all infinite

1., 2.

cease.
boy.

life.

1., 2.

3. rit.
Farewell

A. R. Zorn

R. R. Bode

Ever more in memory we shall treasure The golden hours we spent with you Hours that brought to us in fullest measure All the blessings and the joys of friendship true Fare-
Gāthās

well to you Our 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
Compassionate Vow

Shinran Shonin

Wasan

1. On the sea of Buddha's vow, there are no waves of suffering:
   Aboard the ship of Amida's vow, Rebeings are we, Although this woeful body remains, the leased to the winds of compassion. Dai gan kai no mind rejoices in Pure land. Cho se no Higan

2. Since we heard the comp- nate vow no or-di- na- ry

Hiro Imamura

202
Amida's Way
(Transposed)

Seigen H. Yamaoka

Bob Bennett

1. We cast our eyes to the sky To seek Truth's wondrous light
2. (We) ask each ocean wave From the shore on which we stand
3. (And) as the radiant dawn; Brings forth a bright new day

light With hopes of finding peace and shedding fear of
stand About the life of faith In Amida's glorious
day We find the holy Truth In Amida Buddha's

time,
We look up on the mighty earth With ma-
land,
We walk up on a path of darkness Un - 
Way with hearts that overflow In E -

204
jestic moun - tain chains         Wish - ing some - day to
til the cloud of life de - parts       Then we see the
ter - nal grat - i - tude       We find a life of
dwell In the realm where Bud - dha reigns.  2. We
an - swer With - in our search - ing hearts.  3. And
faith In full - ness and qui - e -
tude.

(after last verse)

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

(after last verse)
Heart of Amida

Seigen H. Yamaoka

Chizu Iwanaga

Equality of all sentient beings within the great Compassion is Amida's call, No matter what our thoughts, And life may be, Amida's call never forsakes

Equality is the heart of Amida
To en-trust our selves to this truth, is all we need to do.
Like Blossoms

Shinran Shonin

Like cherry blossoms are the hearts

that tomorrow they think they might

For
who can tell... but there may be a tempest in the night...

last time go to "

(night)  Like

last time go to "

θ

(night)  "

θ

209
Returning Home

(Joen Ashikaga)  (Transposed)  (Hiro Imamura)

The wisdom that knows to where we return is truly the
joy of one who calls Amida's name. All my friends, young and
old, shall become Buddhas returning home in Nembutsu!
In Amida's Light

Kimi Hisatsune

Dii Lewis

1. Impermanent life: The joy of growth soon turns to grief with life's decay.
   But in the glorious light of Amida, We suffering will cease.

2. Awaken to the truth that There is hope of peace that
   find true happiness.
   find true serenity.

211
Song of Enlightenment

Kimi Hisatsune

To the peaceful forest came, to the sylvan solitude,

Secrets of the life to seek Prince of mighty Shaka clan,

Meditating thru the night, 'neath the spreading Bodhi tree,
Buddha fought off spirits dark, tempting him away from Truth.

Dark'ning skies and thunders fierce, shudd'ring earth and pass'rate wind

Brought forth by the evil pow'rs, failed to shake the res'lute heart
Lo, in the East the flaming dawn,
sprang with Buddha's victory.

Heav'n and earth rise up and shout,
Heaven and earth rise up and shout.

Praise to the Buddha, Praise to the Buddha,
Praise to the Truth.
Japanese Gāthās
Shinshu Shuka

1. Fuka ki mi no ri ni a i ma tsu
2. To wa no ya mi yo ri su ku wa re
3. U mi no u chi to no he da te na

ru Mi no sa chi na ni ni ta to u be
shi Mi no sa chi na ni ni ku re bu be
ku Mi o ya no to ku no to o to sa

ki Hi ta su ra mi chi o ki ki hi ra
ki Ro ku ji no mi na o to na e tsu
o Wa ga ha ra ka ra ni tsu ta e tsu
Shinshu Shuka

1. I express deep reverence to the Dharma.
   To what shall I liken my happiness!
   By listening earnestly, I opened the Way
   and received True Compassion.

2. I have been saved from the Eternal Darkness.
   To what can I compare my happiness!
   Reciting the nembutsu,
   I'll exert myself diligently in my daily work.

3. Without discrimination,
   I'll share with everyone
   Amida's precious gift
   And travel together to the Pure Land.
Ondokusan I
(In Gratitude)

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

Ondokusan II

Shinran Shonin

Moderato

Osamu Shimizu

Nyo rai da i hino o n do ku wa

Mi o ko ni shi te mo ho zu be shi

 mf

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Ondokusan II
(In Gratitude)

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

Sentient beings are numberless, I vow to save them.
Desires are endless, I vow to end them.
The Gate of Dharma is boundless, I vow to master it.
The Buddha Way is supreme, I vow to attain it.

trans. by Rev. Hozan Hardiman

223
Nori no Miyama
(Transposed)

Seiran Ouchi

Gagaku Etenraku
Arr. Kiyomi Fujii

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

Mu ka shi no ma ma ni ni o u na ri
Mu ka shi no ma ma ni na no ru na ri
Nori no Miyama
(Dharma Mountain)

1. Cherry blossoms on the Dharma Mountain
   spread their fragrance as of old.
   Cease marking traces on the Noble Path,
   and perceive the springtime splendor
   of Bodhi we assumed was beyond our reach.

2. Nightingales on the Dharma Mountain
   sing the praises of the Name as of old.
   Listen to their voices warning us
   that this life is but a dream
   And the night is very short.
Seiya

Takeko Kujo

Shimpei Nakayama

1. Hoshi no yo zora no u tsuku shi sa
2. Gannji su wa no ma sa go yo ri

Tarekawa shi ru ya a me no na zo
A mata o wa su ru ho to ke ta chi

226
Seiya
(Peaceful Night)

1. How beautiful the starry sky!
   Who could know the mystery of the heavens?
   When these countless eyes shine brilliantly,
   my heart is filled with joy!

2. More numerous than the sands of the Ganges
   are the Buddhas.
   When I hear that they watch over us night and day,
   my heart is filled with peace.
Chikai no Uta
(Transposed)

Buddhist Text

1. Ware yoni ko e shiga n o ta
2. Ware ha te shi na ki su e ka ke

3. Te Ta gu i na ki mi chi sa te
4. O o ki me gu mi no nu

5. To ra na n Ko no ne ga
6. Shi to na ri Ma zu shi ki
Chikai no Uta
(Bodhisattva's Vows)

1. I will make a vow that extends throughout the universe, and become enlightened to the Dharma.
   If I fail to fulfill my vow, I will not become a Buddha.

2. Looking to the endless future, I vow to become a Master of Compassion.
   If I cannot save the suffering multitudes, I will not become a Buddha.
Iroha Uta

Yasuo Sawa

Gāthās
Iroha Uta

Fragrant are the flowers,
but soon they will fall and scatter.
Who in our world remains forever unchanged?
Today, when we’ve crossed over this mountain of miseries,
We’ll be free of evanescent dreams and delusions.
Asa no Uta
(Morning Song)

1. Every morning we turn to the Dharma
   and work diligently in our daily tasks.

2. Every morning we reach out to Amida
   and share thoughts purified by his Compassion.

3. Every morning, we praise Amida’s enlightenment
   and try to purify our own hearts.

4. Each precious day overflows with his Compassion.
   We dedicate our lives to this day as well.
Yube no Uta

(Evening Song)

1. Peacefully the night is falling on this waning day.
The temple bell tolls . . . the temple bell tolls.

2. Gently embracing us in our worldly pain,
the temple bell tolls . . . the temple bell tolls.

3. Everyone, listen to the truth and awaken!
The temple bell tolls . . . the temple bell tolls.

4. Thanking the happiness of this day,
the temple bell tolls . . . the temple bell tolls.
Sambo no On
(Three Treasures)

1. Though we flounder on the Sea of Ignorance,
   by following the Buddha's guidance
   As we sail on the Ship of the Dharma,
   we will surely reach the Shore of Enlightenment.

2. As we enter further into the Dharma Mountain
   and behold the pure moon of Bodhi,
   our clouded hearts become clear and free.
   This is truly a gift of the Three Treasures.
Byakudo
(Transposed)

Tokusui Kodani

Yasuo Sawa

1. Chi o ya ku ho no o mo yu ru to mo Mi
2. I ba ra no mi chi ni yu ki na ya mi Ma
3. Ki wa na ki ji hi no ma shi ma se ba Yo

zu wa so ra u chi sa ka ma ku mo Su
yo i mo da yu ru ya mi no yo ni Mi
no na mi ka ze no a ra ki o mo Chi

ku i no mi ko e hi to su ji ni Su
hi ka ri a fu ru ho n ga n no Chi
ka i no fu ne ni ya su ra ke ku Hi

236
Byakudo
(White Path)

1. Though the fires scorch the Earth,
   and the waters pour down from the skies,
The Dharma teaches that
   we are moved straight ahead by Amida’s call.

2. Though we suffer as we walk the thorny path
   in the World of Darkness filled with delusions,
We are saved by the Primal Vow,
   overflowing with Amida’s Light.

3. Supported by the Boundless Compassion,
   we can face the world’s violent strife;
We can sail peacefully on the Ship of Amida’s Vow
   and find happiness in his expansive heart.
Gassho no Uta
(Transposed)
Takeko Kujo
Seijin Nomura
Arr. Kiyomi Fujii

1. No yuki yama yuki yuki kure te Ta
2. Koon no chi kai mi chi biki no Hi

do kimoshirazu sama yo e ru. Awareta bi
kari no ma enimezame ru wa Megumi ni su

bito zu ku ma de Sama yo e ru onoga ma
su mu mu ge nomichi Na yami no ka ge wa a

238
Gassho no Uta
(Song of Gassho)

1. Passing through fields and over mountains,
   the pitiful travellers wander aimlessly.
   How can they reach the Other Shore
   with eyes clouded and steps unsure?

2. By the guiding light and benevolence of the Eternal Vow,
   we awaken and go forward on the unobstructed Path.
   The shadow of life's misery disappears,
   and we offer gassho from a joyful heart.
Shinransama

1. As the gentle morning breezes waft through the window, and I press my hands together to recite Namu-Amida-butsu, Shinran-sama, with a smile, is standing by my side.

2. Though the glittering starry skies may be clouded over in the storm, when I recite Namu-Amida-butsu, Shinran-sama will come to light my way.

3. Whenever I'm overcome with grief as I travel through this life, I recite Namu-Amida-butsu; then, Shinran-sama draws near to hold my hand and walks along with me.
San Ge
(Transposed)

Tokusui Kotani

Kosaku Yamada
San Ge
(The Blessing of Flowers)

1. Boundless glistening sky, verdant fields and mountains,
   Radiant in full measure, the sun rises,
   I bow to the Buddha, scattering sweet scented flowers,
   Give homage to the Great Compassion.

2. Storm that shrouds the earth has faded,
   Faintly fragrant, the moon is white,
   I bow to the Buddha, scattering flowers so pure,
   Give homage to the Great Power.
Utsushiyo
(This Passing World)

1. In this life of endless kalpas
   We are travellers on the road;
   As travellers let us remember
   To walk, not in haste, nor rest.

2. Walking in haste, may cause to stumble,
   Dallying on the road, the sun will soon set,
   Groping in the darkness of ignorance,
   Will cause a life of lamenting.

3. When harkening to the Dharma,
   The mirror of mind will reflect
   The Unhindered Light of Amida,
   And bring Light to the dark path.
Gāthās

Yasashisa ni Deattara

Hiroko Kui

Akira Yuyama

Gently

1. Ya sa shi sa ni de at ta ra yo ro ko bi o wa ke
2. Sa bi shi sa o ka n ji ta ra da re ka ni ko e
3. Ku ru shi mi ni de at ta ra hi ta su ra ni ta e

Shi a wa se to
Fu re a i o
A wa su te no

246
Gāthās

おもた ら ほ ほ え み お か わ し て い こ
たいせつ に か た り あ と と も お つく ろ
くも り に ほ は ほ と や す ら ぐ こ こ

う む い も ふ く む
お か ん な な お わ お
れ か ぎ り な い

かぜ の よ の お に
つ な ぐ の よ の お に
ひ か り な な か に

さ わ や か な
と り ど り な
い か さ れ て

247
Yasashisa ni Deattara
(When I Encounter Gentleness)

1. When I encounter gentleness, I shall share this happiness.
   When I feel myself fortunate, I shall exchange smiles
   With thoughts that soothe like breezes that caress the sea.

2. When I feel loneliness, I shall talk to someone.
   Treasuring this contact, I shall forge a friendship.
   Like linking flowers to form a ring, I shall also link all our thoughts together.

3. When I encounter pain, I shall try earnestly to endure it.
   As my hands grow warm in gassho, my heart, too, becomes warm
   and tranquil,
   And I can live on day by day in the limitless Light [of Amida].
Arigato

Toshiko Takada

Yoshinao Nakata

1. Mi ho to ke no me gu
2. (Mi ho) to ke no e mi

mi ou ke te ko ko ro ni mi chi ru a ri ga to
ni te ra sa re ko ko ro ni mi chi ru a ri ga to.
Arigato
(Thank You)

1. Receiving Buddha’s benevolence, my heart overflows with gratitude!
   Flowers! Flowers! Thank you for blooming so brightly today!
   Thank you, little birds, thank you for letting me hear your spirited songs!
   I, too, will express words of gratitude for my daily life.

2. My heart, glowing with Buddha’s compassion, overflows with gratitude.
   My friends! My friends! Thank you for spending this day with me!
   Grateful for the Light that brightens my way,
   I offer words of thanks for each day’s friendly contacts.
Raisan-ka
(Transposed)
Seishin Fujii

1. I zu ku ni mo  hi ka ri i ta ra nu
2. Mi ho to ke no  chi ka i no hi bi ki
3. Ya su ka ri shi  kyo no hi to hi o
4. O u to ri no  ku mo wa ku ru go to
5. A wa re wa re  sho jo se se no
ku - ma zo na ki
ta - ka ke re ba
yo - ro ko bi te
Mi - ho to ke no
a - ku o shi ra zu
No - ri no
O yo ba nu
Mi o ya no
Mi no ri
Ji ge n no

chi ka i no hi ro ki me gu mi wa
ku ma wa yo ni na ka ri ke ri
ma e ni nu ka zu ki ma tsu ru
hi ro me n o ke na ke re do
ma e ni na ni o a ma yu ru

Myonjo Shonin
Kazuko Otani
Kinuko Otani
Yoshiko Otani
Takeko Kajo
(For translation, see next page.)

D.S.
D.S.

253
Raisan-ka
(Praise of Amida)

1. The Light shines limitlessly in every corner of the world.
   How extensive the benevolence of Amida's Vow!

2. Since Amida's Vow resounds so loudly,
   nowhere on Earth will it not reach!

3. Rejoicing in this peaceful day,
   I bow before the Buddha in gratitude.

4. Like the [enormous] clouds that spread over Otori,
   I, too, must widely spread the Buddha's teaching.

5. Without awakening to the evil caused in our recurring births,
   how can we appreciate Amida's great Compassion?
Special Services
Mihotoke ni Idakarete

Nichiyo Gakko Dojin (Transposed) Seijin Nomura
Arr. Kiyomi Fujii

1. Mi ho to ke ni i da ka re te
   Ki mi yu ki nu ni shi no ki shi
   Na tsu ka shi ki o mo ka ge mo

2. Mi ho to ke ni i da ka re te
   Ki mi yu ki nu ji hi no ku ni
   Mi su ku i o mi ni ka ke te

3. Mi ho to ke ni i da ka re te
   Ki mi yu ki nu ha na no sa to
   Tsu ki se za ru ta no shi mi ni

4. Mi ho to ke ni i da ka re te
   Ki mi yu ki nu ta ma no i e
   U tsu ku shi ki Mi ho to ke to
Mihotoke ni Idakarete
(Embraced by the Buddha)

1. Embraced by the Buddha, you've gone to the Western Shore.
   How sad that only fond remembrances [of you] remain.

2. Embraced by the Buddha, you've gone to the Land of Compassion.
   How reassuring that you've shown us the way.

3. Embraced by the Buddha, you've gone to the Land of Happiness.
   How gratifying that you're rejoicing in its unending pleasures.

4. Embraced by the Buddha, you've gone to the Treasure Palace.
   How precious that you've become a shining Buddha.
Nadame
(Transposed)
Arr. C. Iwanaga

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

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

Ho to ke no mi ma ye ni sa chi a ra n
Ku shi ki Ho to ke to na ri nu ra n
Chu ka ra a ru mi to na ri nu ra n
Wa re ra ga ma do i wo mi ru a ra n

258
Nadame
(Consolation)

1. The worldly ties have come to an end, but
our departed friend in the Dharma
will find happiness in Amida's presence.
In our sadness, there is consolation.

2. Parting from this sad, grieving world,
our friend is born into a happy world
to become a wondrous Buddha.
In our grief, there is consolation.

3. Though the arms and legs no longer move,
our friend has shed the human form
to assume Unlimited Power.
In our sadness, there is consolation.

4. Though the bodily eyes are closed,
our friend is watching our gathering
With the superb eyes of the Dharma.
In our grief, there is consolation.
Hoonko no Uta

Nichiyo Gakko Dojin

(Transposed)

Seijin Nomura

Arr. Kiyomi Fujii

1. Wa___ka no u ra wa no ka ta o na mi no
2. Hi____to ri i te shi mo yo ro ko bi na ba
3. Na go ri no mi____ ko to sa ya ka ni shi te
4. Mo shi so re chи shи kи no o shи e na ku ba
5. Yo ro ko bi ta___ ka ku mu ne ni a fu re

Yo se ka ke yo se ka ke ka e ru go to ku
Fu ta ri to o mo e fu ta ri ni shi te
Mi na yo bu ko e o shi ta i ki ma shi
To___ wa no ya mi ji ni ma yo i nu ra n
U re shi sa fu___ ka ku ki mo ni me i zu

Wa re yo ni shi ge ku ka___ yo i ki ta ri
Yo ro ko bu o ri wa mi___ ta ri na ru zo
No ri no tsu do i no mi za go to ni wa
Mi ko ko ro ko me shi ki___ mi ni yo ri te
Mi wa ko ni ho ne wa ku da ki te shi mo
Hoonko no Uta
(Hoonko, Shinran Shonin's Memorial)

1. Like the high waves that constantly
   flow back and forth in the Bay of Waka,
   I, too, will go back and forth to this world
   to spread the compassion of Amida.

2. When you are alone and find happiness,
   think that there are two,
   And when two of you find happiness,
   think that there are three;
   that other is, indeed, Shinran.

3. When the parting words become clear,
   turn to the voice calling Amida's Name.
   At every gathering of the sangha,
   look up to Shinran in deep reverence.

4. If we had not received the Dharma from our Teacher,
   we would be lost forever on the Path of Darkness;
   But through his sincere and thoughtful efforts,
   we are now able to encounter Amida's compassion.

5. True happiness overflows in our hearts
   and real joy settles deeply within us;
   Though our bodies may be shattered and turn to dust,
   We cannot ever repay Amida's great gift.
Higan II
(Transposed)

Tokusui Kotani

1. Ki re i na o hi sa ma ni shi ni i ru
2. Hi ga n no chu ni chi o hi sa ma wa
3. Mi n na de na ka yo ku mi na to na e

Ka ga ya ku ku mo no a chi ra ni wa
Cho do ma ni shi no o jo do ni
Ki re i na jo do ni ma i ri ma sho

A mi da nyo ra i no o jo do ga
O ha i ri na sa re ru o ha na shi o
Kyo no i ri hi no u tsu ku shi sa

Yasuo Sawa
Arr. Kiyomi Fujii

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Higan II

1. The beautiful sun sets in the West.
   I heard that Amida's Pure Land lies
   beyond the shining clouds.

2. At the temple today, I heard that
   during the mid-week of Higan,
   the sun enters directly west in Pure Land.

3. Reciting the Nembutsu,
   let us go to the beautiful Pure Land.
   The setting sun is truly like
   the shining clouds over Pure Land.
Hanamatsu ni no Uta

[Selan Nomura]

(Transposed)
Hanamatsuri no Uta
(Flower Festival, Buddha's Birth)

1. The garden is a curtain of cherry blossoms and
soft are the grasses that blanket it.
Today is happy Hanamatsuri!
Let us sing a song in front of the Buddha
and dance together with joy!

2. Come, everyone!
The warm spring breezes caress the wild grasses,
Just as the Buddha's compassion
comfort us who play together in harmony.

3. On a little branch, a bird sings in a lovely voice
the compassion of spring.
Let us together sing of Buddha's compassion,
which constantly cares for us.

4. If there is someone who can bring about a happy spring
that decorates the world with flowers,
That would, indeed, be the kind and
compassionate Amida Buddha.
Hanamatsuri Koshinkyoku

Hakurei Akao

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

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

Hi bi ki wa tat ta hi to ko e wa,
Hi to ri o shi ro o nu ke i de te,
Ka wa ke ru hi to ni fu ri ma i ta,
Ki re i na hi to tsu o mu ne ni sa shi,
Hanamatsuri Koshinkyo
(Buddha's Birthday)

1. Long ago, three thousand years ago,
on the 8th in the flowery fragrance of springtime,
a single voice reverberated throughout:
"In the heavens and on Earth, I alone am Buddha!"

2. Though he was born
into wealth and high position,
he left his palace and remained secluded
in the mountains for 12 years.

3. At the center of this vast universe,
he succeeded in bursting open the Dharma Gate,
and distributed to all
the inexhaustible water of nectar.

4. No matter how many years have passed,
the flowers of the Dharma remain unchanged.
Placing a blossom on our breast,
let us strive with equal diligence!
Gāthās

Shuso Gotanye
(Transposed)

Gyozo Suzuki
Seijin Nomura

1. Yami minamayo ware hitono
2. Kare hate ni shi a me tsuchi wa

iku michi wa hirake tari. Muro no to
itsu kushi mi ni uru o eri. Kan no no

mo shi haruke kumo, Kakage n to te
ama to koshi ni, So so gane to te

268
Shuso Gotanye
(Shinran Shonin's Birthday)

1. For us who wander aimlessly in the Dark,
   he opened the Way of Life
   and endeavored to raise
   the distant light of Enlightenment.
   Praise this day! Celebrate this day!

2. He strove to see that
   the parched Earth will be moistened
   by the gentle Eternal Rain
   that would pour compassion on all.
   Praise this day! Celebrate this day!
Bonye no Uta
(Transposed)

S. Shibutani

Kiyomi Fujii

Gāthās

1. I ye go to to mo su to ro no, Ho
2. Na ga re shi to ki wa ka e ra ne do, O

ka ge ni no ri no mi chi shi ta i,
No
i ma su ko ke no shi ta fu ka ku,
Ma

ko re ru yu ke ru mo ro to mo ni,
A
ko ko ro ka yo i to shi do shi ni,
O

270
Bonye no Uta
(Song of Obon)

1. Lanterns aglow from house to house,
   Lighting the path of Dharma;
   Those who live and those now gone
   All come together, this Festival Day.

2. Time that flows shall not return,
   But deep within the ancient moss (of the cemetery),
   Hearts beckon each other, every year,
   And loved ones meet, this Festival Day.
Obon no Uta
(Obon)

1. Riding on the dragonfly, guests are coming from far away Pure Land!
   It’s the yearly visit of our guests.

2. Dragonfly, dragonfly, red dragonfly!
   Lighting the bonfires and paper lanterns,
   we’ll all go out to meet our guests!
Nehanye no Uta
(Transposed)

Koji Haga

Kosuke Komatsu

1. Tōku miraniga kunone su mimete
2. Tōka ki i yashikiki kejime moarade
3. Tōxorawasete Ho toke noatowo
4. Noritomoshibi kaga yaki ma shite

Sharanohayashawa hanakasmineiteri
Tomishinynohanakariwaaogu
Tomitodoretomago kokome
towanimymyonoyamijiwoteteirasu
Nehanye no Uta
(Nirvana Day, Buddha's Passing)

1. In the yonder sky, pure melodies flow,
   In the Sala Grove, flowers are blooming,
   Oh, benevolent, noble Form.

2. Beyond all discrimination,
   Praise the light of Truth,
   Oh, wondrous supreme Wisdom.

3. With single mind, together,
   Follow in the footsteps of Buddha,
   Oh, most revered, incomparable Dharma.

4. The Dharma lamp shines brightly,
   Illuminating the dark path of ignorance.
   Oh, wise and compassionate Buddha.
Organ Music
Kie Sambō

Adagio assai

Nagayo Motoori
Utsukushii Shozenso
(Little Prelude)
Kazuo Yamada

Gāthās
come prima, ma piu' p e piu lento

Gàthàs
Choral Music
White Ashes

Rennyo Shonin

Gobunsho

Lou Harrison

Chorus (men and women)

Life is fragile, life is fleeting, whether we

go before others, or others go before us, who is to

know.

In the morning we may have radiant health

(p)
but in the evening we may be white ashes. When the winds of impermanence blow, our eyes are closed forever. Though loved ones may lament, it is to no avail, the body
Gāthās

vanish-es leaving only white ashes. Nothing is more

real than this truth of life. So turn to the teaching of

Buddha and awaken to the ultimate source of life. By

292
virtue of true compassion, we understand the meaning of death and appreciate the unexcelled value of life,

Living with Nembutsu in our hearts.
Festival
(Transposed)

Chico Taira

Spec. arr. B. Bennett

1. Festive days,
2. Festival,

Happy days. Now we are part of the festival,
Festival oh how we love the festival,

Village out resplendently
Young and old with each his own
Gay lantern swaying with
Step-ping with joy along the

294
1. quaint melody. Temple bell ringing in triumphant might
pathway of stone Song in their hearts for the bountiful days

2. sounding the message of joyous delight.

Hoping each will bring happier days.
Na mu a mi da bu tsu Na mu a mi da bu tsu Na mu a mi da bu tsu

Na mu a mi da bu tsu Na mu a mi da bu tsu

南無阿彌陀佛

297
* Note: For translation, refer to pages 93-100.
Hotoke sama wa

Minaye Moriyama

Ryutaro Hirota

1. Hotoke sama wa do koni do koni
2. Hotoke sama wa do koni do koni

302
Gāthās

i_te ku_da sa ru I tsu mo na ni_
(mot) te ku da sa ru I tsu mo a na_

ka wo o shi ye te ku da sa ru Ho_
ta wo sa sa ye te ku da sa ru Ho_

mf-

mf-

305
Hotoke Sama Wa
(Where is the Buddha?)

1. O where, where is the Buddha?
   In the spring, at the base of flower laden branches,
   In the summer, under the grass by the pond,
   In the fall, aloft the cloud that floats by,
   In the winter, in the snowflakes, tapping on the window.
   Wherever, Buddha is watching over,
   Whenever, Buddha teaches the Dharma,
   There, there, Buddha is there.

2. O where, where is the Buddha?
   On the white brow of grandfather,
   In the kind eyes of grandmother,
   In the strong embrace of father,
   In the pure hands of mother,
   Day and night,
   Buddha protects us. Buddha holds us secure always.
   Buddha is right beside you.
Mihotoke no Osugata

Hachiro Katayama

Soprano

Alto

Tenor

Bass

Ped

simile

1. Mi do ri no ka ze ni
2. Sway-ing with the green leaves

A ya sa re te
sway-ing with the breeze

ma do be ni ne mu ru
By the win-dow sweet-ly the

o sa na go
no

ba - by slum - bers

Ne ga o
On - his

307
Gāthās

na ga ra no ho o e mi wa ma mo ri
lit - tle face plays a peace - ful smile Up - on his

ku da sa ru mi ho to ke no O te ga
ti - ny brows, do you think he felt, the touch, the

hi ta i ni fu re ta no ka
touch of hand, of bound - less, bound - less Love?
Gāthās

\( \text{(ka)} \)
\( \text{(Love?)} \)

\( \text{molto} \)

Soprano: non legato slightly faster
Alto: A katsu ki yami ni o to tate
When the dawn breaks thru the night stirring in the
Tenor: non legato
Bass: mp

f

non legato slightly faster

309
Gāthās

Now here, now there, pink and white, one by one approach.

No pear joyously flow over the
Yo ro ko bi wa
lotus with the dew

Do you think beside the pond

Mi ho to ke no
smiling thru the sun

O ta chi na sa ru wo
stood so protect ing ly the
Gāthās

\[ p \text{ legato} \]

\[ \text{ho no mi ta} \]
\[ \text{wondrous wondrous} \]
\[ \text{ka} \]
\[ \text{Light?} \]

\[ p \text{ legato} \]
\[ \text{ka} \]
\[ \text{Light} \]

\[ \text{pp} \]

\[ \text{zo ki ba ya shi no ma hi ru do ki} \]
\[ \text{In the noon day sun in the forest near} \]

\[ \text{pp} \]

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Gāthās

šīki nā ku wa
moun-tain birds are sing-ing.

ko no ma
gu re ni mi ho to ke
Must be that in the leaves a-mong the bus-tling

ko no ma
Must be that

no
trees,

A yu mu
They greet the

o su ga ta
stir- ring of the

o ga n da
won-drous bound-less

ka
Light

a tempo

314
Gāthās

(ka) (Light)

English - Jane Imamura
Sambutsu
(In Praise of the Buddha)

1. From 3000 years past, to the immeasurable future,
   The Boundless Light shines from the Buddha.
   How noble, O Buddha.

2. With Incomparable Compassion,
   Buddha bears the sufferings of the multitude,
   With reverence, O Buddha.

3. Though this heaven and earth have limits,
   The eternal presence of Buddha gives unlimited strength,
   How boundless, O Buddha.

4. In this impermanent life, lost in darkness,
   We entrust ourselves to the Dharma with single heart,
   In gratitude, O Buddha.
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