ACKNOWLEDGEMENTS

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Institute of Buddhist Studies

Tri-State Buddhist Temples
Religious Publication Department
FOREWORD

by Reverend Yoshitaka Tamai

This Buddhist Service Book was compiled through the efforts of the Research and Education Department and the members of Tri-State Buddhist Temples. The romanization of the sūtras is based on the Ryūkoku University “gongyō shū” or Sūtra Book. Every attempt has been made to maintain authenticity and realism with the hope that future generations will benefit from a richer and more meaningful understanding of our basic Teachings.

It is my sincerest hope that more books will be compiled in the near future, thereby enhancing the continued growth of our Buddhist Sangha in America.
KEY TO SYMBOLS

©  Gong

・  Settaku (to be struck on following note)

=  One and one-half beats

=  Two beats

=  Two beats

Gradually lower voice

V  Breathe (inhale)

G  A  |  La  So
D  E  |  Me  Re
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>SŪTRAS:</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amida Kyō</td>
<td>63</td>
</tr>
<tr>
<td>Forty-Eight Vows</td>
<td>39</td>
</tr>
<tr>
<td>Gan Jōjumon</td>
<td>61</td>
</tr>
<tr>
<td>Jūnirai</td>
<td>79</td>
</tr>
<tr>
<td>Jūseige</td>
<td>57</td>
</tr>
<tr>
<td>Raihai No Uta</td>
<td>85</td>
</tr>
<tr>
<td>Sanbujō</td>
<td>35</td>
</tr>
<tr>
<td>Sanbutsume</td>
<td>53</td>
</tr>
<tr>
<td>Shinjin No Uta (Part I)</td>
<td>26</td>
</tr>
<tr>
<td>Shinjin No Uta (Part II)</td>
<td>30</td>
</tr>
<tr>
<td>Shishin Rai</td>
<td>36</td>
</tr>
<tr>
<td>Shōshin Ge</td>
<td>2</td>
</tr>
<tr>
<td>Yōraku Kada</td>
<td>38</td>
</tr>
<tr>
<td>Zenshō Kada</td>
<td>37</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>TRANSLATIONS OF SŪTRAS:</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Amida Kyō</td>
<td>74</td>
</tr>
<tr>
<td>Forty-Eight Vows</td>
<td>46</td>
</tr>
<tr>
<td>Gan Jōjumon</td>
<td>62</td>
</tr>
<tr>
<td>Jūnirai</td>
<td>83</td>
</tr>
<tr>
<td>Jūseige</td>
<td>59</td>
</tr>
<tr>
<td>Sanbutsume</td>
<td>55</td>
</tr>
<tr>
<td>Shōshin Ge</td>
<td>20</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>PASSAGES:</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Anjin Ketsujō Shō</td>
<td>92</td>
</tr>
<tr>
<td>Creed</td>
<td>103</td>
</tr>
<tr>
<td>Dhammapada</td>
<td>111</td>
</tr>
<tr>
<td>Eightfold Path</td>
<td>104</td>
</tr>
<tr>
<td>Golden Chain</td>
<td>107</td>
</tr>
<tr>
<td>Kökun</td>
<td>107</td>
</tr>
</tbody>
</table>

vii
TABLE OF CONTENTS (continued)

<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Meditation</td>
<td>103</td>
</tr>
<tr>
<td>Metta</td>
<td>108</td>
</tr>
<tr>
<td>Pledge</td>
<td>108</td>
</tr>
<tr>
<td>Promise</td>
<td>107</td>
</tr>
<tr>
<td>Raisanmon</td>
<td>1</td>
</tr>
<tr>
<td>Śīla</td>
<td>110</td>
</tr>
<tr>
<td>Six Paramitā</td>
<td>110</td>
</tr>
<tr>
<td>Three Homages</td>
<td>108</td>
</tr>
<tr>
<td>Three Treasures</td>
<td>106</td>
</tr>
<tr>
<td>Ti-Sarana</td>
<td>109</td>
</tr>
<tr>
<td>Vandana</td>
<td>109</td>
</tr>
<tr>
<td>White Ashes</td>
<td>102</td>
</tr>
</tbody>
</table>

TRANSLATION OF PASSAGES:

Anjin Ketsujō Shō .................................................. 93

BUDDHIST ETIQUETTE ........................................... 123

ETIQUETTE AT HOME ............................................ 126

MEDITATION (I TO XIII) ........................................ 130

PRACTICE OF THE TEACHINGS .................................... 128

SEVEN PATRIARCHS ............................................... 94

SHOKUGO NO GASSHŌ ............................................... 136

SHOKUZEN NO GASSHŌ ............................................. 133
RAISANMON

Leader:

JINSHIN UKE GATASHI IMA SUDENI UKU
BUPPŌ KIKI GATASHI IMA SUDENI KIKU
KONOMI KONJŌ NI MUKATTE DOZEZUNBA
SARANI IZURE NO SHŌ NI MUKATTE KA
KONOMI NI WO DOSEN
DAISHŪ MOROTOMO NI SHISHIN NI SANBŌ NI
KIESHI TATEMATSURU BESHI.

Everyone:

MIZUKARA BUTSU NI KIESHI TATEMATSURU
MASANI NEGAWAKUBA SHUJŌ TO TOMO NI
DAIDŌ WO TAIGE SHITE MUJŌI WO OKOSAN.

MIZUKARA HŌ NI KIESHI TATEMATSURU
MASANI NEGAWAKUBA SHUJŌ TO TOMO NI
FUKAKU KYOZŌ NI IRITE CHIE UMI NO
GOTOKU NARAN.

MIZUKARA SŌ NI KIESHI TATEMATSURU
MASANI NEGAWAKUBA SHUJŌ TO TOMONI
DAISHŪ WO TŌRI SHITE ISSAI MUGE NARAN.

Leader:

MUJŌ JINJIN MIMYŌ NO HŌ WA
HYAKUSEN MAN GŌ NI MO AIOU KOTO GATASHI
WARE IMA KENMON SHI JUJI SURUKOTO WO
ETARI
NEGAWAKUBA NYORAI NO SHIJITSUGI WO
GESHI TATEMATSURAN.
SHŌSHIN GE
(The Gatha of True Faith in the Nembutsu)

1. (Leader)

KI MYŌ MU RYŌ JU NYO RAI

(Everyone)

NA MO FU KA SHI GI KŌ
HŌ ZŌ BO SATSU IN NI JI
ZAI SE JI ZAI Ō BUSSHŌ

2. TO KEN SHO BUTSU JŌ DO IN
KOKU DO NIN DEN SHI ZEN MAKU
KON RYŪ MU JŌ SHU SHŌ GAN
CHO HOTSU KEU DAIGU ZEI
3. GO KŌ SHI YUI SHI SHŌ JU
JŪ SEI MYŌ SHŌ MON JIPPO
FU HŌ MU RYO MU HEN KŌ
MU GE MU TAI KŌ EN NO

4. SHŌ JŌ KAN GI CHI E KŌ
FU DAN NAN JI MU SHŌ KŌ
CHŌ NICHI GAKKŌ SHŌJIN SETSU
ISSAI GUN JŌ MU KŌ SHŌ

5. HON GAN MYŌ GŌ SHŌ JŌ GŌ
SHI SHIN SHIN GYŌ GAN NI IN
JŌ TŌ GAKU SHO DAI NE HAN
HĪSSHI METSU DO GAN JŌ JU
6. NYO RAI SHOI KŌ SHUSSE
   YUI SETSU MI DA HON GAN KAI
   GO JYOKU AKU JI GUN JŌ KAI
   Ō SHIN NYO RAI NYO JITSU GON

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

8. SESSHU SHIN KŌ JŌ SHŌ GO
   I NŌ SUI HA MU MYŌ AN
   TON NAI SHIN ZŌ SHI UN MU
   JŌFU SHIN JITSU SHIN JIN TEN
9. HI NYO NIKKŌ FU UN MU
   UN MU SHI GE MYŌMU AN
   GYAKU SHIN KEN KYŌ DAI KYŌ KI
   SOKU Ō CHŌ ZETSU GO AKU SHU

10. ISSAI ZEN MAKU BON BU NIN
    MON SHIN NYO RAI GU ZEI GAN
    BUTSU GON KŌ DAI SHŌ GE SHA
    ZE NIN MYŌFUN DA RI KE

(Move right into Verse 11.)

11. MI DA BUTSU HON GAN NEN BU
    JA KEN KYŌ MAN NAKU SHU JŌ
    SHIN GYŌ JU JI JIN NI NAN
    NAN CHŪ SHI NAN MU KA SHI
12. IN DO SAI TEN SHI RON GE
   CHU KA JICHI IKI SHI KÔ SÔ
   KEN DAI SHÔ KÔ SE SHÔ !
   MYÔ NYO RAI HON ZEI Ō KI

13. SHA KA NYO RAI RYÔ GA SEN
   I SHÔ GÔ MYÔ NAN TEN JIKU
   RYÔ JU DAIJI SHUTTO SE
   SHITSU NÔ ZAI HA U MU KEN

14. 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
15. OKU NEN MI DA BUTSU HON GAN
JI NEN SOKU JI NYŪ HITSU JO
YUI NŌ JŌ SHŌ NYO RAI GŌ
Ō HŌ DAIHI GU ZEI ON

16. TEN JIN BO SA ZŌ RON SETSU
KI MYŌ MU GE KŌ NYO RAI
E SHU TA RA KEN SHIN JITSU
KŌ SEN Ō CHŌ DAI SEI GAN

17. KŌYU HON GAN RIKI E KŌ
I DO GUN JŌ SHŌ ISSHIN
KI NYŪ KU DOKU DAI HŌ KAI
HITSU GYAKU NYŪ DAI E SHŪ SHU
18. TOKU SHI REN GE ZŌ SE KAI
   SOKU SHŌ SHIN NYO HOSSHŌ JIN
   Yū BON NŌ RIN GEN JIN ZU
   NYŪ SHŌ JI ON JI Ō GE

19. HON SHI DON RAN RYŌ TEN SHI
   JŌ KÔ RAN SHO BO SATSU RAI
   SAN ZŌ RU SHI JU JÔ KYÔ
   BON JÔ SEN GYŌ KI RAKU HŌ

20. TEN JIN BO SA RON CHŪ GE
   HŌ DO IN GA KEN SEI GAN
   Ō GEN NE KO YU TA RIKI
   SHŌ JÔ SHI IN YUI SHIN JIN
21. WAKU ZEN BON BU SHIN JIN POTSU
SHŌCHI SHŌJI SOKU NE HAN
HISSHI MU RYŌ KŌ MYŌ DO
SHOU SHU JŌ KAI FU KE

22. DŌ SHAK KESSHŌ DŌ NAN SHŌ
YUI MYŌ JŌ DO KA TSŪ NYŪ
MAN ZEN JI RIKI HEN GON SHU
EN MAN TOKU GŌ KAN SEN SHŌ

23. SANPU SAN SHIN KE ON GON
ZŌ MATSU HŌ METSU DŌHI IN
ISSHŌ ZŌ AKU CHI GU ZEI
SHI AN NYŌ GAI Y ŠHŌ MYŌ KA
24. (Leader)
ZEN DŌ DOKU MYŌ BUSSHŌ 

(Everyone)
KŌ AI JŌ SAN YO GYAKU AKU
KŌ MYŌ MYŌ GŌ KEN IN NEN
KAINYŪ HON GAN DAICHI KAI

25. GYŌJA SHŌJU KON GŌ SHIN
KYŌKI ICHI NEN SŌ Ō GŌ

YŌI DAI TŌ GYAKU SAN NIN
SOKU SHŌ HOSSHŌ SHI JŌ RAKU
26. GEN SHIN KŌ KAI ICHI DAI KYŌ
HEN KI AN NYŌ KAN ISSAI
SEN ZO SHŪ SHIN HAN SEN JIN
HŌ KE NI DO SHŌ BEN RYŪ

27. GOKU JŪ AKU NIN YUI SHŌ BUTSU
GA YAKU SAIHI SESSHU CHU

BON NŌ SHŌ GEN SUI FU KEN
DAI HI MU KEN JŌ SHŌ GA
28. HON SHI GEN KŪ MYŌ BUKKYŌ
REN MIN ZEN MAKU BON BU NIN
SHIN SHŪ KYŌ SHŌ KŌ HEN SHŪ
SEN JAKU HON GAN GU AKU SE

29. GEN RAI SHŌJI RIN DEN GE
KETCHI GI JŌ I SHŌ SHI

SOKU NYŪ JAKU JŌ MU I RAKU
HITCHI SHIN JIN I NŌ NYU
30. (Gradually reduce tempo)

GU KYO DAI JI SHU SHI TO
J0 SAI MU HEN GOKU JOKU AKU
DO ZOKU JI SHU GU DO SHIN
YUI KA SHIN SHI KO S0 SET

SHOISHINGE NEMBUTSU WASAN

(Leader)

(Everyone)
SHŌSHIN GE
(The Gāthā of True Faith in the Nembutsu)

1. I rely upon the Tathāgata of Immeasurable Life,
   I take refuge in the Inconceivable Light.

2. Dharmākara, the Bodhisattva, during His causal state,
   Being in the presence of the Buddha Lokesvararāja,
   And having examined the causes of Buddhas' Pure Lands
   And the good and evil of those Buddha Lands and of the
   heavenly and human realms,

3. Established the highest, most excellent Vow
   And brought forth the rare Great Universal Vow.
   After contemplating for five kalpas, He chose the best of them.
   Again, He vowed that His Name would be heard in the ten
   quarters.

4. Everywhere He emits the Immeasurable, the Boundless Light,
   The Unimpeded, the Incomparable, the Majestically Flaming
   Light,
   The Pure, the Joyful, the Wise Light,
   The Unceasing, the Inconceivable, the Ineffable Light,
   And the Light Outshining the Sun and the Moon, illuminating
   worlds innumerable;
   All the sentient beings benefit from the Light's brilliance.

5. The Name in the Original Vow is the Work of Right Assurance.
   The Vow of the Sincere, Serene Faith is the cause for Birth.
   To attain the Equal Bodhi and to be enlightened to the Great
   Nirvāṇa
   Are due to the consummation of the Vow Assuring the
   Unfailing Attainment of Nirvāṇa.

6. The reason for the Tathāgata’s appearance in the world
   Is solely to preach the ocean-like Original Vow of Amida.
The ocean of multitudinous beings in the evil age with five
defilements
Should believe in the Tathāgata's true words.

7. If the Single Thought of Joy is awakened in one's mind,
Though passions are not severed, he will attain Nirvāṇa.
When ordinary men, sages, grave sinners, and abusers of the
Dharma are all converted,
They are like various waters turned into one in taste on entering
the sea.

8. The embracing Spiritual Light eternally shines upon us
protectively;
Although the darkness of ignorance has already been rent,
The cloudy mists of greediness, desire, anger, and hate
Always blanket the heaven of True Faith.

9. It is as though the sun is obscured by misty clouds,
But below them it is light and there is no darkness.
When one receives Faith, sees and reveres the Vow and greatly
rejoices,
He instantly transcends the Five Evil Realms crosswise.

10. All common men, whether they be good or evil,
If they hear and believe the Tathāgata's Universal Vow,
The Buddha praises them as 'men of great and superior
understanding';
They are also named 'Pundarīkas'.

11. The Nembutsu of Amida Buddha's Original Vow,
For evil beings with perverted views and arrogance,
Is extremely difficult to believe and retain;
Of all difficulties nothing is more difficult that this.

12. Sāstra-writers of India, the Land in the West,
And noble Masters of the Middle Kingdom and the Land of the
Rising Sun,
Revealed the true purpose of the Great Sage’s appearance
And clarified that the Tathāgata’s Original Promise is befitting man’s capacity.

13. Śākya, the Tathāgata, on Mount Laṅkā,
Predicted to the multitudes that in Southern India Nāgārjuna, the Mahāsattva, would appear in this world
And completely rend the views of being and non-being.

14. He would expound the highest Dharma of Mahāyāna;
Attaining the Stage of Joy, he would be born in the Land of Peace and Bliss.
He disclosed that the difficult practices are toilsome, like walking on land.
And urged us to believe that the easy practice is pleasant, like sailing on water.

15. When the continuant Faith in Amida Buddha’s Original Vow is awakened,
In that very instant do we spontaneously enter the Certainly Assured State.
Uttering only the Tathāgata’s Name always,
We should express our gratitude for the Great Compassionate Vow. (Thus Nāgārjuna said.)

16. Bodhisattva Vasubandhu, composing a discourse, professed
That he himself took refuge in the Tathāgata of Unimpeded Light;
In accordance with the Sūtras he revealed the Truth,
And elucidated the Great Vow for the ‘Crosswise Transcendence’.

17. In order to save universally the sentient beings, he manifested the One Mind,
Showing that it is an endowment by the Power of the Original Vow.
Upon entering with trust the Great Treasure-Ocean of Merits,
Unfailingly will one be numbered among the Great Assemblage.
18. When one reaches the World of Lotus store, 
   Instantly will he be enlightened to Thusness, or the 
   Dharmakāya. Roaming in the forests of evil passions, he will wield the 
   transcendental powers; 
   Entering the garden of Birth-and-Death, he will manifest himself 
   responsively. (Thus Vasubandhu said.)

19. Donran is a Master of this sect. The King of Ryō, 
   Always facing toward his place, venerated him as a Bodhisattva. 
   When Bodhiruci, Master of the Tripiṭaka, handed him a Pure 
   Land Scripture, 
   He burned his Taoist text and took refuge in the Land of Bliss.

20. Commenting on the Bodhisattva Vasubandhu’s discourse, 
   He revealed that the cause and effect of Birth in the Land of 
   Recompense are due to the Vows. 
   Merit-Transferences for Going Forward and Returning originate 
   in the Other-Power; 
   The cause which rightly assures Birth is solely Faith.

21. When Faith is raised in a deluded and defiled ordinary man, 
   He is made aware that Birth-and-Death is identical with Nirvāṇa. 
   After he unfailingly reaches the Land of Immeasurable Light, 
   He will save universally all sentient beings. (Thus Donran said.)

22. Dōshaku ascertained that Bodhi is difficult to attain by the Path 
    of Sages 
    Clarifying that the Pure Land Path alone is passable for us, 
    He disparaged the practicing of thousands of good deeds with 
    self-power, 
    And encouraged the exclusive utterance of the Name 
    consummated with perfect virtues.

23. He thoughtfully cautioned against the Three Aspects of Impure 
    Faith and urged us to maintain the Three Aspects of Pure Faith. 
    He compassionately led the men in the Ages of Semblance 
    Dharma, the Decadent Dharma, and the Extinct Dharma as 
    well.
If we, though sinning all through life, meet the Universal Vow, We shall reach the Land of Serene Sustenance and realize the Supreme Fruition. (Thus Dōshaku said.)

24. Zendō was the only one who clarified the Buddha’s real intent. Pitying those who practice the meditative and non-meditative practices and those with deadly sins and evils, He revealed that the Light and Name are the cause and condition (for Birth), And led them into the Great Wisdom Ocean of the Original Vow; and then

25. When the aspirant receives the Diamond Mind, In harmonizing with His Mind through the Single Thought of Joy, He shall obtain the Three Insights, as did Vaidehi, And realize the Eternal Bliss of Dharmā. (Thus Zendō said.)

26. Genshin widely expounded on the Buddha’s life-time Teachings, But he took refuge exclusively in the Land of Serene Sustenance and recommended it to all. Discerning that the Faith of Exclusive Practice is deep and the Faith of Sundry Practices shallow, He distinctly showed the difference between the Recompensed Land and the Transformed Land.

27. Men with extremely heavy sins should only utter the Buddha’s Name. I, too, am in His embracement; Though I cannot see (His Light), my eye being obstructed by evil passions, The Great Mercy always shines upon me untiringly. (Thus Genshin said.)

28. Genkū, Master of this sect, well-versed in Buddhism, Pitied ordinary men, whether good or evil. Spreading the Teaching of Shinshū in the Far-off Islands, He propagated the Selected Original Vow in this evil world.
29. One's coming back to the house of cyclic Birth-and-Death
   is decisively due to the doubt which binds him to it;
   One's entering promptly the Capital of Tranquility and the
   Unconditioned,
   Is necessarily caused by Faith which makes him enter there.
   (Thus Genkū said.)

30. Mahāsattvas and Masters who promulgated the Sūtras
   Have saved innumerous men, extremely corrupted and evil.
   Men in this present age, both priests and laymen, should with
   one mind
   Believe only in what these noble Masters taught.
<table>
<thead>
<tr>
<th>SHINJIN NO UTA</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>(Leader)</strong></td>
</tr>
<tr>
<td><strong>(Everyone)</strong></td>
</tr>
</tbody>
</table>

1. HI **| ka** → Rl **| to** → I **| CHI** → KI **| MI** → KI **|

2. SHO **| TSU** → Jō **| DO** → MO **| TA** → NE **|

---

26
3. NAGAKI SHIYUI NO TOKI HETE ZO
KONO GAN ERABI TORI MASERI
KASANETE SARANI CHIKOU RAKU
WAGA NAYO HIROKU KIKOE KASHI

4. JūNI NO HIKARI HANACHITE WA
AMATA NO KUNI WO TERASHI MASU
IKI TOSHI IKURU MONO SUBETE
KONO MIHIKARI NO UCHI NI ARI

5. HONGAN JōJU NO SONO MINA WO
SHINZURU KOKORO HITOTSU NITE
HOTOKE NO SATORI HIRAKU KOTO
NEGAI NARI TARU SHIRUSHI NARI

6. KYŌSHU SESON WA MIDA BUTSU NO
CHIKAI TOKAN TO ARE TAMOU
NIGORI NO YONISHI MADOU MONO
OSHIE NO MAKOTO SHINZU BESHI

7. SHINJIN HITO TABI OKORI NABA
NAYAMI WO TATADE SUKUI ARI
MIZU NO USHI OTO NARU GA GOTO
BONBU TO HIJIRI ICHIMI NARI

8. SUKUI NO HIKARI AKIRA KEKU
UTAGAI NO YAMI HARE SARU MO
MADOI NO KUMO WA KIE YARA DE
TSUNE NI MAKOTO NO SORA OOU

9. YOSHIHI NO KUMO NI KAKURU TOMO
SHITA NI YAMI NAKI GOTOKU NARI
SHINJIN YOROKOBI UYA MAE BA
MAYOI NO MICHl WA TACHI KIRARE

10. HOTOKE NO CHIKAI SHIN ZURE BA
ITO OROKA NARU MONO TOTE MO
SUGURESHI HITO TO HOME TAMAI
BYAKU RENGE TOZO TATAE MASU
SHINJIN NO UTA
(Part II)

1. SHI
   (Leader)

   (Everyone)

2. RYÖ
3. MIKOTO NO MAMA NI ARAWARE SHI
RYūJU DAIJI WA OSHIE MASU
KUGAJI NO AYUMI KATAKERE DO
FUNAJI NO TABI NO YASUKI KANA

4. MIDA NO CHIKAI NI KISHI NURE BA
FUTAI NO KURAI JINEN NARI
TADAYOKU TSUNE NI MINA TONAE
FUKAKI MEGUMI NI KOTAE KASHI

5. TENJIN BOSATSU RON WO TOKI
HOTOKE NO HIKARI AOGI TSUTSU
OSHIE NO MAKOTO ARAWA SHITE
MIDA NO CHIKAI WO HIRAKI MASU

6. HONGAN RIKI NO MEGUMI YUE
TADA ISSHIN NO SUKUI KANA
HOTOKE NO MINA NI KISHITE KOSO
JÔDO NO HITO NO KAZU NI IRE

7. HACHISU NO KUNI NI UMARE TEWA
SHINNYO NO SATORI HIRAKI TEZO
SHÔJI NO SONO NI KAERI KITE
MAYOERU HITO WO SUKUU NARI

8. DONRAN DAISHI TOKU TAKAKU
RYû NO TENSHI NI AGAME RARU
SANZô RUSHI NI MICHIBI KARE
SENGYO SUTETE MIDA NI KISU

9. TENJIN NO RON SHAKU SHITE WA
JÔDO NI UMA RURUR IN MO KA MO
YUKU MO KAERU MO TARIKI ZO TO
TADA SHINJIN WO SUSUME KERI

10. MADOERU MI NIMO SHIN ARABA
MAYOI NO MAMA NI SUKUI ARI
HIKARI NO KUNI NI ITARI TE WA
AMATA NO HITO WO SUKUU BESHI
11. Dōshaku Zenji Akira ka ni
Shōdō Jōdo no kado wakachi
Jiriki no Zen wo otoshi me te
tariki no gyō wo susume tsutsu

12. Shin to Fushin wo nengoro ni
Sue no yo kakete oshie masu
Isshō aku wo tsukuru tomo
Guzei ni aite suku wa ruru

13. Zenpō daishi tada hitori
Shaka no shōi wo akashite zo
Jiriki no bonbu aware mite
Hikari to mina no iware toku

14. Chikai no umi ni iri nure ba
Shin wo yorokobu mi to nari te
Idai no gotoku sukuware tsu
Yagate satori no hana hiraku

15. Genshin Kashō mida ni kishi
Oshie kazu aru sono naka ni
Makoto no kuni ni uma ruru wa
Fukaki shin ni zo yoru to toku

16. Tsumi no hito bito mina wo yobe
Ware mo hikari no uchi ni ari
Madoi no me ni wa miene domo
Hotoke wa tsune ni terashi masu

17. Genkū shōnin chie sugure
Oroka naru mono aware mite
Jodō shinshū okoshite wa
Hongan nenbutsu hirome masu

18. Mayoi no ie ni kaeran wa
Utagou tsumi no areba nari
Satori no kuni ni uma ruru wa
Tada shinjin ni kiwa mari nu
SHI SHIN RAI

(Leader)

SHI  
SHI  
KE  
RE  

(Everyone)

NA  
MO  
SHO  
CHI  
FU  

(Leader)

SHI  
SHI  
KE  
RE  

(Everyone)

NA  
MO  
SHO  
CHI  
HU  

(Leader)

SHI  
SHI  
KE  
RE  

(Everyone)

NA  
MO  
SHO  
CHI  
SO  
③
FORTY-EIGHT VOWS

(Leader)

1. BUS | SETSU | MU | RYŌ | JU | KYŌ |

(Everyone)

SETSU | GA | TOKU | BUTSU |

KOKU | U | JI | GOKU | GA | KI | CHIKU | SHŌ | SHA |

FU | SHU | SHŌ | GAKU |

2. SETSUGA TOKUBUTSU • KOKUCHŪ NINDEN • JUJŪ SHIGO • BUKYŌ SANMAKUDōSHA • FUSHU SHōGAKU •

3. SETSUGA TOKUBUTSU • KOKUCHŪ NINDEN • FUSHITSU SHINKONJIKISHA • FUSHU SHōGAKU •

4. SETSUGA TOKUBUTSU • KOKUCHŪ NINDEN • GYōSHIKI FUDŌ • UKŌSHūSHA • FUSHU SHōGAKU •

5. SETSUGA TOKUBUTSU • KOKUCHŪ NINDEN • FUSHIKI SHUKUMYō • GESHI FUCHI • HYAKUSEN NOKU • NAYUTA • SHO KōJISHA • FUSHU SHōGAKU •

6. SETSUGA TOKUBUTSU • KOKUCHŪ NINDEN • FUTOKU TENGEN • GESHI FUKEN • HYAKUSEN NOKU • NAYUTA • SHOBUTSU KOKUSHA • FUSHU SHōGAKU •

7. SETSUGA TOKUBUTSU • KOKUCHū NINDEN • FUTOKU TENNI • GESHIMON • HYAKUSEN NOKU • NAYUTA • SHOBUTSU SHOSETSU • FUSHITSU JUJISHA • FUSHU SHōGAKU •
8. SETSUGA TOKUBUTSU • KOKUCHŪ NINDEN • FUTOKU KENTÀ SHINCHI • GESHI FUCHI • HYAKUSEN NOKU • NAYUTA • SHOBUTSU KOKUCHŪ • SHÛJÔ SHINNEN SHA • FUSHU SHÔGAKU •

9. SETSUGA TOKUBUTSU • KOKUCHŪ NINDEN • FUTOKU JINSOKU • O’ICHI’NEN KYÔ • GESHI FUNÔ • CHÔKA HYAKUSEN NOKU • NAYUTA • SHOBUTSU KOKUSHÂ • FUSHU SHÔGAKU •

10. SETSUGA TOKUBUTSU • KOKUCHŪ NINDEN • NYAKKI SÔNEN • TONGE SHINSHA • FUSHU SHÔGAKU •

11. SETSUGA TOKUBUTSU • KOKUCHŪ NINDEN • FUJÔ JÔJU • HISSHI METSUDOSHA • FUSHU SHÔGAKU •

12. SETSUGA TOKUBUTSU • KÔMYÔ ÜNO GENRYÔ • GESHI FUSHÔ • HYAKUSEN NOKU NAYUTA • SHOBUTSU KOKUSHÂ • FUSHU SHÔGAKU •

13. SETSUGA TOKUBUTSU • JUMYÔ ÜNO GENRYÔ • GESHI HYAKUSEN NOKU • NAYUTA KÔSHA • FUSHU SHÔGAKU •

14. SETSUGA TOKUBUTSU • KOKUCHŪ SHÎMON • ÜNO KERYÔ • GESHI SANZEN • DAISEN SEKAI • SHÔMON ENGAku • O HYAKUSEN GÔ • SHITSUGU KEIKYÔ • CHIGO SHUSHÂ • FUSHU SHÔGAKU •

15. SETSUGA TOKUBUTSU • KOKUCHŪ NINDEN • JUMYÔ MUÔGENRYÔ • JOGO HONGAN • SHUTAN JIZAI • NYAKUFU NISHA • FUSHU SHÔGAKU •

16. SETSUGA TOKUBUTSU • KOKUCHŪ NINDEN • NAISHI MON’NU • FUZEN MYÔSHA • FUSHU SHÔGAKU •

17. SETSUGA TOKUBUTSU • JIPPÔ SEKAI • MURYÔ SHOBUTSU • FUSHITSU SHISHÂ • SHÔGA MYÔSHA • FUSHU SHÔGAKU •

18. SETSUGA TOKUBUTSU • JIPPÔ SHUJÔ • SHISHIN SHINGYÔ • YUKUSHÔ GAKOKU • NAISHI JÛNEN • NYAKUFU SHÔJA • FUSHU SHÔGAKU • YUIJO GOGYÂKU • HIHÔ SHÔBÔ •
19. SETSUGA TOKUBUTSU • JIPPÔ SHUJÔ • HOTSU BODAI SHIN • SHUSHO KUDOKU • SHISHIN HOTSUGAN • YOKUSHÔ GAKOKU • RINJU JÛJI • KERYÔ FUYÔ • DAISHU I’NYÔ • GENGO NINZENSHA • FUSHU SHÔGAKU

20. SETSUGA TOKUBUTSU • JIPPÔ SHUJÔ • MONGA MYÔGÔ • KE’NEN GAKOKU • JIKISHO TOKUHON • SHISHIN EKÔ • YOKUSHÔ GAKOKU • FUKA SUISHA • FUSHU SHÔGAKU

21. SETSUGA TOKUBUTSU • KOKUCHÛ NINDEN • FUSHITSU JÔMAN • SANJÛ NIDAI’NIN SÔSHA • FUSHU SHÔGAKU

22. SETSUGA TOKUBUTSU • TAHÔ BUTSUĐO • SHO BOSATSUSHU • RAISHÔ GAKOKU • KUKYÔ HISSHI • ISSHÔ FUSHO • JOGO HONGAN • JIZAI SHÔKE • ISHU JÔKO • BIGU ZEIGAI • SHAKURUI TOKUHON • DO DATSU ISSAI • YUSHO BUKKOKU • SHU BOSATSUGYÔ • KUYÔ JIPPÔ • SHOBUTSU NYORAI • KAIKE GÔJA • MURYÔ SHUJÔ • SHIRYÔ MUJÔ • SHÔSHIN SHIDÔ • CHÔSHUTSU • JÔRIN • SHÔJI SHIGYÔ • GENZEN SHUJÔ • FUGEN SHITOKU • NYAKUFU NISHA • FUSHU SHÔGAKU

23. SETSUGA TOKUBUTSU • KOKUCHÛ BOSATSU • JÔ BUTSU JINRIKI • KUYÔ SHOBUTSU • ICHIJIKI SHIKYÔ • FUÔ HENSHI • MUSHU MURYÔ • NAYUTA • SHO BUKKOKUSHA • FUSHU SHÔGAKU

24. SETSUGA TOKUBUTSU • KOKUCHÛ BOSATSU • ZAIJSHO BUTSUZEN • GENGO TOKUHON • SHO SHO YOKUGU • KUYÔ SHIGU • NYAKUFU NYOISHA • FUSHU SHÔGAKU

25. SETSUGA TOKUBUTSU • KOKUCHÛ BOSATSU • FUÔ ENZETSU • ISSAI CHISHA • FUSHU SHÔGAKU

26. SETSUGA TOKUBUTSU • KOKUCHÛ BOSATSU • FUTOKU KÔNGÔ • NARA ENJINSHA • FUSHU SHÔGAKU
27. SETSUGA TOKUBUTSU • KOKUCHŪ NINDEN • ISSAI MANMOTSU • GONJŌ KÔRAI • GYOŠIKI SHUDOKU • GÜMI GOKUMYÔ • MUNÔ SHÔRYÔ • GOSHO SHUJÔ • NAISHI TAITOKU TENGEN • UÔ MYÔRYÔ • BENGÔ MYÔSHUSHÂ • FUSHU SHÔGAKU •

28. SETSUGA TOKUBUTSU • KOKUCHŪ BOSATSU • NAISHI SHÔKUDOKUSHÂ • FUNÔ CHIKEN • GO DÔJÔJU • MURYÔ KÔSHIKI • KÔSHI HYAKUMANRISHÂ • FUSHU SHÔGAKU •

29. SETSUGA TOKUBUTSU • KOKUCHŪ BOSATSU • NYAKUJU DOKUKYÔBÔ • FÛJUJISETSU • NI FUTOKU • BENZAI CHIESHA • FUSHU SHÔGAKU •

30. SETSUGA TOKUBUTSU • KOKUCHŪ BOSATSU • CHIE BENZAI • NYAKKA GENRYÔSHA • FUSHU SHÔGAKU •

31. SETSUGA TOKUBUTSU • KOKUĐO SHÔJÔ • KAISHITSU SHÔKEN • JÎPPÔ ISSAI • MURYÔ MUSHU • FUKASHIGI • SHOBUTSU SEKAI • YU'NYÔ MYÔKYÔ • TOGO MENTÔ • NYAKUFU NISHA • FUSHU SHÔGAKU •

32. SETSUGA TOKUBUTSU • JÎJI IJÔ • SHIÔ KOKÛ • KÛDEN RÔGAN • CHIRU KEJU • KOKUCHŪ SHOU • ISSAI MANMOTSU • KAI'I MURYÔ ZAPPO • HYAKUSEN JUKÔ • NIGU GÔJÔ • GONJIKI KIMYÔ • CHÔ SHO NINDEN • GOKÔ FUKUN • JÎPPÔ SEKAI • BOSATSU MONSHA • KAIŠHU BUTSUGYÔ • NYAKUFU NYOZESA • FUSHU SHÔGAKU •

33. SETSUGA TOKUBUTSU • JÎPPÔ MURYÔ • FUKASHIGI • SHOBUTSU SEKAI • SHUJÔ SHIRUI • MUGA KÔMYÔ • SOKUÇO SHINSHA • SHINJIN NYŬNAN • CHÔKA NINDEN • NYAKUFU NISHA • FUSHU SHÔGAKU •

34. SETSUGA TOKUBUTSU • JÎPPÔ MURYÔ • FUKASHIGI • SHOBUTSU SEKAI • SHUJÔ SHIRUI • MONGA MYÔJI • FUTOKU BOSATSU • MUSHÔ BÔNIN • SHOJIN SÔJISHA • FUSHU SHÔGAKU •
35. SETSUGA TOKUBUTSU • JIPPÔ MURYÔ • FUKASHIGI • SHOBUTSU SEKAI • GOU NYONIN • MONGA MYÔJI • KANGI SHINGYÔ • HOTSU BODAISHIN • EN'NO NYOSHIN • JUJÛ SHIGO • BUI NYOZÔSHA • FUSHU SHÔGAKU

36. SETSUGA TOKUBUTSU • JIPPÔ MURYÔ • FUKASHIGI • SHOBUTSU SEKAI • SHO BOSATSUSHU • MONGA MYÔJI • JUJÛ SHIGO • JYÔSHÛ BONGYO • SHIJÔ BUTSUDÔ • NYAKUFU NISHA • FUSHU SHÔGAKU

37. SETSUGA TOKUBUTSU • JIPPÔ MURYÔ • FUKASHIGI • SHOBUTSU SEKAI • SHOTEN NINMIN • MONGA MYÔJI • GOTAÍ TÔJI • KEISHU SARAI • KANGI SHINGYÔ • SHU BOSATSUGYO • SHOTEN SE'NIN • MAKUFU CHIKYÔ • NYAKUFU NISHA • FUSHU SHÔGAKU

38. SETSUGA TOKUBUTSU • KOKUCHÛ NINDEN • YOKU TOKU EBUKU • ZUI'NEN SOKUSHI • NYOBUTSU SHOSAN • ÔHÔ MYÔBUKU • JI'NEN ZAISHIN • NYAKUU SAIFU • TÔZEN KANJOKUSHA • FUSHU SHÔGAKU

39. SETSUGA TOKUBUTSU • KOKUCHÛ NINDEN • SHOJU KERAKU • FU'NYOROJIN • BIKUSHA • FUSHU SHÔGAKU

40. SETSUGA TOKUBUTSU • KOKUCHÛ BOSATSU • ZUI'I YOKUKEN • JIPPÔ MURYÔ • GONJÔ BUTSUDO • ÔJI NYOGAN • OHÔ JUCHÛ • KAISHITSU SHÔKEN • YU'NYO MYÔKYÔ • TOGO MENZÔ • NYAKUFU NISHA • FUSHU SHÔGAKU

41. SETSUGA TOKUBUTSU • TAHO KOKUDO • SHO BOSATSUSHU • MONGA MYÔJI • SHIU TOKUBUTSU • SHOKON KETSURU • FUGU SOKUSHA • FUSHU SHÔGAKU

42. SETSUGA TOKUBUTSU • TAHO KOKUDO • SHO BOSATSUSHU • MONGA MYÔJI • KAISHITSU TAITOKU • SHÔJÔ GEDATSU SANMAI • JÛZE SANMAI • IPPOTSU IKYÔ • KUYÔ MURYÔ • FUKASHIGI • SHOBUTSU SESON • NIFU SHITSUJÔI • NYAKUFU NISHA • FUSHU SHÔGAKU

43
43. SETSUGA TOKUBUTSU • TAHO KOKUDO • SHO BOSATSUSHU • MONGA MYÔJI • JUJÛ SHIGO • SHÔSON KIKE • NYAKUFU NISHA • FUSU SHÔGAKU •

44. SETSUGA TOKUBUTSU • TAHO KOKUDO • SHO BOSATSUSHU • MONGA MYÔJI • KANGI YUYAKU • SHU BOSATSUGYÔ • GUSOKU TOKUHON • NYAKUFU NISHA • FUSU SHÔGAKU •

45. SETSUGA TOKUBUTSU • TAHO KOKUDO • SHO BOSATSUSHU • MONGA MYÔJI • KAIHITSU TAITOKU • FUTÔ SANMAI • JÛZE SANMAI • SHU JÔBUTSU • JÔKEN MURYÔ • FUKASHIGI • ISSAI SHOBUTSU • NYAKUFU NISHA • FUSU SHÔGAKU •

46. SETSUGA TOKUBUTSU • KOKUCHÛ BOSATSU • ZUIGO SHIGAN • SHOYOKU MONPO • JI'NEN TOKUMON • NYAKUFU NISHA • FUSU SHÔGAKU •

47. SETSUGA TOKUBUTSU • TAHO KOKUDO • SHO BOSATSUSHU • MONGA MYÔJI • FUSOKU TOKUSHI • FUTAITENSHA • FUSU SHÔGAKU •

48. SETSUGA TOKUBUTSU • TAHO KOKUDO • SHO BOSATSUSHU • MONGA MYÔJI • FUSOKU TOKUSHI • DAI'I CHI DAI'NI • DAI'SAN BÔNIN • OSHO BUPPO • FUNÔ SOKUTOKU •
NEMBUTSU

(Leader)
NA MAN DA BU ○

(Everyone)
NA MAN DA BU
NA MAN DA BU
NA MAN DA BU
NA MAN DA BU
NA MAN DA BU ○

EKŌKU

(Leader)
GANNI SHIKU DO ku

(Everyone)
BYODOSEISAI
DO HO N BO DA hi SHIN
O JYON AN RA KO ○ ○ ○
FORTY-EIGHT VOWS

1. If in my country, after my obtaining Buddhahood, there should be hell, a land of hungry ghosts or brute creatures, may I not achieve the Highest Enlightenment.

2. If the men and devas in my country, after my obtaining Buddhahood, return again to the Three Evil Worlds at the end of their lives, may I not achieve the Highest Enlightenment.

3. If the men and devas in my country, after my obtaining Buddhahood, should not all radiate in true golden color, may I not achieve the Highest Enlightenment.

4. If the men and devas in my country, after my obtaining Buddhahood, should not be equal in form and color, being different in looks, may I not achieve the Highest Enlightenment.

5. If the men and devas in my country, after my obtaining Buddhahood, are not aware of the power to know their past lives at least a hundred thousand million nayutas of kalpas, may I not achieve the Highest Enlightenment.

6. If the men and devas in my country, after my obtaining Buddhahood, are not possessed of divine sight to see at least a hundred thousand million nayutas of Buddha-countries, may I not achieve the Highest Enlightenment.

7. If the men and devas in my country, after my obtaining Buddhahood, are not possessed of divine ears to listen and fully retain at least a hundred thousand million nayutas of Buddhas' sermons, may I not achieve the Highest Enlightenment.

8. If the men and devas in my country, after my obtaining Buddhahood, are not possessed of power to read minds of others at least a hundred thousand million nayutas of Buddha-countries' beings, may I not achieve the Highest Enlightenment.

9. If the men and devas in my country, after my obtaining Buddhahood, are not possessed of divine feet to travel, in the moment of one thought, at least a hundred thousand million nayutas of Buddha-countries, may I not achieve the Highest Enlightenment.
10. If the men and devas in my country, after my obtaining Buddhahood, cherish any thought of attachment to the body, may I not achieve the Highest Enlightenment.

11. If the men and devas in my country, after my obtaining Buddhahood, cannot reside as the ranks of the Truly Assured and without failure enter into Nirvāṇa, may I not achieve the Highest Enlightenment.

12. If, after my obtaining Buddhahood, my light is limited and does not illuminate at least a hundred thousand million nayutas of Buddha-countries, may I not achieve the Highest Enlightenment.

13. If, after my obtaining Buddhahood, my life is limited and does not last at least a hundred thousand million nayutas of kalpas, may I not achieve the Highest Enlightenment.

14. If the number of Śrāvakas in my country, after my obtaining Buddhahood, can be counted by the Pratyekabuddhas of three thousand great-thousand worlds within a hundred thousand kalpas, may I not achieve the Highest Enlightenment.

15. If the men and devas in my country, after my obtaining Buddhahood, are limited in the length of their lives, except those whose lives may be shortened or lengthened in accordance with their original vows, may I not achieve the Highest Enlightenment.

16. If the men and devas in my country, after my obtaining Buddhahood, ever hear the name of evil, may I not achieve the Highest Enlightenment.

17. If, after my obtaining Buddhahood, all the immeasurable Buddhas of the ten quarters do not sing the praise of my name, may I not achieve the Highest Enlightenment.

18. If, after my obtaining Buddhahood, all the beings in the ten quarters who, with sincerity of heart hold faith and wish to be born in my country, repeating my name perhaps ten times, are not so born, may I not achieve the Highest Enlightenment. Excluded only are those who have committed the five deadly sins and those who have abused the true Dharma.
19. If, after my obtaining Buddhahood, all beings in the ten quarters, having awakened the Bodhi mind, practice all deeds of merit, cherish the desire with sincerity of heart to be born in my country, and do not receive the appearance of myself surrounded by the sacred company at the time of their death, may I not achieve the Highest Enlightenment.

20. If, after my obtaining Buddhahood, all beings in the ten quarters, having heard my name, cherish the thought of my country, cultivate all the roots of merit, direct sincerity of heart to the desire of being born in my country, yet fail to attain that desire, may I not achieve the Highest Enlightenment.

21. If the men and devas in my country, after my obtaining Buddhahood, are not fully endowed with the thirty-two marks of perfection, may I not achieve the Highest Enlightenment.

22. If I obtain Buddhahood, all the Bodhisattvas in other Buddha lands will be born in my country, will obtain the highest stage of the Bodhisattva, and will surely be within the one birth of Buddhahood. The only exceptions will be those Bodhisattvas who, by their original vows, wish to save sentient beings, fortify themselves with the armor of universal salvation, accumulate all deeds of merit, deliver all beings from bondage, visit all the Buddha-countries, practice the discipline of Bodhisattvas, pay homage to all the Buddha-Tathāgatas in the ten quarters, and open the way for sentient beings as countless as the sands of the Ganges to obtain the Highest Truth. Furthermore, (those who are within one birth of Buddhahood) will surpass the ordinary Bodhisattvas, recognize the final stages of the Bodhisattva practice, and act with the virtues of Samantabhadra. Should these matters not come about in the ways I suggest here, may I not achieve the Highest Enlightenment.

23. If all the Bodhisattvas in my country, after my obtaining Buddhahood, by virtues of the Buddha's miraculous power, cannot pay homage to all the Buddhas, and cannot visit all the Buddha-countries numbering countless nayutas within the time of taking a meal, may I not achieve the Highest Enlightenment.
24. If all the Bodhisattvas in my country, after my obtaining Buddhahood, cannot present the root of merit before the Buddhas, and cannot obtain every possible article of worship freely, may I not achieve the Highest Enlightenment.

25. If all the Bodhisattvas in my country, after my obtaining Buddhahood, cannot preach the Highest Wisdom, may I not achieve the Highest Enlightenment.

26. If all the Bodhisattvas in my country, after my obtaining Buddhahood, cannot be endowed with the body of Nārāyana, may I not achieve the Highest Enlightenment.

27. If I obtain Buddhahood, all the things belonging to men and devas in my country will exceed in colors and forms with exalted, pure brilliance. They will also be so exquisitely delicate that they will not be measurable. However, if all the sentient beings obtain divine sight and clearly describe and count these things (belonging to men and devas), may I not achieve the Highest Enlightenment.

28. If, after my obtaining Buddhahood, all the Bodhisattvas as well as those endowed with less virtue in my country, cannot perceive the most exquisitely colored Bodhi tree reaching four hundred yojanas in height, may I not achieve the Highest Enlightenment.

29. If all the Bodhisattvas in my country, after my obtaining Buddhahood, cannot attain perfect wisdom and eloquence after reading, reciting, and expounding the Sūtras to others, may I not achieve the Highest Enlightenment.

30. If all the Bodhisattvas in my country, after my obtaining Buddhahood, have any limitation in their perfect wisdom and eloquence, may I not achieve the Highest Enlightenment.

31. If, after my obtaining Buddhahood, my country cannot be pure and serene, and cannot reflect all the countless, innumerable Buddha-worlds of the ten quarters as clearly as one sees his own image in a mirror, may I not achieve the Highest Enlightenment.
32. If I obtain Buddhahood, all palaces, towers, streams and ponds, flowers, trees, and thousands of other things from the ground up to the sky in my country shall be made of countless jewels and a hundred thousand kinds of incense. Furthermore, their exquisite splendor will surpass all the things of heaven and earth, while their fragrance will fill the ten quarters of the universe. The Bodhisattvas, scenting the fragrance, shall be induced to practice the way of the Buddha. If these things do not occur, may I not achieve the Highest Enlightenment.

33. If, after my obtaining Buddhahood, all the sentient beings of the countless, inconceivable, Buddha-worlds in the ten quarters, though enveloped and touched by my Light, cannot be gentle in body and mind beyond the reach of devas and men, may I not achieve the Highest Enlightenment.

34. If, after my obtaining Buddhahood, all the sentient beings of the countless, inconceivable, Buddha-worlds in the ten quarters, hearing my name, do not attain the Bodhisattva's anupattika-dharma-ksānti and the deep dhāranīs, may I not achieve the Highest Enlightenment.

35. If, after my obtaining Buddhahood, women of the countless, inconceivable, Buddha-worlds in the ten quarters, upon hearing my name, do not have faith and rejoice, awaken to Bodhi-mind, and renounce femininity, and, if upon rebirth be again born in a feminine form, may I not achieve the Highest Enlightenment.

36. If, after my obtaining Buddhahood, all the Bodhisattvas of the countless, inconceivable, Buddha-worlds in the ten quarters do not, upon hearing my name, constantly practice the pure deeds to fulfill the Buddha's Way in their next lives, may I not achieve the Highest Enlightenment.

37. If, after my obtaining Buddhahood, all the men and devas of the countless, inconceivable, Buddha-worlds in the ten quarters do not, upon hearing my name, prostrate themselves on the ground to worship me in joy and trust, and practice the Bodhisattva discipline, thereby winning the reverence of all gods and men, may I not achieve the Highest Enlightenment.
38. If, after my obtaining Buddhahood, the men and devas in my country do not obtain garments approved by the Buddha upon their wish, and if the garments thus obtained ever need sewing, bleaching, dyeing, or washing, may I not achieve the Highest Enlightenment.

39. If the men and devas in my country, after my obtaining Buddhahood, do not receive the same joy of Bhikshus who are freed from their defilements, may I not achieve the Highest Enlightenment.

40. If all the Bodhisattvas in my country, upon their wish, after my obtaining Buddhahood, cannot see the countless Buddha-lands of splendor reflected among the jewel trees in my land as clearly as one sees his own image in a clear mirror, may I not achieve the Highest Enlightenment.

41. If, after my obtaining Buddhahood, all the Bodhisattvas of other countries, hearing my name, find any defects in their sense organs while pursuing Buddhahood, may I not achieve the Highest Enlightenment.

42. If I obtain Buddhahood, all the Bodhisattvas of other countries, hearing my name, shall realize the Pure Emancipation Samādhi. While they are in this Samādhi, they shall also pay homage to all countless and inconceivable Buddha-Tathāgatas within a moment of thought. If these things are not possible, may I not achieve the Highest Enlightenment.

43. If I obtain Buddhahood, all the Bodhisattvas of other countries, hearing my name, shall be reborn into noble families. If this is not possible, may I not achieve the Highest Enlightenment.

44. If I obtain Buddhahood, all the Bodhisattvas of other countries, hearing my name, shall rejoice in happiness and practice the Bodhisattva discipline to accumulate all the roots of merit. If these things are not possible, may I not achieve the Highest Enlightenment.

45. If I obtain Buddhahood, all the Bodhisattvas of other countries, hearing my name, shall realize the All-Equal Samādhi; and until they attain Buddhahood, they also shall see all the countless, inconceivable Buddhas. If these things are not possible, may I not achieve the Highest Enlightenment.
46. If I obtain Buddhahood, all the Bodhisattvas in my countries shall hear, without any effort, whatever Dharmas they desire to hear. If this is not possible, may I not achieve the Highest Enlightenment.

47. If all the Bodhisattvas of other countries, after my obtaining Buddhahood, do not attain the State of Non-Retrogress on hearing my name, may I not achieve the Highest Enlightenment.

48. If all the Bodhisattvas of other countries, after my obtaining Buddhahood, do not attain the first, second, and third Recognition of the Dharma, and if they do not attain the State of Non-Retrogress through all the Buddha-Dharma, may I not achieve the Highest Enlightenment.
SANBUTSUGE
(Praises of the Buddha)

(Read Down)

KO GEN GI GI

KO GEN GI GI

I JIN MU GOKU
NYO ZE EN MYō
MU YO TO SHA
NICHIGATSU MANI
SHU KO EN NYō
KAI SHITSU ON PEI
YU NYAKU JU MOKU
NYO RAI YO GEN
CHO SE MU RIN
SHō GAKU DAI ON
KO RU JIPPO
KAI MON SHō JIN
SAN MAI CHIE
I TOKU MU RYO
SHU SHō KE U
JIN TAI ZEN NEN
SHO BUTSU HO KAI
GU JIN JIN NO
KU GO GAI TAI
MU MYō YOKU NU
SE SON Yō MU
NIN Nō SHI SHI
JIN TOKU MU RYō KU KUN KO DAI

CHI E JIN MYō
KO MYō I SO
SHIN Dō DAI SEN
GAN GA SA BUTSU
SAI SHō Hō ō
KA DO SHō JI
MI FU GE DATSU
FU SE Jō I
KAI NIN SHō JIN
NYO ZE SAN MAI
CHI E I Jō
GO SEI TOKU BUTSU
FU GYō SHI GAN
ISSAI KU KU
I SA DAI AN
KE SHI U BUTSU
HYAKU SEN NOKU MAN
MU RYō DAI SHō
SHU NYō Gō JA
KU YO ISSAI
SHI TO SHO BUTSU
FU NYō GU Dō
KEN SHō FU GYAKU
HI NYō Gō JA
SHO BUTSU SE KAI
BU FU KA GE
MU SHU SETSU DO
KO MYō SHISSHō HEN SHI SHO KOKU

NYO ZE SHō JIN
I JIN NAN RYō
RYō GA SA BUTSU
KOKU DO DAI
ICHU
GO SHū KI MYō
Dō Jō CHo ZETSU
KOKU NYO NAI ON
NI MU TO Sō
GA Tō AI MIN
DO DATSU ISSAI
JIPPO RAi SHō
SHIN NETSU SHō Jō
I Tō GA KOKU
KE RAKU AN ON
KO BUTSU SHIN
MYō
ZE GA SHIN SHō
HOTSU GAN NO HI
RIKI SHō SHO YOKU
JIPPO SE SON
CHI E MU GE
Jō RYō SHI SON
CHI GA SHIN GYō
KE RYō SHIN SHI
SHO KU DOKU
CHU
GA GYō SHō JIN
NI NII FU KE
NEMBUTSU

(Leader)
NA MAN DA BU 〇

(Everyone)
NA MAN DA BU
NA MAN DA BU
NA MAN DA BU
NA MAN DA BU
NA MAN DA BU 〇

EKÕKU

(Leader)
GAN ～ NI ～ SHI ～ KU ～ DO ku

(Everyone)
BYO ～ DO ～ SE ～ IS ～ SAI
DO ～ HO n ～ BO ～ DA i ～ SHIN
O ～ JYO u ～ AN ～ RA 〇 〇 〇
SANBUTSUGE
(Praises of the Buddha)

1. O, Thou of eminent countenance and immeasurable light,
   whose dignity is limitless and incomparable,
   No other light can shine in Thy presence.
   Even the brightness of the sun and moon and many jewels
   Seem like a heap of coal before Thy Light.

2. The countenance of the Tathāgata is incomparable in this
   world;
   The voice of the Enlightened One is of infinite sound and
   reverberates throughout the ten quarters;
   His morality, endeavors, meditation, wisdom,
   And virtue are of the highest, and have no comparison in this
   world.

3. The Tathāgata deeply meditates on the Dharma of the Buddhas
   which is as deep and as wide as the ocean.
   He fully understands its depth and breadth.
   Of ignorance, greed, and anger, the World-Honored One has
   none.
   The divine virtues of the Man of Lion, Tathāgata, is
   immeasurable.

4. The virtues of the Tathāgata are innumerable and broad.
   His knowledge is deep; His majestic light illuminates the
   thousand worlds.
   I (Dharmākara Bodhisattva), after attaining Buddhahood and
   becoming master of the Dharma,
   May I deliver mankind from birth and death.

5. Dāna, Śīla, forbearance, effort, meditation, and wisdom
   Shall be of the best;
   Becoming a Buddha, I shall realize this vow
   And give peace and tranquility to all who are full of fear.
6. Even though there are hundred thousands of millions of Buddhas, countless as the sands of the Ganges, And even were I to pay homage to these Buddhas, It is better to seek the Path And be firm and not retreat.

7. The innumerable and countless worlds of the Buddhas, Numbering the sands of the Ganges, Shall be illuminated by My Light. Thus my efforts and powers are immeasurable.

8. When I become a Buddha, My Land will be the first and the best; The inhabitants there shall be most superior; the teaching area the most excellent. My Country will be like Nirvāṇa and will be without equal. In My Mercy I shall save all.

9. Beings come from the ten quarters, and they will arrive with a pure and rejoicing heart; They shall know happiness and peace in My Land. O Buddha, be my witness. This is my sincere feeling; I have made these vows and shall strive toward their fruition.

10. The Absolute Wisdom of the Honored One of the ten quarters is unimpeded. May the Honored One know my intent. Even though My body may undergo eternal suffering and pain, My efforts shall never cease and I shall not regret.
JUSEIGE
(Sacred Vows)

(Read Down)
(Leader)
GA GON CHŌ SE GAN

(Everyone)
HISSHİ MU JŌ DŌ
SHI GAN FU MAN ZOKU
SEIFU JŌ SHO GAKU

GA O MU RYO KŌ
FU I DAI SE SHU
FU SAI SHO BIN GU
SEIFU JŌ SHO GAKU

GA SHI JŌ BUTSU DŌ
MYO SHŌ CHŌ JIPPÔ
KU KYŌ MI SHO MON
SEIFU JŌ SHŌ GAKU

RI YOKU JIN SHŌ NEN
JŌ E SHU BON GYO
SHI GU MU JŌ DŌ
I SHO TENNIN SHI

JIN RIKI EN DAI KŌ
FU SHŌ MU SAI DO
SHŌ JO SAN KU MYŌ
KO SAI SHU YAKU NAN

KAI HI CHI E GEN
MESSHI KON MO AN
HEI SHOKU SHO AKU DŌ
TSU DATSU ZEN SHU MON

KO SO JŌ MAN ZOKU
I YŌ RÔ JIPPÔ
NICHİ GATSU SHŪ JŪ KI
TEN KŌ ON PU GEN

I SHU KAI HO ZŌ
KO SE KU DOKU HŌ
JŌ O DAI SHU CHŪ
SEPPÔ SHI SHI KU

KU YŌ ISSAI BUTSU
GU SOKU SHU TOKU HON
GAN NE SHITSU JŌ MAN
TOKU I SAN GAI Ō

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

SHI GAN NYAKKOK KA
DAI SEN Ō KAN DŌ
KO KU SHO TENNIN
TŌ U CHIN MYŌ KŒ

©
NEMBUTSU

(Leader)
NA MAN DA BU ◯

(Everyone)
NA MAN DA BU
NA MAN DA BU
NA MAN DA BU
NA MAN DA BU
NA MAN DA BU ◯

EKOKU

(Leader)
GAN NI SHI KU DO ku

(Everyone)
BYO DO SE IS SAI
DO HO BO DA SHIN
O JYO AN RA KO ◯
JUSEIGE
(Sacred Vows)

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

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

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

4. 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.

5. 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.

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

7. 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.
8. 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.

9. 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.

10. 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.

11. If my vows be certainly fulfilled,
    May this whole universe quake.
    And may the host of devas
    Rain wondrous blossoms from the sky.
GAN JÖJUMON
(Excerpts from Volume 2 of the Larger Sukhāvatīvyūha Sūtra)

😔😔
(Leader)
BUTSUGŌ ANAN

(Everyone)
GOU SHUJŌ • SHÔHI KOKU SHA • KAI SHITSU JŪO • SHÔJÔ SHIJU • SHOI SHAGA • HIBUTSU KOKUCHÛ • MUSHO JAJU • GYUFU JÔJU • JIPPO GÔJA • SHOBUTSU NYORAI • KAIгу SANDAN • MURYÔJU BUTSU • IIJIN KUDOKU • FUKASHIGI • SHOU SHUJÔ • MONGO MYÔGÔ • SHINJIN KANGI • NAISHI ICHINEN • SHISHIN EKÔ • GANSHÔ HIKOKU • SOKUTOKU ŌJÔ • JÔ FUTAİTEN • YUIJO GOGYAKU • HIHÔ SHÔBÔ
The Buddha said to Ānanda:

Sentient beings who attain birth in His Land are in the Rightly Established State. There is no one born in His Land who is wrongly established.

The Buddhas of the Ten Quarters, as numerous as the sands of the Ganges River, all praise the incomprehensible, wonderful and divine virtues of the Buddha of Eternal Life.

All sentient beings who hear His Name and put their trust in Him single-heartedly and desire to be born in His Land will be born immediately by attaining the Non-Retrogressive State. Excluded are those who have committed the Five Deadly Evils and those who have abused the Right Dharma.
AMIDA KYŌ
(The Smaller Sukhāvatīvyūha Sūtra)

(Leader)
BUSESETSU AMIDA KYŌ

(Everyone)
NYO ZE GA MON • ICHI JI BUTSU ZAI • SHA E KOKU • GI JU KIKKO DOKU ON • YO DAI BI KU SHU • SEN NI HYAKU GO JU NIN KU • KAI ZE DAI A RA KAN • SHU SHO CHI SHIKI • CHO RO SHA RI HO • MA KA MOKKEN REN • MA KA KA SHO • MA KA KA SEN NEN • MA KA KU CHI RA • RI HA TA • SHU RI HAN DA GA • NAN DA • A NAN DA • RA GO RA • KYO BON HA DAI • BIN ZU RU HA RA DA • KA RU DA I • MA KA KO HIN NA • HA KU RA A NU RU DA • NYO ZE TO • SHO DAI DE SHI • KYO SHO BO SA • MA KA SA • MON JU SHI RI HO O JI • A ITTA BO SA • KAI ZE DAI BO SA • JO SHO JIN BO SA • YO NYO ZE TO • SHO DAI BO SA • GYU SHAKU DAI KAN IN TO • MU RYO SHO TEN • DAI SHU KU •

NI JI BUTSU GO • CHO RO SHA RI HO • JU ZE SAI HO • KA JU MAN NOKU BUTSU DO • U SE KAI • MYO WATSU GOKU RAKU • GO DO U BUTSU • GO A MI DA • KON GEN ZAI SEPPO • SHA RI HO • HI DO GA KO • MYO I GOKU RAKU • GO KOKU SHU JO • MU U SHU KO • TAN JU SHO RAKU • KO MYO GOKU RAKU •

U SHA RI HO • GOKU RA KOKU DO • SHICHI JU RAN JUN • SHICHI JU RA MO • SHICHI JU GO JU • KAI ZE SHI HO • SHU SO I NYO • ZE KO HI KOKU • MYO WATSU GOKU RAKU • U SHA RI HO • GOKU RA KOKU DO • U SHIPPO CHI • HAKKU DOKU SUI • JU MAN GO CHU • CHI TAI JUN NI • KON SHA FU JI • SHI HEN KAI DO • KON GON RU RI • HA RI GO JO • JO U RO KAKU • YAKU I KON GON RU RI • HA RI SHA KO • SHAKU SHU ME NO • NI GON JIKI SHI • CHI CHU REN GE • DAI NYO SHA RIN • SHO SHIKI SHO KO • O SHIKI O KO • SHAKU SHIKI SHAKKO • BYAKU SHIKI BYAKKO • MI MYO
下記の条件を満たす、および、その条件を満たすための効果的な方法について、説明します。

1. コントロールの重要性
   - コントロールは、結果の予測と制御に必要不可欠です。
   - シンプルな例として、物理的な環境（気候、地形、温度等）を制御すること。

2. コントロールの応用
   - ベンチマークなどのアトラクティブな結果を求めるためには、適切なコントロールが必要です。
   - これにより、より優れた結果が得られることが期待されます。

3. コントロールの課題
   - コントロールが適切できない場合、結果は予想外のものとなる可能性があります。
   - このため、効果的なコントロールのための知見が必要です。

4. コントロールの意義
   - コントロールは、結果の予測と制御に不可欠であり、結果の効果的かつ効率的な実現に寄与します。
   - これにより、より良い結果を達成することが可能となります。

以上の観点から、効果的なコントロールの実施が不可欠であることが示唆されます。
(Leader)
SHA RI HOTSU •

(Everyone)
O NYO I UN GA • HI BUTSU GA KO • GO A MI DA • SHA RI HO • HI BUTSU KO MYO MU RYO • SHO JIPPO KOKU • MU SHO SHO GE • ZE KO GO I A MI DA • U SHA RI HO • HI BUTSU JU MYO • GYU GO NIN MIN • MU RYO MU HEN • A SO GI KO • KO MYO A MI DA • SHA RI HO • A MI DA BUTSU • JO BUTSU I RAI • O KON JIKKO • U SHA RI HO • HI BUTSU U MU RYO MU HEN • SHO MON DE SHI • KAI A RA KAN • HI ZE SAN JU • SHI SHO NO CHI • SHO BO SASSHU • YAKU BU NYO ZE • SHA RI HO • HI BUTSU KOKU DO • JO JU NYO ZE • KU DOKU SHO GON •

U SHA RI HO • GOKU RA KOKU DO • SHU JO SHO JA • KAI ZE A BI BATCHI • GO CHU TA U • ISSHO FU SHO • GO SHU JIN TA • HI ZE SAN JU • SHO NO CHI SHI • TAN KA I MU RYO MU HEN • A SO GI KO SETSU • SHA RI HO • SHU JO MON JA • O TO HOTSU GAN • GAN SHO HI KOKU • SHO I SHA GA • TOKU YO NYO ZE • SHO JO ZEN NIN • KU E ISSHO • SHA RI HO • FU KA I SHO ZEN GON • FUKU TOKU IN NEN • TOKU SHO HI KOKU •

SHA RI HO • NYAKU U ZEN NAN SHI • ZEN NYO NIN • MON SETSU A MI DA BUTSU • SHU JI MYO GO • NYAKU ICHI NICH • NYAKU NI NICH • NYAKU SAN NICH • NYAKU SHI NICH • NYAKU GO NICH • NYAKU ROKU NICH • NYAKU SHICHI NICH • ISSHIN FU RAN • GO NIN RIN MYO JU JI • A MI DA BUTSU • YO SHO SHO JU • GEN ZAI GO ZEN • ZE NIN JU JI • SHIN PU TEN DO • SHOKU TOKU O JO • A MI DA BUTSU • GOKU RA KOKU DO • SHA RI HO • GA KEN ZE RI • KO SETSU SHI GON • NYAKU U SHU JO • MON ZE SESSHA • O TO HOTSU GAN • SHO HI KOKU DO •

SHA RI HO • NYO GA KON JA • SAN DAN A MI DA BUTSU • FU KA SHI GI KU DOKU • TO BO YAKU U • A SHUKU BI BUTSU • SHU MI SO BUTSU • DAI SHU MI BUTSU • SHU MI KO BUTSU • MYO ON BUTSU • NYO ZE TO • GO GA SHA SHU SHO
BUTSU • KAKU O GO KOKU • SUI KO JO ZESSO • HEN PU SAN ZEN • DAI SEN SE KAI • SETSU JO JITSU GON • NYO TO SHU JO • TO SHIN ZE SHO SAN • FU KA SHI GI KU DOKU • ISSAI SHO BUTSU • SHO GO NEN GYO •

SHA RI HO • NAN PO SE KAI • U NICH GATTO BUTSU • MYO MON KO BUTSU • DAI EN KEN BUTSU • SHU MI TO BUTSU • MU RYO SHO JIN BUTSU • NYO ZE TO • GO GA SHA SHU SHO BUTSU • KAKU O GO KOKU • SUI KO JO ZESSO • HEN PU SAN ZEN • DAI SEN SE KAI • SETSU JO JITSU GON • NYO TO SHU JO • TO SHIN ZE SHO SAN • FU KA SHI GI KU DOKU • ISSAI SHO BUTSU • SHO GO NEN GYO •

SHA RI HO • SAI HO SE KAI • U MU RYO JU BUTSU • MU RYO SO BUTSU • MU RYO DO BUTSU • DAI KO BUTSU • DAI MYO BUTSU • HO SO BUTSU • JO KO BUTSU • NYO ZE TO • GO GA SHA SHU SHO BUTSU • KAKU O GO KOKU • SUI KO JO ZESSO • HEN PU SAN ZEN • DAI SEN SE KAI • SETSU JO JITSU GON • NYO TO SHU JO • TO SHIN ZE SHO SAN • FU KA SHI GI KU DOKU • ISSAI SHO BUTSU • SHO GO NEN GYO •

SHA RI HO • HOPPO SE KAI • U EN KEN BUTSU • SAI SHO ON BUTSU • NAN SHO BUTSU • NISSHO BUTSU • MO MYO BUTSU • NYO ZE TO • GO GA SHA SHU SHO BUTSU • KAKU O GO KOKU • SUI KO JO ZESSO • HEN PU SAN ZEN • DAI SEN SE KAI • SETSU JO JITSU GON • NYO TO SHU JO • TO SHIN ZE SHO SAN • FU KA SHI GI KU DOKU • ISSAI SHO BUTSU • SHO GO NEN GYO •

SHA RI HO • GE HO SE KAI • U SHI SHI BUTSU • MYO MON BUTSU • MYO KO BUTSU • DATSU MA BUTSU • HO DO BUTSU • JI HO BUTSU • NYO ZE TO • GO GA SHA SHU SHO BUTSU • KAKU O GO KOKU • SUI KO JO ZESSO • HEN PU SAN ZEN • DAI SEN SE KAI • SETSU JO JITSU GON • NYO TO SHU JO • TO SHIN ZE SHO SAN • FU KA SHI GI KU DOKU • ISSAI SHO BUTSU • SHO GO NEN GYO •

SHA RI HO • JO HO SE KAI • U BON NON BUTSU • SHUKU O BUTSU • KO JO BUTSU • KO KO BUTSU • DAI EN KEN BUTSU • ZASSHIKI HO KE GON SHIN BUTSU • SHA RA JU O BUTSU • HO KE TOKU BUTSU • KEN ISSAI GI BUTSU • NYO
(Leader)
SHA RI HO •

(Everyone)
O NYO I UN GA • GA KO MYO I • ISSAI SHO BUTSU • SHO GO NEN GYO • SHA RI HO • NYAKU U ZEN NAN SHI • ZEN NYO NIN • MON ZE SHO BUTSU SHO SETSU MYO • GYU KYO MYO SHA • ZE SHO ZEN NAN SHI • ZEN NYO NIN • KAI I ISSAI SHO BUTSU • GU SHO GO NEN • KAI TOKU FU TAI TEN • O A NOKU TA RA • SANMYAKU SAN BO DAI • ZE KO SHA RI HO • NYO TO KAI TO • SHIN JU GA GO • GYU SHO BUSSHO SETSU • SHA RI HO • NYAKU U NIN • I HOTSU GAN • KON HOTSU GAN • TO HOTSU GAN • YOKU SHO A MI DA BUTSU KOKU SHA • ZE SHO NIN TO • KAI TOKU FU TAI TEN • O A NOKU TA RA • SANMYAKU SAN BO DAI • O HI KOKU DO • NYAKU I SHO • NYAKU KON JO • NYAKU TO SHO • ZE KO SHA RI HO • SHO ZEN NAN SHI • ZEN NYO NIN • NYAKU U SHIN JA • O TO HOTSU GAN • SHO HI KOKU DO •

SHA RI HO • NYO GA KON JA • SHO SAN SHO BUTSU • FU KA SHI GI KU DOKU • HI SHO BUTTO • YAKU SHO SETSU GA • FU KA SHI GI KU DOKU • NI SA ZE GON • SHAKAMUNI BUTSU • NO I JIN NAN • KE U SHI JI • NO O SHA BA KOKU DO • GO JOKU AKU SE • KO JOKU • KEN JOKU • BON NO JOKU • SHU JO JOKU • MYO JOKU CHU • TOKU A NOKU TA RA • SANMYAKU SAN BO DAI • I SHO SHU JO • SETSU ZE ISSAI SE KEN • NAN SHIN SHI HO • SHA RI HO • TO CHI GA O • GO JOKU AKU SE • GYO SHI NAN JI • TOKU A NOKU TA RA • SANMYAKU SAN BO DAI • I ISSAI SE KEN • SESSHII NAN SHIN SHI HO • ZE I JIN NAN • BUSSETSU SHI KYO I • SHA RI HO • GYU SHO BI KU • ISSAI SE KEN • TEN NIN A SHU RA TO • MON BUSSHO SETSU • KAN GI SHIN JU • SA RAI NI KO BUSSETSU AMIDA KYO
Thus have I heard: Once the Buddha dwelt in the Anāthapiṇḍada 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: Śāriputra, the Elder, Mahāmaudgalyāyana, Mahākāśyapa, Mahākātyāyana, Mahākaṭṭhila, Revata, Suddhipanthaka, Nanda, Ānanda, Rāhula, Gavāmputi, Piṇḍolabharadvāja, Kālodayin, Mahākapphina, Vakkula, Aniruddha, etc., all great śrāvakas; and Bodhisattva-Mahasattvas, such as Manjusri, Prince of the Lord of Truth, Bodhisattva Ajita, Bodhisattva Gandhāstin, Bodhisattva Nityādyukta, etc., all great Bodhisattvas; and also a large company of devas, such as Śakra, Lord of gods, etc.

Then the Buddha addressed Śāriputra, the Elder, and said, “Beyond a hundred thousand kotis of Buddha Lands westwards from here, there is a world named Sukhavatī. In that world there lives a Buddha, Amitāyus by name, now dwelling and preaching the Law. Śāriputra, why is that land named Sukhavatī? The living beings in that land have no pains, but receive pleasures only. Therefore, it is named Sukhavatī.

“Again, Śāriputra, in the land Sukhavatī 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 Sukhavatī.

“Again, Śāriputra, in the land Sukhavatī there are lakes of the seven gems, full of water with the eight meritorious qualities. The lake-bases are strewn with golden sand; 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, the land Sukhavatī 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; 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, parrot, Śāri, 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 beings in that land, having heard these songs, all invoke the Buddha, invoke the Dharma, and invoke the Sangha. Śāriputra, you should not think that these birds 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; 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 Sangha. 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 decrecence 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.

“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 asamkhya-kalpas. Śāriputra, the sentient beings who hear this account ought to offer their prayers that they may be born into that country, 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 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, I say these words: Every being who listens to this preaching ought to offer prayer with the desire to be born into that country.

"Śāriputra, as I now glorify the inconceivable excellences of Buddha Amitāyus, there are also in the eastern quarters Buddha Aksobhya, Buddha Meru-dhvaja, Buddha Mahā-meru, Buddha Meruprabhāsa, Buddha Mañjughoṣa, 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, in the southern worlds there are Buddha Candrasūrya pradīpa, Buddha Yaśahprabha, Buddha Mahārciskandha, Buddha Merupradīpa, Buddha Anantavirya, 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, 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, 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 Arcis-kandha, Buddha Vaiśvanaranirghoṣa, Buddha Duṣpradharṣa, Buddha Ādityasambhava, Buddha Jālini-prabha, 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.

“Śāriputra, in the nadir worlds there are Buddha Simha, Buddha Yasas, Buddha Yaśahprabhāsa, Buddha Dharma, Buddha Dharmadhvaja, 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 those inconceivable excellences or merits and that is confirmed and guarded by all the Buddhas.

“Śāriputra, in the zenith worlds there are Buddha Brahmaghoṣa, Buddha Nakṣatraraṇa, Buddha Gandhottama, Buddha Gandhaprabha-bhāsa, Buddha Mahārīciskandha, Buddha Ratnakusumasampuspitāgātra, Buddha Sālendarāja, Buddha Ratnotpalaśī, Buddha Sarvārthadarsa, 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 attain Anuttarasamayaksambodhi. 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 Anuttarasamayaksambodhi, 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 Anuttarasamayaksambodhi in the Saha 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; 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 Anuttarasamayaksambodhi, 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 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.
JUNIRAI
(The Twelve Adorations)

(Leader)
1. KE  SHU  TEN  NIN  SHO  KU  GYÔ

(Everyone)
A  MI  DA  SEN  RYÔ  ZOKU  SON

ZAI  HI  MI  ME  AN  RAK  KOKU

MU  RYÔ  BUS  SHI  SHU  I  NE

2. KON  JIKI  SHIN  JÔ  NYÔ  SEN  NO

SHA  MA  TA  GYÔ  NYÔ  ZÔ  BU

RYÔ  MOKU  JÔ  NYAKU  SHÔ  REN  GE

KO  GA  CHÔ  RAI  MI  DA  SON
3. MEN ZEN EN Jō NYO MAN GATSU
     1 Kō Yū NYO SEN NICHİ GATSU
     SHō NYO TEN KU KU SHI RA
     KO GA CHō RAI MI DA SON

4. KAN NON CHō DAI KAN CHI-U JI-U
   SHU JU ME-U Sō Hō SHō GON
   Nō BUKU GE Dō MA KE-U MAN
   KO GA CHō RAI MI DA SON

5. MU BI MU KU Kō SHō Jō
   SHū TOKU KE-U KETSU NYO KO Kū
   SHO SA RI YAKU TOKU JI ZAI
   KO GA CHō RAI MI DA SON

6. JIPPō MYō MON BO SASSHU
   MU RYō SHO MA Jō SAN DAN
   I SHO SHU Jō GAN RIKI JI-U
   KO GA CHō RAI MI DA SON

7. KON TAI Hō KEN CHI SHō KE
   ZEN GON SHO Jō ME-U DAI ZA
   O HI ZA Jō NYO SEN Nō
   KO GA CHō RAI MI DA SON

8. JIPPō SHO RAI SHO BUSSHI
   KEN GEN JIN Zū SHI AN RAKU
   SEN Gō SON GEN Jō KU GYO
   KO GA CHō RAI MI DA SON

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9. SHO U MU JŌ MU GA TO
YAKU NYO SUI GATSU DEN NYŌ RO
I SHŪ SEPPŌ MU MYŌ JI
KO GA CHŌ RAI MI DA SON

10. HI SON BUSSETSU MU AKU MYŌ
YAKU MU NYO NIN AKU DŌ FU
SHŪ NIN SHIN KYŌ HI SON
KO GA CHŌ RAI MI DA SON

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

12. GA

SETSU

BI

SON

KU

DOKU

JI

SHU

ZEN

MU

HEN

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KO
NEMBUTSU

(Leader)
NA MAN DA BU ○

(Everyone)
NA MAN DA BU
NA MAN DA BU
NA MAN DA BU
NA MAN DA BU
NA MAN DA BU ○

EKŌKU

(Leader)
GAN NI SHI KU DO ku

(Everyone)
BYO DO SE IS SAi
DO HO BO DA hi SHIN
O JYO AN RA KO ○ ○ ○
JŪNIRAI
(The Twelve Adorations)

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

2. 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.

3. 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.

4. 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.

5. 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.

6. Bodhisattvas from the ten quarters
   And countless maras (demons) always venerate Him.
   He dwells with Vow-power for the sake of all beings.
   Thus I prostrate myself before Amida Buddha.
7. 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. 
   Thus I prostrate myself before Amida Buddha.

8. 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.

9. 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.

10. 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.

11. 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.

12. 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.
RAIHAI NO UTA

(Leader)

TE  N  TO  A  GI  RU

(Everyone)

A  DA  HO  KE  TO

YA  KE  KU  KA  HO  KE

A  TA  KO  O  HI  I  SU

KE  KA  SU  TA  SHU  NO  TO

SHI  KE  A  MI  ZO  NI  TE

YA  SHI  MA  KO  SU  TO  RU

A  DA  HO  KE  O  MA  N
NEMBUTSU

(Leader)
NA MAN DA BU ○

(Everyone)
NA MAN DA BU
NA MAN DA BU
NA MAN DA BU
NA MAN DA BU
NA MAN DA BU ○

EKOKU

(Leader)
GAN NI SHI KU DO ku

(Everyone)
BYO DO SE IS SAI
DO HO n BO DA i SHIN
O JYO u AN n RA ○ KO ○
ANJIN KETSUJÔ SHÔ
(Excerpts from the Notes on the Unretrogressive Faith)

MIDA DAIHI NO MUNE NO UCHI NI KA NO JÔMOTSU NO SHUJÔ MICHI MICHI TARUGA YUE NI KIHÔ ITTAI NI SHITE NAMU AMIDA BUTSU NARI.

WARERAGA MEITÔ NO KOKORO NO SOKO NI HOKKAIJIN NO BUTSU NO INOCHI SOMETSUKI TAMAERU GA YUE NI KIHÔ ITTAI NI SHITE NAMU AMIDA BUTSU NARI.

SAREBA IZURU IKI NIMO IRI IKI NIMO BUTSU NO INOCHI NO SOMITSUKI TAMAWARU TOKORO WA NASHI. KIHÔ MOTOYORI ITTAI NARU TOKORO WO SASHITE NAMU AMIDA BUTSU TOWA YU NARI.

ASANA ASANA HÔBUTSU NO KUDOKU WO MOCHINAGARA OKI. YUNA YUNA MIDA NO BUTCHI TO TOMO NI FUSU.
In this illusory course of human form, embraced by Amida’s great Compassion, we become One with Him in Namu Amida Butsu.

Deep in the illusory minds (of sentient beings) is the (deep) impression of Amida Buddha’s (Infinite) Life, which becomes One in Namu Amida Butsu.

Even as we exhale and inhale, the (deep) impression of the Buddha’s Life prevails; since the Buddha and sentient beings are One, by nature, it is called Namu Amida Butsu.

Every morning, we awaken within the merits of the Compassionate Buddha; every evening, we retire within the Amida Buddha’s Wisdom.
THE FIRST PATRIARCH NĀGĀRJUNA
(c. 2nd-3rd cent. A.D.)

Nāgārjuna was a great religious philosopher in India and was celebrated as one of the ‘four suns of the world’ (the others being Asvaghosa, Kumāralabdha, and Āryadeva). In Chinese he is called Lung-shu (Ryūju), Lung-meng (Ryūmyō), or Lungshēng (Ryūshō). He was a native of Southern India and a Brahmin. According to tradition, he was intelligent by nature and became conversant with various sciences in his youth. After his conversion to Buddha’s Teaching, he studied Hinayāna Buddhism. Later he went up into the Himalayas and met an old monk who gave him Mahāyāna Sūtras. Again, it is told, he was led by Mahānāga Bodhisattva to the Dragon’s Palace, where he obtained abstruse Sūtras of Mahāyāna Buddhism. Under the faithful patronage of the Sātavāhana clan (123-195 A.D.), he was engaged in propagating Mahāyāna Buddhism, chiefly in Daksīṇa Kosala, and crushed the non-Buddhist philosophies. It is told that the kings built for him a great cave monastery on Mt. Śrīparvata (or Bhramaragiri, or ‘black bee hill’). He has been called the Thirteenth Patriarch in the lineage of transmission of the Buddhist Teaching in India. He was the originator of the Madhyamika School, or the School of the Middle. The eight major sects of Mahāyāna have traditionally sought their respective origin in his writings. Some of the extant chief works attributed to him are the following: Chūron ju (Madhyamaka-kārikā), Jūnimon Ron, Dai Chido Ron, Jūjū Bibasha Ron, and Jūnirai. Of these works, the ninth chapter, Igyō Hon, of the Jūjū Bibasha Ron, and the Jūnirai have particularly to do with the Pure Land Teaching.

In the Igyō Hon (“Chapter on Easy Practice”), Nāgārjuna made it clear that there are two methods of attaining the rank of Non-Retrogression (or the forty-first stage of Bodhisattvahood). One is the path of difficult practice based on self-power and the other the path of easy practice which lies in the utterance of Buddha’s Name with a faithful mind.
THE SECOND PATRIARCH VASUBANDHU  
(c. 4th cent. A.D.)

In Chinese he is called Shih-ch’in (Seshin) or T’ien-ch’in (Tenjin). A native of Northern India, he was born in Puruṣapura, the capital of Gandhāra, as the second son of Kāuśika (Kyōshika), a Brahmin. At first he became an adherent of the Sarvāstivāda School. Later, as he happened to study the Doctrine of Sautrāntika, he found some merit in it and went to Kashmir to study more about the Dai Bibasha Ron. After returning, he composed the Kusha Ron. Afterwards, inspired by his brother, Asan̄ga, he was converted to Mahāyāna Buddhism. His theory is widely known as Vijñaptimūratā, or Consciousness-Only, which asserts that all phenomena, whether mental or material, are reducible to one’s basic consciousness called Ālayavijñāna (Arayashiki). He composed many discourses and has been noted as the writer of a thousand discourses. Some of them are the following: Abidatsuma Kusha Ron (Abhidharmakosa Sāstra), Yuishiki Nijū Ron (Vimśatika Vijñaptimūratāsiddhi), Yuishiki Sanjū Ju (Trimśikā Vijñaptimūratāsiddhi), Busshō Ron, Hoke Kyō Ron, and Jōdo Ron. He also commented on Maitreya’s and Asan̄ga’s discourses, such as Chūhen Fumbetsu Ron (or Ben Chūhen Ron; Madhyāntavibhāga Sāstra), Daijō Shōgon Gyō Ron (Mahāyāna-sūtralamkāra Sāstra), and Shō Daijō Ron.

His Jōdo Ron is one of the canonical texts of Shin Buddhism. The full title is Muryōju Kyō Ubaraisha Ganshō Ge (“Discourse on the Buddha of Immeasurable Life Sūtra with Gāthā of Aspiring for Birth”). It was translated into Chinese by Bodhiruci in the Later Gi Dynasty. The text is divided into two sections, gāthā and prose. The gāthā, consisting of twenty-four stanzas, begins with the author’s profession of single-hearted trust in Amida and, next, expounds the twenty-nine descriptions of glorious adornments of the Buddha’s Land. Commenting on the gāthā, the prose shows that Birth in His Land and attainment to Nirvāṇa are gained by the five contemplative practices; viz., worship, praise, aspiration, contemplation, and Merit-Transference. These five causal practices, however, are embodied in the ‘singleness of mind’ professed at the opening part of the gāthā; so, we can say that the single-hearted Faith in Amida is the very cause for Birth and Enlightenment. This concept of Faith, indeed, constitutes the pivotal point of Shin Buddhism.
THE THIRD PATRIARCH DONRAN (476-542 A.D.)

Donran, the founder of a Chinese Pure Land School, was a native of Gammon in the present Sansei Province and, hence, also called the 'Master of Gammon'. He was born in the first year of Shōmei near Mt. Godai. When he was about fifteen, he entered the priestly life. He soon became well-versed in Buddhism, especially in the Doctrine of the Shiron Sect, and non-Buddhist philosophies as well. Later, he read the Daishū Kyō and wanted to make a commentary on it. However, halfway in this attempt he became ill. Having realized then that life was transitory and precarious, he wanted to study first the Taoistic art of longevity. As he had heard of the reputation of Tō Kōkei, he went to see him at Mt. Kuyō. Kōkei gave him Taoist scriptures in ten scrolls. On his way back, he met at Rakuyō an Indian bhikṣu, Bodhiruci, who taught him that Buddha's Dharma is the true way to eternal life and gave him a Pure Land Scripture. So he burned the Taoist texts and was converted to the Pure Land Teaching. Later, the King of Gi honored him with the title of Shinran and also offered him the Daiganji Temple. In his later years, he moved to the Genchiiji Temple in Funshū. Later, he gathered his followers at the foot of Mt. Kai to practice the way for Birth in the Pure Land. This place became well known by the name of Rankōgan. He passed away at the Heiyōsanji Temple in the fourth year of Kōwa, at the age of sixty-seven. He wrote San Amida Butsu Ge and Ōjō Ron Chū, the latter being a commentary on Vasubandhu's Jādo Ron. Ryakuron Anraku Jūdo Gi is attributed to him. He also left several books on the science of longevity.

The most characteristic feature of Donran's doctrine is the emphasis on the Other-Power. He made it clear in his Ōjō Ron Chū that both Birth in the Pure Land and subsequent altruistic activities are caused by Amida's power. Also he distinguished three aspects of Faith: viz., 1) pure and sincere mind; 2) single-heartedness; and 3) continuous mind.

THE FOURTH PATRIARCH DŌSHAKU (562-645 A.D.)

Dōshaku was a famous exponent of the Pure Land Teaching against the Doctrines of the Path of Sages. He was born in the third year of Tenka during the Chin Dynasty, at Heishū in the present Sansei Province. His family name was Ei. Renouncing the worldly life...
at the age of fourteen, he devoted himself to the study of Buddhist Sūtras and śāstras. He became particularly conversant with the *Dai Nehan Gyō*, on which he gave a series of lectures, as often as twenty-four times. Later he learned Śūnyatā philosophy from Esan. At the age of forty-eight, when he happened to read the epitaph of Donran at the Genchūji Temple, he was much impressed and was instantly converted to the Pure Land Teaching. Since then he became an earnest seeker of Birth in Amida's Land. It is recorded that he practiced the Nembutsu seventy thousand times a day and bowed and offered incense before Amida’s statue almost unceasingly. He also repeated lectures on the *Kan Murōju Kyo* more than two hundred times. He encouraged men and women to practice the Nembutsu, advising them to count the number of utterances of the Nembutsu with red beans; later, with a special rosary. He passed away at the Genchūji Temple in the nineteenth year of Jōgan of the Tō Dynasty, at the age of eighty-four. He always paid his respects to his predecessor, Donran, whom he quotes abundantly in his celebrated work, *Anraku Shū*. He further developed Pure Land Buddhism by clarifying the Nembutsu Teaching against that of the Path of Sages.

The *Anraku Shū* ("A Collection of Passages Concerning the Land of Bliss"), 2 vols., has twelve sections containing thirty-eight subjects. Doshaku expounds in it the true signification of the Nembutsu, depending mainly on the *Kan Murōju Kyo*. Dividing the Buddhist Teachings into that of the Path of Sages and that of the Pure Land Path, he shows that the former is beyond the power of those in the ages far removed from Buddha Śākyamuni and that only the Teaching of the Nembutsu is practicable, for it agrees with the age and the capacity of man.

THE FIFTH PATRIARCH ZENDŌ (613-681 A.D.)

Zendō was born in the ninth year of Daigō during the reign of Emperor Yō of the Zui Dynasty, at Rinshī in the present Santō Province (or, according to another tradition, born at Shishū in the present Anki Province). In his early years, he became a monk under Myōshō and devoted himself to the study of the *Hoke Kyo* and the *Yuima Kyo*. One day when he saw a picture of the Pure Land, he desired to be born there. After receiving the priestly precepts, he
entered a library of Sūtras with his Master of Precepts, Myōkai, hoping to find the Sūtra best suited for his spiritual capacity. Thus did he find the Kan Muryōju Kyō. With great joy, he began to practice the Sixteen Meditations as indicated in the Sūtra. When he was a little over twenty, he went to Genchūji Temple to see Dōshaku and heard his lecture on this Sūtra. Encouraged by the Master's Teaching, he practiced the meditation on Amida even more diligently, until finally he attained the Samādhi of Nembutsu and visualized in it the glorious adornments of the Pure Land. Later he went to Chōan to preach the Pure Land Teaching. He practiced the Nembutsu with such great effort that, it is told, he perspired even in winter. He himself observed the precepts very faithfully and never thought of fame, greed, etc. He led thousands of persons into the Faith and practice of the Pure Land Teaching. When he died in the first year of Eijun of the Tō Dynasty, at the age of sixty-nine, it is said that various miraculous signs were manifest. Since Emperor Kōsō granted the name of Kōmyōji to Zendō's temple, he has also been called the 'Master of the Kōmyōji Temple'. Commenting on the Kan Muryōju Kyō, he wrote the Gengi Bun, Jobun Gi, Jōzen Gi, and Sanzen Gi. Also, he wrote the Hōji San, Kannen Bōmon, Ojo Raison, and Hanju San.

His interpretation of the Kan Muryōju Kyō marked an epoch in the development of Pure Land Buddhism. Refuting the scholars of the Shōron Sect, Zendō proved that even the ordinary man can be born into the Recompensed Land of Amida Buddha by virtue of the Vow and the Practice embodied in the Nembutsu. He recommended that five right practices be performed by aspirants: viz., reciting Sūtras, contemplating Amida and His Land, worshiping Him, uttering the Nembutsu, and adoring Him. Of the five, the central practice is the utterance of the Nembutsu. It is called Shōjōgō, or the Work of Right Assurance, for, by performing this practice, one's Birth in the Pure Land is assured according to Amida's Vow.

THE SIXTH PATRIARCH GENSIN (942-1017 A.D.)

Genshin was a propagator of the Pure Land Teaching in the Heian Period, whose doctrine was characterized by Tendai philosophy. He was also called Eshin, because he lived at Eshin-in on Mt. Hiei. He was born in the fifth year of Tenkei at Taima-no-sato,
Katsuragishimo-gōri, Yamato (or the present Nara Prefecture). His family name was Urabe. His father in his deathbed asked him to become a priest to lead him to Enlightenment. At seven, parting with his mother, he went up to Mt. Hiei, where he learned Buddhism from Ryōgen. At thirteen, he was admitted into the Buddhist Sangha, received the precepts, and was given the Buddhist name, Genshin. As he made great progress in his study, he was appointed by Emperor Murakami to the post of court lecturer at the age of fifteen. The eloquence and intelligence shown in his lectures at the Imperial Court surprised all the audience. The Emperor presented him with rolls of cotton and silk, which Genshin sent to his mother, only to receive her indignance and admonishment against his desire for worldly fame. Since then he devoted himself to the Way even more. Later, he composed Kanjin Ōjō Ge and sent it to his mother to show her the way to the Pure Land. After his mother died, when he was forty-two, he began to prepare the Ōjō Yō Shū, which was completed in the first year of Kanwa (985 A.D.). The book is a great compilation of essential passages from the Tripitaka verifying the Doctrine of Pure Land Buddhism, and has been celebrated, both in Japan and in China, as an epoch-making scripture in the developmental history of its doctrine. Outwardly, however, he remained a scholar of the Tendai Sect. The doctrinal standpoint of the Tendai which he held has been known as the Eshin School as distinct from the Danna School originated by Kakuun, a fellow-disciple of Ryōgen. Besides the Ōjō Yō Shū, he left many books on Tendai and Pure Land Doctrines and practices, such as Ichijō Yōketsu, Kanjin Ryakuyō Shū, and Amida Kanjin Shū. The Yokawa Hōgo, a short profession of his Faith in Amida, has been particularly treasured in the hearts of Pure Land aspirants.

The Ōjō Yō Shū ("A Collection of Essential Passages Concerning the Birth") consists of ten chapters in three volumes. The first chapter describes the miseries and afflictions of the Six Evil Realms, and the second chapter shows, in contrast, the ten pleasurable aspects of the Pure Land. In the third chapter, the author encourages us to seek for Birth in Amida's Pure Land by giving scriptural testimony that His Land is superior to the other Buddhas' Lands and to Maitreya's Tushita Heaven. In the succeeding chapters, Genshin gives a detailed exposition of the Nembutsu Practice, urging us to perform it with a singleness of mind.
THE SEVENTH PATRIARCH GENKU (1133-1212 A.D.)

Genkū was a most important figure in Japanese Buddhist history. He is more popularly known as Hōnen. He was born in the second year of Chōshō at Kume in the Province of Mimasaka (the present Okayama Prefecture). When young, Genkū was called Seishimaru. His father, Uruma-no Tokikuni, was a provincial official. When he was attacked by the opposing faction and lay dying, he told Genku that hate was not overcome by hate. At the age of nine, in accordance with his father's dying wish, he became a priest under Kankaku, of Bodaiji Temple. At fifteen he went up to Mt. Hiei, where he learned from Genkō, Kōen, and Eikū. Eikū gave him the name, Hōnen-bō Genkū. Later, he visited distinguished scholars at Nara and Kyoto, from whom he learned more about Buddhist Doctrines. Yet he could not find the way to spiritual emancipation. When he read Genshin's Ōjō Yo Shū, it opened a new spiritual horizon for him. Inspired by the statement in it that the Nembutsu is essential to Birth in the Pure Land, he entered the Hōonzō Library at Kurodani in Mt. Hiei to read the whole Tripitaka. He had read it up to five times, when he came across Zendō's comment on the Kan Muryōju Kyō, which reads,

The continuous utterance of Amida's Name with a singleness of mind, irrespective of whether you are walking, standing, sitting, or lying, or whether you practice it for a long or short time, is called the Work of Right Assurance because it conforms to the Buddha's Vow.

(SSZ. I, p. 538).

Instantly struck by the boundless mercy and power of Amida Buddha, he was converted to the Pure Land Teaching. The time was the fifth year of Shōan (1175) when he was forty-three. In 1197 he composed the Senjaku Hongan Nembutsu Shū in which he laid down the doctrinal foundation of the Pure Land Teaching.

He went down the mountain to live in Hirodani; later in Yoshimizu, where he expounded the exclusive practice of the Nembutsu. His teaching pertinently matched the contemporary social conditions, and the practice of the Nembutsu was widely accepted by the general public. The prosperity of the Nembutsu Teaching, however, invited the jealousy of those who belonged to the
older sects. In 1204 the monks on Mt. Hiei complained to the chief priest, Shinshō, that the Nembutsu practice should be prohibited. Finally, in 1206, when his disciples, Jūren and Anraku, incurred the resentment of the ex-Emperor Gotoda, the persecution of the Nembutsu began. Jūren, Anraku, and two other men were executed, and Genkū and several chief disciples were exiled. Genkū was exiled to Shikoku, but after a short while he was pardoned, and he returned to the capital in 1211. In the following year, at the age of eighty, he passed away. Posthumously he was given the titles of Ekō Bosatsu, Kachō Sonja, Enkō Daishi, and Myōshō Daishi.

The *Senjaku Hongan Nembutsu Shū* ("A Collection of Passages Concerning the Nembutsu of the Best-Selected Original Vow") consists of sixteen chapters in two volumes. In the first chapter Hōnen proclaimed, in accordance with Dōshaku's *Anraku Shū*, the independence of the Jōdo Sect by stating its doctrinal bases and the mode of its transmission. In the second chapter he verifies the Nembutsu as the practice for Birth in the Pure Land, abandoning the rest of the practices as inefficient for, as clarified in the third chapter, the Nembutsu Practice alone agrees with the purport of the Original Vow. In the succeeding chapters, the author propounds the theoretical and scriptural bases for selecting the Nembutsu. In conclusion, the Nembutsu is, according to Hōnen, both easy to practice and superior in quality; hence, Amida selected it as the practice to be followed by those men and women who seek Birth in His Land.
ON THE WHITE ASHES\(^{(1)}\)

As we deeply observe the transient form of man's 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. Life is as fragile as the beads of morning dew and its course ebbs very rapidly. Can a person preserve his body for a hundred years at the present time? Whether I go before others, or others go before me; whether it be today, or it be tomorrow; who is to know?

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; our loved ones may gather around and lament, but to no avail. When such an event occurs, the body is cremated, leaving only the white ashes. What a sad plight!

Thus, we see that what man cannot control is the passing away of the young or old alike. Therefore, we should all look to our future life and live in the Nembutsu, Namu Amida Butsu, in deepest gratitude.

\(^{(1)}\)This is a condensed version of “On the White Ashes.” For a complete translation of Rennyo Shonin's Epistle, see Shinshu Seiten, page 377.
THE CREED

We rely upon Tathāgata Amitābha 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 through His Compassion comes at the very moment we rely upon Him; and we call the Name, Namu-Amida-Butsu, in happiness and with deepest gratitude.

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.

MEDITATION

The Buddha surrounds all persons and all forms of life with infinite love and compassion.

Particularly, the Buddha sends forth His loving thoughts to those in suffering and sorrow;

To all those in doubt and ignorance, to all who are striving to attain truth;

And to those whose feet are standing close to the great change we call death,

The Buddha sends forth oceans of Wisdom, Mercy and Love.

Namu Amida Butsu
EIGHTFOLD PATH

Leader: The Buddha-Dharma is the realization within one's deepest consciousness of the Oneness of all Life. For the attainment of this purpose our Blessed Master left for us to follow the Eightfold Path which is the Way of prime importance.

First: Right Views.

Everyone: To keep ourselves free from prejudice, superstition, and delusion, and to see clearly the true nature of life.

Leader: Second: Right Thoughts.

Everyone: To turn away from the evils of this world and to direct our minds towards righteousness.

Leader: Right Speech.

Everyone: To refrain from pointless and harmful talk and to speak kindly and courteously to all.

Leader: Right Conduct.

Everyone: To see that our deeds are peaceable, benevolent, compassionate, and pure; to live the Teaching daily.

Leader: Right Livelihood.

Everyone: To earn our living in such a way as to cause no evil consequences.

Leader: Right Effort.

Everyone: To direct our efforts incessantly to the overcoming of ignorance and craving desires.

Leader: Right Mindfulness.

Everyone: To cherish good and pure thoughts, for all that we say and do comes from our thoughts.
Leader: Right Meditation.

Everyone: To concentrate our will on the Buddha, His Life, and His Teaching.

Leader: May the sacred presence of Him who said he would abide in His Teaching be our guide. May we follow, with gratitude, His Way and tread with unflattering steps this Noble Path until we, too, shall attain Enlightenment.

Namu-Amida-Butsu.
Namu-Amida-Butsu.
Namu-Amida-Butsu.
THREE TREASURES

Leader:

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

Leader and Congregation (in unison):

I TAKE REFUGE IN THE BUDDHA. May we all together absorb into ourselves the principle of the Way to Enlightenment and become aware of His Supreme Teaching.

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

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

Leader:

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

Namu-Amida-Butsu
Namu-Amida-Butsu
Namu-Amida-Butsu
GOLDEN CHAIN

I am a link in Amida Buddha's golden chain of love that stretches around the world. I must keep my link bright and strong.

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

I will try to think pure and beautiful thoughts, to say pure and beautiful words, and to do pure and beautiful deeds, knowing that on what I do now depends my happiness and misery.

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

Namu Amida Butsu

PROMISE

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

KŌKUN

WATAKUSHI TACHIWA MIHOTOKE-SAMA NO KODOMO DE ARIMASU.
We are all Buddha's children.

WATAKUSHI TACHIWA MIHOTOKE-SAMA NO OSHIE WO MAMORIMASU.
We will all follow the Buddha's Teachings.

WATAKUSHI TACHIWA MINNA NAKAYOKU ITASHIMASU.
We will all be friendly to everyone.
THREE HOMAGES

Leader: Homage to Him, the Exalted One, the Enlightened One, the Supremely Awakened One.

Leader: I take refuge in the Buddha.
Everyone: I take refuge in the Buddha.

Leader: I take refuge in the Dharma.
Everyone: I take refuge in the Dharma.

Leader: I take refuge in the Sangha.
Everyone: I take refuge in the Sangha.

PLEDGE

Leader: To Amida Buddha ...
Everyone: ... who promised to be present in His Teaching, we pledge our loyalty and devotion. We dedicate 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 mankind.

METTA

May all beings be happy.
May they be joyous and live in safety.
All living beings, whether weak or strong, in high or middle, or low realms of existence, small or great, visible or invisible, near or far, born or to be born.

May all beings be happy.
VANDANA

Leader: NAMO TASSA BHAGAVATO ARAHATO SAMMĀ-SAMBUDDHASSA.

Everyone: Homage to Him, the Exalted One, the Enlightened One, the Supremely Awakened One.

TI-SARANA

Leader: BUDDHAM SARANAM GACCHĀMI.

Everyone: I take refuge in the Buddha.
NAMU KI-E BUTSU.

Leader: DHAMMAM SARANAM GACCHĀMI.

Everyone: I take refuge in the Dharma.
NAMU KI-E HŌ.

Leader: SANGHAM SARANAM GACCHĀMI.

Everyone: I take refuge in the Sangha.
NAMU KI-E SŌ.
SIX PĀRAMITĀS

Dana  I shall be helpful to others.
Śīla  I shall follow the precepts of the Buddha.
Patience I shall be patient and understanding.
Endeavor I shall do my best in all things.
Meditation I shall reflect on the Teachings of the Buddha.
Wisdom I shall seek the light of wisdom.

ŚĪLA

I shall not harm living things.
I shall not take what does not belong to me.
I shall not do anything impure.
I shall not tell falsehoods.
I shall not take harmful food and drinks.
SENTENCES FROM THE DHAMMAPADA

NO. 1

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

Everyone: If a man speaks or acts with a pure thought, happiness follows him, like a shadow that never leaves him.

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

Everyone: For hatred is not overcome by hatred; hatred is overcome by love. This is an ancient rule.

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

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

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

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

Leader: Earnestness is the path of immortality; thoughtlessness, the path of death.

Everyone: Those who are earnest do not die; those who are thoughtless are as if dead already.

Leader: Having understood this clearly, those who are advanced in earnestness delight in earnestness and rejoice in the knowledge of Truth.

Everyone: These wise people, meditative, steady, always possessed of strong powers, attain to Nirvāṇa, the highest happiness.
Leader: If an earnest person has aroused himself, if he is not forgetful, if his deeds are pure, if he restrains himself, then his glory will increase.

Everyone: By arousing himself, by earnestness, by restraint and control, the wise man can make for himself an island which no flood can overwhelm.

Leader: Earnest among the thoughtless, awake among the sleepers, the wise man advances like a racer, leaving behind the hack.


NO. 2

Leader: This is the Dhammapada, the path of religion pursued by those who are followers of the Buddha.

Everyone: Good people shine from afar like the snowy mountains; bad people are concealed like arrows shot at night.

Leader: If a man causing pain to others wishes to obtain pleasure for himself, he, entangled in the bonds of selfishness, will never be free from hatred.

Everyone: Let a man overcome anger by love; let him overcome evil by good.

Leader: Speak the truth, do not yield to anger, give if you are asked; by these three steps you will become enriched.

Everyone: Let a man blow off the impurities of self, as a smith blows off the impurities of silver, one by one, little by little.

Leader: Lead others, not by violence, but by righteousness and equity.

Everyone: Fear—there is none in the man awake whose mind is clean of craving; similarly, with good and with evil.
Leader: Long is the night to those who are awake; long is life to those who are ignorant of the Truth.

Everyone: Better than living a hundred years is one day in the life of a man who sees the highest Truth.

Leader: Though one should utter a hundred verses devoid of meaning, better is one verse of the teaching that brings peace.

Everyone: Though one should conquer in battle thousands and thousands of men, whoever shall conquer himself is the greatest of warriors.

Leader: The best of ways is the Eightfold Path; there is none other that brings to Perfect Peace.

Everyone: The gift of religion exceeds all gifts; the sweetness of religion exceeds all sweetness.

Leader: As a pure lily will grow upon a heap of rubbish, so the follower of Amida Buddha shines forth from among those who walk in darkness.


Leader: After you have learned the Doctrine, let your purified heart find delight in bringing forth corresponding deeds.

Everyone: Liberality, courtesy, goodwill and unselfishness—these are to the world what the linchpin is to the chariot.

Leader: The good things of this world pass away, but the treasures earned through righteous living are imperishable and never pass away.
Everyone: Whoever is compassionate is everywhere beloved; by
the kind and good he is prized as a friend, at death his
heart is full of peace.

Leader: To cease from evil—to keep evil far away from one; to
shun intoxicating liquors; to give good heed to the
Teaching—these are great blessings.

Everyone: By yourselves must the effort be made; the
Tathāgatas do but make known the way. The
devotees of meditation will be released from the
bonds of ignorance.

Leader: If one shapes oneself according to how one counsels
others, the well-controlled one will have control over
others. It is hard, they say, to control oneself.

Everyone: Verily oneself is the guardian of oneself; what other
guardian should there be? Guarded by oneself, one
gets a guardian the like of which is not easily gotten.

Leader: Whatsoever causes yourself pain, therewith wound
not another.

Everyone: There is not happiness apart from righteousness.

Leader: Even if a man has power over others, yet he ought to
be gentle with the weak.

Everyone: With a pure heart full of love, I will act towards
others exactly as I would act towards myself.

Leader: Courtesy is the most precious of jewels. Beauty
without courtesy is like a garden without flowers.

Everyone: The signs of true religions are: goodwill, love,
truthfulness, purity, nobility, and goodness.

Leader: Best of paths is the Eightfold Path; best of truths are
the Four Noble Truths; best of states is dispassion;
best of men is the man of vision.

Everyone: I take refuge in the Buddha. I take refuge in the
Teaching. I take refuge in the Brotherhood. Namu
Amida Butsu, Namu Amida Butsu, Namu Amida
Butsu.
The ignorant have themselves for their greatest enemies, for they do evil deeds which must bear bitter fruit.

As long as the evil deed done does not bear fruit, the ignorant think it is like honey; but when it ripens, then they suffer grief.

If an ignorant man be associated with a wise man even all his life, he will perceive the truth as little as a spoon perceives the taste of soup.

If an intelligent man be associated for only one minute with a wise man, he will perceive the truth as the tongue perceives the taste of soup.

The disciples of Buddha are always well awake, and their thoughts day and night are always set on the Buddha.

The disciples of Buddha are always well awake, and their thoughts day and night are always set on the Teaching.

The disciples of Buddha are always well awake, and their thoughts day and night are always set on the Brotherhood.

Neither readiness in speech nor a handsome appearance gives grace to a man who is envious, niggardly, and false.

Beware of the anger of the mind, and control your mind! Leave the sin of the mind, and practice virtue with your mind.

The wise who control their body, the wise who control their tongue, the wise who control their mind, are indeed well controlled.

When rust appears upon iron, even by that is the iron eaten away. In like manner, a man's own evil deeds lead him off to punishment.
Better than sovereignty over the earth, better than going to heaven, better than lordship over all worlds is the reward of the first step in holiness.

All the Buddhas teach the same Truth. They point out the Path to those who go astray.

To cease from evil; to cultivate good; to cleanse our own thoughts; to help others—these are the Teachings of the Buddha.

Blessed is the arising of Buddhas, blessed is the making known the Good Teaching. Blessed is the unity of the Sangha, blessed is the observance of those that are united.


Let each man direct himself first to what is proper, then let him teach others; thus a wise man will not suffer.

If a man makes of himself as he teaches others to be, then, being himself well subdued, he may subdue others; for one's own self is difficult to subdue.

He who takes refuge with Buddha, the Dhamma and the Sangha, who with clear understanding sees the Four Noble Truths and Eightfold Path, that is the safe refuge, that is the best refuge; having gone to that refuge, a man is delivered from all pain.

Happy is the arising of the awakened, happy is the teaching of the true Law, happy is the peace of the temple, happy is the devotion of those who are at peace.

From greed comes grief, from greed comes fear; he who is free from greed knows neither grief nor fear.
Everyone: He who is just speaks the truth and does what is his own business; him, the world will hold dear.

Leader: The fault of others is easily perceived, but that of one's self is difficult to perceive.

Everyone: If a man looks after the faults of others, his own passions will grow, and he is far from the destruction of passions.

Leader: A man is not learned because he talks much; he who is patient, free from hatred and fear, he is called learned.

Everyone: Even if a man has learned little, but follows the Law, he is supporter of the Law, a man who never neglects the Law.

Leader: An envious, dishonest man does not become respectable by means of much talking only, or by the beauty of his complexion.

Everyone: He in whom all this is destroyed and taken out with the root, he, when freed from hatred, is called respectable.

Leader: If a man is tossed about by doubts, full of strong passions, and yearning only for what is pleasurable, his thirst will grow more and more, and he will indeed make his fetters strong.

Everyone: The thirst of a thoughtless man grows like a creeper; he runs from life to life, like a monkey seeking fruit in the forest.

Leader: For him who overcomes this fierce thirst, difficult to be conquered in this world, sufferings fall off, like water drops from a lotus leaf.

NO. 6

Leader: It is good to subdue the mind, which is flighty and
difficult to restrain, rushing wherever it chooses; a

tamed mind brings happiness.

Everyone: Let the wise man guide his thoughts, for they are
difficult to perceive, very artful, and they rush
wherever they choose; thoughts well guarded bring
happiness.

Leader: If a man’s faith is unsteady, if he does not know the
true Law, if his peace of mind is troubled, his
knowledge will never be perfect.

Everyone: If a man’s thoughts are not dissipated, if his mind is
not perplexed, if he has ceased to think of evil, then
there is no fear from him while he is watchful.

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

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

Leader: If you see a man who shows you what is to be
avoided, who administers reproofs and is intelligent,
follow that wise man as you would one who tells of
hidden treasures.

Everyone: Let him admonish, let him teach, let him advise what
is right; he will be beloved by the good; by the bad he
will be disliked.

Leader: As a solid rock is not shaken by the wind, wise people
falter not amidst blame and praise.

Everyone: Wise people, after they listen to the Law, become
serene like a deep, smooth and still lake.

Leader: Few are there among men who arrive at the other
shore; the other people run up and down the shore.
Everyone: Those who follow the Law will pass over the dominion of death, however difficult to cross.

Leader: He who has no wound on his hand may touch poison with his hand; poison does not affect one who has no wound; nor is there evil for one who does not commit evil.

Everyone: If a man offends a harmless, pure and innocent person, evil falls back upon him, like dust thrown up against the wind.

Leader: Let no one forget his own duty for the sake of another's, however great. Let a man, after he has discerned his own duty, be always attentive to his duty.


NO. 7

Leader: The man of restless mind, of passions fierce, with eyes only for the pleasing—craving in him grows great; he forges a heavy chain.

Everyone: The man who takes delight in the stilling of thought, who lets his mind dwell on the unpleasing, by this verily will he cut through and destroy ignorance.

Leader: Good is a friend in need. Good is content with whatever betides. Good is a store of merit at the close of life. Good is it to leave all sorrow behind.

Everyone: Good is it to honor mother, good is it to honor the homeless one, good is it to honor the teacher.

Leader: A man pays in himself for the evil he has done, and in himself is purified. The good and evil are purified severally; no one purifies another.
Arise! Be not negligent! Walk the Good Way of the Teaching! Who walks in the Way of the Teaching, happy is he in this and in all other worlds.

In him who is ever respectful to the ripe in years, these four things are increased—length of days, beauty, happiness and health.

Better than a hundred years lived foolishly and unthinkingly, is a single day lived wisely and meditatively.

Irrigators conduct water where they will; fletchers shape the arrow; carpenters bend the wood to their will; the wise bend themselves.

Even as a lake, deep, still and clear, so come the wise to stillness having hearkened to the Teaching.

The fragrance of flowers, of sandal or incense or jasmine, is not wafted against the wind; but the fragrance of the good man is wafted against the wind. The good man diffuses fragrance in all directions.

Far surpassing the fragrance of sandal or incense or lotus or jasmine is the fragrance of virtue.

A man who brings harm to living creatures is not a noble. Whoso is harmless towards all living things—he is to be called a noble.

Not by birth does one become a high caste, not by birth does one become a low caste; by deeds one becomes a high caste, by deeds one becomes a low caste.

Not because he has much to say is a man a support of the Teaching. Whoso has heard little of the Teaching but observes it well in deeds, he verily is the support of the Teaching; he is not heedless of it.

As a fletcher makes straight his arrow, so the wise man straightens his fickle and unsteady thoughts, which are difficult to guard and difficult to guide.

Hard to control, unstable is the mind, ever in quest of delight. Good it is to subdue the mind. A mind subdued brings happiness.

Look upon him who makes you see your faults as one who points you out a treasure. It is well to cultivate the acquaintance of such a one.

Irrigators lead the water where they will; fletchers shape the arrow. Carpenters bend wood to their will; wise men shape themselves.

Even as a solid rock remains unshaken by the wind, so the wise man remains unmoved by praise or blame.

Even as a lake, deep, serene and still, so are the wise who hearken to the Dhamma.

He whose senses are mastered as horses well under control, who is purged of pride and frailty, such a one is envied even by the gods.

The man who is free from all credulity, who knows the Uncreated, who has severed every tie and slain desire, he is the greatest of men.

All fear punishment. To all men life is dear. Judging others by yourself, slay not, neither cause to slay.

He who hurts a creature which seeks for happiness will not find it for himself.

Let each man shape himself according to how he teaches others. He who controls himself can control others. Hard it is to gain this self-control.

From craving is born sorrow, from craving is born fear. For him who is entirely free from craving there is neither sorrow nor fear.
Leader: Impermanent are all component things. When the wise man understands this he grows weary of pain. This is the Path of Purity.

Everyone: All is suffering. All forms are unreal. When the wise man understands this he is weary of pain. This is the Path of Purity.

Leader: Control of speech, control of thought, control of action. Keep these roads of action clear and find the Way made known by the wise.

What is etiquette?

Etiquette in general is concerned with the refinement of human behavior in its relationship with other human beings. Buddhist etiquette is concerned with the refinement of our behavior in relation to Amida Buddha.

The purpose of etiquette in the lives of Buddhists becomes clear: we must put into action the reverence and gratitude which we feel for Amida Buddha. In teaching small children, then, it should be enough to convey this feeling of reverence and gratitude, and the bare basic forms of etiquette. Children will learn through the examples set by their teachers.

**GASSHŌ**

Gasshō means to put the hands together. The palms of both hands are placed together with the fingers and thumbs extended and with the ojuzu encircling both hands and held lightly between the thumbs and the fingers. Both elbows should be fairly close to the body and the hands should be at mid-chest level. To bow during gasshō, the hands should be held steady, while the body is bent forward from the hips and then back to upright position.

Gasshō is the natural expression of reverence and gratitude.

**THE OJUZU**

The ojuzu should be treated with the utmost respect at all times. At home it should be kept in a special place, such as in a drawer near the family shrine. At other times, the Buddhist should carry the ojuzu in the purse or in the coat pocket so that it will always be available. During the service, the ojuzu should be held in the left hand.

The ojuzu encircles the hands during gasshō symbolizing Oneness.

**BURNING OF INCENSE (OSHŌKŌ)**

Walk up to the front of the shrine and bow at a distance at about two steps in front of the incense table. Step up to the table
and with the right hand take a pinch of powdered incense and drop it into the burning-incense bowl. Gasshō and bow. Take two or three steps backward, bow and return to your seat. Oshōkō is the acceptance of transiency and fulfillment in life.

GENERAL BEHAVIOR IN TEMPLE

Etiquette in general requires children (and grown-ups too) to refrain from talking out of turn; from whispering and chit-chatting when in a large group; and from poking or otherwise annoying their friends. Attention should be directed to the service being conducted.

USE OF THE SEITEN (AND GĀTHĀ BOOKS)

The Seiten should be handled with proper care. The Issei "itadaku" the book before using; i.e., they reverently hold it with both hands and bow in a gesture of gratitude. It is hoped that such an attitude of reverence will be perpetuated by the younger generations.

ENTERING AND LEAVING THE HONDŌ (MAIN HALL)

The Hondo should be entered quietly and with due reverence. Upon entering, gasshō facing the shrine. Take your seat and wait quietly for the service to begin. Avoid being late, but when you must enter the Hondo after the service has started, be especially careful not to disturb the others. Try to find a seat in the back rows. If you enter during a period of meditation, wait until it is over.

Before leaving the Hondo, after the service is over, turn to face the shrine and gasshō.

RECITING OF THE NEMBUTSU

As Jōdo Shinshū (True Pure Land School) is based on the realization of the Nembutsu, the importance of reciting it correctly cannot be overemphasized. "Namu Amida Butsu" should be recited clearly and accurately.

LISTENING TO THE READING OF SACRED WRITINGS

The minister often reads excerpts from the Epistles of Rennyo Shōnin (Gobunshō) or other writings before or after delivering his
sermon. The congregation should sit with heads bowed and listen to the words. When the speaker bows in greeting the congregation, or when he bows after his talk, the congregation should return his bow.

LEADING THE CONGREGATION IN READING

Leading the congregation in reading, whether it is the "Golden Chain" or excerpts from the Dhammapada, is an honor and therefore should be performed in that spirit. Before beginning the reading, gasshō and bow toward the shrine. Hold the book with both hands. Read slowly and distinctly so that the congregation can follow together.
ETIQUETTE AT HOME

The family shrine is the heart of the Buddhist home. Because this is so, we must pay homage to our shrine in every way possible. It should be kept as beautiful as possible. It should never show signs of neglect or carelessness. The best flowers available should always be offered and each shrine piece kept in proper position. To prepare the family shrine for a service, the following points should be remembered:

FLOWERS

See that fresh flowers have been offered. Since flowers are symbolic of transiency, artificial flowers should not be used. Paper flowers are used by some other religious groups, but it should not be confused as a Shinshū practice.

OFFERINGS (OSONAYE)

There is a great difference between the Buddhist osonaye and the primitive sacrificial offerings to the gods, just as there is a difference between the gasshō and the prayer. The difference lies in the meaning behind the acts: the osonaye is made in thanksgiving. In America, too, the practice is continued.

Rice has become the traditional main offering. As it was the staple food in Japan, it became the practice to offer the first portion of each day’s rice to the Obutsudan. Other customs regarding offerings on important Buddhist occasions developed. They include:

New Year: Omochi
Ohigan: Odango
Hana Matsuri: Sweet tea and flowers
Obon: Sōmen, fruits and etc.

Offerings of Ohatsu are made in the sense of giving the first of the season to Amida Buddha. Other offerings, made to present the best or the most important items, may include the first slice of a birthday cake and presents received.
CANDLES

Light the candles and douse the match by fanning it (not by blowing).

INCENSE

Break the incense sticks into lengths which will fit across the incense burner. Hold one end of the incense sticks up to the candle until they glow. Hold the flaming end down and fan the flame out (do not blow). Then lay the incense down in the burner and replace the cover.

The incense burner should be about half filled with ashes. If for any reason the incense burner is found to be empty (as is sometimes at outdoor services), it may be temporarily filled with salt.
PRACTICE OF THE TEACHINGS

As the first of the SIX PĀRAMITĀS and a major virtue in the Buddhist Teachings, the practice and understanding of Dāna (giving selflessly) should be constantly taught to the Dharma School students. The Dharma School and other temple activities afford various opportunities in which Dāna, along with the other Pāramitās, may be practiced.

OFFERTORY (OSAISEN)

It has long been the practice of Dharma School children to make small contributions to the Temple. The teachers may help their students grasp the importance of their acts of Dāna through stories showing the merits of this act. Money given boastfully or niggardly is not true Osaisen. Teach the difference so that they may appreciate the true meaning of giving.

The method of accepting the contributions varies with the different temples. The majority of the temples have their Offertory Box near the entrance of the Hondō. The children drop their Osaisen in this box as they enter the temple. Some temples have the system of collecting the Osaisen in the separate classes.

FLOWERS FOR THE SHRINE

Those with abundant flowers in their gardens should be encouraged to bring them to the temple so they may be arranged for services. For Hana Matsuri (Buddha Day Service), every child should be encouraged to bring at least a few blossoms to offer to the Hana Midō (Miniature Floral shrine).

GIVING OF ONE’S SERVICE

Along with the giving of material goods, giving of labor and love for the temple must be taught to the children. The unselfish concern for the welfare of the temple, which is necessary for all Buddhists, young and old, must be taught from an early age. Cleaning the temple and temple yard, helping with bulletins, volunteering for child care, lining up chairs or distributing Gāthā Books can help the children acquire this unselfish concern.
RECEIVING WITH GRATITUDE

The majority of Dharma Schools give small gifts to the children. These range from the occasional gifts of candy to special gifts such as the “graduate’s gift,” attendance pins, etc.

Receiving with gratitude is as important as giving with a pure heart. In this land of abundance, it is not difficult for a child to think little of a small gift. The teacher must somehow convey to his students the feeling of special appreciation for gifts from the temple.

If the Dharma School students can understand this feeling, they will treat the gifts with appreciation. Then, in the case of the candy bars, they will not tear off the wrappings in the temple, but rather, they will take the candy home and first present it to their family shrine.

MORNING AND EVENING GASSHÔ

Morning and evening services should be observed, however short or simple. This may take the form of gasshô alone, or the recitation of some words of thanksgiving in gasshô. The words one may choose to repeat before the shrine are of personal preference. They are usually determined by the guidance one receives from his Dharma School teacher and his parents. The important point is that the morning and evening orei—the expressing of gratitude to Amida Buddha—becomes a regular and important part of one’s daily life.

Whenever a child finds that his home shrine is not accessible at his bedtime, it is better that he gasshô beside the bed, or sitting in bed, than for him to omit the observance.

AT THE DINNER TABLE

Let us encourage the practice of giving thanks at the dinner table. “Itadakimasu” and “Gochisôsama” are two expressions of receiving with gratitude. Even for those who do not understand Japanese, the utterance of “Itadakimasu” before the meal and “Gochisôsama” after the meal could be of real meaning if expressed with thanksgiving in gasshô.
MEDITATIONS

MEDITATION I
Happy are boys and girls who come before the shrine of Amida Buddha to offer incense. Namu Amida Butsu.

MEDITATION II
We bring our offerings with thanksgiving to Amida Buddha. Namu Amida Butsu.

MEDITATION III
With our hands clasped in gassho, we think of Amida's great love for us and offer this small token of our love for Him. Namu Amida Butsu.

MEDITATION IV
Quietly we put our hands together and in our hearts we give thanks to Amida Buddha for His Compassion. Namu Amida Butsu.

MEDITATION V
Gentle are Buddha's children in school, at temple, or at play. Gentle are Buddha's children in thoughts, in words, and in deeds. Namu Amida Butsu.

MEDITATION VI
On this day, children everywhere gather in the temple of Amida Buddha and raise their voices in praise of His wonderful Wisdom and Compassion. May we all in thanksgiving dedicate ourselves to the ideals as laid down by our teachers and masters. Namu Amida Butsu.

MEDITATION VII
As we begin our service quietly, we still our thoughts so that we shall be able to hear our voices within that sing the praises of Amida Buddha. Let us resolve to learn His Teachings and try to become better boys and girls. Namu Amida Butsu.
MEDITATION VIII

Reverently we come before the shrine of our Amida Buddha, the Enlightened One, the Perfect One. With gratitude we have brought our offering of love and devotion to honor Him. We earnestly resolve to strive to understand His Teaching, and to walk every day in His Blessed Path, so that like Him we may attain the peace of Nirvāṇa. Namu Amida Butsu.

MEDITATION IX

We, the members of this Sangha, have gathered here to offer adoration to Amida Buddha and to study His Teaching, that we may more readily realize Enlightenment. The Truth, incomparably profound and exquisite, is difficult to discover even in millions of years. We are now privileged to see it, to accept and hold it. May we truly understand Amida Buddha's Teaching. Namu Amida Butsu.

MEDITATION X

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. Namu Amida Butsu.

MEDITATION XI

NAMO Tassa BHAGAVATO ARAHATO SAMMĀSAMBUDDHASSA.
Homage to Him, the Exalted One, the Enlightened One, the supremely Awakened One.

As the sun shines upon the earth awakening into growth the seeds that lie dormant in the soil, may the Light of Truth cast its splendor upon the minds and hearts that they may continue to guide this nation and the world with great Wisdom and deep Compassion.

May this same Light shine upon us all, giving us the insight to realize that all life is One, that we may constantly strive for the wellbeing, not only of ourselves but also of all peoples everywhere.

Namu Amida Butsu.
MEDITATION XII

Let us bow our heads in Meditation:

Our life is filled with warmth in sharing life with others. It is a simple truth to learn, but a difficult practice to fully realize. In personal life, it means to act by placing ourselves in the position of another, and in community life, it means to give service with joy and gratitude for the betterment of all. The practice of making others happy is based upon the clear understanding of life which is Oneness. In deep gratitude, let us realize this Oneness of all life, the heart of which is Compassion. Namu Amida Butsu.

MEDITATION XIII

All men and all forms of life are surrounded by infinite Love and Compassion. Particularly, Amida Buddha sends forth loving thoughts to those in suffering and sorrow; to all those in doubt and ignorance, to all who are striving to attain Truth; and to those whose feet are standing close to the great change men call death, Amida Buddha sends forth oceans of Wisdom, Compassion and Love. Namu Amida Butsu.
SHOKUZEN NO GASSHÔ
(Meditation Before Meals)

MEDITATION I
For this food we are truly grateful; we wish to share it with all beings. Namu Amida Butsu. Itadakimasu.

MEDITATION II
We gratefully accept this food, ever mindful of the many blessings we are receiving. Namu Amida Butsu. Itadakimasu.

MEDITATION III
We are truly grateful for this wonderful food. As we partake of this food let us remember Amida Buddha's Great Compassion, which surrounds all men and all forms of life. Namu Amida Butsu. Itadakimasu.

MEDITATION IV
We are thankful for the food placed before us, and may the strength gained by consumption be used to sustain us in our work and in our useful endeavors. Namu Amida Butsu. Itadakimasu.

MEDITATION V
Through the guidance of the Compassionate Buddha and the strength provided by the food set before us, may we live righteously and endeavor to serve for the welfare of all mankind. Namu Amida Butsu. Itadakimasu.

MEDITATION VI
As we partake of the food placed before us with gratitude, let us give thought to all existences and strive to live harmoniously in the spirit of Universal Brotherhood. Namu Amida Butsu. Itadakimasu.
MEDITATION VII

With heart full of gratitude we partake of the bountiful food placed before us. Through the energy derived therefrom, may we walk the path of righteousness. Namu Amida Butsu. Itadakimasu.

MEDITATION VIII

Ever mindful of the universal inter-dependence and inter-relationship of all things, we accept the blessings placed before us with deepest appreciation. May it nourish us in mind and body that we may gain strength to better serve mankind. Namu Amida Butsu. Itadakimasu.

MEDITATION IX

May the Wisdom and Compassion of Amida Buddha so shine within our hearts and minds that the mists of error and the foolish vanity of self be dispelled. So shall we better appreciate the meal set before us and better serve all mankind. Namu Amida Butsu. Itadakimasu.

MEDITATION X

We partake of the meal placed before us without questioning the quality or complaining over the quantity—only with deepest appreciation in our hearts. Namu Amida Butsu. Itadakimasu.

MEDITATION XI

Let us bow our heads in Meditation:

A true Sangha is a place where Truth and Wisdom are its light, and where the people know each other, trust each other, and have things in common, and where there is a harmonious organization. May all participants sharing in this gathering cherish the highest aspiration. May the food we partake nourish us physically and spiritually so that the mists of error and the foolish vanity of self be dispelled. Namu Amida Butsu. Itadakimasu.

MEDITATION XII

We thank Amida Buddha and all sentient beings for the bountiful blessings of this food. Namu Amida Butsu. Itadakimasu.
MEDITATION XIII

May we partake of this food placed before us in the spirit of gratitude to all the conditions, past and present, that have allowed us to gather together and nourish our mind and body through the Wisdom and Compassion of the Buddha Dharma. May we, through the Buddha Dharma, enhance our realization of interdependency of all existences and accept our role with a sense of gratitude and honor. With gratitude, I accept this food. Namu Amida Butsu. Itadakimasu.

MEDITATION XIV

Thank you, Amida Buddha, for this food and all the things that make it good, and for my health and wisdom, too. Namu Amida Butsu. Itadakimasu.
SHOKUGO NO GASSHÔ
(Meditation After Meals)

MEDITATION I
We thank Amida Buddha and all sentient beings for the food we have received. May it nourish us in mind and body so that we joyfully and happily face our daily tasks. Namu Amida Butsu. Gochisôsama.

MEDITATION II
Having been nourished by the food of Wisdom and Compassion, may we conduct our activities with a deeper sense of understanding of the nature of all existences. May we go forth with renewed vigor to bring forth greater understanding of the Buddha Dharma. Namu Amida Butsu. Gochisôsama.
SHINSHŪ-SHŪKA

Shin Sect Federation
SEKITARO SHIMASAKI

1. Fu kami no rin na i ma tsu ru Mi no sachi na
2. To wa no ya mi yori su ku wa re shi Mi no sachi na
3. U mi no u chi to no he da te na ku Mi o ya no to

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

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