



**BUDDHIST
SERVICE
BOOK**

**GARDENA BUDDHIST CHURCH
2006**

Acknowledgement

It has been almost thirteen years since the last service book was published by Rev. Ben Seiken Mayeda and his dedicated staff.

Because of the aging quality of the books from use over the years, it was decided to publish a new edition of the service book in commemoration of the 80th Anniversary of Gardena Buddhist Church.

We would like to acknowledge and thank the following for their assistance and for the free use of their published materials - they have been invaluable:

1. Buddhist Churches of America and its Service Book
2. Senshin Buddhist Church and Rev. Masao Kodani for their service book
3. Higashi Hongwanji Buddhist Church and Rinban Noriaki Ito for their service book
4. West Los Angeles Buddhist Temple and Rev. Harold Oda and his books
5. Venice Buddhist Church and Rev. John Iwohara for their service book
6. Mr. Charles Westrem for his professional computer expertise in arranging all the gatha materials.
7. Mr. Ronnie Takao, Ms. Madoka I. Hull & Ms. Tomoko Ando for data input & page layout.

Special appreciation goes to the Fujinkai organization for the generous donation toward publishing the service book.

New Service Book Committee

Rev. Kyogyo Miura

Rev. Naomi Nakano

Tom Fukuman

Mitzi Shimizu

Tom T. Maeda

TABLE OF CONTENTS

SERVICE SECTION		1
Kyosho = The Essentials of Jodo Shinshu		
	- Japanese	2
	- English	3
Jodo Shinshu Creed	- Japanese	4
	- English	5
The Three Treasures	- Original	6
	- Revised	7
Aspiration		8
Benedictions		9
Golden Chain	- Revised	10
	- Original	10
Kokun = Precepts		11
Vandana and Ti-Sarana		11
Ryogemon	- Japanese; Romanized Japanese	12
	- English translations	13
San Kie Mon	- Japanese	14
(Japanese Three Treasures)	- Romanized Japanese	15
Epistles = Gobunsho:	- Japanese	16
“Hakkotsu no Sho”	- Romanized Japanese	17
“On the White Ashes”	- English	17
 SUTRA-CHANTING SECTION		 19
Chanting of Sutra		20
Simplified chanting instructions		21
Sambujo	- Explanation	23
	- Japanese	24
	- English	25
Shoshinge = Shoshin Nembutsu Ge and Wasan - Explanation		26
	- Shoshinge Sutra	28
	- Nembutsu Wasan	44
Junirai	- Explanation	59
	- Sutra	60
Juseige	- Explanation	70
	- Sutra	71
Sanbutsuge	- Explanation	79
	- Sutra	80
Amida Kyo	- Explanation	92
	- Sutra	93

GATHAS (Hymns)		127
Gathas - Explanation of “Gathas” as “Hymns”, “Sutras”		128
Amida Buddha is With Me		129
Amida’s Paradise		130
Asa no Uta	- Romanized Japanese	131
Buddha Loves You		132
Farewell (“Dharma School is over ——”)		133
Farewell (“Ever more in memory ——”)		134
Hanamatsuri no Uta	- Romanized Japanese	135
Hanamatsuri Koshin-Kyoku	- Romanized Japanese	136
	- English Translation	137
Higan II	- Romanized Japanese	138
	English Trans.	139
Ho-onko no Uta	- Romanized Japanese	140
	- English translation	141
Hotoke no Kodomo	- Jpns. w/ Eng. translation	142
	- Romanized Japanese	143
Hotoke sama	- Romanized Japanese	144
	- Eng. trans. set to same music	145
I Love the Story		146
In Lumbini’s Garden		147
Long Ago in India		148
Lord Buddha Speaks to Me		149
Mihotoke ni Idakarete	- Jpns. w/ Eng. translation	150
	- Romanized Japanese	151
Morning Gatha		152
Nadame	- Japanese	154
	- Romanized Jpns.	155
	w/ Eng. trans.	
Namu Amida Butsu		156
Nembutsu		157
Nori no Miyama	- Japanese, Eng. translation	158
	- Romanized Japanese	159

Obon no Uta	- Japanese	160
	- Romanized Jpns; Eng. trans.	161
Obon, Obon, It's Festival Day		162
Ondokusan	- Japanese, with two Eng. transs.	164
Ondokusan I & II	- Romanized Japanese	165
Raisanka	- Japanese w/ Eng. trans.	166
	- Romanized Japanese	167
* Right Meditation		153
Saint Shinran		169
Sayonara	- Japanese w/ Eng. trans.	170
	- Romanized Japanese	171
* Seiya	- Japanese w/ Eng. trans.	176
	- Romanized Jpns. w/ another Eng. trans.	177
Shinransama	- Japanese w/ Eng. trans.	172
	- Romanized Japanese	173
	- English version	174
Shinshu Shuka	- Japanese w/ Eng. trans.	178
	- Romanized Jpns. w/ another Eng. trans.	179
Six Paramitas		180
* The Teaching of All Buddhas		163
* The Texture of Life		175
Thank You Buddha		182
Tsuicho no Uta	- Romanized Japanese	183
We are Truth's Disciples		184
Welcome		185
* When We See the Golden Sun		188
Yube no Uta	- Japanese	186
	- Romanized Japanese; Eng. trans.	187

* *Out of alphabetical order in the Service Book*

<u>APPENDIX</u>		189
Shoya Raisan-Ge	- English	191- 201
	- Japanese (Back-to-forward)	210 - 202

*Service
Section*

じょうど しんしゅう きゅうしょう
浄土真宗の教章

一、宗名
浄土真宗本願寺派（西本願寺）

一、宗祖
見真大師親鸞聖人（一一七三〜一二六三）

一、本尊
阿弥陀如来（南無阿弥陀仏）

一、經典
浄土三部經 仏説無量壽經（大經）
浄土三部經 仏説観無量壽經（観經）
浄土三部經 仏説阿弥陀經（小經）

一、教義
南無阿弥陀仏のみ教えを信じ、必ず仏にならせて

いただく身のしあわせを喜び、つねに報恩のおも

いから、世のため人のために生きる。

宗門は同信の喜びに結ばれた人びとの同朋教団で

あつて信者はつねに言行をつつしみ、人道世法を
守り、力を合わせて、ひろく世の中にまことのみ法
をひろめるように努める。また、深く因果の道理
をわきまえて、現世祈禱やまじないを行わず、占い
などの迷信にたよらない

KYŌSHŌ

The Essentials of Jōdo Shinshū

NAME: Jōdo Shinshū Hongwanji-ha

FOUNDER: Shinran Shōnin (1173-1262*)

CENTRAL: Amida Tathagata (Namo Amida Butsu)

OBJECT OF REVERENCE

SUTRA: Three Principal Sutras of Jōdo Shinshū

1. Sutra on the Buddha of Infinite Life
(Daikyō)
2. Sutra of Meditation on the Buddha of Infinite Life
(Kangyō)
3. Sutra on the Amida Buddha
(Shōkyō)

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

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

*1173-1263 revised date

じょうど しんしゅう
浄土 真宗
せい かつ しん じょう
生 活 信 条

一、み仏ほとけの誓ちかいを信しんじ 尊とといみ名なをとなえつつ
強つよく明あかるく生いき抜ぬきます。

一、み仏ほとけの光ひかりをあおぎ 常つねにわが身みをかえりみて
感かん謝しゃのうちに励はげみます。

一、み仏ほとけの教おしえにしたがい 正ただしい道みちを聞ききわけて
まことのみのりをひろめます。

一、み仏ほとけの恵めぐみを喜よろこび 互たがいいにうやまい助たすけあい
社しゃ会かいのために尽つくします。

JODO SHINSHU CREED

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

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

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

**I rejoice in Amida's Wisdom and Compassion.
I shall respect and help my fellow men and work
for the good of my community.**

The Three Treasurers

(Original)

Leader:

Hard is it to be born into human life, now we are living it. Difficult is it to hear the teachings of the Blessed One, now we hear it. If we do not 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.

Sangha:

I put my faith in Buddha. May we all together absorb into ourselves the principle of thy way to Enlightenment and awaken in ourselves thy supreme will.

I put my faith in Dharma. May we all together be submerged in the depth of thy doctrine and gain Wisdom as deep as the ocean.

I put my faith in Sangha. May we all together become units in true accord, in thy 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 Tathagatha's teaching.

THREE TREASURERS

(REVISED)

Leader:

Hard is it to be born into human life. Now we are living it. Difficult is it to hear the Teachings of the Blessed One. Now we hear it. If we do not 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 Sangha (in unison):

I TAKE REFUGE IN BUDDHA. May we all together absorb into ourselves the principle of Your Way to Enlightenment and awaken in ourselves your Supreme Will.

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

I TAKE REFUGE IN SANGHA. May we all together become units in true accord in Your 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 Tathagata's Teaching.

ASPIRATION

I

Oh, Thou, the Buddha, the Supremely Awakened one, the Most Honored One, here are we gathered in Thy presence with deepest reverence and adoration in our hearts.

We place our whole trust in Thee, in Thy Teaching, and in Thy Order, and we do earnestly resolve to be good Buddhists and follow the Holy Path Thou has shown us, so that we may, like Thyself, attain the happiest and the most peaceful realm of Nirvana.

II

Reverently we come before the shrine of our Amida Buddha, the Holy 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 Holy Teaching, and to walk every day in His Blessed Path, so that like Him we may attain the peace of Nirvana.

III

We, the members of the Buddha's Brotherhood, have gathered here to offer adoration to the 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 the Buddha's Teaching.

BENEDICTION

We surround all men and all forms of life with infinite Love and Compassion. Particularly do we send 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, we send forth oceans of Wisdom, Mercy and Love.

Namu-Amida-Butsu, Namu-Amida-Butsu, Namu-Amida-Butsu.

BENEDICTION

May all beings in the paths of existence, suffering from disasters, be released from their affections, May all beings in the world who receive benefits share in the merit. May the state continue in peaceful prosperity with all its warlike activities stopped. May the wind blow in time, the rain fall seasonably, and the people live happily. May the entire congregation sharing in this service cherish the highest aspiration -- to attain Enlightenment and this without too much difficulty. May this church keep on its peaceful life free from disturbances and the congregation grow not only in faith but in wisdom and bliss.

Namu-Amida-Butsu, Namu-Amida-Butsu Namu-Amida-Butsu.

GOLDEN CHAIN

(Revised)

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

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

I will think pure and beautiful thoughts, say pure and beautiful words, and do pure and beautiful deeds.

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

GOLDEN CHAIN

Dharma School (Original)

Leader: Golden Chain

Sangha: I am a link in Lord 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 Lord Buddha's golden chain of love become bright and strong, and may we all attain perfect peace.

KOKUN - Precepts

Leader, Watakushi tachi wa, mihotoke sama no,
followed by kodomo de arimasu.
Sangha: *We are all Buddha's children*

**Watakushi tachi wa, mihotoke sama no,
oshie o mamorimasu.**
We will all follow the Buddha's teachings

**Watakushi tachi wa, minna nakayoku,
itashimasu.**
We will all be friendly to everyone.

VANDANA

* NAMO TASSA BHAGAVATO
ARAHATO SAMMA SAMBUDDHASA
**HOMAGE TO HIM, THE EXALTED ONE,
THE ENLIGHTENED ONE, THE SUPREMELY
AWAKENED ONE**

TI-SARANA

* BUDDHAM SARANAM #GACCHAMI
DHAMMAM SARANAM GACCHAMI
SANGHAM SARANAM GACCHAMI
**I GO TO THE BUDDHA FOR GUIDANCE
I GO TO THE DHARMA FOR GUIDANCE
I GO TO THE SANGHA FOR GUIDANCE**

領解文

もろもろの雜行雜修自力のころをふりすて、一心に阿彌陀如来われらが今度の一大事の後生御たすけそうらえとたのみもうしてそうろう。たのお一念のとき、往生一定御たすけ治定とぞんじ、このうえの称名は、ご恩報謝とぞんじよろこびもうしそうろう。この御ことわり聴聞もうしわけそうろうこと、ご開山聖人ご出世のご恩、次第相承の善知識のあさからざるご勸化のご恩と、ありがたくぞんじそうろう。このうえは、さだめおかせらるる御おきて、一期をかぎりまもりもうすべくそうろう。

RYŌGEMON (Japanese-romaji)

MORO MORO NO ZŌGYŌ ZASSHU, JIRIKI NO KOKORO O FURI SUTETE, ISSHIN NI AMIDA NYORAI WARERA GA KONDO NO ICHIDAIJI NO GOSHŌ ON TASUKE SŌRAE TO TANOMI MŌSHITE SŌRO. TANOMU ICHINEN NO TOKI, ŌJO ICHIJŌ ON TASUKE JIJŌ TO ZONJI, KONO UE NO SHŌMYŌ WA, GO-ON HŌSHA TO ZONJI, YOROKOBI MŌSHI SŌRŌ. KONO ONKOTOWARI CHŌMON MŌSHIWAKE SŌRŌ KOTO, GOKAISAN SHŌNIN GOSHUSSE NO GO-ON, SHI DAI SŌJŌ NO ZENJISHIKI NO ASAKARA ZARU GOKANKE NO GO-ON TO ARIGATAKU ZONJI SŌRŌ.

KONO UE WA, SADAME OKASERARURU ON-OKITE, ICHI GO O KAGIRI MAMORI MŌSU BEKU SORO.

RYOGEMON - I

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

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

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

RYOGEMON - II

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

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

I am grateful for Shinran Shonin and his followers for leading me to this profound teaching. I will try to live, through out my life, according to the way of Nembutsu that they have taught.

三歸依文 (歸敬文)

※ 人身受け難し今已に受く、仏法聞き難し今已に聞く、此身今生に向つて度せずんば、更に何れの生に向つて此身を度せん、大衆諸共に、至心に三宝に歸依し奉るべし。

みずか ぶつ きえ たてまつ まさ ねが しゅじょう とも だいどう
自ら仏に歸依し奉る、当に願はくは衆生と共に、大道を
たいげ わじょうい おこ
体解して無上意を發さん。
みずか ほう きえ たてまつ まさ ねが しゅじょう とも ふか
自ら法に歸依し奉る、当に願はくは衆生と共に、深く
きょうぞう
経蔵に入りて智慧海の如くならん。

みずか そろ
自ら僧に歸依し奉る、当に願はくは衆生と共に、大衆を
とうり
統理して一切無碍ならん。

※ 無上甚深微妙の法は、百千万劫にも相遇ふこと難し、我今見聞し受持することを得たり願はくは如来の眞実義を解し奉らん。

SAN KIE MON

LEADER: NINJIN UKEGATASHI IMA SUDE NI UKU.
BUPPO KIKIGATASHI IMA SUDE NI KIKU.
KONO MI KONJO NI MUKATTE DOSENZUMBA
SARA NI IZURE NO SHO NI MUKATTE
KONO MI WO DOSEN. DAISHUMOROTOMO NI
SHISHIN NI SAMBO NI KIESHI TATE MATSURU
BESHI.

SANGHA: MIZUKARA BUTSU NI KIESHI TATEMATSURU.
MASANI NEGAWAKU WA SHUJO TO TOMO
NI, DAIDO WO TAIGE SHITE MUJOI WO
OKOSAN.

MIZUKARA HO NI KIESHI TATEMATSURU.
MASANI NEGAWAKU WA SHUJO TO TOMO
NI FUKAKU KYOZO NI IRITE CHIE UMI NO
GOTOKU NARAN.

MIZUKARA SO NI KIESHI TATEMATSURU.
MASANI NEGAWAKU WA SHUJO TO TOMO
NI, DAISHU WO TORI SHITE ISSAI MUGE
NARAN.

LEADER: MUJO JINJIN MIMYO NO HO WA, HYAKU SEN
MAN GO NI MO AIO KOTO KATASHI. WARE IMA
KENMONSHI JUJI SURU KOTO O ETARI,
NEGAWAKU WA NYORAI NO SHINJITSUGI WO
GESHI TATEMATSURAN.

白骨の章

夫、人間の浮生なる相を・つらつら観ずるに、おほよそはかなきものは・この世の始中終・まぼろしのごとくなる一期なり、されば、いまだ万歳の人身をうけたりという事をきかず・一生すぎやすし、いまにいたってたれか百年の形体をたもつべきや・我やさき人やさき、きょうともしらずあすともしらず、おくれさきだつ人は・もとのしづくすえの露よりもしげしといえり、されば、朝には紅顔あって・夕には白骨となれる身なり、すでに無常の風きたりぬれば・すなわちふたつのまなこたちまちにとじ・ひとつのいきながくたえぬれば、紅顔むなしく変じて・桃李のよそおいをうしないぬるときは、六親眷属あつまつて・なげきかなしめども・更にその甲斐あるべからず、さてしもあるべき事ならねばとて・野外におくつて、夜半のけむりとなしはてぬれば・ただ白骨のみぞのこれり・あわれというも中々おろかなり、されば、人間のはかなき事は・老少不定のさかいなれば、たれの人も・はやく後生の一大事を心にかけて、阿弥陀佛をふかくたのみまいらせて・念佛もうすべきものなり、あなかしこあなかしこ。

Hakkotsu no Sho

Sore, ningen no fusho naru so o • tsura tsura kanzuru ni, ohoyoso hakanaki mono wa • kono yo no shichuju • maboroshi no gotoku naru ichigo nari, sareba, imada manzai no ninjin o uketari to iu koto o kikazu • issho sugi yasushi, Ima ni itatte tareka hyaku nen no gyotai o tamotsu beki ya • ware ya saki hitoya saki, kyo tomo shirazu asu tomo shirazu, okure sakidatsu hito wa • moto no shizuku sue no tsuyu yori mo shigeshi to ieri, sareba, ashita niwa kogan atte • yube niwa hakkotsu to nareru mi nari, sudeni mujo no kaze kitari nureba • sunawachi futatsu no manako tachimachi ni toji • hitotsu no iki nagaku tae nureba, kogan munashiku henjite • touri no yoso oi o ushinai nuru toki wa, roku shin kenzoku atsumatte • nageki kanashime domo • sara ni sono kai aru bekarazu, sateshimo arubeki koto nara neba tote • yagai ni okutte yowa no kemuri to nashi hate nureba • tada hakkotsu nomi zo nokoreri • aware to iu mo naka naka oroka nari, sareba, ningen no hakanaki koto wa • rosho fujo no sakai nareba, tare no hito mo • hayaku gosho no ichidaiji o kokoro ni kakete, Amida Butsu o fukaku tanomi mairasete • Nembutsu mosu beki mono nari, Anakashiko anakashiko

On the White Ashes

As we deeply observe the transient form of human life, we realize that in this world, from the beginning to end, what is momentary and passing is the illusory course of human life. Thus, we have not heard of anyone receiving human form which lasts for ten thousand years. The course of life ebbs very rapidly. Can anyone preserve their body for a hundred years at the present time? Not knowing whether it will come today or tomorrow, those who depart before us are as countless as the drops of dew. Therefore, in the morning we may have radiant health; in the evening we may be white ashes. When the winds of uncertainly strike, our eyes are closed forever; when the last

breath leaves our body, the healthy color of the face is transformed and we lose the appearance of radiant life; loved ones may gather around and lament, but to no avail. When such an event occurs, the body is sent into an open field and cremated, leaving only the white ashes. What a sad plight!

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

With reverence, I remain

Sūtra
Chanting
Section

CHANTING OF SUTRA

Sutra is a Sanskrit term which means words of Sakyamuni Buddha, who founded Buddhism over 2,500 years ago in India. In essence, the intent of his numerous sermons and discourses was to teach that universal compassion of Amida Buddha embraces and sustains all beings with infinite light and immeasurable life and leads them to enlightenment.

The sutras which are contained in this Jodo Shinshu Service Book are all meant to lead us to awaken to these virtues of Amida Buddha.

Sutra chanting is a distinct practice in Jodo Shin Buddhism, in which the words of the Buddha are to be read aloud with one's innermost heart in praising the virtues of Amida Buddha. The harmonious sound of chanting lead many followers to awaken to the wisdom and compassion of Amida Buddha and to listen to the teachings. Their gratitude to Amida Buddha was expressed through chanting.

All of the services in the Hongwanji tradition begin with the chanting of the sutra. In chanting the sutras, we must bear in mind the following points:

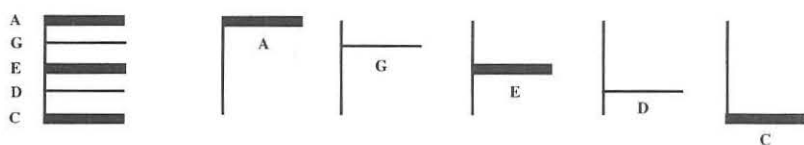
1. Before the chanting begins, the Nembutsu is recited a number of times together with the ministers and the congregation.
2. The sutra book is raised to the forehead before it is opened in order to pay respect to the words of the Buddha.
3. The ministers and the congregation chant in harmony. Each individual should listen to the voices of others so that he may be in tune with them.
4. The chanting must be done with a grateful heart to the Buddha. The chanting brings about a harmonious and religious atmosphere.
5. When the chanting is finished, the service book is closed and placed again to the forehead as a gesture of appreciation and reverence.

SIMPLIFIED CHANTING INSTRUCTIONS

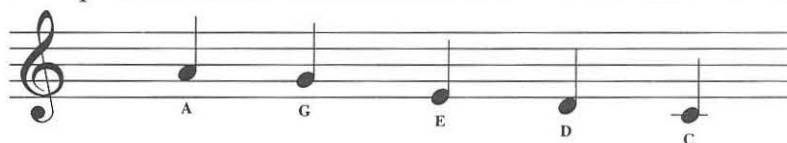
The diagrams below are a simplified guide for following the markings used in this service book.

TONE OR PITCH

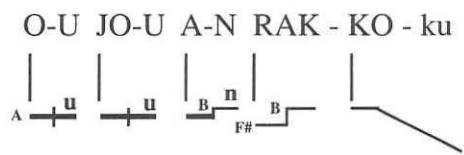
The chanting markings placed below the Romaji 'words' indicate tone or pitch for that 'word.' The horizontal pitch lines are based upon a scale of five tones.



An equivalent representation in Western musical notation looks like this:



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




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




RHYTHM

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

Regular, single beat pitches are indicated by a single line: 

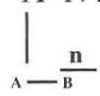
Sustained, double beat pitches are indicated by a line with a dot beneath:
or are underlined ... JO KU GYO

Special patterns, 1 1/2 beats followed by 1/2 beats, are thus: NA MO A MI ...

Western musical notation would look like this: 

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

Double beat pitches with a change in syllabic emphasis AND a change in pitch are indicated thus: A -N ...

A lower case letter defines the kind of syllabic change required: 

Other markings are explained below:

- # = solo line by chanting leader
- = loud bell strike
- * = settaku strike
- = soft bell strike

SAMBUJŌ

Three Respectful Callings

This short introductory piece is used at the beginning of many Shin services. The verses were written by Zendō (Shan-tao, 613-681 AD), Fifth Patriarch of Shin Buddhism. The verses come from Zendō's commentary (*Hōji San* - On the Right Recitation of Sūtra) written on the *Sūtra on the Amida Buddha* (Shōkyō).

三奉請 さんぶじょう

奉請 弥陀如来 フジヨウウ宮 上ル 皆
 一宮 一宮 一宮 一宮

奉請 释迦如来 宮 上ル 皆
 一宮 一宮 一宮 一宮

奉請 十方如来 宮 上ル 皆
 一宮 一宮 一宮 一宮

入道場 散華樂 ニウ 羽 上 皆
 一宮 一宮 一宮 一宮

入道場 散華樂 羽 上 皆
 一宮 一宮 一宮 一宮

入道場 散華樂 羽 上 皆
 一宮 一宮 一宮 一宮

同

#BU JŌ MI DA NYO RAI ^v NIU DOU ^v JOU

[^]

SAN GE RA- KU

#BU JŌ SHA KA NYO RAI ^v NIU DOU ^v JOU

[^]

SAN GE RA- KU

#BU JŌ JI - PPO NYO RAI ^v NIU DOU ^v JOU

[^]

SAN GE RA- KU

- # We respectfully call upon Tathāgata Amida to enter this Dōjō
As we joyfully scatter flowers of welcome.
- # We respectfully call upon Tathāgata Shakamuni to enter this Dōjō
As we joyfully scatter flowers of welcome.
- # We respectfully call upon the Tathāgatas of the ten directions to enter
this Dōjō...
As we joyfully scatter flowers of welcome.

SHŌSHINGE

The following introduction is from *Shinshū Seiten, Jōdo Shin Buddhist Teaching*, published by the Buddhist Churches of America. The English translation of the gāthā and the Wasan is from *The True Teaching, Practice and Realization of the Pure Land Way*, Vol. I., Shin Buddhist Translation Series, Hongwanji International Center, Kyoto, Japan.

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

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

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

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

‘The words of the Great Sage’ directly refers to the *Dai Muryōju Kyō*, in which Shinran Shōnin found the true religion by which a sinful and helpless man can be saved. He trusted in the Teachings of this Sūtra singleheartedly, and

conceived of all the other Teachings of the Buddha as being expedients to Pure Land Buddhism. It is also important to note that Shinran approached the Teachings of Amida's Salvation through seven predecessors, namely, Nāgārjuna and Vasubandhu in India; Donran, Dōshaku, and Zendō in China; Genshin and Genkū in Japan. In the *Kyō Gyō Shin Shō* he abundantly quotes from their discourse, and in the *Shōshin Ge* he gives their essentials.

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

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

This version of the *Shōshin Nembutsu Ge* is in the style called "Sō-fu."

SHŌSHINGE

しょうしん げ
正信偈

〇〇

き みょう む りょう じゅ に よ ら い	ほう ぞう ぼ さつ いん に じ
・ 帰 命 無 量 寿 如 来	法 蔵 菩 薩 因 位 時
な も ふ か し ぎ こう	ざい せ じ ざい おう ぶつ しょ
同 南 無 不 可 思 議 光	在 世 自 在 王 佛 所

〇〇

KI MYŌ MU RYŌ JU NYO RAI

D | | | | |

NA MO FU KA SHI GI KŌ

D | | | | |

HŌ ZŌ BO SATSU IN NI JI

D | | | | |

ZAI SE JI ZAI Ō BUS-SHO

D | | | | |
A—			

I take refuge in the Tathāgata of Immeasurable Life!
I entrust myself to the Buddha of Inconceivable Light!
Bodhisattva Dharmākara, in his causal stage,
Under the guidance of Lokeśvararāja Buddha,

と けん しょ ぶつ じょう ど いん
観 見 諸 佛 淨 土 因

こく ど にん でん し ぜん まく
国 土 人 天 之 善 惡

こん りゅう む じょう しゅう しょう がん
建 立 無 上 殊 勝 願

ちやう ほつ け う だい ぐ ぜい
超 發 希 有 大 弘 誓

ご こう し ゆい し しょう じゅ
五 劫 思 惟 之 撰 受

じゅう せい みょう しょう もん じっ ぽう
重 誓 名 声 聞 十 方

ふ ほう む りょう む へん こう
普 放 無 量 無 辺 光

む げ む たい こう えん の う
無 碍 無 對 光 炎 王

TO KEN SHO BUTSU JŌ DO IN

┆ ┆ ┆ ┆ ┆ ┆ ┆

KOKU DO NIN DEN SHI ZEN MAKU

┆ ┆ ┆ ┆ ┆ ┆ ┆

KON RYŪ MU JŌ SHU SHŌ GAN

┆ ┆ ┆ ┆ ┆ ┆ ┆

CHŌ HOTSU KE-U DAI GU ZEI

┆ ┆ ┆ ┆ ┆ ┆ ┆
A

GO KŌ SHI YUI SHI SHŌ JU

┆ ┆ ┆ ┆ ┆ ┆ ┆

JŪ SEI MYŌ SHŌ MON JIP-PŌ

┆ ┆ ┆ ┆ ┆ ┆ ┆

FU HŌ MU RYŌ MU HEN KŌ

┆ ┆ ┆ ┆ ┆ ┆ ┆

MU GE MU TAI KŌ EN NŌ

┆ ┆ ┆ ┆ ┆ ┆ ┆
A

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

In five kalpas of profound thought, he embraced this Vow,
Then resolved again that his Name be heard throughout the ten quarters.
Everywhere he casts light immeasurable, boundless,
Unhindered, unequaled, light-lord of all brilliance,

しょうじょうかんぎちえこう
 清浄歡喜智慧光
 ふだんなんじむしょうこう
 不断難思無称光
 ちょうにちがっこうしょうじんせつ
 超日月光照塵刹
 いっさいぐんじょうむこうしょう
 一切群生蒙光照

ほんがんみょうごうしょうじょうごう
 本願名号正定業
 ししんしんぎょうがんにいん
 至心信樂願為因
 じょうとうがくしょうだいねはん
 成等覺証大涅槃
 ひっしめつどがんにょうじゅ
 必至滅度願成就

SHŌ JŌ KAN GI CHI E KŌ
 卜 卜 卜 卜 卜 卜
 FU DAN NAN JI MU SHŌ KŌ
 卜 卜 卜 卜 卜 卜
 CHŌ NICHĪ GAK-KŌ SHŌ JIN SETSU
 卜 卜 卜 卜 卜 卜
 IS - SAI GUN JŌ MU KŌ SHŌ
 卜 卜 卜 卜 卜 卜
 A.

HON GAN MYŌ GŌ SHŌ JŌ GŌ
 卜 卜 卜 卜 卜 卜
 SHI SHIN SHIN GYŌ GAN NI IN
 卜 卜 卜 卜 卜 卜
 JŌ TŌ GAKU SHŌ DAI NE HAN
 卜 卜 卜 卜 卜 卜
 HIS-SHI METSU DO GAN JŌ JU
 卜 卜 卜 卜 卜 卜
 A.

Pure light, joyful light, the light of wisdom,
 Light constant, inconceivable, light beyond speaking,
 Light excelling sun and moon he sends forth, illumining countless worlds;
 The multitudes of beings all receive the radiance.

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

によらいしよ い こうしゅつ せ
 如来所以興出世
 ゆいせつ み だ ほんがんかい
 唯説弥陀本願海
 ご じよくあく じ ぐんじょうかい
 五濁悪時群生海
 おうしんによらいによじつごん
 応信如来如実言

のうほついちねん き あいしん
 能発一念喜愛心
 ふ だんほんのうとく ね はん
 不断煩惱得涅槃
 ほんじょうぎやくほうさい え にゅう
 凡聖逆謗齊回入
 によしゅうしいにゅうかい いち み
 如衆水入海一味

NYO RAI SHO-I KŌ SHUS-SE

┆ ┆ ┆ ┆ ┆ ┆

YUI SETSU MI DA HON GAN KAI

┆ ┆ ┆ ┆ ┆ ┆

GO JOKU AKU JI GUN JŌ KAI

┆ ┆ ┆ ┆ ┆ ┆

Ō SHIN NYO RAI NYO JITSU GON

┆┆ ┆ ┆ ┆ ┆ ┆
A

NŌ HOTSU ICHI NEN KI AI SHIN

┆ ┆ ┆ ┆ ┆┆

FU DAN BON NŌ TOKU NE HAN

┆ ┆ ┆ ┆ ┆ ┆

BON JŌ GYAKU HŌ SAI E NYŪ

┆ ┆ ┆ ┆ ┆┆

NYO SHŪ SHI NYŪ KAI ICHI MI

┆ ┆ ┆ ┆ ┆ ┆ ┆
A

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

When the one thought-moment of joy arises,
 Nirvāṇa is attained without severing blind passions;
 When ignorant and wise, even grave offenders and slanderers of the dharma, all alike
 turn and enter shinjin,
 They are like waters that, on entering the ocean, become one in taste with it.

せつしゅしんこうじょうしょうご
 攝取心光常照護
 いのうすいはむみょうあん
 己能雖破無明闇
 とんないしんぞうしうんむ
 貧愛瞋憎之雲霧
 じょうふしんじつしんじんてん
 常覆眞実信心天

ひによにっこうふうんむ
 譬如日光覆雲霧
 うんむしげみょうむあん
 雲霧之下明無闇
 ぎやくしんけんきょうだいきょうき
 獲信見敬大慶喜
 そくおうちょうぜつごあくしゅ
 即横超截五惡趣

SES-SHU SHIN KŌ JŌ SHŌ GO
 | | | | | | |
 I NŌ SUI HA MU MYŌ AN
 | | | | | | |
 TON NAI SHIN ZŌ SHI UN MU
 | | | | | | |
 JŌ-FU SHIN JITSU SHIN JIN TEN
 | | | | | | |
 A-

HI NYO NIK-KŌ FU UN MU
 | | | | | | |
 UN MU SHI GE MYŌ - MU AN
 | | | | | | |
 GYAKU SHIN KEN KYŌ DAI KYŌ KI
 | | | | | | |
 SOKU Ō CHŌ ZETSU GO AKU SHU
 | | | | | | |
 A-

The light of compassion that grasps us illumines and protects us always;
 The darkness of our ignorance is already broken through;
 Still the clouds and mists of greed and desire, anger and hatred,
 Cover as always the sky of true and real shinjin.

But though light of the sun is veiled by clouds and mists,
 Beneath the clouds and mists there is brightness, not dark.
 When one realizes shinjin, seeing and revering and attaining great joy,
 One immediately leaps crosswise, closing off the five evil courses.

いっ さい ぜん まく ほん ぶ にん
 一切 善 悪 凡 夫 人
 もん しん によ らい ぐ ぜい がん
 聞 信 如 来 弘 誓 願
 ぶつ ごん こう だい しょう げ しゃ
 佛 言 広 大 勝 解 者
 ぜ にん みょう ぶん だ り け
 是 人 名 分 陀 利 華

み だ ぶつ ほん がん ねん ぶつ
 弥 陀 佛 本 願 念 佛
 じゃ けん きょう まん なく しゅ じょう
 邪 見 憍 慢 悪 衆 生
 しん ぎょう じゅう じ じん に なん
 信 樂 受 持 甚 以 難
 なん ちゅう し なん む か し
 難 中 之 難 無 過 斯

IS-SAI ZEN MAKU BON BU NIN

丨丨 丨 丨 丨 丨 丨_.
 MON SHIN NYO RAI GU ZEI GAN
 丨 丨 丨 丨 丨 丨 丨_.
 BUTSU GON KŌ DAI SHŌ GE SHA
 丨 丨 丨 丨 丨 丨 丨_.
 ZE NIN MYŌ-FUN DAI RI KE --
 丨 丨 丨_. 丨 L L 丨_{A-}

-- MI DA BUTSU HON GAN NEN BUTSU

丨丨 丨 丨 丨 丨 丨_.
 JA KEN KYŌ MAN NAKU SHU JŌ
 丨 丨 丨 丨 丨 丨 丨_.
 SHIN GYŌ JŪ JI JIN NI NAN
 丨 丨 丨 丨 丨 丨 丨_.
 NAN CHŪ SHI NAN MU KA SHI
 丨 丨 丨 丨 L L 丨_{A-}

All foolish beings, whether good or evil,
 When they hear and entrust to Amida's universal Vow,
 Are praised by the Buddha as people of vast and excellent understanding;
 Such a person is called a pure white lotus.

For evil sentient beings of wrong views and arrogance,
 The nembutsu that embodies Amida's Primal Vow
 Is hard to accept in shinjin;
 This most difficult of difficulties, nothing surpasses.

いん ど さい てん し ろん げ
 印度 西 天 之 論 家
 ちゅう か じち いき し こう そう
 中 夏 日 域 之 高 僧
 けん だい しょう こう せ しょう い
 顕 大 聖 興 世 生 意
 みょう によらい ほん ぜい おう き
 明 如 来 本 誓 忘 機

しゃ か によらい りょう が せん
 釈 迦 如 来 楞 伽 山
 い しゅう ごう みょう なん てん じく
 為 衆 告 命 南 天 竺
 りゅう じゅ だい じ しゅつ と せ
 龍 樹 大 士 出 於 世
 しつ の う ざい は う む けん
 悉 能 摧 破 有 無 見

IN DO SAI TEN SHI RON GE
 | | | | | | |
 CHŪ KA JI-CHI I-KI SHI KŌ SŌ
 | | | | | | |
 KEN DAI SHŌ KŌ SE SHŌ I
 | | | | | | |
 MYŌ NYO RAI HON ZEI Ō KI
 | | | | | | |
 A-

SHA KA NYO RAI RYŌ GA SEN
 | | | | | | |
 I SHU GŌ MYŌ NAN TEN JIKU
 | | | | | | |
 RYŪ JU DAI-JI SHUT-TO SE
 | | | | | | |
 SHITSU NŌ ZAI HA U MU KEN
 | | | | | | |
 A-

The masters of India in the west, who explained the teaching in treatises,
 And the eminent monks of China and Japan,
 Clarified the Great Sage's true intent in appearing in the world,
 And revealed that Amida's Primal Vow accords with the nature of beings.

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

せんぜつだいじょうむじょうほう
 宣説大乘無上法
 しょうかんぎじしょうあんらく
 証歡喜地生安樂
 けんじなんぎょうろくろく
 顯示難行陸路苦
 しんぎょういぎょうしいどうらく
 信樂易行水道樂

おくねんみだぶつほんがんだん
 憶念弥陀佛本願
 じねんそくじにゅうひつじょう
 自然即時入必定
 ゆいのうじょうしょうによらいごう
 唯能常称如来号
 おうほうだいひぐぜいおん
 忘報大悲弘誓恩

SEN ZETSU DAI JŌ MU JŌ HŌ
 丨 丨 丨 丨 丨 丨 丨_。
 SHŌ KAN GI JI SHŌ AN RAKU
 丨 丨 丨 丨 丨 丨 丨_。
 KEN JI NAN GYŌ ROKU RO KU
 丨 丨 丨 丨 丨 丨 丨_。
 SHIN GYŌ I GYŌ SHI DŌ RAKU
 丨 丨 丨 丨 丨 丨 丨_。

OKU NEN MI DA BUTSU HON GAN
 丨 丨 丨 丨 丨 丨 丨_。
 JI NEN SO-KU JI NYŪ HITSU JŌ
 丨 丨 丨 丨 丨 丨 丨_。
 YUI NŌ JŌ SHŌ NYO RAI GŌ
 丨 丨 丨 丨 丨 丨 丨_。
 Ō HŌ DAI - HI GU ZEI ON
 丨 丨 丨 丨 丨 丨 丨_。

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

He teaches that the moment one thinks on Amida's Primal Vow,
 One is naturally brought to enter the stage of the definitely settled;
 Solely saying the Tathāgata's Name constantly,
 One should respond with gratitude to the universal Vow of great compassion.

てんじん ぼ さつ ぞう ろん せつ
 天親菩薩造論說
 き みょう む げ こう によ らい
 歸命無碍光如來
 え しゅう た ら けん しん じつ
 依修多羅顯真實
 こう せん おう ちよう だい せい がん
 光闡橫超大誓願

こう ゆ ほん がん りき え こう
 廣由本願力回向
 い ど ぐん じょう しょう いっ しん
 為度群生彰一心
 き にゅう く どく だい ほう かい
 歸入功德大宝海
 ひつ ぎやく にゅう だい え しゅう しゅ
 必獲入大会衆數

TEN JIN BO SATSU ZŌ RON SETSU

┆ ┆ ┆ ┆ ┆ ┆ ┆

KI MYŌ MU GE KŌ NYO RAI

┆ ┆ ┆ ┆ ┆ ┆ ┆

E SHŪ TA RA KEN SHIN JITSU

┆ ┆ ┆ ┆ ┆ ┆ ┆

KŌ SEN Ō CHŌ DAI SEI GAN

┆ ┆ ┆ ┆ ┆ ┆ ┆
 A

KŌ-YU HON GAN RIKI E KŌ

┆ ┆ ┆ ┆ ┆ ┆ ┆

I DO GUN JŌ SHŌ IS - SHIN

┆ ┆ ┆ ┆ ┆ ┆ ┆

KI NYŪ KU DOKU DAI HŌ KAI

┆ ┆ ┆ ┆ ┆ ┆ ┆

HITSU GYAKU NYŪ DAI E SHŪ SHU

┆ ┆ ┆ ┆ ┆ ┆ ┆
 A

Bodhisattva Vasubandhu, composing a treatise, declares
 That he takes refuge in the Tathāgata of unhindered light,
 And that relying on the sutras, he will reveal the true and real virtues,
 And make widely known the great Vow by which we leap crosswise
 beyond birth-and-death.

He discloses the mind that is single so that all beings be saved
 By Amida's directing of virtue through the power of the Primal Vow.
 When a person turns and enters the great treasure-ocean of virtue,
 Necessarily he joins Amida's assembly;

とく し れん げ ぞう せ かい
 得 至 蓮 華 蔵 世 界
 そく しょう しん にょ ほっ しょう じん
 即 証 真 如 法 性 身
 ゆう ぼん の う りん げん じん ずう
 遊 煩 悩 林 現 神 通
 にゅう しょう じ おん じ おう げ
 入 生 死 園 示 忘 化

ほん し どん らん りょう てん し
 本 師 曇 鸞 梁 天 子
 じょう こう らん しょ ぼ さつ らい
 常 向 鸞 処 菩 薩 礼
 さん ぞう る し じゅ じょう きょう
 三 蔵 流 支 授 淨 教
 ほん じょう せん ぎょう き らく ほう
 梵 燒 仙 經 歸 樂 邦

TOKU SHI REN GE ZŌ SE KAI

┆ ┆ ┆ ┆ ┆ ┆ ┆

SOKU SHŌ SHIN NYO HOS-SHŌ JIN

┆ ┆ ┆ ┆ ┆ ┆ ┆

YŪ BON NŌ RIN GEN JIN ZŪ

┆ ┆ ┆ ┆ ┆ ┆ ┆

NYŪ SHŌ JI ON JI Ō GE

┆ ┆ ┆ ┆ ┆ ┆ ┆

HON SHI DON RAN RYŌ TEN SHI

┆ ┆ ┆ ┆ ┆ ┆ ┆

JŌ KŌ RAN SHO BO SATSU RAI

┆ ┆ ┆ ┆ ┆ ┆ ┆

SAN ZŌ RU SHI JU JŌ KYŌ

┆ ┆ ┆ ┆ ┆ ┆ ┆

BON JŌ SEN GYŌ KI RAKU HŌ

┆ ┆ ┆ ┆ ┆ ┆ ┆

And when he reaches that lotus-held world,
 He immediately realizes the body of suchness or dharma-nature.
 Then sporting in the forests of blind passions, he manifests transcendent powers;
 Entering the garden of birth-and-death, he assumes various forms to guide others.

Turning toward the dwelling of Master T'an-luan, the Emperor of Liang
 Always paid homage to him as a bodhisattva.
 Bodhiruci, master of the Tripitaka, gave T'an-luan the Pure Land teachings,
 And T'an-luan, burning his Taoist scriptures, took refuge in the land of bliss.

てんじん ほ さつろん ちゅう げ
 天親菩薩論註解
 ほう ど いん が けん せい がん
 報土因果顕誓願
 おうげん ね こう ゆ たりき
 往還回向由他力
 しょうじょう し いん ゆい しん じん
 生定之因唯信心

わく ぜん ぼん ぶ しん じん ぼつ
 惑染凡夫信心発
 しょう ち しょう じ そく ね はん
 証知生死即涅槃
 ひつ し む りょう こう みょう ど
 必至無量光明土
 しょう う しゅう じょう かい ふ け
 諸有衆生皆普化

TEN JIN BO SATSU RON CHŪ GE

┌ ┌ ┌ ┌ ┌ ┌ ┌
 └ └ └ └ └ └ └

HŌ DO IN GA KEN SEI GAN

┌ ┌ ┌ ┌ ┌ ┌ ┌
 └ └ └ └ └ └ └

Ō GEN NE KŌ YU TA RIKI

┌ ┌ ┌ ┌ ┌ ┌ ┌
 └ └ └ └ └ └ └

SHŌ JŌ SHI IN YUI SHIN JIN

┌ ┌ ┌ ┌ ┌ ┌ ┌
 └ └ └ └ └ └ └

WAKU ZEN BON BU SHIN JIN POTSU

┌ ┌ ┌ ┌ ┌ ┌ ┌
 └ └ └ └ └ └ └

SHŌ-CHI SHŌ-JI SOKU NE HAN

┌+ ┌ ┌+ ┌ ┌ ┌ ┌
 └ └ └ └ └ └ └

HIS-SHI MU RYŌ KŌ MYŌ DO

┌ ┌ ┌ ┌ ┌ ┌ ┌
 └ └ └ └ └ └ └

SHO-U SHŪ JŌ KAI FU KE

┌+ ┌ ┌ ┌ ┌ ┌ ┌
 └ └ └ └ └ └ └

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

When a foolish being of delusion and defilement awakens shinjin,
 He realizes that birth-and-death is itself nirvāṇa;
 Without fail he reaches the land of immeasurable light
 And universally guides sentient beings to enlightenment.

どうしゃく けっしょう どうなんしょう
 道 綽 決 聖 道 難 証
 ゆいみょうじょう ど か つうにゅう
 唯 明 浄 土 可 通 入
 まんぜん じりき へんごんしゅう
 万 善 自 力 貶 勤 修
 えんまんとくごう かんせんしゅう
 円 満 徳 号 勧 専 称

さん ぶ さんしん け おんごん
 三 不 三 信 誨 慇 懃
 ぞうまつ ほうめつ どう ひ いん
 像 末 法 滅 同 悲 引
 いっしょう ぞうあく ち ぐうぜい
 一 生 造 悪 値 弘 誓
 し あんにょう がいしゅう みょう か
 至 安 養 界 証 妙 果

DŌ SHAKU KES-SHŌ DŌ NAN SHŌ
 丨 丨 丨 丨 丨 丨 丨_.
 YUI MYŌ JŌ DO KA TSŪ NYŪ
 丨 丨 丨 丨 丨 丨 丨_.
 MAN ZEN JI RIKI HEN GON SHŪ
 丨 丨 丨 丨 丨 丨 丨_.
 EN MAN TOKU GŌ KAN SEN SHŌ
 丨 丨 丨 丨 丨 丨 丨_.

SAN-PU SAN SHIN KE ON GON
 丨+ 丨 丨 丨 丨 丨 丨_.
 ZŌ MATSU HŌ METSU DŌ-HI IN
 丨 丨 丨 丨 丨+ 丨 丨_.
 IS-SHŌ ZŌ AKU CHI GŪ ZEI
 丨 丨 丨 丨 丨 丨 丨_.
 SHI AN NYŌ GAI SHŌ MYŌ KA
 丨 丨_. 丨_. 丨_. 丨_. 丨_. 丨_.

T'ao-ch'o determined how difficult it is to fulfill the Path of Sages,
 And reveals that only passage through the Pure Land gate is possible for us.
 He criticizes self-power endeavor in the myriad good practices,
 And encourages us solely to say the fulfilled Name embodying true virtue.

With kind concern he teaches the three characteristics of entrusting and non-entrusting,
 Compassionately guiding all identically, whether they live when the dharma survives
 as but form, when in its last stage, or when it has become extinct.
 Though a person has committed evil all his life, when he encounters the Primal Vow,
 He will reach the world of peace and realize the perfect fruit of enlightenment.

ぜんどうどくみょうぶつしょうい
 ・善導独明佛正意
 こうあいじょうさんよぎやくあく
 同 矜哀定散与逆悪
 こうみょうみょうごうけんいんねん
 光明名号顕因縁
 かいにゅうほんがんだいちかい
 開入本願大智海

ぎょうじゃしょうじゅこんごうしん
 行者正受金剛心
 きょうきいちねんそうおうご
 慶喜一念相応後
 よいだいとうぎやくさんニン
 与韋提等獲三忍
 そくしょうほっしょうしじょうらく
 即証法性之常樂

ZEN DŌ DOKU MYŌ BUS-SHŌ I

⊥ ⊥ ⊥ ⊥ ⊥ ⊥ ⊥
 KŌ AI JŌ SAN YO GYAKU AKU
 ⊥ ⊥ ⊥ ⊥ ⊥ ⊥ ⊥
 KŌ MYŌ MYŌ GŌ KEN IN NEN
 ⊥ ⊥ ⊥ ⊥ ⊥ ⊥ ⊥
 KAI-NYŪ HON GAN DAI-CHI KAI
 ⊥ ⊥ ⊥ ⊥ ⊥ ⊥ ⊥

GYŌ-JA SHŌ-JU KON GŌ SHIN

⊥ ⊥ ⊥ ⊥ ⊥ ⊥ ⊥
 KYŌ-KI ICHI NEN SŌ Ō GO
 ⊥ ⊥ ⊥ ⊥ ⊥ ⊥ ⊥
 YO-I DAI TŌ GYAKU SAN NIN
 ⊥ ⊥ ⊥ ⊥ ⊥ ⊥ ⊥
 SOKU SHŌ HOS-SHŌ SHI JŌ RAKU
 ⊥ ⊥ ⊥ ⊥ ⊥ ⊥ ⊥

Shan-tao alone in his time clarified the Buddha's true intent;
 Sorrowing at the plight of meditative and non-meditative practitioners and people of grave evil,
 He reveals that Amida's Light and Name are the causes of birth.
 When the practitioner enters the great ocean of wisdom, the Primal Vow,
 He receives the diamond-like mind
 And accords with the one thought-moment of joy; whereupon,
 Equally with Vaidehī, he acquires the threefold wisdom
 And is immediately brought to attain the eternal bliss of dharma-nature.

げんしんこうかいいちだいきょう
源信広開一代教

へんきあんにようかんいっさい
偏帰安養勸一切

せんぞうしゅうしんはんせんjin
専雑執心判浅深

ほうけにどしやうべんりゅう
報化二土正弁立

ごくじゅうあくにんゆいしやうぶつ
極重悪人唯称佛

がやくざいひせつしゅちゅう
我亦在彼攝取中

ほんのうしやうげんすいふけん
煩惱障眼雖不見

だいひむけんじやうしやうが
大悲無倦常照我

GEN SHIN KŌ KAI ICHI DAI KYŌ

┆┆┆┆┆┆┆┆

HEN KI AN NYŌ KAN IS-SAI

┆┆┆┆┆┆┆┆

SEN ZŌ SHŪ SHIN HAN SEN JIN

┆┆┆┆┆┆┆┆

HŌ KE NI DO SHŌ BEN RYŪ

┆┆┆┆┆┆┆┆

GOKU JŪ AKU NIN YUI SHŌ BUTSU

┆┆┆┆┆┆┆┆

GA YAKU ZAI-HI SES-SHU CHŪ

┆┆┆┆┆┆┆┆

BON NŌ SHŌ GEN SUI FU KEN

┆┆┆┆┆┆┆┆

DAI-HI MU KEN JŌ SHŌ GA

┆┆┆┆┆┆┆┆

Gen shin, having broadly elucidated the teachings of Śākyamuni's lifetime,
Wholeheartedly took refuge in the land of peace and urges all to do so;
Ascertaining that minds devoted to single practice are profound, to sundry practice, shallow,
He sets forth truly the difference between the fulfilled land and the transformed land.

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

ほん し げん くう みょう ぶつ きょう
 本 師 源 空 明 佛 教
 れん みん ぜん まく ほん ふ にん
 憐 愍 善 悪 凡 夫 人
 しん しゅう きょう しょう こう へん しゅう
 真 宗 教 証 興 片 州
 せん じゃく ほん がん ぐ あく せ
 選 択 本 願 弘 悪 世

げん らい しょう じ りん でん げ
 還 来 生 死 輪 転 家
 けっ ち ぎ じょう い しょ し
 決 以 疑 情 為 所 止
 そくにゅう じゃく じょう む い らく
 速 入 寂 静 無 為 樂
 ひっ ち しん じん い のう にゅう
 必 以 信 心 為 能 入

HON SHI GEN KŪ MYŌ BUK-KYŌ

卜 卜 卜 卜 卜 卜 卜

REN MIN ZEN MAKU BON BU NIN

卜 卜 卜 卜 卜 卜 卜

SHIN SHŪ KYŌ SHŌ KŌ HEN SHŪ

卜 卜 卜 卜 卜 卜 卜

SEN JAKU HON GAN GU AKU SE

卜 卜 卜 卜 卜 卜 卜

GEN RAI SHŌ - JI RIN DEN GE

卜 卜 卜 卜 卜 卜 卜

KET - CHI GI JŌ I SHO SHI

卜 卜 卜 卜 卜 卜 卜

SOKU NYŪ JAKU JŌ MU I RAKU

卜 卜 卜 卜 卜 卜 卜

HIT - CHI SHIN JIN I NŌ NYŪ

卜 卜 卜 卜 卜 卜 卜

Master Genkū, well-versed in the Buddha's teaching,
 Turned compassionately to foolish people, both good and evil;
 Establishing in this remote land the teaching and realization that are
 the true essence of the Pure Land way,
 He transmits the selected Primal Vow to us of the defiled world:

Return to this house of transmigration, of birth-and-death,
 Is decidedly caused by doubt.
 Swift entrance into the city of tranquility, the uncreated,
 Is necessarily brought about by shinjin.

ぐ きょうだい じ しゅう し どう
 弘 經 大 士 宗 師 等
 じょうさい む へん ごく じよく あく
 拯 濟 無 辺 極 濁 惡
 どうぞく じ しゅ ぐ どう しん
 道 俗 時 衆 共 同 心
 ゆい か しん し こう そう せつ
 唯 可 信 斯 高 僧 說

GU KYŌ DAI JI SHŪ SHI TOU
 卜 卜 卜 卜 卜 卜^u
 JŌ SAI MU HEN^vGOKU JOKU AKU
 卜 卜 卜 卜 卜 卜
 DŌ ZOKU JI SHU GU DŌ SHIN
 卜 卜 卜 卜 卜
 YU-I KA SHIN SHI^vKŌ SŌ SE-TSU
 卜ⁱ 卜 卜 卜 卜 卜^{tsu}
 ○

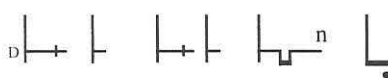
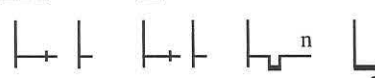
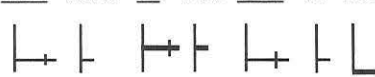
The mahasattvas and masters who spread the sutras
 Save the countless beings of utter defilement and evil.
 With the same mind, all people of the present, whether monk or lay,
 Should rely wholly on the teachings of these venerable masters.

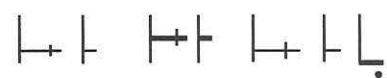
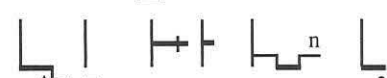


NEMBUTSU WASAN

初重

な一 も あ一 み だ一ん ぶ一
 ・南 無 阿 彌 陀 佛
 な一 も あ一 み だ一ん ぶ一
 同 南 無 阿 彌 陀 佛
 な一 も あ一 み だ一ん ぶ一
 南 無 阿 彌 陀 佛

な一 も あ一 み だ一ん ぶ一
 南 無 阿 彌 陀 佛
 な一 も あ一 み だ一ん ぶ一
 南 無 阿 彌 陀 佛
 な一 も あ一 み だ一ん ぶ一
 南 無 阿 彌 陀 佛
 な一
 南

NA - MO A - MI DA - N BU

 NA - MO A - MI DA - N BU

 NA - MO A - MI DA - N BU


NA - MO A - MI DA - N BU

 NA MO A - MI DA - N BU

 NA MO A - MI DA - N BU

 NA


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

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

み だ じょう ぶつ
・彌 陀 成 佛 の

このかたは

同いまに十劫を

へたまへり

ほっ しん こう りん
法 身 の 光 輪

きはもなく

世の盲冥を

てらすなり

#MI DA JO-U BU-TSU NO

┌┌┌┌┌┌┌┌

#KO NO KA TA WA

┌┌┌┌┌┌┌┌

I MA NI JIK KO-U O-O

┌┌┌┌┌┌┌┌

HE TA MA E RI

┌┌┌┌┌┌┌┌

HO-SSHI-N NO KO-U RI-I-N

┌┌┌┌┌┌┌┌

KI WA MO NA KU

┌┌┌┌┌┌┌┌

SE NO MO-U MYO-U O

┌┌┌┌┌┌┌┌

TE RA SU NA - RI

┌┌┌┌┌┌┌┌

Amida has passed through ten kalpas now
Since realizing Buddhahood;
Dharma-body's wheel of light is without bound,
Shining on the blind and ignorant of the world.

なー も あー み だーん ぶー
 南 無 阿 彌 陀 佛
 なー も あー み だーん ぶー
 南 無 阿 彌 陀 佛
 なー も あー み だーん ぶー
 南 無 阿 彌 陀 佛
 なー も あー み だーん ぶー なー
 南 無 阿 彌 陀 佛 南

NA - MO A - MI DA - N BU
 ㄣ 丨 ㄣ 丨 ㄣⁿ 丨_.
 NA - MO A - MI DA - N BU
 ㄣ 丨 ㄣ 丨 ㄣ 丨 丨_.
 NA MO A - MI DA - N BU
 ㄣ_A 丨 ㄣ 丨 ㄣⁿ 丨_.
 NA MO A - MI DA - N BU NA
 ㄣ_A 丨 ㄣ 丨 ㄣ_Aⁿ 丨_G 丨

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

ち え こう みょう
 ・ 智 慧 の 光 明
 は か り な し
 う りょう しょう そう
 同 有 量 の 諸 相
 こ と ご と く

こうけう む
 光 暁 か ふ ら ん
 も の は な し
 しん じつ みょう
 真 実 明 に
 き みよー
 帰 命 せ よ

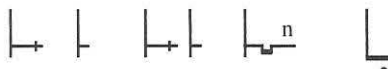
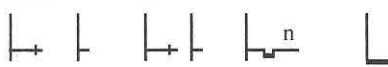
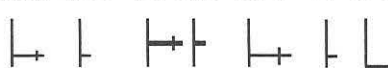

CHI E NO KO-U MYO-U
 | | | |
 | | | |
 # HA KA RI NA SHI
 | | | | |
 U RYO-U NO SHO SO-U
 | | | | |
 KO TO GO TO KU
 | | | | |
 | | | | |



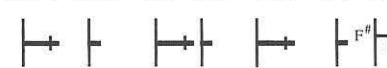
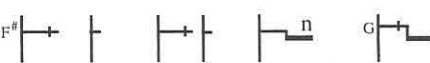
KO-U KE-U KA MU RA-A NU
 | | | | |
 | | | | |
 MO NO WA NA SHI
 | | | | |
 SHI-N JI-TSU MYO-U NI
 | | | | |
 KI MYO - O SE - YO
 | | | | |
 | | | | |

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

なー も あー み だーん ぶー
 南 無 阿 彌 陀 佛
 なー も あー み だーん ぶー
 南 無 阿 彌 陀 佛
 なー も あー み だーん ぶー
 南 無 阿 彌 陀 佛
 なーあ も
 南 無

二重
 あー み だーん ぶー
 ・阿 彌 陀 佛
 同
 なー も あー み だーん ぶー
 南 無 阿 彌 陀 佛
 なー も あー み だーん ぶー
 南 無 阿 彌 陀 佛
 なー も あー み だーん ぶー
 南 無 阿 彌 陀 佛

NA-MO A-MI DA-N BU

 NA-MO A-MI DA-N BU

 NA-MO A-MI DA-N BU

 NA-A-A MO


#A-MI DA-N BU-U

 NA-MO A-MI DA-N BU

 NA-MO A-MI DA-N BU

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


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

なー も あー み だーん ぶー
 南 無 阿 彌 陀 佛
 なー も あー み だーん ぶー
 南 無 阿 彌 陀 佛
 なー も あー み だーん ぶー
 南 無 阿 彌 陀 佛
 なー
 南

-NA - MO A - MI DA - N BU
 † † † † † † F# †
NA - MO A - MI DA - N BU
 † † † † † † F# †
NA - MO A MI DA - N BU
 D † † † F# † † † B † A † † A †
 NA
 E †

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

げ だつ こう りん
 ・解 脱 の 光 輪
 き は も な し
 同 こう そく む ふ る
 も の は み な

う む
 有 無 を は な る と
 の べ た ま ふ
 びょう どう かく
 平 等 覚 に
 き みよー
 帰 命 せ よ

GE DA-TSU NO KO-URI-N
 卜 卜 卜 卜 E G^u ^ 卜ⁿ
 # KI WA MO NA SHI
 卜 卜 卜 卜 卜 卜 卜 卜
 KO-U SO-KU KA MU RU-U
 卜^u 卜 卜 卜 卜 卜^u
 MO NO WA MI NA
 卜 卜 卜 B 卜 卜

U MU O HA NA RU TO
 卜 卜 卜 卜 卜 卜
 NO BE TA MO O
 B 卜 卜 B A^o
 BYO-U DO-U KA-KU NI^o
 B^u 卜^u A 卜 卜 卜
 KI MYO - O SE - YO^o
 A 卜 卜 o 卜 卜

The liberating wheel of light is without bound;
 Each person it touches, it is taught,
 Is freed from attachments to being and non-being,
 So take refuge in Amida, the enlightenment of nondiscrimination.

なー も あー み だーん ぶー
 南 無 阿 彌 陀 佛
 なー も あー み だーん ぶー
 南 無 阿 彌 陀 佛
 なー も あー み だーん ぶー
 南 無 阿 彌 陀 佛
 なー も あー み だーん ぶー なー
 南 無 阿 彌 陀 佛 南

NA - MO A - MI DA - N BU
 † † † † †ⁿ †[#]
 NA - MO A - MI DA - N BU --
 †[#] † † † †_{an} †^G
 -- NA - MO A - MI DA - N BU
 † † † † † †[#]
 NA - MO A - MI DA - N BU NA
 †^D † †^F †^D †_Aⁿ †_A †

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

こう うん む げ
 光 雲 無 碍
 によ こ くう
 如 虚 空
 いっさい う げ
 同 一切の 有 碍に
 わ
 さ は り な し

こう たく む
 光 沢 か ふ ら ぬ
 も の ぞ な き
 なん じ ぎ
 難 思 議 を
 き みよ
 帰 命 せ よ

#KO - U U - N MU GE
 ㄣ^u ㄣⁿ ㄣ ㄣ
 #NYO KO KŪ
 ㄣ^E ㄣ^A ㄣ^E
 IS - SAI NO U GE NI
 ㄣ ㄣ ㄣ ㄣ ㄣⁱ
 SA WA RI NA SHI
 ㄣ ㄣ ㄣ ㄣ ㄣ^A

KO-U TA-KU KA MU RA NU
 ㄣ^u ㄣ ㄣ ㄣ ㄣ ㄣ
 MO NO ZO NA KI
 ㄣ ㄣ ㄣ ㄣ^B ㄣ^A
 NA - N JI GI O
 ㄣ^B ㄣⁿ ㄣ^B ㄣ^A ㄣ^A
 KI MYO - O SE - YO
 ㄣ ㄣ ㄣ^o ㄣ ㄣ

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

なー も あー み だーん ぶー
 南 無 阿 彌 陀 佛
 なー も あー み だーん ぶー
 南 無 阿 彌 陀 佛
 なー も あー み だあん ぶー
 南 無 阿 彌 陀 佛

NA-MO A-MI DA-N BU
 † † †† †††^{F#}
NA-MO A-MI DA-N BU
 † † †† †††^{F#}
NA-MO A-MI DA N BU
^{F#}† † †† †_{a n}^G†

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

三重

な一 も あ一 み だあん ぶ一
 ・南 無 阿 彌 陀 佛
 な一 も あ一 み だあん ぶ一
 同 南 無 阿 彌 陀 佛
 な一 も あ一 み だあん ぶ一
 南 無 阿 彌 陀 佛
 なあ も あ一 み だあん ぶ一
 南 無 阿 彌 陀 佛

な一 も あ一 み だあん ぶ一
 南 無 阿 彌 陀 佛
 な一 も あ一 み だあん ぶ一
 南 無 阿 彌 陀 佛
 なあ も あ一 み だあん ぶ一
 南 無 阿 彌 陀 佛
 な一
 南

NA - MO A - MI DA - N BU
 A
 NA - MO A - MI DA - N BU
 NA - MO A - MI DA - N BU
 NA - MO A - MI DA - N BU
 NA MO A - MI DA - N BU
 NA MO A - MI DA - N BU
 G^a

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

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

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

しょう じょう こう みょう
・清 浄 光 明

ならびなし

同 ぐ し こう
遇 斯 光 の

ゆ え な れ ば

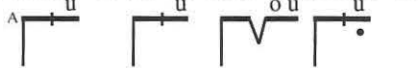
いっさい ごっけ
一切の業繫も

のぞこりぬ

ひっ きょう え
畢 竟 依 を

き みょう
帰 命 せ よ

SHO-U JO-U KO-U MYO-U

A 

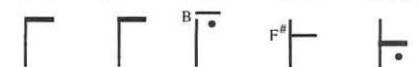
NA RA BI NA SHI



GU SHI KO-U NO

B 

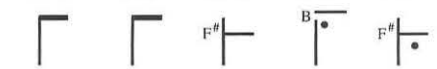
YU E NA RE BA



IS-SA-I NO GOK-KE MO

F# 

NO ZO KO RI NU



HIK KYO-U E-E O




KI MYO-O SE-YO



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

南 無 阿 弥 陀 佛
な一 も あ一 み だあん ぶ
南 無 阿 弥 陀 佛
な一 も あ一 み だあん ぶ
南 無 阿 弥 陀 佛
な一 も あ一 み だあん ぶ 南

NA - MO A - MI DA - N BU


NA - MO A - MI DA - N BU


NA - MO A - MI DA - N BU


NA MO A - MI DA - N BU NA


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

ぶつ こう せう えう
 ・佛 光 照 曜
 さい だい いち
 最 第 一
 こう えん のう ぶつ
 同 光 炎 王 佛 と
 なづ け たり

さん ず こく あん
 三 塗 の 黒 闇
 ひ ら く な り
 だい おう ぐ
 大 忘 供 を
 き みょう
 帰 命 せ よ

BUK KO - U SE - U E - U
 ♯ SA - I DA - I I - CHI
 KO - U E - N NO - U BUT - TO
 NA ZU KE TA RI

SA - N ZU NO KO - KU A - N
 HI RA KU NA RI
 DA - I O - U GU - U O
 KI MYO - O SE - YO

The Buddha's light is supreme in radiance;
 Thus Amida is called "Buddha, Lord of Blazing Light."
 It dispels the darkness of the three courses of affliction,
 So take refuge in Amida, the great one worthy of offerings.

がん	に	しー	くー	どく
願	以	此	功	徳
びょう	どう	せー	いっ	さい
同 平	等	施	一	切
どう	ほつ	ぼー	だい	しん
同	発	菩	提	心
おう	じょう	あん	らっ	こく
往	生	安	樂	國

○ ○ ○

#GA-N NI SHI KU DO KU

BYO - U DO-U SE IS - SAI

DO-U HO-tsu BO DA-I SHIN

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

○ ○ ○

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

JŪNIRAI

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

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

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

The English translation of this gāthā is from the *Shinshū Seiten, Jōdo Shin Buddhist Teaching*, published by the Buddhist Churches of America, 1978.

じゅ に らい
十二礼

〇〇
けいしゅてんにんしよくぎょう
・稽首天人所恭敬
あみだせんりょうぞくそん
同阿彌陀仙両足尊

ざいひみめうあんらつこく
在彼微妙安楽国
むりょうぶつししゅういねう
無量佛子衆圍繞

〇〇

#KEI SHU TEN NIN SHO KU GYŌ

ト ト ㄱ ㄱ ㄱ ㄱ ト

A MI DA SEN RYŌ ZOKU SON

ト ト ト ト ト ト ト

ZAI HI MI MEU AN RAK KOKU

ト ト ト ト ト ㄱ ㄱ

MU RYŌ BUS SHI SHŪ I NEU

ㄱ ㄱ ㄱ ㄱ ㄱ ㄱ ト

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

こんじきしんじょうによせんのおう
 金色身淨如山王
しゃまたぎょうによぞうぶ
 奢摩他行如象步
りょうもくじょうにやくしゅうれんげ
 兩目淨若青蓮華
こがちょうらいみだそん
 故我頂礼彌陀尊

KON	JIKI	SHIN	JYŌ	NYO	SEN	NŌ
┌	┌	┌	┌	┌	┌	└
SHA	MA	TA	GYŌ	NYO	ZŌ	BU
└	└	└	└	└	└	└
RYŌ	MOKU	JYŌ	NYAKU	SHŌ	REN	GE
└	└	└	└	└	┌	┌
KO	GA	CHŌ	RAI	MI	DA	SON
┌	┌	┌	┌	┌	┌	└

His golden form shines forth pure, like the King of Mount (Sumeru);
 His practice of Truth is steadfast, like an elephant's pace;
 His eyes radiate, like pure blue lotus blossoms.
 Thus I prostrate myself before Amida Buddha.

めんぜん ぜん じょう によ まんがつ
面善円浄如満月

い こうゆう によ せん にちがつ
威光猶如千日月

しょう によ てん く く し ら
聲如天鼓俱翅羅

こ が ちやうらい み だ ぞん
故我頂礼彌陀尊

MEN ZEN EN JYŌ NYO MAN GATSU

┌ ┌ ┌ ┌ ┌ ┌ 卜

I KŌ YŪ NYO SEN NICHI GATSU

卜 卜 卜 卜 卜 卜 卜

SHŌ NYO TEN KU KU SHI RA

卜 卜 卜 卜 卜 ┌ 卜

KO GA CHŌ RAI MI DA SON

┌ ┌ ┌ ┌ ┌ ┌ 卜

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.

観音頂戴冠中住
 種種妙相寶莊嚴
 能伏外道魔憍慢
 故我頂礼彌陀尊

KWAN NON CHŌ DAI KWAN CHIU JIU
 ㄱ ㄱ ㄱ ㄱ ㄱ ㄱ ㄷ
 SHU JU MEU SŌ HŌ SHŌ GON
 ㄷ ㄷ ㄷ ㄷ ㄷ ㄷ ㄷ
 NŌ BUKU GE DŌ MA KEU MAN
 ㄷ ㄷ ㄷ ㄷ ㄷ ㄱ ㄷ
 KO GA CHŌ RAI MI DA SON
 ㄱ ㄱ ㄱ ㄱ ㄱ ㄱ ㄷ

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.

む び む く こうしやうじやう
 無 比 無 垢 広 清 淨
 しゅ とく けう けつ によ こ く
 衆 徳 皎 潔 如 虚 空
 しよ さ り やく とく じ ざい
 所 作 利 益 得 自 在
 こ が ちやうらい み だ そん
 故 我 頂 礼 彌 陀 尊

じっぽう みやうもん ぼ さつ しゅ
 十 方 名 聞 菩 薩 衆
 む りやうしよ ま じやう さん だん
 無 量 諸 魔 常 讚 嘆
 い しよしゅ じやう がん りき じう
 為 諸 衆 生 願 力 住
 こ が ちやうらい み だ そん
 故 我 頂 礼 彌 陀 尊

MU BI MU KU KŌ SHŌ JYŌ
 ㄱ ㄱ ㄱ ㄱ ㄱ ㄱ ㄷ
 SHU TOKU KEU KETSU NYO KO KŪ
 ㅏ ㅏ ㅏ ㅏ ㅏ ㅏ ㅏ
 SHO SA RI YAKU TOKU JI ZAI
 ㅏ ㅏ ㅏ ㅏ ㅏ ㄱ ㅏ
 KO GA CHŌ RAI MI DA SON
 ㄱ ㄱ ㄱ ㄱ ㄱ ㄱ ㄷ

JIP PŌ MYŌ MON BO SAS-SHU
 ㄱ ㄱ ㄱ ㄱ ㄱ ㄱ ㄷ
 MU RYŌ SHO MA JYŌ SAN DAN
 ㅏ ㅏ ㅏ ㅏ ㅏ ㅏ ㅏ
 I SHO SHU JYŌ GAN RIKI JIU
 ㅏ ㅏ ㅏ ㅏ ㅏ ㄱ ㅏ
 KO GA CHŌ RAI MI DA SON
 ㄱ ㄱ ㄱ ㄱ ㄱ ㄱ ㄷ

Incomparable, vast, and pure His Virtues are,
 Clearly extending like vast open space,
 His acts freely benefiting all.
 Thus I prostrate myself before Amida Buddha.

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

こんたいほうけん ち しょう け
金底宝間池生華

ぜんごんしょじょうめうだい ぎ
善根所成妙台座

お ひ ぎ じょうによせん のう
於彼座上如山王

こ が ちょうらい み だ ぞん
故我頂礼彌陀尊

じっぽうしょうらいしょうぶつ し
十方所來諸佛子

けんげんじんづう し あんらく
顯現神通至安樂

せんごうそんげんじょう く ぎょう
瞻仰尊顏常恭敬

こ が ちょうらい み だ ぞん
故我頂礼彌陀尊

KON TAI HŌ KEN CHI SHŌ KE

┌ ┌ ┌ ┌ ┌ ┌ 卜

ZEN GON SHO JYŌ MEU DAI ZA

卜 卜 卜 卜 卜 卜 卜

O HI ZA JYŌ NYO SEN NŌ

卜 卜 卜 卜 卜 ┌ 卜

KO GA CHŌ RAI MI DA SON

┌ ┌ ┌ ┌ ┌ ┌ 卜

JIP PŌ SHO RAI SHO BUS-SHI

┌ ┌ ┌ ┌ ┌ ┌ 卜

KEN GEN JIN ZŪ SHI AN RAKU

卜 卜 卜 卜 卜 卜 卜

SEN GŌ SON GEN JYŌ KU GYŌ

卜 卜 卜 卜 卜 ┌ 卜

KO GA CHŌ RAI MI DA SON

┌ ┌ ┌ ┌ ┌ ┌ 卜

In the golden treasure pond where the lotus flowers bloom,
Established with goodness is a wondrous throne;
Where reigns the Lord, like the King of Mount (Sumeru).
Thus I prostrate myself before Amida Buddha.

From the ten quarters Bodhisattvas come,
Revealing wondrous powers, they attain blissful state;
Honoring His face, they offer eternal homage.
Thus I prostrate myself before Amida Buddha.

しょうむじょうむがとう
 諸有無常無我等
 やくによすいがつでんようろ
 亦如水月電影露
 いしゅせっぽうむみょうじ
 為衆說法無名字
 こがちょうらいみだそん
 故我頂礼弥陀尊

ひそんぶつせつむあくみょう
 彼尊佛刹無惡名
 やくむによにんあくどうふ
 亦無女人惡道怖
 しゅにんししんきょうひそん
 衆人至心敬彼尊
 こがちょうらいみだそん
 故我頂礼彌陀尊

SHO U MU JYŌ MU GA TŌ
 ㄱ ㄱ ㄱ ㄱ ㄱ ㄱ ㅏ
 YAKU NYO SUI GATSU DEN YŌ RO
 ㅏ ㅏ ㅏ ㅏ ㅏ ㅏ ㅏ
 I SHU SEP - PŌ MU MYŌ JI
 ㅏ ㅏ ㅏ ㅏ ㅏ ㄱ ㅏ
 KO GA CHŌ RAI MI DA SON
 ㄱ ㄱ ㄱ ㄱ ㄱ ㄱ ㅏ

HI SON BUS-SETSU MU AKU MYŌ
 ㄱ ㄱ ㄱ ㄱ ㄱ ㄱ ㅏ
 YAKU MU NYO NIN AKU DŌ FU
 ㅏ ㅏ ㅏ ㅏ ㅏ ㅏ ㅏ
 SHU NIN SHI SHIN KYŌ HI SON
 ㅏ ㅏ ㅏ ㅏ ㅏ ㄱ ㅏ
 KO GA CHŌ RAI MI DA SON
 ㄱ ㄱ ㄱ ㄱ ㄱ ㄱ ㅏ

All things are transient and without self
 Like the moon on water, lightning, shadow, or dew.
 "The Dharma cannot be expressed by words," the Buddha proclaimed.
 Thus I prostrate myself before Amida Buddha.

No words of evil are in His Land;
 No fear of evil doers, nor evil paths;
 With sincere heart all beings worship Him.
 Thus I prostrate myself before Amida Buddha.

ひ 　そん 　む 　りょうほう 　べんきょう
 彼 尊 無 量 方 便 境
 む 　う 　しょ 　しゅ 　あく 　ち 　しき
 無 有 諸 趣 惡 知 識
 おう じょう 　ふ 　たい 　し 　ぼ 　だい
 往 生 不 退 至 菩 提
 こ 　が 　ちやう 　らい 　み 　だ 　そん
 故 我 頂 礼 彌 陀 尊

が せつ 　ひ 　そん 　く 　どく 　じ
 我 説 彼 尊 功 徳 事
 しゅ ぜん 　む 　へん 　によ 　かい 　すい
 衆 善 無 辺 如 海 水
 しよ ぎやく ぜん 　ごん 　しょう 　じょう 　しゃ
 所 獲 善 根 清 淨 者
 え 　せ 　しゅ 　じょう 　しょう 　ひ 　こく
 回 施 衆 生 生 彼 国

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

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

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

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

な ー ま ん だ ー ぶ
・南無阿彌陀佛

○

な ー ま ん だ ー ぶ
同 南無阿彌陀佛

な ー ま ん だ ー ぶ
南無阿彌陀佛

な ー ま ん だ ー ぶ
南無阿彌陀佛

な ー ま ん だ ー ぶ
南無阿彌陀佛

な ー ま ん だ ー ぶ
南無阿彌陀佛

○

NA MAN DA BU

○

NA MAN DA BU

NA MAN DA BU

NA MAN DA BU

NA MAN DA BU

NA MAN DA BU

○

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

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

がんにしきどく
・願以此功德

びやうどうせいっさい
同平等施一切

どうほつぼだいしん
同発菩提心

おうじやうあんらくこく
往生安樂國

〇〇〇

#GAN NI SHI KU DO KU

┌ ┌┌ ┌┌ ┌┌ ┌┌

BYŌ DŌ SE IS - SAI

┌ ┌ ┌┌ ┌┌ ┌┌

DŌ HOTSU BO DA-I SHIN

┌ ┌^{tsu} ┌┌ ┌┌ⁱ ┌┌

OU JOU AN RA(ku) KO(ku)

┌^u ┌^u ┌^a ┌^{an} ┌^B ┌^B ┌

〇〇〇

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

JŪSEIGE

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

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

- 1) establish the most incomparable vow in the world,
- 2) become a great provider and save the poor and suffering,
- 3) attain Buddhahood and have his Name heard throughout the ten quarters of the universe.

The English translation of this gāthā is from the *Shinshū Seiten, Jōdo Shin Buddhist Teaching*, published by Buddhist Churches of America, 1978.

じゅ せい げ
重 誓 偈

〇〇

が ごんちょう せ がん
・ 我 建 超 世 願
ひっ し む じょう どう
同 必 至 無 上 道
し がん ふ まん ぞく
斯 願 不 満 足
せい ふ じょう しょう がく
誓 不 成 正 覺

が お む りょう こう
我 於 無 量 劫
ふ い だい せ しゅう
不 為 大 施 主
ふ さい しょ びん ぐ
普 濟 諸 貧 苦
せい ふ じょう しょう がく
誓 不 成 正 覺

〇〇

GA GON CHŌ SE GAN
HIS SHI MU JŌ DŌ
SHI GAN FU MAN ZOKU
SEI FU JŌ SHŌ GAKU

GA O MU RYŌ KŌ
FU I DAI SE SHU
FU SAI SHO BIN GU
SEI FU JŌ SHŌ GAKU

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

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

が し じょう ぶつ どう
 我 至 成 佛 道
 みょう しょう ちょう じっ ぽう
 名 聲 超 十 方
 く きょう み しょ もん
 究 竟 靡 所 聞
 せい ふ じょう しょう がく
 誓 不 成 正 覺

り よく じん しょう ねん
 離 欲 深 正 念
 じょう え しゅう ぼん ぎょう
 淨 慧 修 梵 行
 し ぐ む じょう どう
 志 求 無 上 道
 い しょう てん にん し
 為 諸 天 人 師

GA SHI JŌ BUTSU DŌ
 MYŌ SHŌ CHŌ JIP PŌ
 KU KYŌ MI SHO MON
 SEI FU JŌ SHŌ GAKU

RI YOKU JIN SHŌ NEN
 JŌ E SHŪ BON GYŌ
 SHI GU MU JŌ DŌ
 I SHO TEN NIN SHI

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

Practicing the Holy Way — Selflessness,
 Depth in right reflection and pure wisdom,
 Aspiring toward the highest path,
 I will be the teacher of devas and men.

じんりきえんだいこう
神力演大光
ふしょうむさいど
普照無際土
しょうじょうさんくみょう
消除三垢冥
こうさいしゅやくなん
広濟衆厄難

かいひちえげん
開彼智慧眼
めっしこんもうあん
滅此昏盲闇
へいそくしよあくどう
閉塞諸惡道
つうだつぜんしゅもん
通達善趣門

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

KAI HI CHI E GEN
MES SHI KON MŌ AN
HEI SOKU SHO AKU DŌ
TSŪ DATSU ZEN SHU MON

My wondrous power by its great light
Brightens the countless lands throughout,
Removes the darkness of the three defilements
And delivers all from suffering and pain.

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

こ そ じょうまんぞく
功 祚 成 満足

い ようろ じっぼう
威 耀 郎 十方

にちがつしゅうじゅう き
日 月 戢 重暉

てんこうおん ぶげん
天 光 隱 不現

い しゅかいほうぞう
為 衆 開 法 蔵

こうせくどくほう
広 施 功 徳 宝

じょうおだいしゅちゅう
常 於 大 衆 中

せっぽうししく
説 法 獅 子 吼

KO SO JŌ MAN ZOKU

I YŌ RO JIP PŌ

NICHI GATSU SHŪ JŪ KI

TEN KŌ ON PU GEN

I SHU KAI HŌ ZŌ

KŌ SE KU DOKU HŌ

JŌ O DAI SHU CHŪ

SEP PŌ SHI SHI KU

Having attained Buddhahood untainted,
My august air shall illumine the ten quarters.
The sun and the moon being outshone,
The celestial lights shall hide in shame.

I will open the Dharma-storehouse
And bestow upon all the treasure of my virtues.
Constantly going among the masses,
I will preach the Dharma with a lion's roar.

く よう いっ さい ぶつ
 供 養 一 切 佛
 ぐ そく しゅ とく ほん
 具 足 衆 徳 本
 がん ね しつ じょう まん
 願 慧 悉 成 満
 とく い さん がい お
 得 為 三 界 雄

によ ぶつ む げ ち
 如 佛 無 礙 智
 つう だつ み ふ しょう
 通 達 靡 不 照
 がん が く え りき
 願 我 功 慧 力
 とう し さい しょう ぞん
 等 此 最 勝 尊

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

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

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

As Buddha's Wisdom unimpeded
 Has no place its light cannot reach,
 So my power of Merit and Wisdom
 Shall be equal to the Honored One's

し	がん	にゃっ	こっ	か
斯	願	若	尅	果
だい	せん	おう	かん	どう
大	千	応	感	動
こ	くう	しょ	てん	にん
虚	空	諸	天	人
とう	う	ちん	みょう	け
當	雨	珍	妙	華

SHI GAN NYAK-KOK KA

DAI SEN O KAN DŌ

KO KU SHO TEN NIN

TŌ U CHIN MYŌ KE
○

If my vows be certainly fulfilled,
 May this whole universe quake.
 And may the host of devas
 Rain wondrous blossoms from the sky.

な 一 ま ん だ 一 ぶ
・南 無 阿 彌 陀 佛

○

同 な 一 ま ん だ 一 ぶ
南 無 阿 彌 陀 佛

な 一 ま ん だ 一 ぶ
南 無 阿 彌 陀 佛

な 一 ま ん だ 一 ぶ
南 無 阿 彌 陀 佛

な 一 ま ん だ 一 ぶ
南 無 阿 彌 陀 佛

な 一 ま ん だ 一 ぶ
南 無 阿 彌 陀 佛

○

NA MAN DA BU

○

NA MAN DA BU

NA MAN DA BU

NA MAN DA BU

NA MAN DA BU

NA MAN DA BU

○

I take refuge in Amida Buddha

I take refuge in Amida Buddha

I take refuge in Amida Buddha

I take refuge in Amida Buddha

I take refuge in Amida Buddha

I take refuge in Amida Buddha

	が	に	し	く	ど
・	願	以	此	功	徳
	び	ど	せ	い	さ
同	平	等	施	一	切
	ど	ほ	ぼ	だ	し
	同	発	菩	提	心
	お	じ	あ	ら	こ
	往	生	安	楽	國
				○	○

#GAN NI SHI KU DO KU
 卜 卜 卜 卜 卜 卜
 BYŌ DŌ SE IS - SAI
 卜 卜 卜 卜 卜
 DŌ HOTSU BO DA-I SHIN
 卜 卜^{tsu} 卜 卜ⁱ 卜
 OU JOU AN RA^(ku) KO^(ku)
 卜^u 卜^u 卜^{a an} 卜^B 卜^B 卜^{ku}
 ○ ○ ○

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

SANBUTSUGE

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

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

The English translation of this gāthā is from the *Dharma School Service Book*, by the Buddhist Churches of America, 1981, and *Tan Butsu Ge*, by Venerable Gyomay M. Kubose, 1976.

さん ぶつ げ
 讚 佛 偈

○○	こう	げん	ぎ	ぎ	にち	がつ	ま	に
・	光	顔	巍	巍	日	月	摩	尼
	い	じん	む	ごく	しゅう	こう	えん	よう
同	威	神	無	極	珠	光	焰	耀
	によ	ぜ	えん	みょう	かい	しつ	おん	ぺい
	如	是	焰	明	皆	悉	隱	蔽
	む	よ	とう	しゃ	ゆ	にやく	じゅ	もく
	無	輿	等	者	猶	若	聚	墨

○○	#KŌ	GEN	GI	GI	NICHI	GATSU	MA	NI
	I	JIN	MU	GOKU	SHŪ	KŌ	EN	NYŌ
	NYO	ZE	EN	MYŌ	KAI	SHITSU	ON	PEI
	MU	YO	TŌ	SHA	YŪ	NYAKU	JU	MOKU

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

Next to your brilliance, even the brightness of sun, moon, and *Mani* jewel seem covered in black ink.

によ	らい	よう	げん
如	来	容	顔
ちょう	せ	む	りん
超	世	無	倫
しょう	がく	だい	おん
正	覚	大	音
こう	る	じっ	ぼう
響	流	十	方

かい	もん	しょう	じん
戒	聞	精	進
さん	まい	ち	え
三	昧	智	慧
い	とく	む	りよ
威	徳	無	侶
しゅ	しょう	け	う
殊	勝	希	有

NYO RAI YŌ GEN

KAI MON SHŌ JIN

CHŌ SE MU RIN

SAN MAI CHI E

SHŌ GAKU DAI ON

I TOKU MU RYO

KŌ RU JIP PŌ

SHU SHŌ KE U

Tathāgata's transcendent appearance has no comparison in all the world. The whole universe vibrates with the great sound of your enlightenment.

Your rare and superior virtues . . .

じん	たい	ぜん	ねん
深	諦	善	念
しよ	ぶつ	ほう	かい
諸	佛	法	界
ぐ	じん	じん	のう
窮	深	盡	奥
く	ご	がい	たい
窮	其	涯	底

む	みよう	よく	ぬ
無	明	欲	怒
せ	そん	よう	む
世	尊	永	無
にん	の	し	し
人	雄	獅	子
じん	とく	む	りよう
神	徳	無	量

JIN TAI ZEN NEN
 SHO BUTSU HŌ KAI
 GU JIN JIN NŌ
 KU GO GAI TAI

MU MYŌ YOKU NU
 SE SON YŌ MU
 NIN 〃O SHI SHI
 JIN TOKU MU RYŌ

... of wisdom, understanding, deep meditation, and strength of endeavor are awesome, beyond comparison.

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

Ignorance, greed, and anger do not reside in the World-Honored One, the Man of Lion. Your noble virtues are immeasurable.

く	くん	こう	だい
功	勲	広	大
ち	え	じん	みょう
智	慧	深	妙
こう	みょう	い	そう
光	明	威	相
しん	どう	だい	せん
震	動	大	千

がん	が	さ	ぶつ
願	我	作	佛
ざい	しょう	ほう	おう
齊	聖	法	王
か	ど	しょう	じ
過	度	生	死
み	ふ	げ	だつ
靡	不	解	脱

KU KUN KŌ DAI

CHI E JIN MYŌ

KŌ MYŌ I SŌ

SHIN DŌ DAI SEN

GAN GA SA BUTSU

ZAI SHŌ HŌ Ō

KA DO SHŌ JI

MI FU GE DATSU

Your meritorious service is vast and great, the depths of your wisdom profound. Your majestic appearance of light illumines the entire universe.

When I (Dharmākara Bodhisattva) become a Buddha equal to the Dharma King, I vow to transcend life and death and free all beings.

ふ	せ	じょう	い
布	施	調	意
かい	にん	しょう	じん
戒	忍	精	進
によ	ぜ	さん	まい
如	是	三	昧
ち	え	い	じょう
智	慧	為	上

ご	せい	とく	ぶつ
吾	誓	得	佛
ふ	ぎょう	し	がん
普	行	此	願
いっ	さい	く	く
一	切	恐	懼
い	き	だい	あん
為	作	大	安

FU SE JŌ I
 KAI NIN SHŌ JIN
 NYO ZE SAN MAI
 CHI E I JŌ

GO SEI TOKU BUTSU
 FU GYŌ SHI GAN
 IS SAI KU KU
 I SA DAI AN

Among virtues of Dāna, readiness, discipline, patience, and endeavor, the highest shall be deep meditation and wisdom.

I will become a Buddha and completely fulfill my vow.
 I will bring great peace to all who are in doubt or fear.

け	し	う	ぶつ
假	使	有	佛
ひやく	せん	のく	まん
百	千	億	萬
む	りょう	だい	しょう
無	量	大	聖
しゅ	によ	ごう	じゃ
数	如	恒	沙

く	よう	いっ	さい
供	養	一	切
し	とう	しょ	ぶつ
斯	等	諸	佛
ふ	によ	ぐ	どう
不	如	求	道
けん	しょう	ふ	ぎやく
堅	正	不	却

KE SHI U BUTSU
 HYAKU SEN NOKU MAN
 MU RYŌ DAI SHŌ
 SHU NYO GŌ JA

KU YŌ IS SAI
 SHI TŌ SHO BUTSU
 FU NYO GU DŌ
 KEN SHŌ FU GYAKU

Even though there are a myriad Buddhas and sages as numerous as the sands of the Ganges, and I were to offer homage to them all, it is still better for me to be faithful and strong, in seeking the true Path, never retreating.

ひ によ ごう じゃ
 譬 如 恒 沙
 しょ ぶつ せ かい
 諸 佛 世 界
 ぶ ふ か げ
 復 不 可 計
 む しゅ せつ ど
 無 数 刹 土

こう みょう しっ しょう
 光 明 悉 照
 へん し しょ こく
 徧 此 諸 国
 によ ぜ しょう じん
 如 是 精 進
 い じん なん りょう
 威 神 難 量

HI NYO GŌ JA
 SHO BUTSU SE KAI
 BU FU KA GE
 MU SHU SETSU DO

KŌ MYŌ SHIS SHŌ
 HEN SHI SHO KOKU
 NYO ZE SHŌ JIN
 I JIN NAN RYŌ

The Buddha worlds, also innumerable as the Ganges
 sands, will be completely illuminated by my shining light.
 The strength of my effort in this endeavor is beyond measure.

りよう	が	き	ぶつ
令	我	作	佛
こく	ど	だい	いち
国	土	第	一
ご	しゅ	き	みよう
其	衆	奇	妙
どう	じょう	ちょう	ぜつ
道	場	超	絶

こく	によ	ない	おん
国	如	泥	洹
に	む	とう	そう
而	無	等	雙
が	とう	あい	みん
我	当	哀	愍
ど	だつ	いっ	さい
度	脱	一	切

RYŌ GA SA BUTSU

KOKU NYO NAI ON

KOKU DO DAI ICHI

NI MU TŌ SŌ

GO SHU KI MYŌ

GA TŌ AI MIN

DŌ JŌ CHŌ ZETSU

DO DATSU IS SAI

When I become a Buddha, my land will be the finest. All the beings there will be exquisitely beautiful.

My country will be like Nirvāṇa, a place of practice, transcendent beyond words, without equal. In my compassion I will enlighten all.

じっ ぼう らい しょう
 十 方 来 生
 しん ねつ しょう じょう
 心 悦 清 浄
 い とう が こく
 己 到 我 国
 け らく あん のん
 快 楽 安 穩

こう ぶつ しん みょう
 幸 佛 信 明
 ぜ が しん しょう
 是 我 真 證
 ほつ がん の ひ
 発 願 於 彼
 りき しょう しょう よく
 力 精 所 欲

JIP PŌ RAI SHŌ
 SHIN NETSU SHŌ JŌ
 I TŌ GA KOKU
 KE RAKU AN ON

KŌ BUTSU SHIN MYŌ
 ZE GA SHIN SHŌ
 HOTSU GAN NO HI
 RIKI SHŌ SHŌ YOKU

Beings will come from the ten directions to be born in my country. They will be pure, their minds filled with gladness. Those in my pleasant country will be peaceful and at ease.

Please, dear teacher, accept this proof of my sincerity. Here I establish my vow. Through strength and endeavor I shall fulfill this desire.

じっ ほう せ ぞん
 十 方 世 尊
 ち え む げ
 智 慧 無 礙
 じょう りょう し ぞん
 常 令 此 尊
 ち が しん ぎょう
 知 我 心 行

け りょう しん し
 假 令 身 止
 しょ く どく ちゅう
 諸 苦 毒 中
 が ぎょう しょう じん
 我 行 精 進
 にん じゅ ふ け
 忍 終 不 悔

JIP PŌ SE SON
 CHI E MU GE
 JŌ RYŌ SHI SON
 CHI GA SHIN GYŌ

KE RYŌ SHIN SHI
 SHO KU DOKU CHŪ
 GA GYŌ SHŌ JIN
 NIN JU FU KE] LONG

The wisdom of all the Buddhas of the ten directions is unimpeded. May they always know my intent.

Even though my body may undergo many sufferings and much pain, I shall never cease in my efforts. Whatever I must bear, I shall have no regrets.

な ー ま ん だ ー ぶ
・南無阿彌陀佛

○

同 な ー ま ん だ ー ぶ
南無阿彌陀佛

な ー ま ん だ ー ぶ
南無阿彌陀佛

な ー ま ん だ ー ぶ
南無阿彌陀佛

な ー ま ん だ ー ぶ
南無阿彌陀佛

な ー ま ん だ ー ぶ
南無阿彌陀佛

○

NA MAN DA BU

○

NA MAN DA BU

NA MAN DA BU

NA MAN DA BU

NA MAN DA BU

NA MAN DA BU

○

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

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

	が	ん	に	し	く	ど	く
・	願	以	し	功	徳		
	び	やう	ど	う	せ	い	っ
同	平	等	施	一	切		
	ど	う	ほ	つ	ぼ	だ	い
	同	発	菩	提	心		
	お	う	じ	やう	あ	ん	ら
	往	生	安	楽	國		
				○	○	○	

#GAN NI SHI KU DO KU
 卜 卜 卜 卜 卜 卜
 BYŌ DŌ SE IS - SAI
 卜 卜 卜 卜 卜
 DŌ HOTSU BO DA-I SHIN
 卜 卜^{tsu} 卜 卜ⁱ 卜
 OU JOU AN RA_(ku) KO_(ku)
 卜^u 卜^u 卜^a 卜^{an} 卜_B 卜_B 卜_B
 ○ ○ ○

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

AMIDA KYŌ

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

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

* Note: Romaji in bold type identifies the beginning character of each line of kanji.

ぶつ せつ あ み だ きょう
佛 説 阿 彌 陀 經

によ ぜ が もん いち じ ぶつ ざい しゃ え こく ぎ じゅ
如 是 我 聞 一 時 佛 在 舍 衛 國 祇 樹
きつ こ どく おん よ だい び く しゅ せん に ひゃく ご
給 孤 獨 園 與 大 比 丘 衆 千 二 百 五
じゅう にん く かい ぜ だい あ ら かん しゅ しょ ち しき
十 人 俱 皆 是 大 阿 羅 漢 衆 所 知 識
ちやう ろう しゃ り ほつ ま か もく けん れん ま か か
長 老 舍 利 弗 摩 訶 目 犍 連 摩 訶 迦

* BUSSETSU AMIDA KYŌ

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

Smaller Sutra

Thus have I heard: Once the Buddha dwelt in the Anāthapiṇḍa-da Garden of Jetavana in the country of Śrāvastī together with a large company of bhikṣus of twelve hundred and fifty members. They were all great arhats, well known among people: Śāriputra, the Elder, Mahāmaudgalyāyana, Mahākāśyapa, . . .

しょう ま か か せん ねん ま か く ち ら り は
 葉・摩訶迦旃延・摩訶俱絺羅・離婆
 た しゅう り はん だ が なん だ あ なん だ ら ご
 多・周利槃陀伽・難陀・阿難陀・羅睺
 ら きゅう ほん は だい びん ず る は ら だ か る
 羅・憍梵波堤・賓頭盧頗羅墮・迦留
 だ い ま か こう ひん な は く ら あ ぬ る
 陀夷・摩訶劫賓那・薄拘羅阿菟樓
 駄・如 是 等 諸 大 弟 子 并 諸 菩 薩 摩

SHŌ * MA KA KA SEN NEN * MA KA KU CHIRA * RI HA TA * SHŪ
 RI HAN DA GA * NAN DA * A NAN DA * RA GO RA * KYŌ BON HA
 DAI * BIN ZU RU HA RA DA * KA RU DA I * MA KA KŌ HIN NA *
 HA KU RA * A NU RU DA * NYO ZE TŌ * SHO DAI DE SHI * BYŌ
 SHO BO SATSU MA

. . . Mahākātyāyana, Mahākauṣṭhila, Revata, Śuddhipanthaka, Nanda,
 Ānanda, Rāhula, Gavāmpati, Piṇḍolabharadvāja, Kālodayin,
 Mahākapphina, Vakkula, Aniruddha, etc., all great śrāvakas; the
 Bodhisattva-Mahāsattvas, . . .

か さつ もん じゅ し り ほう おう じ あ いっ た ぼ
 訶 薩・文 殊 師 利 法 王 子・阿 逸 多 菩
 さつ けん だ か だい ぼ さつ じょう しょう じん ぼ さつ よ
 薩・乾 陀 訶 堤 菩 薩・常 精 進 菩 薩・与
 によ ぜ どう しょう だい ぼ さつ ぎゅう しゃく だい かん いん どう
 如 是 等・諸 大 菩 薩・及 釈 堤 桓 因 等・
 む りょう しょう てん だい しゅ く
 無 量 諸 天・大 衆 俱・

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

. . . such as Mañjuśrī, Prince of the Lord of Truth, Bodhisattva Ajita,
 Bodhisattva Gandhahastin, Bodhisattva Nityōdyukta, etc., all great
 Bodhisattvas; and also a large company of devas, such as Śakra, Lord of
 gods, etc.

に じ ぶつ ごう ちよう ろう しゃ り ほつ じゆう ぜ さい ほう
 爾時佛告長老舍利弗。從是西方。
か じゆう まん のく ぶつ ど う せ かい みょう わつ ごく らく
 過十萬億佛土。有世界名曰極樂。
ご ど う ぶつ ごう あ み だ こん げん ざい せつ ぽう
 其土有佛號阿彌陀。今現在說法。
しゃ り ほつ ひ ど が こ みょう い ごく らく ご こく
 舍利弗。彼土何故名為極樂。其國
しゅ じゆう む う しゅ く たん じゅ しょ らく こ みょう ごく らく
 衆生無有衆苦。但受諸樂。故名極樂。

NI JI BUTSU GŌ * CHŌ RŌ SHA RI HOTSU * JYU ZE SAI HŌ * KA
 JYŪ MAN NOKU BUTSU DO * U SE KAI * MYŌ WATSU GOKU
 RAKU * GO DO U BUTSU * GŌ A MI DA * KON GEN ZAI SEP PŌ
 * SHA RI HOTSU * HI DO GA KO * MYŌ I GOKU RAKU * GO KOKU
 SHU JYŌ * MU U SHU KU * TAN JYU SHO RAKU * KO MYŌ GOKU
 RAKU *

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

う しゃ り ほつ ごく らく こく ど しち じゅう らん じゅん しち
又 舎 利 弗・極 樂 國 土・七 重 欄 楯・七

じゅう ら もう しち じゅう ごう じゅ かい ぜ し ほう しゅう そう
重 羅 網・七 重 行 樹・皆 是 四 寶・周 帀

い によ ぜ こ ひ こく みょう わつ ごく らく
圍 繞・是 故 彼 國 名 曰 極 樂・

う しゃ り ほつ ごく らく こく ど う しっ ぼう ち はつ
又 舎 利 弗・極 樂 國 土・有 七 寶 池・八

く どく すい じゅう まん ご ちゅう ち たい じゅん に こん しゃ
功 徳 水・充 滿 其 中・池 底 純 以・金 紗

U SHARI HOTSU * GOKU RAK KOKU DO * SHICHI JYŪ RAN JYUN
* SHICHI JYŪ RA MŌ * SHICHI JYŪ GŌ JU * KAI ZE SHI HŌ * SHŪ
SŌ I NYŌ * ZE KO HI KOKU * MYŌ WATSU GOKU RAKU * U SHA
RI HOTSU * GOKU RAK KOKU DO * U SHIP PŌ CHI * HAK KU
DOKU SUI * JYŪ MAN GO CHŪ * CHI TAI JUN NI * KON SHA

“Again, Śāriputra, in the land Sukhāvātī 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 Sukhāvātī.

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

ふ じ し へん かい どう こん こん る り は り ごう
 布 地・四 辺 階 道・金 銀 瑠 璃・玻 璃 合
 じょう じょう う ろう かく やく い こん こん る り は り
 成・上 有 楼 閣・亦 以 金 銀 瑠 璃・玻 璃
 しゃ こ しゃく しゅ め のう に こん じき し ち ちゅう れん
 碑 磔・赤 珠 瑪 瑙・而 巖 飾 之・池 中 蓮
 げ だい によ しゃ りん しょう しき しょう こう おう しき おう こう
 華・大 如 車 輪・青 色 青 光・黄 色 黄 光
 しゃく しき しゃつ こう びやく しき びゃつ こう み みょう こう けつ しゃ
 赤 色 赤 光・白 色 白 光・微 妙 香 潔・舎

FU JI * SHI HEN KAI DŌ * KON GON RU RI * HA RI GŌ JŌ * JŌ U
 RŌKAKU * YAKUIKONGONRURI * HARISHAKO * SHAKU SHU
 ME NŌ * NI GON JIKI SHI * CHI CHŪ REN GE * DAI NYO SHA RIN
 * SHŌ SHIKI SHŌ KŌ * Ō SHIKI Ō KŌ * SHAKU SHIKI SHAK KŌ *
 BYAKU SHIKI BYAK KŌ * MI MYŌ KŌ KETSU * SHA

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

り ほつ ごく らく こく ど じょう じゅ によ ぜ く どく しょう
利 弗・極 樂 國 土・成 就 如 是・功 徳 莊

ごん
嚴・

う しゃ り ほつ ひ ぶつ こく ど じょう さ てん がく おう
又 舍 利 弗・彼 佛 國 土・常 作 天 樂・黃

ごん い じ ちゅう や ろく じ に う まん だ ら け
金 為 地・晝 夜 六 時・而 雨 曼 陀 羅 華・

ご こく しゅ じょう じょう い しょう たん かく い え こく じょう
其 國 衆 生・常 以 清 旦・各 以 衣 裓・盛

RI HOTSU * GOKU RAK KOKU DO * JŌ JU NYO ZE * KU DOKU SHŌ
GON *

U SHA RI HOTSU * HI BUK KOKU DO * JŌ SA TEN GAKU * Ō GON
I JI * CHŪ YA ROKU JI * NI U MAN DA RA KE * GO KOKU SHU JŌ
* JŌ I SHŌ TAN * KAKU I E KOKU * JŌ

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

“Again, Śāriputra, in the Buddha Land heavenly music is played at all times; gold is spread on the ground; and six times each day and night it showers Māndārava blossoms. Usually in the serene morning all those who live in that land fill their plates with those wonderful blossoms; . . .

しゅ みょう け く よう た ほう じゅう まん のく ぶつ そく い
 衆 妙 華・供 養 他 方・十 万 億 佛・即 以
 じき じ げん とう ほん こく ほん じき きょう ぎょう しゃ り ほつ
 食 時・還 到 本 國・飯 食 經 行・舍 利 弗
 ごく らく こく ど じょう じゅ によ ぜ く どく しょう こん
 極 樂 國 土・成 就 如 是・功 德 莊 嚴
 ぶ し しゃ り ほつ ひ こく じょう う しゅ じゅ き みょう
 復 次 舍 利 弗・彼 國 常 有・種 種 奇 妙
 ざっ しき し ちよう びゃっ こう く じゃく おう む しゃ り か
 雜 色 之 鳥・白 鵠 孔 雀・鸚 鵡 舍 利・迦

SHU MYŌ KE * KU YŌ TA HŌ * JYŪ MAN NOKU BUTSU * SOKU
 I JIKI JI * GEN TŌ HON GOKU * BON JIKI KYŌ GYŌ * SHA RI
 HOTSU * GOKU RAK KOKU DO * JŌ JU NYO ZE * KU DOKU SHŌ
 GON *

BU SHI SHA RI HOTSU * HI KOKU JŌ U * SHU JU KI MYŌ * ZAS
 SHIKI SHI CHŌ * BYAK KŌ KU JYAKU * Ō MU SHA RI * KA

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

“And again, Śāriputra, in that land there lives a number of wonderful
 birds of different colors—swan, peacock, parrots, Śāri, . . .

りょう びん が ぐ みょう し ちよう ぜ しょ しゅ ちよう ちゆう や
 陵 頻 伽・共 命 之 鳥・是 諸 衆 鳥・晝 夜
 ろく じ すい わ げ おん ご おん えん ちよう ご こん ご
 六 時・出 和 雅 音・其 音 演 鴨・五 根 五
 りき しち ぼ だい ぶん はっ しょう どう ぶん によ ぜ とう ほう
 力・七 菩 堤 分・八 聖 道 分・如 是 等 法
 ご ど しゅ じよう もん ぜ おん に かい しつ ねん ぶつ ねん
 其 土 衆 生・聞 是 音 已・皆 悉 念 佛・念
 ぼう ねん そう しゃ り ほつ によ もつ い し ちよう じつ ぜ
 法 念 僧・舍 利 弗・汝 勿 謂 此 鳥・實 是

RYŌ BIN GA * GU MYŌ SHI CHŌ * ZE SHO SHU CHŌ * CHŌ YA
 ROKU JI * SUI WA GE ON * GO ON EN CHŌ * GO KON GO RIKI *
 SHICHI BO DAI BUN * HAS SHŌ DŌ BUN * NYO ZE TŌ HŌ * GO DO
 SHU JŌ * MON ZE ON NI * KAI SHITSU NEN BUTSU * NEN PŌ NEN
 SŌ * SHA RI HOTSU * NYO MOTSU I SHI CHŌ * JITSU ZE

... Kalavinka, and the bird of double-lives. Six times each day and night these birds sing melodious tunes, and these tunes proclaim the Five Virtues, the Five Powers, the Seven Bodhi-paths, the Eight Noble Truths, and other laws of similar nature. The living begins in that land, having heard these songs, all invoke the Buddha, invoke the Dharma, and invoke the Saṃgha. Śāriputra, you should not think that these birds ...

ざい ほう しょ しょう しょ い しゃ が ひ ぶつ こく ど む
 罪 報 所 生・所 以 者 何・彼 佛 國 土・無
さん まく しゅ しゃ り ほつ ご ぶつ こく ど しょう む さん
 三 惡 趣・舍 利 弗・其 佛 國 土・尚 無 三
まく どう し みょう が きょう う じつ ぜ しょ しゅ ちょう かい
 惡 道 之 名・何 況 有 實・是 諸 衆 鳥・皆
ぜ あ み だ ぶつ よく りょう ほう おん せん る へん げ
 是 阿 彌 陀 佛・欲 令 法 音 宣 流・變 化
しょ き しゃ り ほつ ひ ぶつ こく ど み ふう すい どう
 所 作・舍 利 弗・彼 佛 國 土・微 風 吹 動。

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

. . . are born as punishment for sin. What is the reason? Because in that Buddha Land there exist not the Three Evil Realms. Śāriputra, in that Buddha Land there are not even the names, Three Evil Realms. How could there be the realms themselves! All these birds were miraculously created by the Buddha Amitāyus with the desire to let them spread the voice of the Law. Śāriputra, in the Buddha Land a gentle breeze blows; . . .

しょうほうごうじゅぎゅうほうらもうすいみみょうおんひ
 諸宝行樹及寶羅網出微妙音譬
 によひやくせんじゅがくどうじくきもんぜおんしゃ
 如百千種樂同時俱作聞是音者
 かいじねんじょうねんぶつねんぼうねんそうししんしゃ
 皆自然生念佛念法念僧之心舍
 りほつごぶつこくどじょうじゅによぜくどくしょう
 利弗其佛國土成就如是功德莊
 ざん
 嚴

SHO HŌ GŌ JU * GYŪ HŌ RA MŌ * SUI MI MYŌ ON * HI NYO
 HYAKU SEN JU GAKU * DŌ JI KU SA * MON ZE ON SHA * KAI JI
 NEN JŌ * NEN BUTSU NEN PŌ * NEN SŌ SHI SHIN * SHA RI HOTSU
 * GO BUK KOKU DO * JŌ JU NYO ZE * KU DOKU SHŌ GON

○

. . . the precious trees in rows and the begemmed nets sound a delicate, enrapturing tune; it is just as if a hundred thousand musical instruments were playing together. Everyone who hears that music naturally conceives the thought to invoke the Buddha, to invoke the Dharma, and to invoke the Saṃgha. Śāriputra, the Buddha Land is arrayed with such excellent qualities and adornments.

しゃりほつおによい うん が ひ ぶつ が こ ごう
 舎利弗・於汝意云何・彼佛何故・號
 あみだしゃりほつひぶつこうみょうむりょうしょう
 阿彌陀・舎利弗・彼佛光明無量・照
 じっぽうこくむしよしょうげぜこごういあみ
 十方國・無所障礙・是故號為阿彌
 だうしゃりほつひぶつじゅみょうぎゅうごにんみん
 陀・又舎利弗・彼佛壽命・及其人民・
 むりょうむへんあそうぎこうこみょうあみだ
 無量無邊・阿僧祇劫・故名阿彌陀・

SHA RI HOTSU * O NYO I UN GA * HI BUTSU GA KO * GŌ A MI DA
 * SHA RI HOTSU * HI BUTSU KŌ MYŌ MU RYŌ * SHŌ JIP PŌ
 KOKU * MU SHO SHŌ GE * ZE KO GŌ I A MI DA * U SHA RI HOTSU
 * HI BUTSU JU MYŌ * GYU GO NIN MIN * MU RYŌ MU HEN * A
 SŌ GI KŌ * KO MYŌ A MI DA *

“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.

しゃ り ほつ あ み だ ぶつ じょう ぶつ い らい お こん
 舎 利 弗・阿 彌 陀 佛・成 佛 已 來・於 今
 じっ こう う しゃ り ほつ ひ ぶつ う む りょう む へん
 十 劫・又 舎 利 弗・彼 佛 有 無 量 無 邊・
 しょう もん で し かい あ ら かん ひ ぜ さん じゅ し
 聲 聞 弟 子・皆 阿 羅 漢・非 是 算 數・之
 しょう の う ち しょう ぼ さつ しゅ やく ぶ によ ぜ しゃ り
 所 能 知・諸 菩 薩 衆・亦 復 如 是・舎 利
 ほつ ひ ぶつ こく ど じょう じゅ によ ぜ く どく しょう こん
 弗・彼 佛 國 土・成 就 如 是・功 德 莊 嚴・

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

“Śāriputra, since Buddha Amitāyus attained Buddhahood, ten kalpas
 have now passed. Again, Śāriputra, that Buddha has numerous śrāvakas or
 disciples, who are all arhats and whose number cannot be known. Nor can the
 number of Bodhisattvas be known. Śāriputra, that Buddha Land is arrayed
 with such excellent qualities and adornments.

う しゃ り ほつ ごく らく こく ど しゅ じょう しょう じゃ かい
 又 舍 利 弗・極 樂 國 土・衆 生 生 者・皆
 ぜ あ び ばっ ち ご ちゅう た う いっ しょう ふ しょ
 是 阿 鞞 跋 致・其 中 多 有・一 生 補 處・
 ご しゅ じん た ひ ぜ さん じゅ しょ のう ち し たん
 其 數 甚 多・非 是 算 數・所 能 知 之・但
 か い む りょう む へん あ そう ぎ こう せつ しゃ り
 可 以 無 量 無 邊・阿 僧 祇 劫 說・舍 利
 ほつ しゅ じょう もん じゃ おう どう ほつ がん がん しょう ひ こく
 弗・衆 生 聞 者・應 當 發 願・願 生 彼 國・

U SHA RI HOTSU * GOKU RAK KOKU DO * SHU JŌ SHŌ JYA * KAI
 ZE A BI BAC CHI * GO CHŪ TA U * IS SHŌ FU SHO * GO SHU JIN
 TA * HI ZE SAN JU * SHO NŌ CHI SHI * TAN KA I MU RYŌ MU HEN
 * A SŌ GI KŌ SETSU * SHA RI HOTSU * SHU JŌ MON SHA * Ō TŌ
 HOTSU GAN * GAN SHŌ HI KOKU *

“Again, Śāriputra, the beings born in the land Sukhāvātī 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 asaṃkhyā-kalpas. Śāriputra, the sentient
 beings who hear this account ought to offer their prayers that they may be
 born into that country, . . .

しよ い しゃ が とく よ によ ぜ しよ じょう ぜん にん く
所以者何得與如是諸上善人俱

え いっ しよ しゃ り ほつ ふ か い しょう ぜん ごん ふく
會一處舍利弗不可以少善根福

とく いん ねん とく しょう ひ こく
徳因縁得生彼國。

しゃ り ほつ にかく う ぜん なん し ぜん によ にん もん せつ
舍利弗若有善男子善女人聞説

あ み だ ぶつ しゅう じ みょう ごう にかく いち にち にかく に
阿彌陀佛執持名號若一日若二

SHO I SHAGA * TOKU YONYOZE * SHO JŌZEN NIN * KUE IS SHO
* SHA RI HOTSU * FU KA I SHŌ ZEN GON * FUKU TOKU IN NEN
* TOKU SHŌ HI KOKU *

SHA RI HOTSU * NYAKU U ZEN NAN SHI * ZEN NYO NIN * MON
SETSU A MI DA BUTSU * SHŪ JI MYŌ GŌ * NYAKU ICHI NICH I *
NYAKU NI

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

“Śāriputra, if there be a good man or a good woman, who, on hearing
of Buddha Amitāyus, keeps the Name in mind with thoughts undisturbed
for one day, two ...

にち にかく きん にち にかく し にち にかく ご にち にかく ろく にち
 日・若 三日・若 四日・若 五日・若 六日・
 にかく しち にち いっ しん ふ らん ご にん りん みょう じゅう じ
 若 七日・一 心 不 亂・其 人 臨 命 終 時・
 あ み だ ぶつ よ しょ しょう じゅ げん ざい ご ぜん ぜ
 阿 彌 陀 佛・與 諸 聖 衆・現 在 其 前・是
 にん じゅう じ しん ぶ てん どう そく とく おう じゅう あ み
 人 終 時・心 不 顛 倒・即 得 往 生・阿 彌
 だ ぶつ ごく らく こく ど しゃ り ほつ が けん ぜ り
 陀 佛・極 樂 國 土・舍 利 弗・我 見 是 利・

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

... days, three days, four days, five days, six days, or seven days, that person,
 when about to die, will see Buddha Amitāyus, accompanied by his holy
 host, appear before him; and immediately after his death, he with his mind
 undisturbed can be born into the Sukhāvātī land of Buddha Amitāyus.
 Śāriputra, as I witness this benefit, ...

こ せつ し ごん にかく う しゅ じょう もん ぜ せつ しゃ おう
故 説 此 言・若 有 衆 生・聞 是 説 者・應

とう ほつ がん しょう ひ こく ど
當 發 願・生 彼 國 土・

しゃ り ほつ によ が こん じゃ さん だん あ み だ ぶつ
舎 利 弗・如 我 今 者・讚 歎 阿 彌 陀 佛・

ふ か し ぎ く どうかとう ほう やく う あ しゅ び
不 可 思 議 功 徳・東 方 亦 有・阿 閼 鞞

ぶつ しゅ み そう ぶつ だい しゅ み ぶつ しゅ み こう ぶつ
佛・須 彌 相 佛・大 須 彌 佛・須 彌 光 佛・

KO SETSU SHIGON * NYAKU U SHU JŌ * MON ZE SES SHA * Ō TŌ
HOTSU GAN * SHŌ HI KOKU DO *
SHA RI HOTSU * NYO GA KON JYA * SAN DAN A MI DA BUTSU
* FU KA SHI GI KU DOKU * TŌ BŌ YAKU U * A SHUKU BI BUTSU
* SHU MI SŌ BUTSU * DAI SHU MI BUTSU * SHU MI KŌ BUTSU *

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

“Śāriputra, as I now glorify the inconceivable excellences of Buddha Amitāyus, there are also in the eastern quarters Buddha Akṣobhya, Buddha Meru-dhvaja, Buddha Mahā-meru, Buddha Meru-prabhāsa, ...

みょう おん ぶつ によ ぜ どう ごう が しゃ しゅ しょ ぶつ かく
 妙 音 佛・如 是 等・恒 河 沙 數 諸 佛・各
お ご こく すい こう じょう ぜっ そう へん ぶ さん ぜん だい
 於 其 國・出 廣 長 舌 相・徧 覆 三 千・大
せん せ かい せつ じょう じつ ごん によ どう しゅ じょう どう しん
 千 世 界・說 誠 實 言・汝 等 衆 生・當 信
ぜ しょう さん ふ か し ぎ く どれん いっ さい しょ ぶつ
 是 稱 讚・不 可 思 議 功 德・一 切 諸 佛・
しょ ご ねん ぎょう
 所 護 念 經・

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

. . . Buddha Mañjuḥṣa, 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.

しゃ り ほつ なん ぼう せ かい う にち がっ とう ぶつ みょう
 舎 利 弗・南 方 世 界・有 日 月 燈 佛・名
 もん こう ぶつ だい えん けん ぶつ しゅ み とう ぶつ む りょう
 聞 光 佛・大 焰 肩 佛・須 彌 燈 佛・無 量
 しょう じん ぶつ によ ぜ とう ごう が しゃ しゅ しょ ぶつ かく
 精 進 佛・如 是 等・恒 河 沙 數 諸 佛・各
 お ご こく すい こう じょう ぜっ そう へん ぶ さん ぜん だい
 於 其 國・出 廣 長 舌 相・徧 覆 三 千・大
 せん せ かい せつ じょう じつ こん によ とう しゅ じょう とう しん
 千 世 界・說 誠 實 言・汝 等 衆 生・當 信

SHA RI HOTSU * NAN PŌ SE KAI * U NICHIGAT-TŌ BUTSU * MYŌ
 MON KŌ BUTSU * DAI EN KEN BUTSU * SHU MI TŌ BUTSU * MU
 RYŌ SHŌ JIN BUTSU * NYO ZE TŌ * GŌ GA SHA SHU SHO BUTSU
 * KAKU O GO KOKU * SUI KŌ JŌ ZES SŌ * HEN PU SAN ZEN * DAI
 SEN SE KAI * SETSU JŌ JITSU GON * NYO TŌ SHU JŌ * TŌ SHIN

“Śāriputra, in the southern worlds there are Buddha Candrasūrya-
 pradīpa, Buddha Yaśaḥprabha, Buddha Mahārciskandha, Buddha Meru-
 pradīpa, Buddha Anantavīrya, 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 . . .

ぜ しょう さん ふ か し ぎ く どく いっ さい しょう ぶつ
是 稱 讚・不 可 思 議 功 徳・一 切 諸 佛・

しょう ご ねん ぎょう
所 護 念 經・

しゃ り ほつ さい ほう せ かい う む りょう じゅ ぶつ む
舎 利 弗・西 方 世 界・有 無 量 壽 佛・無

りょう そう ぶつ む りょう どう ぶつ だい こう ぶつ だい みょう ぶつ
量 相 佛・無 量 幢 佛・大 光 佛・大 明 佛・

ほう そう ぶつ じょう こう ぶつ によ ぜ どう ごう が しゃ しゅ
寶 相 佛・淨 光 佛・如 是 等・恒 河 沙 數

ZE SHŌ SAN FU KA SHI GI KU DOKU * IS SAI SHO BUTSU * SHO
GO NEN GYŌ *

SHA RI HOTSU * SAI HŌ SE KAI * U MU RYŌ JU BUTSU * MU RYŌ
SŌ BUTSU * MU RYŌ DŌ BUTSU * DAI KŌ BUTSU * DAI MYŌ
BUTSU * HŌ SŌ BUTSU * JŌ KŌ BUTSU * NYO ZE TŌ * GŌ GA SHA
SHU

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

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

諸佛各於其國出廣長舌相徧覆
 三千大千世界說誠實言汝等衆
 生當信是稱讚不可思議功德一
 切諸佛所護念經
 舍利弗北方世界有焰肩佛最勝

SHO BUTSU * KAKU O GO KOKU * SUI KŌ JŌ ZES SŌ * HEN PU
 SAN ZEN * DAI SEN SE KAI * SETSU JŌ JITSU GON * NYO TŌ SHU
 JŌ * TŌ SHIN ZE SHŌ SAN * FU KA SHI GI KU DOKU * IS SAI SHO
 BUTSU * SHO GO NEN GYŌ *
 SHA RI HOTSU * HOP PŌ SE KAI * U EN KEN BUTSU * SAI SHŌ

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

“Śāriputra, in the northern worlds there are Buddha Arciskandha, . . .

おん ぶつ なん しょ ぶつ にっ しょう ぶつ もう みょう ぶつ によ ぜ
 音 佛・難 沮 佛・日 生 佛・網 明 佛・如 是
 どう ごう が しゃ しゅ しょ ぶつ かく お ご こく すい こう
 等・恒 河 沙 数 諸 佛・各 於 其 國・出 廣
 じょう ぜっ そう へん ぶ さん ぜん だい せん せ かい せつ じょう
 長 舌 相・徧 覆 三 千・大 千 世 界・説 誠
 じつ ごん によ どう しゅ じょう どう しん ぜ しょう さん ふ か
 實 言・汝 等 衆 生・當 信 是 稱 讚・不 可
 し ぎ く どく いっ さい しょ ぶつ しょ ご ねん ぎょう
 思 議 功 徳・一 切 諸 佛・所 護 念 經・

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

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

しゃ り ほつ げ ほう せ かい う し し ぶつ みょう もん
 舎 利 弗・下 方 世 界・有 師 子 佛・名 聞
 ぶつ みょう こう ぶつ だつ ま ぶつ ほう どう ぶつ じ ほう ぶつ
 佛・名 光 佛・達 摩 佛・法 幢 佛・持 法 佛・
 によ ぜ とう ごう が しゃ しゅ しょ ぶつ かく お ご こく
 如 是 等・恒 河 沙 數 諸 佛・各 於 其 國・
 すい こう じょう ぜっ そう へん ぶ さん ぜん だい せん せ かい
 出 廣 長 舌 相・徧 覆 三 千・大 千 世 界・
 せつ じょう じつ こん によ とう しゅ じょう とう しん ぜ しょう さん
 說 誠 實 言・汝 等 衆 生・當 信 是 稱 讚・

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

“Śāriputra, in the nadir worlds there are Buddha Simha, Buddha Yaśas, Buddha Yaśaḥprabhāsa, Buddha Dharma, Buddha Dharmadhvaḥja, 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 . . .

ふ か し ぎ く どく いっ さい しょ ぶつ しょ ご ねん
不 可 思 議 功 徳 ・ 一 切 諸 佛 ・ 所 護 念
ぎょう
經 ・

しゃ り ほつ じょう ほう せ かい う ほん のん ぶつ しゅく おう
舎 利 弗 ・ 上 方 世 界 ・ 有 梵 音 佛 ・ 宿 王
ぶつ こう じょう ぶつ こう こう ぶつ だい えん けん ぶつ ざっ しき
佛 ・ 香 上 佛 ・ 香 光 佛 ・ 大 焰 肩 佛 ・ 雜 色
ほう け ごん しん ぶつ しゃ ら じゅ おう ぶつ ほう け とく
寶 華 嚴 身 佛 ・ 娑 羅 樹 王 佛 ・ 寶 華 徳

FU KA SHI GI KU DOKU * IS SAI SHO BUTSU * SHO GO NEN
GYŌ *

SHA RI HOTSU * JŌ HŌ SE KAI * U BON NON BUTSU * SHUKU Ō
BUTSU * KŌ JŌ BUTSU * KŌ KŌ BUTSU * DAI EN KEN BUTSU *
ZAS SHIKI HŌ KE GON SHIN BUTSU * SHA RA JU Ō BUTSU * HŌ
KE TOKU

... 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 Nakṣatrarāja, Buddha Gandhottama, Buddha Gandhaprabhāsa, Buddha Mahārciskandha, Buddha Ratnakusumasampusita-gātra, Buddha Sāleन्द्रarāja, ...

ぶつ けん いっ さい ぎ ぶつ によ しゅ み せん ぶつ によ ぜ
 佛・見一切義佛・汝須彌山佛・如是
 どう ごう が しゃ しゅ しょ ぶつ かく お ご こく すい こう
 等・恒河沙數諸佛・各於其國・出廣
 じょう ぜっ そう へん ぶ さん ぜん だい せん せ かい せつ じょう
 長舌相・徧覆三千大千世界・説誠
 じつ こん によ どう しゅ じょう どう しん ぜ じょう さん ふ か
 實言・如等衆生・當信是稱讚・不可
 し ぎ く どうか いっ さい しょ ぶつ しょ ご ねん ぎょう
 思議功德・一切諸佛・所護念經・

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

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

しゃ り ほつ お によ い うん が が こ みょう い いっ
 舎 利 弗 於 汝 意 云 何 何 故 名 為 一
 きい しょ ぶつ しょ ご ねん ぎょう しゃ り ほつ にかく う ぜん
 切 諸 佛 所 護 念 經 舎 利 弗 若 有 善
 なん し ぜん によ にん もん ぜ しょ ぶつ しょ せつ みょう ぎゅう
 男 子 善 女 人 聞 是 諸 佛 所 説 名 及
 ぎょう みょう しゃ ぜ しょ ぜん なん し ぜん によ にん かい い
 經 名 者 是 諸 善 男 子 善 女 人 皆 為
 いっ きい しょ ぶつ ぐ しょ ご ねん かい とく ふ たい てん
 一 切 諸 佛 共 所 護 念 皆 得 不 退 転

SHA RI HOTSU * O NYO I UN GA * GA KO MYŌ I * IS SHO
 BUTSU * SHOGONENGYŌ * SHARIHOTSU * NYAKU U ZEN NAN
 SHI * ZEN NYONIN * MON ZE SHO BUTSU SHO SETSU MYŌ * GYŪ
 KYŌ MYŌ SHA * ZE SHO ZEN NAN SHI * ZEN NYO NIN * KAI I IS
 SAI SHO BUTSU * GU SHO GO NEN * KAI TOKU FU TAI TEN *

“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 . . .

お あ のく た ら さん みやく さん ぼ だい ぜ こ しゃ
 於 阿 耨 多 羅・三 藐 三 菩 提・是 故 舍
 り ほつ によ どう かい どう しん じゅ が ご ぎゅう しょ ぶつ
 利 弗・汝 等 皆 當・信 受 我 語・及 諸 佛
 しょ せつ しゃ り ほつ にかく う にん い ほつ がん こん ほつ
 所 説・舍 利 弗・若 有 人・已 發 願・今 發
 がん どう ほつ がん よく しょう あ み だ ぶつ こく しゃ ぜ
 願・當 發 願・欲 生 阿 彌 陀 佛 國 者・是
 しょ にん どう かい とく ふ たい てん お あ のく た ら
 諸 人 等・皆 得 不 退 轉・於 阿 耨 多 羅・

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

. . . attain Anuttarasamyaksambodhi. For this reason, Śāriputra, all of you
 should believe in my words and in what all the Buddhas proclaim. Śāriputra,
 if there is a man who has already made, is now making, or shall make,
 prayers with the desire to be born in the land of Buddha Amitāyus, he after
 attaining. . .

さん みやく さん ぼ だい お ひ こく ど になく い しょう になく
 三 藐 三 菩 提 於 彼 國 土 若 已 生 若
 こん じょう になく どう しょう ぜ こ しゃ り ほつ しょ ぜん なん
 今 生 若 當 生 是 故 舍 利 弗 諸 善 男
 し ぜん によ にん になく う しん じゃ おう どう ほつ がん
 子 善 女 人 若 有 信 者 應 當 發 願
 しょう ひ こく ど
 生 彼 國 土

しゃ り ほつ によ が こん じゃ しょう さん しょ ぶつ ふ か
 舍 利 弗 如 我 今 者 稱 讚 諸 佛 不 可

SAN MYAKU SAN BODAI * OHIKOKUDO * NYAKUI SHŌ * NYAK
 KON JŌ * NYAKU TŌ SHŌ * ZE KO SHA RI HOTSU * SHO ZEN NAN
 SHI * ZEN NYO NIN * NYAKU U SHIN JYA * Ō TŌ HOTSU GAN *
 SHŌ HI KOKU DO *
 SHA RI HOTSU * NYOGA KON JYA * SHŌ SAN SHO BUTSU * FU KA

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

"As I at present magnify here the inconceivable excellences of those Buddhas, thus Śāriputra, ...

し ぎ く どく ひ しょ ぶつ どう やく しょう せつ が ふ
 思 議 功 徳 彼 諸 佛 等 亦 稱 説 我 不
 か し ぎ く どく に き ぜ ごん しゃ か む に
 可 思 議 功 徳 而 作 是 言 釈 迦 牟 尼
 ぶつ のう い じん なん け う し じ のう お しゃ ば
 佛 能 為 甚 難 希 有 之 事 能 於 娑 婆
 こく ど ご じよく あく せ こう じよく けん じよく ほん のう じよく
 國 土 五 濁 惡 世 劫 濁 見 濁 煩 惱 濁
 しゅ じょう じよく みょう じよく ちゅう とく あ のく た ら さん みやく
 衆 生 濁 命 濁 中 得 阿 耨 多 羅 三 藐

SHI GI KU DOKU * HI SHO BUT TŌ * YAKU SHŌ SETSU GA * FU
 KA SHIGI KU DOKU * NI SA ZE GON * SHA KA MU NI BUTSU * NŌ
 IJIN NAN * KE U SHI JI * NŌ O SHA BA KOKUDO * GO JYOKU AKU
 SE * KŌ JYOKU * KEN JYOKU * BON NŌ JYOKU * SHU JYŌ JYOKU
 * MYŌ JYOKU CHŪ * TOKU A NOKU TA RA * SAN MYAKU

. . . do those Buddhas magnify my own inconceivable excellences, saying these words: Śākyamuni, the Buddha, has successfully achieved a rare thing of extreme difficulty; He has attained Anuttarasamyaksambodhi in the Sahā world in the evil period of five corruptions—corruption of kalpa, corruption of belief, corruption of passion, corruption of living beings, and corruption of life; . . .

さん ぼ だい い しょ しゅ じょう せつ ぜ いっ さい せ けん
 三 菩 提 為 諸 衆 生 説 是 一 切 世 間
 なん しん し ほう しゃ り ほつ どう ち が お ご じよく
 難 信 之 法 舎 利 弗 當 知 我 於 五 濁
 あく せ ぎょう し なん じ とく あ のく た ら さん みやく
 惡 世 行 此 難 事 得 阿 耨 多 羅 三 藐
 さん ぼ だい い いっ さい せ けん せつ し なん しん し
 三 菩 提 為 一 切 世 間 説 此 難 信 之
 ほう ぜ い じん なん ぶつ せつ し きょう い しゃ り ほつ
 法 是 為 甚 難 佛 説 此 經 已 舎 利 弗

SAN BO DAI * I SHO SHU JŌ * SETSU ZE IS SAI SE KEN * NAN SHIN
 SHI HŌ * SHARI HOTSU * TŌ CHIGA O * GO JYOKU AKU SE * GYŌ
 SHI NAN JI * TOKU A NOKU TA RA * SAN MYAKU SAN BO DAI *
 I IS SAI SE KEN * SES SHI NAN SHIN SHI HŌ * ZE I JIN NAN * BUS
 SETSU SHI KYŌ I * SHA RI HOTSU *

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

The Buddha having preached this Sūtra, Śāriputra . . .

ぎゅう しよ び く いっ さい せ けん てん にん あ しゅ ら
 及諸比丘一切世間天人阿修羅
どう もん ぶつ しよ せつ かん ぎ しん じゅ さ らい に こ
 等聞佛所說歡喜信受作禮而去
ぶつ せつ あ み だ きょう
 佛說阿彌陀經

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

... and bhikṣus, and devas, men, asuras, etc., of all the worlds, who had been listening to the Buddha's Teaching, believed and accepted with joy, worshipped, and departed.

な ま ん だ ぶ
・南 無 阿 彌 陀 佛
○

な ま ん だ ぶ
南 無 阿 彌 陀 佛
な ま ん だ ぶ
南 無 阿 彌 陀 佛

な ま ん だ ぶ
同 南 無 阿 彌 陀 佛
な ま ん だ ぶ
南 無 阿 彌 陀 佛

な ま ん だ ぶ
南 無 阿 彌 陀 佛
○

#NA MAN DA BU
○
NA MAN DA BU
NA MAN DA BU

NA MAN DA BU
NA MAN DA BU
NA MAN DA BU
○

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

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

が ん	に	し	く	ど く
願	以	此	功	徳
び やう	ど う	せ	い っ	さい
同 平	等	施	一	切
ど う	ほ つ	ほ	だい	し ん
同	發	菩	提	心
お う	じ やう	あん	ら っ	こ く
往	生	安	樂	國
			○ ○ ○	

GAN NI SHI KU DO KU
 卜 卜 卜 卜 卜 卜
 BYŌ DŌ SE IS - SAI
 卜 卜 卜 卜 卜
 DŌ HOTSU BO DA-I SHIN
 卜 卜^{tsu} 卜 卜ⁱ 卜
 OU JOU AN RA(ku) KO(ku)
 卜^u 卜^u 卜^{a an} 卜^B 卜^B 卜
 ○ ○ ○

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

Gāthās
(*Hymns*)

GĀTHĀS:

In Sanskrit, *Gāthā* are poems, songs, or hymns found in the sutras. In the Chinese translations, they have a set number of characters per line which, when chanted, give it a set meter. Other *gāthās*, called “*kada*” in Japanese, are composed pieces with a set melody.

Since the mid 1800's the term *gāthā* was also used to refer to songs composed in western style and sung, much in the manner of Christian hymns.

Chanting is very different from singing. Chanting is simply talking aloud in a strong voice. When done communally, it results in rich layers of sound in which each voice is different and meant to be heard in its differentiation - yet forming a single sound. It is never soaring in feeling but rather gives the sense of being earthbound and rooted.

Jōdoshinshū chanting is in the form of a leader who chants the first line of a text or the name of the text, followed by the entire group or Sangha chanting the text together. This is done at each section of the ritual which is usually in four sections:

1. A chanted affirmation, often some form of the Three Treasures.
2. The main body of the text, usually *gāthā* or section of the text of a sutra.
3. Recitation of the Nembutsu
4. A dedication called *Ekōku* or “*verse of merit transference*” which in the case of Jōdoshinshū is the merit transferred to us by the Truth-Reality called Amida.

Amida Buddha Is With Me

Yumi Hojo

1. Hap - py hap - py hap - - - py!
 2. Hap - py hap - py hap - - - py!
 3. Hap - py hap - py hap - - - py!
 4. Hap - py hap - py hap - - - py!

When at play I'm hap - - - py.
 When at work I'm hap - - - py.
 When at school I'm hap - - - py.
 When at church I'm hap - - - py.

Hap - py hap - py hap - - - py!
 Hap - py hap - py hap - - - py!
 Hap - py hap - py hap - - - py!
 Hap - py hap - py hap - - - py!

Ami - da Buddha - is with me.
 Ami - da Buddha - is with me.
 Ami - da Buddha - is with me.
 Ami - da Buddha - is with me.

Amida's Paradise

C. Iwanaga

1. There is a bless - ed coun - try be -
 2. There trees and fra - grant flow - ers in
 3. Bright with the rain - bow col - ors the
 4. There hap - py hearts of chil - dren with

yond the west - ern sky. A
 won - drous beau - ty grow And
 spark - ling foun - tains play And
 joy - ful songs and play In

land of joy and
 through the sun - lit
 birds of ra - diant
 that fair land of

sun - shine A mi - da's Par - a - dise.
 mead - ows The rip - pling stream lets flow.
 plum - age Send out their mu - sic gay.
 sun - shine Shall spend an end - less day.

Asa No Uta

T. Sugisaki
K. Suehiro

1. A sa na a sa -na ni mi o shi e a o gi
2. A sa na a sa -na ni mi a to o shi ta i
3. A sa na a sa -na ni mi sa to ri ta ta ye
4. Me gu mi a fu -ru ru to - to ki hi to hi

The first system of the musical score is in 4/4 time with a key signature of one sharp (F#). It features a vocal line and a piano accompaniment. The piano part consists of chords in the right hand and a melodic line in the left hand. The lyrics are arranged in four lines, corresponding to the four vocal parts.

Ki yo ki tsu to -me ni i so shi mu wa re ra.
Ki yo ki o mo -i wo ka ta ro u wa re ra.
Ki yo ki ko ko -ro wo ya shi no u wa re ra.
Kyo - mo sa sa -ge n wa re ra no i no chi.

The second system of the musical score continues the melody and accompaniment from the first system. It also features a vocal line and a piano accompaniment. The lyrics are arranged in four lines, corresponding to the four vocal parts.

Buddha Loves You

Kimi Hisatsune
Jane Imamura

1.Fly, fly
2.Run, run
3.Don't cry
4.Swim, swim

lit tle bird. Bud dha loves you lit tle bird. Tweet, tweet,
lit tle pup. Bud dha loves you lit tle pup. Bow, wow,
pu ssy cat. Bud dha loves you pu ssy cat. Mew, mew,
lit tle fish. Bud dha loves you lit tle fish. - -
(just open mouth
like a fish)

tweet, tweet, tweet, tweet, tweet.
bow, wow, wow, wow, wow.
mew, mew, mew, mew, mew.

Farewell

Kimi Hisatsune
Jane Imamura

1. Dhar ma school is o - ver for a - no - ther
2. So we'll meet a - gain next week won't you take good
3. Na mu a mi - da bu tsu sing this fine re -

day, Let us ga - ther round the shrine,
care? Let us try to do what's right,
frain, Na mu a - mi - da - but - tsu,

bow our heads and say, Thank you, tea - cher
al - ways kind and fair, We shall spread the
sun - ny day or rain, Na - mu - a - mi

for your help, Thank you, eve - ry one,
hap - pi - ness faith in Bud dha brings,
da - bu - tsu, strong in faith re - main,

Bud dha's love will keep us safe, 'till our work is done.
Now it's time to say good bye, 'till we meet a - gain.
Na - mu a - me - da - bu - tsu, 'till we meet a - gain.

Farewell

A. R. Zorn
R. R. Bode

1. Ev - er more in mem - ry we shall treas - ure the
 2. We have bowed with you in sweet com - mu - nion be -

gol - den hours we spent with you Hours that
 fore the Bud - dha's Ho - ly Shrine, And no

brought to us in full - est meas - ure all the bless - ings and the
 part - ing e'er can rend the u - nion of our spir - its in His

joys of friend - ship true. Fare - well to you our
 Broth - er - hood di - vine.

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

love di - vine up - on your path way shine un - til we meet a -

gain.

Hanamatsuri No Uta

Hongwanji Shakaibu Senka

S. Fujii
C. Iwanaga

Piano introduction in 2/4 time, featuring a treble and bass staff. The melody is in the treble staff, and the accompaniment is in the bass staff.

1. Wa ta shi no su - ki na zo - no i ru
2. Ki re i na ha - na o tsu mi ma sho o

I n do no ku - ni no ha na zo no de
O ka za ri shi ma sho o ha na mi do o

O u ma re na sa re ta O sha ka sa ma
Mi ho to ke sa - ma ni te o a wa su

Kyo - o wa to o to i ha na ma tsu ri.
Kyo - o wa u re shi - ha na ma tsu ri.

Hanamatsuri Koshinkyoku

Hakurei Akao
Tetsuji Naruse

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

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

Hi bi ki - wa tat - ta hi to ko e wa,
Hi to ri - o shi ro o nu ke i de te,
Ka wa ke ru hi to ni - fu ri ma i ta,
Ki re i na hi to tsu o mu ne ni sa shi,

Te n ni mo chi ni mo - wa re hi to ri.
 Mu to se ni a ma ru - o n ku gyo - -
 Ka n ro no mi zu wa - ka gi ri na shi.
 Wa re ra mo ma ke zu ni ha ge mi ma sho.

Hanamatsuri Koshinkyoku

(Buddha's Birthday)

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

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

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

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

Higan II

Tokusui Kotani
Yasuo Sawa

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

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

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

A - ru - to - yu - ko to ki ki ma shi ta.
 Kyo - - - wa - o te ra de ki ki ma shi ta.
 Ho - n - ni - jo - do no ku mo no yo .

Higan II

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

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

3. Reciting the Nembutsu,
 let us go to the beautiful Pure Land.
 The setting sun is truly like
 thing clouds over Pure Land.

Hoonko No Uta

Nichiyo Gakko Dojin

Seijin Nomura

1. Wa - ka no u ra wa no ka to o na mi no
2. Hi - to ri i te shi mo yo ro ko bi na ba
3. Na go ri no mi - ko to sa ya ka ni shi te
4. Mo shi so re chi shi ki no o shi e na ku ba
5. Yo ro ko bi ta - ka ku mu ne ni a fu re

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

Wa re yo - ni - shi ge ku ka - yo - i - ki ta ri
Yo ro ko - bu - o ri wa mi - ta - ri - na ru zo
No ri no - tsu - do i no mi za go - to - ni - wa
Mi ko ko - ro - ko me shi ki - mi - ni - yo ri te
Mi wa ko - ni - ho ne wa ku da ki - te - shi - mo

Mi ho to ke no ji hi tsu ta e na ma shi
 So no hi to ri ko so Shi n ra n na re
 Mi ka ge o u tsu shi no zo mi ta mo u
 I ma shi Ho to ke no ji hi ni a i nu
 Mu ku i ga ta na ki ki mi ga mi to ku

Hoonko no Uta

Hoonko, Shinran Shonin's Memorial

1. Like the high waves that constantly flow back and forth in the Bay of Waka, I, too, will go back and forth to this world to spread the compassion of Amida.
2. When you are alone and find happiness, think that there are two, And when two of you find happiness, think that there are three; that other is, indeed, Shinran.
3. When the parting words become clear, turn to the voice calling Amida's Name. At every gathering of the sangha, look up to Shinran in deep reverence.
4. If we had not received the Dharma from our Teacher, we would be lost forever on the Path of Darkness; But through his sincere and thoughtful efforts, we are now able to encounter Amida's compassion.
5. True happiness overflows in our hearts and real joy settles deeply within us; Through our bodies may be shattered and turn to dust, We cannot ever repay Amida's great gift.

仏ほとけのの子こ供ども

甲斐静也

一、我等は仏の子供なり

嬉しい時も悲しい時も

み親の袖にすがりなん

二、我等は仏の子供なり

幼き時も老たる時も

み親にかかわらずつかえなん

Hotoke No Kodomo

Buddha's Children

1. We are the Buddha's children;
when we are happy and when we are sad,
we lean upon Oyasama's sleeve.
2. We are the Buddha's children;
when we are young and when we are old,
we serve Oyasama just the same.

Hotoke No Kodomo

Buddha's Children

Guhan Akita
Yasuo Sawa

1. Wa re ra wa Ho to ke no ko do mo na ri
2. Wa re ra wa Ho to ke no ko do mo na ri

mp

The first system of the musical score is in 2/4 time with a key signature of two flats (B-flat and E-flat). It features a vocal line with two verses of lyrics and a piano accompaniment. The piano part consists of a right-hand melody and a left-hand bass line with chords. The dynamic marking is mezzo-piano (mp).

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

The second system continues the musical score. The vocal line has two lines of lyrics. The piano accompaniment continues with a similar texture. The dynamic marking is mezzo-piano (mp).

Mi o ya no so de - ni - su ga - ri na n
Mi o ya ni ka wa - ra zu tsu ka - e na n

f *mp*

The third system concludes the musical score. The vocal line has two lines of lyrics. The piano accompaniment features a dynamic change to forte (f) in the first measure and mezzo-piano (mp) in the second measure. The system ends with a double bar line.

Hotoke Sama

The Buddha

Sei Yamada
Koho Komatsu

1. No n no no no sa ma Ho to -ke sa ma Wa ta shi no
 2. No n no no no sa ma Ho to -ke sa ma Wa ta shi no
 3. No n no no no sa ma Ho to -ke sa ma Mi a ka shi

p *mf*

su ki na ka a sa ma no O mu ne no yo o ni ya n wa ri
 su ki na to o sa ma no O te te no yo o ni shi - ka ri
 a ge te o ga mu to ki O su ga ta mi e te ki ra ki ra

to Da ka re te mi ta i Ho to -ke sa ma
 to Su ga - te mi ta i Ho to -ke sa ma
 to Go ko - no hi ka ru Ho to -ke sa ma

Hotoke Sama

Translation by Rev. Kyogyo Miura

1. I love my Lord Buddha, oh my dear!

Non no no no sama Hotoke sama

I love mom's hug. She holds me soft and warm.

Watashi no sukina Ka a sa ma no

Through tender-loving care, she loves me all the time.

O mu ne no yo o ni yan wari to

I love my Buddha just like my mom.

Dakarete mitai Hotoke sama

2. I love my Lord Buddha, oh my dear!

No no no no sama Hotoke sama

I love dad's arms. He holds me strong and tight.

Watashi no sukina To o sa ma no

Through steady-strong guide, he loves me all the time.

O te te no yo o ni shik kari to

I love my Buddha just like my dad.

Suga atte mitai Hotoke sama

3. I love my Lord Buddha, oh my dear!

No no no no sama Hotoke sama

Lighting up a candle light, and taking a bow to Him,

Mi a ka shi age te o ga mu to ki

Through growing beauty and peace, Buddha shines on me.

O su ga ta mi e te ki ra ki ra to

I love my Buddha. Bright light shines on me.

Goko u no hikaru Hotoke sama

I Love The Story

Yumi Hojo

1. I love the sto - ry of our Lord, It
2. I love the sto - ry of our Lord, 'Tis
3. I love the sto - ry of our Lord, 'Tis

fills my heart - with joy su - preme. To
meant for all, - both young and old. To
full of won - drous tales di - vine. Oh,

those who trust - He grants - re - ward - of
those with faith - He grants - re - lease - from
Bud - dha Lord - we hear - thy word - the

love and light in end - less stream.
fears and doubts from pain - un - told.
ho - ly way of peace - be - nign.

In Lumbini's Garden

Paul Carus
R.R. Bode

1. Soft - ly blew - the breez es,
2. From - the earth - sprang flow ers,

The first system of the musical score is in 6/8 time. It features a vocal line and a piano accompaniment. The piano part consists of a treble and bass clef staff. The melody is simple and lyrical, with a gentle accompaniment.

On that sum - mer morn,
Birds in war - bles sang,
In Lum bi - ni's
While through earth - and

The second system continues the musical score. The vocal line and piano accompaniment are consistent with the first system. The lyrics describe the scene in Lumbini's Garden.

gar den Where - the Lord - was born.
heav en Strains - of mus - ic rang.

The third system concludes the musical score. The vocal line and piano accompaniment are consistent with the previous systems. The lyrics describe the birth of the Lord Buddha in Lumbini's Garden.

3. Gods and men and angels,
All for worship came,
Glory to Lord Buddha,
Glory to His name.

Long Ago In India

Kimi Hisatsune
Jane Imamura

1. Long a - go in In - di - a, a
 2. Far a - way in In - di - a, this
 3. Long a - go in In - di - a, he
 4. Far a - way in In - di - a, the
 5. Long a - go in In - di - a, the
 6. Far a - way in In - di - a, the

lit - tle babe - was born and
 babe be - gan - to grow and
 stu - died hard - from all he
 Prince went out - to see the
 Prince de - cided - to go and
 Prince had found - the truth and

all a - round - were pre - tty flowers to
 all a - round - were hap - py sights so
 learned so well - he soon be - came the
 ci - ty and - its ha - bi - tants and
 seek the way - to save us all from
 now he's Bu - ddha wise and kind who

greet the glo - ri - ous morn.
 pain he did - not know.
 great - est Prin - ce of all.
 felt deep sym - pa - thy.
 pain of birth - and death.
 shows the way - to peace.

Lord Buddha Speaks To Me

D. Hunt
R. R. Bode

1. Lord Bud - dha speaks to - me. In ac - cents - -
 2. Lord Bud - dha speaks to - me. When sin - holds - -
 3. Lord Bud - dha speaks to - me. When fri ends de - -
 4. Lord Bud - dha speaks to - me. In dea th's dark - -

low, "My child, look up and learn, The
 sway, When pas - sions fire rise high And
 part, When lone - li - ness as - sails My
 night, When clos - ing eyes no more Can

Truth I show. Trust not il - lu - sion - 's
 help seems far away "Fear not, for I have -
 ach - ing heart. "My child, my feet once -
 see earth's light. "My child," he whis - pers -

vis - ion, Ev - er brief and - fleet - ing; For
 con - quered Pas - sions fierce and - rag - ing; Tread
 wand - ered Lone - ly in the - for - est, But
 soft - ly, "Bright - er light is - shin - ing; Hold

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

み仏ほとけに抱いだかれて

日曜学校同人

一、みほとけに抱いだかれて

君きみゆきぬ 西にしの岸かし

なつかしき おもかげも

きえはてし かなしさよ

二、みほとけに抱いだかれて

君きみゆきぬ 慈じひ悲ひの国くに

みすくいを身みにかけて

示しめします かしこさよ

三、みほとけに抱いだかれて

君きみゆきぬ 花はなの里さと

つきせざる たのしみに

笑えみたもう うれしさよ

四、みほとけに抱いだかれて

君きみゆきぬ 宝たまのい楼え閣

うつくしき みほとけと

なりましし とうとさよ

Mihotoke Ni Idakarete

Embraced In The Buddha

1. Embraced in the Buddha, you have gone to the Western Shore.
Your familiar face has gone and left us bereaved.
2. Embraced in the Buddha, you have come to the Land of Compassion.
Your Emancipation you have shown us profoundly with your bodily death.
3. Embraced in the Buddha, you have gone to your Home of Flowers, smiling
in endless joy and happiness.
4. Embraced in the Buddha, you have gone to the Jeweled Pavilion, exalted,
and become one with the beauty of the Buddha.

Mihotoke Ni Idakarete

Embraced In The Buddha

Seigin Nomura
Kiyomi Fujii

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

The first system of the musical score features a vocal line in treble clef with a 6/8 time signature and a piano accompaniment in bass and treble clefs. The lyrics are arranged in four lines, each corresponding to a different vocal part.

nu ni shi no - ki shi Na tsu ka shi ki o mo ka ge
nu ji hi no - ku ni Mi su ku i o mi ni ka ke
nu ha na no - sa to Tsu ki se za ru ta no shi mi
nu ta ma no - i e U tsu ku shi ki Mi ho to ke

The second system continues the musical score with the same vocal and piano parts. The lyrics are arranged in four lines, each corresponding to a different vocal part.

mo Ki e ha - te shi ka na shi sa yo
te Shi me shi - ma su ka shi ko sa yo
ni E mi ta - mo o u re shi sa yo
to Na ri ma - shi shi to - to sa yo

The third system concludes the musical score with the same vocal and piano parts. The lyrics are arranged in four lines, each corresponding to a different vocal part.

Morning Gatha

D. Hun
H.M. Uyed

1. Ear - ly in the morn - ing
2. Let the hol - y tem - ple
3. Here each child shall of - fer
4. Lit - tle hands may ga - ther
5. Lit - tle lips may ut - ter
6. There are none so ti - ny

we our voice - s raise To the gen - tle
now with joy re - sound Glo - ry to Lord
heart's de - vo - tion true Pro - mis - ing for -
blos - soms of the spring And these fra - grant
words of ho - ly praise And in Bud - dha's
but they too may bring Hearts of Love and

tea - cher Words of joy and praise.
Bud - dha Who Nir - va - na found.
e - ver Right - eous deed to do.
flow - ers To His tem - ple bring.
tem - ple Songs of glad - ness raise
kind - ness To their Lord and King.

Right Meditation

A.R. Zorn
C. Izumi

1. Sweet hour of med - i - ta - tion, the qui - et hour of
 2. Sweet hour of med - i - ta - tion, when si - lent and a -
 3. Sweet hour of med - i - ta - tion, when oft there comes to

peace lone, When from life's care and tur - moil I find a blest re -
 lone, The mas - ter's word I pon - der His Truth to make my
 me A vi - sion of the Mas - ter Be - neath the bo - dhi

lease. In si - lent con - tem - pla - tion New
 own. With earn - est pur - pose seek - ing I
 tree. And with Him in that vig - il my

faith and hope I win. More light and deep - er
 gath - er more and more. Of Wis - dom's ho - ly
 spir - it seems to share. A fore - taste of Nir -

knowl - ege new strength to con - quer sin.
 trea - sure from His ex - haust - less store.
 va - na of bliss be - yond com - pare.

慰籍

一、
浮世うきよの縁えにし限り来きて

別わかれて逝ゆきし法のりの友とも

仏ほとけの御前みまえに幸さちあらん

涙なみだの中うちに慰籍なだめあり

二、
歎なげき悲かなしむ世よに別わかれ

楽たのしき国くにに生あれまして

奇くしき仏ほとけとなりぬらん

歎なげきの中うちに慰籍なだめあり

三、
手て足あしの動うごき絶たえぬれど

此この身みを捨すてて限かどりなき

力ちからある身みとなりぬらん

涙なみだの中うちに慰籍なだめあり

四、
肉にくの眼まなこは閉とずるとも

妙たえなる法のりの眼まなこもて

我われ等らが聚まどいみ見るあらん

歎なげきの中うちに慰籍なだめあり

Nadame

C. Iwanaga



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



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



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



- Na mi da no - u chi ni na da me a - ri.
Na ge ki no - u chi ni na da me a - ri.
Na mi da no - u chi ni na da me a - ri.
Na ge ki no - u chi ni na da me a - ri.

Nadame

In Condolence

1. The worldly ties have come to an end,
but our departed friend in the Dharma
will find happiness in Amida's presence.
In our sadness, there is consolation.
2. Parting from this sad, grieving world,
our friend is born into a happy world,
to become a wondrous Buddha.
In our grief, there is consolation
3. Though the arms and legs no longer move,
our friend has shed human form,
to assume unlimited power.
In our sadness, there is consolation.
4. Though the bodily eyes are closed,
our friend is watching our gathering
with the superb eyes of the Dharma.
In our grief, there is consolation.

Namu Amida Butsu

R.R. Bode

1. When life is fair and sun - light gilds the
 2. When comes temp - ta - tion Lur - ing us to
 3. E'en though our way leads 'neath a dark - en'd

day
 sin
 sky

When for - tune smiles and
 When doubts and fears as -
 And to our loved ones

flowers a - dorn our way Oft let us
 sail us from with - in This be our
 pain and death draw nigh Our tears may

pause with grate - ful hearts to say
 prayer the vic - tory we shall win
 flow yet trust - ing - ly we cry

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

Nembutsu

Tatsuo Morizawa
C. Iwanaga

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

The first system of the musical score is written in 4/4 time with a key signature of two sharps (F# and C#). It consists of a vocal line and a piano accompaniment. The vocal line begins with a half note G4, followed by quarter notes A4, B4, and C5. The piano accompaniment features a steady bass line of quarter notes (G2, F#2, E2, D2) and a treble line of chords and single notes.

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

The second system continues the piece. The vocal line starts with a half note G4, followed by quarter notes A4, B4, and C5. The piano accompaniment continues with similar harmonic support, ending with a final chord in the treble and a sustained bass note.

法のりの
の
深みの
山やま

土岐善静

一、法のりのみ山のさくら花

三、法のみ山の秋の月

昔のまゝに匂うなり

昔のまゝに照らすなり

道の枝折の跡とめて

教えの風に胸の雲

さどりの高嶺の春を見よ

はらいて真如の月を見よ

二、法のみ山のほとゝぎす

四、法のみ山の白雪は

昔のまゝに名のるなり

昔のまゝに積るなり

浮世は夢ぞ短か夜と

身をも捨てたる跡ふみて

驚きさます声をきけ

深き教えの奥をとえ

Nori No Miyama

In The Deep Mountains Of The Dharma

1. The cherry blossoms of the deep mountains of the Dharma – as in ages past, we smell their fragrance. Learning from the markers along life's trail, see the springtime of the summit of Enlightenment!
2. The cuckoo of the deep mountains of the Dharma – as in ages past, make known that the floating world is a dream and that the night is short. Listen to that voice which startles and awakens!
3. The autumn moon of the deep mountains of the Dharma – as in ages past, shines upon us all. The winds of the Teachings clear the clouds in our hearts. Look at the moon of True Thusness!
4. The white snow of the deep mountains of the Dharma accumulates as the ages past. Walking the path after those who even gave their lives, seek ever more thoroughly the depths of the Teachings!

Nori No Miyama
In The Deep Mountains Of The Dharma

Seiran Ouchi
Gagaku Etenraku

1. No - ri no mi ya ma no sa ku ra ba na
2. No - ri no mi ya ma no ho to to g ♩ su

The first system of the musical score is in 4/4 time with a key signature of one sharp (F#). It features a vocal line with two verses and a piano accompaniment. The piano part consists of a right-hand melody with chords and a left-hand bass line. The vocal line is written in a single staff with lyrics in Japanese. The piano accompaniment is written in two staves (treble and bass clef).

Mu ka shi no ma - ma ni ni o u na ri
Mu ka shi no ma - ma ni na no ru na ri

The second system continues the musical score. It maintains the same 4/4 time and key signature. The vocal line has two lines of lyrics. The piano accompaniment continues with the same melodic and harmonic structure as the first system.

mii chi no shi o ri no a to to me te - -
uki y ♩ wa yu - me zo mi ji ka yo to - -

The third system of the musical score. The vocal line includes a double bar line and two dashes, indicating a continuation of the melody. The piano accompaniment continues with the same melodic and harmonic structure.

Sa to ri no t u ka ne no ha ru o mi yo
O do ro ki sa - ma su ko e o ki ke

The fourth and final system of the musical score. It concludes the piece with the same 4/4 time and key signature. The vocal line has two lines of lyrics. The piano accompaniment concludes with a final chord and a double bar line.

お盆の歌

一、とんぼにのつて はるばると

お浄土じようどからの お客きやくさま

一年いちねんぶりの お客きやくさま

二、とんぼよとんぼ 赤あかとんぼ

むかへ火びたいて まちませう

提灯ちようちんともして迎むかえませう

Obon No Uta

Takeko Kujo
S. Fujii

1. To n bo ni no ot te ha ru ba ru to
2. To n bo yo to n bo a ka to n bo

The first system of the musical score consists of three staves. The top staff is a vocal line in 4/4 time, with two verses of lyrics. The middle staff is a piano accompaniment in the right hand, and the bottom staff is the piano accompaniment in the left hand. The key signature has one sharp (F#).

O jo o do ka ra no o kya ku sa ma
Mu ka e bi ta i te ma chi ma sho o

The second system of the musical score consists of three staves. The top staff is a vocal line with two lines of lyrics. The middle staff is the piano accompaniment in the right hand, and the bottom staff is the piano accompaniment in the left hand. The key signature has one sharp (F#).

I chi ne n bu - ri no o kya ku sa ma.
Cho - chi n to mo shi te mu ka e ma sho.

The third system of the musical score consists of three staves. The top staff is a vocal line with two lines of lyrics. The middle staff is the piano accompaniment in the right hand, and the bottom staff is the piano accompaniment in the left hand. The key signature has one sharp (F#).

Obon no Uta

Obon

1. Riding on the dragonfly,
guests are coming from far away Pure Land!
It's the yearly visit of our guests.
2. Dragonfly, dragonfly, red dragonfly!
Lighting the bonfires and paper lanterns,
we'll all go out to meet our guests!

Obon, Obon, It's Festival Day

Yumi Hojo

1. O - bon. O - bon. It's Fes - ti - val Day! We will
 2. O - bon. O - bon. It's Fes - ti - val Day! All our
 3. O - bon. O - bon. It's Fes - ti - val Day! O, the

ga - ther friends all a - long the way And bring fruits and
 hum - ble thanks we will here con - vey To our dear - ly
 streets are lined with our lan - terns gay And the wind - bells

vege - tab - les for the - shrine. Like Mog - gal - la - na
 loved ones who lived in the past. With Nem - bu - tsu -
 twink - ling a - top the - trees. Sway to - and -

many, many years a - go. O - bon. O -
 Nem - butsu 'pon our - lips.
 fro, to and fro in the breeze.

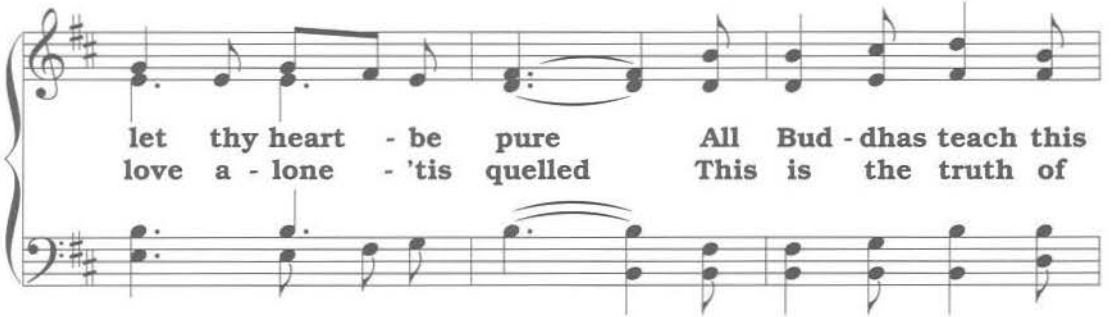
bon, It's Fes - ti - val Day! Fes - ti - val Day!

The Teaching Of All Buddhas

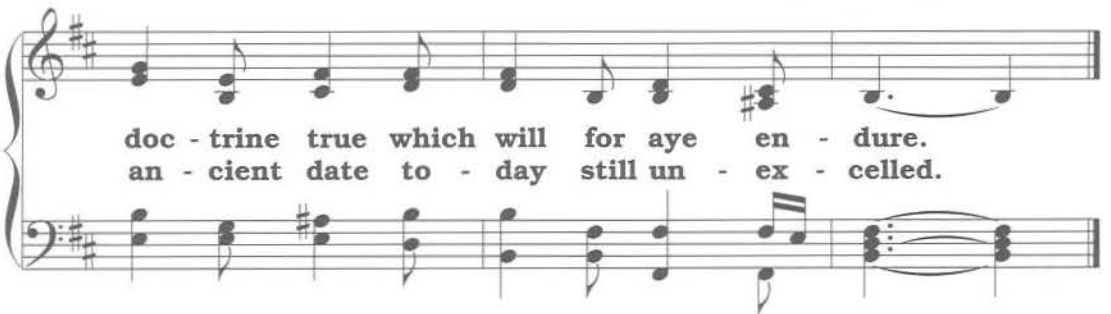
P. Carus
C. Iwanaga



1. Com - mit no wrong but good deeds do, and
2. Hate is not o - ver - come by hate, by



let thy heart - be pure All Bud - dhas teach this
love a - lone - 'tis quelled This is the truth of



doc - trine true which will for aye en - dure.
an - cient date to - day still un - ex - celled.

恩おん
徳どく
讃さん

親
鸞
聖
人

如来大悲にょらいたいひの

恩徳おんどくは

身みを粉こにしても

報ほうずべし

師主知識ししゅちしきの

恩徳おんどくも

ほねくだきても

謝しゃすべし

Translation No. 1

I vow to express my gratitude for the Great Compassion that embraces me continuously, until my body turns to dust. I vow to express my appreciation for the wonderful lessons of my Dharma teachers, until my bodily form is shattered.

Translation No 2

We acknowledge and attempt to repay, though our bodies be reduced to powder, our indebtedness to the Compassion Tathagata. Though our bones be crushed, we express our gratitude for the wisdom of the past masters.

Ondokusan I

Yasuo Sawa
Shinran Shonin

Nyo ra i da i hi no o n do ku wa.

Mi o ko ni shi - te mo ho zu be shi.

Shi shu chi shi ki no o n do ku mo

Ho ne o ku da ki te mo sha - su be shi.

Ondokusan II

Osamu Shimizu
Shinran Shonin

Nyo ra - i da i hi - no o n do - ku wa.

Mi o - ko ni shi te - mo ho - zu - be shi.

Shi shu - - chi shi - ki no o n do ku mo -

Ho - ne o ku da ki te mo sha su be shi.

禮讚歌

一、いづくにも

光ひかりいたらぬくまぞなき

法のりの誓ちかひのひろきめぐみは

(明如上人)

四、おうとりの

くもわくるごとみ仏ほとけの

み法のりひろめんおうけなければど

(大谷ヨシ子)

二、みほとけの

誓ちかひの響ひびきたかければ

およばぬ隈くまは世よになかりけり

(大谷カズ子)

五、あわれわれ

生しょうじ々ようせの悪あくを知らず

慈眼じげんのまえに何なにをあまゆる

(九条武子)

三、安やすかりし

今日きょうの一日ひとひを喜よろこびて

御仏みおやのまえにぬかずきまつる

(大谷クニ子)

Raisanka

Songs Of Reverence And Praise

1. Just as there is no corner where the light does not shine, so too is the broad and all-embracing nature of the Dharma Vow. Myonyo Shonin
2. The effect of the Vow is great, there is no corner of the world where it does not reach. Ohtani, Kazuko
3. How tranquil! The enjoyment of this single day, in the presence of the Buddha, of a certainly, not excluded. Ohtani, Kinuko
4. Like the Great Phoenix who parts the clouds in flight, I am privileged to be enabled to spread the Buddha's teachings. Ohtani, Yoshiko
5. Ah, we, without knowing our own evils from birth to birth, world to world; before the eyes of Compassion, how can we be so self indulgent? Kujo, Takeko

Raisanka

Songs of Reverence and Praise

Seishin Fujii

The first system of musical notation consists of three staves. The top staff is a treble clef with a key signature of two flats and a 4/4 time signature, containing three measures of whole rests. The middle staff is a grand staff (treble and bass clefs) with a key signature of two flats and a 4/4 time signature. It begins with a treble clef chord of F major (F4, A4, C5) and a bass clef chord of F major (F2, A2, C3). The melody in the treble clef consists of quarter notes: F4, A4, C5, B4, A4, G4, F4. The bass clef accompaniment consists of eighth notes: F2, A2, C3, F2, A2, C3, F2, A2, C3, F2, A2, C3.

The second system of musical notation consists of three staves. The top staff is a treble clef with a key signature of two flats and a 4/4 time signature, containing three measures of whole rests. The middle staff is a grand staff (treble and bass clefs) with a key signature of two flats and a 4/4 time signature. The treble clef contains a half note F4, followed by a quarter note G4, a quarter note A4, and a quarter note B4. The bass clef contains a half note F2, followed by a quarter note G2, a quarter note A2, and a quarter note B2. There are also some chords in the bass clef, such as F2-A2-C3 and F2-A2-C3.

The third system of musical notation consists of three staves. The top staff is a treble clef with a key signature of two flats and a 4/4 time signature, containing three measures of whole rests. The middle staff is a grand staff (treble and bass clefs) with a key signature of two flats and a 4/4 time signature. The treble clef contains a half note F4, followed by a quarter note G4, a quarter note A4, and a quarter note B4. The bass clef contains a half note F2, followed by a quarter note G2, a quarter note A2, and a quarter note B2. There are also some chords in the bass clef, such as F2-A2-C3 and F2-A2-C3.

1. I zu ku ni mo
2. Mi ho to ke no
3. Ya su ka ri shi
4. O u to ri no
5. A wa re wa re

hi - ka ri i ta ra nu ku ma zo na - ki
 chi ka i no hi - bi ki ta ka ke re - ba
 kyo - - no hi to hi o yo ro ko bi - te
 ku - mo wa ku ru go to mi ho to ke - no
 sho - jo - se - se no a ku o shi ra zu

no - ri no chi ka i no hi - ro ki me gu mi wa
 O yo ba nu ku - ma wa yo ni na ka ri ke ri -
 Mi o ya no ma - e ni nu ka zu ki ma tsu ru -
 Mi - no ri hé ro me n o - ke na ke re do -
 Ji ge n no ma - e ni na - ni o a ma yu ru

...

Saint Shinran

D. Hunt
C. Iwanaga

1. Saint Shin - ran left his home and friends to
 2. And when he found A - mi - da's name he
 3. When death shall claim us for its own we
 4. We'll trust A - mi - da's holy name, and will

seek for the Ho - ly Way, That should
 asked for no power or praise, But -
 shall not - faint nor fear, No -
 walk in St. Shin - ran's way, Un -

lead man - kind from the paths of night To the
 straight way down from the moun - tain The -
 mat - ter how dark the path may seem, A -
 til we rest in the land of the west, Where

realms of end - less day. Na - mu A - mi -
 sinful and lost to raise. Na - mu A - mi -
 mi - da's love is near. Na - mu A - mi -
 all is end - less day. Na - mu A - mi -

da Bu - tsu, With faith we re - pent to - day.
 da Bu - tsu, We'll say our - earth - ly days.
 da Bu - tsu, We'll say till the shadows clear.
 da Bu - tsu, All child - ren of Shin - ran say.

さよなら

一、 たのしくきょうも すみました

やさしいみおやに まもられて

うれしい おうちへ かえりましょう

二、 さよならみなさん ごきげんよう

さよならせんせい おだいじに

たのしいこんどの つどいまで

Sayonara

Farewell

1. Another happy day has ended. Protected by a kind Oyasama, let us return to our happy homes.
2. Goodbye everyone – be well. Goodbye Sensei – take care, until our next happy meeting.

Sayonara

Farewell

Teiin Hatano
Takushin Kushi

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

The first system of the musical score consists of three staves. The top staff is a vocal line in treble clef with a key signature of one sharp (F#) and a time signature of 2/4. It contains two lines of lyrics. The middle and bottom staves are piano accompaniment, with the middle staff in treble clef and the bottom staff in bass clef, both in the same key signature and time signature. The piano part features a steady accompaniment with chords and moving lines.

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

The second system of the musical score continues the vocal and piano parts. The vocal line (top staff) has two lines of lyrics. The piano accompaniment (middle and bottom staves) continues with the same instrumental texture as the first system.

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

The third system of the musical score concludes the piece. The vocal line (top staff) has two lines of lyrics. The piano accompaniment (middle and bottom staves) ends with a final chord and a fermata over the last note.

しんらんさま

滝田常晴

一、そよかぜわたる あさのまど

はたらく てのひら あわせつつ

なむあみだぶつ となえれば

しんらんさまは にこやかに

わたしのとなり に いらっしやる

二、さらめく夜空 星のかけ

あらしに消えても かくれても

なむあみだぶつ となえれば

しんらんさまは 灯を

わたしの行く手に かざられる

三、

この世の旅の あげくれに

さびしいのちを なげくとき

なむあみだぶつ となえれば

しんらんさまは よりそって

わたしの手を取り あゆまれる

Shinran-sama

1. A soft breeze crosses my morning window as I place my working hands together, uttering Namoamidabutsu – a benign Shinran is standing next to me.
2. The light of the stars glittering in the evening sky may be extinguished or hidden by storms. Uttering Namoamidabutsu, Shinran's light shows the way to our destination.
3. In my everyday travels through life, whenever I grieve over my lonely life, In reciting Namoamidabutsu, Shinran approaches to walk with me hand in hand.

Shinran-sama

(Japanese Version)

Yuji Koseki



1. So yo ka ze wa ta - ru a sa no - ma do,
2. Ki ra me ku yo zo - ra ho shi no - ka ge,
3. Ko no yo no ta bi - no a ke ku - re ni,



Ha ta ra ku te no - hi ra a wa se - tsu tsu,
A ra shi ni ki e - te mo ka ku re - te mo,
Sa bi shi - i no - chi o na ge ku - to ki,



Na mu A mi da - bu tsu to na - e re - ba -
Na mu A mi da - bu tsu to na - e re - ba -
Na mu A mi da - bu tsu to na - e re - ba -



Shi n ra n sa ma - wa ni ko - ya ka ni -
Shi n ra n sa ma - wa to mo - shi bi o -
Shi n ra n sa ma - wa yo ri - sot - te -



Wa ta shi no to na - ri ni i ras - - sha ru.
Wa ta shi no yu ku - te ni ka za ra - re ru.
Wa ta shi no te o - to ri a yu ma - re ru.

Shinran-sama

(English Version)

Yuji Koseki



1. Soft - ly signs the gen - tle - breeze
2. As an eve - ning storm may - shroud
3. While I jour - ney day by - day



at the win - - dow bright As I place my
twink - ling stars - so fair When the glow of
life of joy - and pain Should I an - guish



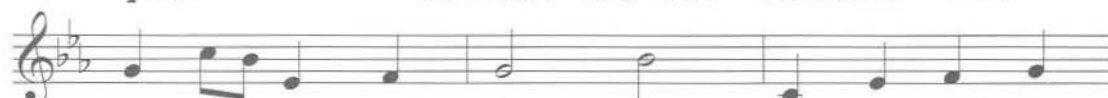
hands to - get - her in the morn - ing light
hope is - shad - owed by a dark - des - pair
o'er my - mor - tal lon - li - ness - in vain



Na - mu a - mi - da - bu - tsu oft do - I re -
Na - mu a - mi - da - bu - tsu oft do - I re -
Na - mu a - mi - da - bu - tsu oft do - I re -



peat - Shin - ran Sho - nin comes to - me
peat - Shin - ran Sho - nin comes to - me
peat - Shin - ran Sho - nin comes to - me



with a - smile with - in - By my side he
with a - bea - con bright - And he leads me
so a - friend to be - Life's com - pan - ion



strength - ens - me as each day I - be - gin.
on the - path from day to dark - est night.
he will - be un - til e - ter - ni - ty.

The Texture Of The Life

A.C. Constable



1. The tex - ture of the
2. We make our - selves the
3. We live our pres - ent



life to be We - weave in - col - ors
joys and fears With - which the - com - ing
lives a - gain With - mem - o - ry warm or



all our own; And in the Realm of
life is made; And fill a - lone our
cold - ly dim; The pic - tures of the



Des - ti - ny We reap as we have sown.
fu - ture spheres With sun - shine or with shade.
past re - main "Man's work shall fol - low him."

聖夜

九条武子

一、星の夜ぞらのうつくしき

たれかは知るや天のなぞ

無数のひとみかゞやけば

歡喜になごむわがこゝろ

二、ガンジス河のまさごより

あまたおわするほとけ達

夜昼つねにまもらすと

聞くに和めるわがこゝろ

Seiya

1. The beauty of the stars in the evening sky – who knows the mysteries of the heavens? Innumerable eyes gleaming and glittering, my heart is made soft and joyful.
2. More than the grains of sand on the banks of the river Ganges are the number of Buddhas who say they will protect me day and night. Hearing this, my heart is made quiescent.

Seiya

Shimpei Nakayama

1. Ho shi no yo zo - ra no u - tsu ku - shi sa
2. ga n ji su ga - wa no ma - sa go - yo ri

Ta re ka - wa shi ru ya a - me no na zo
A ma ta - o wa su ru ho - to ke ta chi

Mu su - no hi - to mi ka - ga ya - ke ba
Yo ru hi ru tsu - ne ni ma - mo ra - su to

Ka - n gi ni na go mu wa - ga ko - ko ro
Ki - ku ni na go me ru wa - ga ko - ko ro

Seiya

Star-filled Night

1. Through the mystery of the nightly skies,
the brilliantly lit stars shine to fill
my heart with peace and joy.
2. The many Buddhas,
more than the sands that are found
on the banks of the Ganges River,
watching over us night and day,
brings joy and peace to my heart.

真宗宗歌

真宗各派協和会

一、
ふかきみ法のりにあいまつる

身の幸さち 何なににたとうべき

ひたすら道みちをきゝひらき

まことのみむねいたゞかん

二、
とわのやみよりすくわれし

みのさち何なににくらぶべき

六字ろくじのみなをとえつゝ、

よのなりわいにいそしまん

三、

海うみの内うちと外のへだてなく

みおやの徳とくのとうとさを

わがはらからに伝つたえつゝ、

浄土みくにの旅たびを共ともにせん

Shinshu Shuka

1. Meeting with and entering into the depths of the Dharma, to what can we compare such happiness? Ferently listening and having the Way opened to me, I receive the heart of Truth.
2. Delivering us from eternal darkness, to what can we compare such happiness? Reciting the six-character Name, I will be diligent in my life's calling.
3. Without discriminating between inner and outer, self and others, the awesome power of Oyasama's (the parents') Ultimate Meaning is transmitted equally to all as we journey together to the Pure Land.

Shinshu Shuka

Sekitaro Shimasaki

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

no sa chi na ni -ni ta to -u be ki Hi
no sa chi na ni -ni ku ra -bu be ki Ro
o ya no to ku -no to o -to sa o Wa

ta su ra mi chi o ki -ki -hi ra -ki Ma
ku ji no mi na o to -na -e tsu -tsu Yo
ga ha ra ka ra ni tsu -ta -e tsu -tsu Mi

ko to no mi mu -ne i ta -da -ka - n.
no - na ri wa i ni i so -shi -ma - n.
ku ni no ta bi -o to mo -ni -se - n.

Shinshu Shuka

1. I express deep reverence to the Dharma.
To what shall I liken my happiness!
By listening earnestly, I opened the Way
and received True Compassion.
2. I have been saved from the Eternal Darkness.
To what can I compare my happiness!
Reciting the nembutsu,
I'll exert myself diligently in my daily work.
3. Without discrimination,
I'll share with everyone
Amida's precious gift
And travel together to the Pure Land.

Six Paramitas

Jane Imamura

1. When Bud - dha was a ti - ny boy, I
2. And then - he was pa - tient too -
3. But most of all - he was wise, he

won - der what - he was like? Did he laugh?
cold or hot he ne - ver fret. He may hurt,
knew - all there was to know. He knew why

Did he cry? I'd like to be like
may the - be tired but he bore it
the world was bright, He knew there was

him some day - First of all -
patient - ly, - What ev - er done with
light and life, - when Bud - dha was a

he was kind, he gave to all and shared a - like, pro -
 di - li - gence, not once, not twice but con - stand - ly -
 ti - ny boy - he was just like you and me -

tec - ting all as he did the woun - ded swan up -
 Ne - ver stop, ne - ver halt - he was kind and
 He was kind, he was good - then - he was

on the ground. He was good mind - ful too
 good to all. Un - der a shady tree a
 pa - tient too. Al - ways with di - li - gence

al - ways shar - ing toys and sweets nev - er tak - ing
 lone he sat and thought it out won - der - ing what
 me - di - tat - ing all a - lone He was wise -

what 's not his, nev - er say - ing what's not true.
 won - der - ing why, peo - ple are made glad or sad.
 he was kind, I'll try to be like him all day.

Thank You Buddha

Yumi Hojo

1. Thank you, Bud - - dha,
2. Thank you, Bud - - dha,
3. Thank you, Bud - - dha,
4. Thank you, Bud - - dha,

The first system of music is in 3/4 time with a key signature of two flats (B-flat and E-flat). It features a vocal line on a treble clef staff and a piano accompaniment on a bass clef staff. The lyrics are arranged in four numbered lines, each corresponding to a vocal note.

for my lit - tle toys, 'Cause they're such
for my moth - er true, She cheers me
for my fath - er dear, He's oh! so
I come to your shrine. Each day, each

The second system continues the melody and accompaniment. The lyrics are arranged in four lines, with the first line having a long note for 'lit - tle' and the second line having a long note for 'moth - er'.

fun for lit - tle girls and boys.
so, when I am sad and blue.
strong! he nev - er sheds a tear.
night, I'll gas - sho rain or shine.

The third system concludes the piece. The lyrics are arranged in four lines, with the first line having a long note for 'lit - tle' and the second line having a long note for 'when'.

Tsuicho No Uta

Seijin Nomura
Kiyomi Fujii

1. Mi ho to - ke no mi ku ni - ni yu ki shi Ki - mi o - shi
 2. Ha ru no - hi no ha na no - shi ta ka ge A - ki no - yo
 3. Kyo - wa - shi mo mi no ri - no mu shi ro Hi - ra ki - te
 4. Kyo - zo - shi ru Mi ho to ke no ko ko ro Sa - ki da - chi
 5. A na u - re shi Mi ho to ke no ji hi o Wa - ga mu - ne

mo o mo i - zo i zu ru Na tsu ka shi ki
 no mu shi na - ku ni wa ni Te o to ri te
 zo ki mi o - mu ka u ru I za ki ma se
 te yu ki shi - ki mi ko so Mi ho to ke no
 ni i ma zo - mi chi nu ru I za wa re ra

ki mi no o mo ka ge Chi chi no mi na yo be ba u ka mi nu
 mi o ya no ji hi o Yo ro ko be shi ki mi zo ko i shi ki
 mi ta ma yo ko ko ni No ko ri ta ru to mo zo tsu do e ru
 wa re o mi chi bi ku A ri ga ta ki mi tsu ka i na ri ki
 Ho to ke no mi na o To na e te zo ki mi ni mu ku i n

We Are Truth's Disciples

Paul Carus
R.R. Bode

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

peace. With the sword of rea - son bid - ding er - ror
 on. We are still pur - su - ing path our mas - ters
 men. Ours a no - ble con - flict that must nev - er

cease. Love's our great com - mand - er,
 gone. Fail - ures can - not daunt us,
 end. Kind - ness rise and van - ish,

Ig - no - rance our foe. To dis - pel il -
 Hope is born a - new. Know - ledge wins the
 Ours will al - ways stand. Found - ed on com -

lu - sion, For - ward we must go.
 bat - tle, Right - eous - ness is true.
 pas - sion, Fill - ing truth's com - mand.

Welcome

T. Yamaguchi
Chizu Iwanaga

1. With hap - - pi - ness and glee, A -
2. Our joy - and thanks to - day, our

The first system of music is in 4/4 time. The treble clef staff contains two vocal lines. The bass clef staff provides a simple accompaniment. The lyrics are: 1. With hap - - pi - ness and glee, A -; 2. Our joy - and thanks to - day, our.

mi - da wel - comes thee Wel - come, wel - come
wel - come we con - vey Joy - ful song and

The second system continues the melody. The treble clef staff has a key signature change to one flat (B-flat) and a sharp sign (F#) above the staff. The lyrics are: mi - da wel - comes thee Wel - come, wel - come; wel - come we con - vey Joy - ful song and.

shout do we, this hap - py Sun - day morn.
Nem - bu - tsu, this hap - py Sun - day morn.

The third system concludes the piece. The treble clef staff ends with a double bar line. The lyrics are: shout do we, this hap - py Sun - day morn.; Nem - bu - tsu, this hap - py Sun - day morn.

夕ゆうべの歌うた

一、静しずかにくれゆくこの夕べ

鐘かねが鳴なる 鐘かねが鳴なる

二、世よのなやみをつゝみて

鐘かねが鳴なる 鐘かねが鳴なる

三、聞きけよ目覚めざめよ同胞はらからよ

鐘かねが鳴なる 鐘かねが鳴なる

四、今日けふの感謝かんしゃと幸福しあわせの

鐘かねが鳴なる 鐘かねが鳴なる

Yube No Uta

Senshu Watanabe
Seishin Fujii

The musical score is written in 4/4 time with a key signature of one sharp (F#). It consists of two systems. The first system features a vocal line with four verses of lyrics and a piano accompaniment. The second system continues the piano accompaniment and includes the lyrics 'Ka ne ga na ru ka ne ga na ru'.

1. Shi zu ka ni ku re -yu ku ko no yu - be
2. Yo - no - na ya -mi o tsu - tsu mi te
3. ki - ke yo me za -me yo ha ra ka ra yo
4. Kyo - no - ka n -sha to ko - fu ku no

Ka ne ga na ru ka ne ga na ru

Yube no Uta

Evening Song

1. Peacefully the night is falling on this waning day.
The temple bell tolls...the temple bell tolls.
2. Gently embracing us in our worldly pain,
the temple bell tolls...the temple bell tolls.
3. Everyone, listen to the truth and awaken!
The temple bell tolls...the temple bell tolls.
4. Thanking the happiness of this day,
the temple bell tolls...the temple bell tolls.

When We See The Golden Sun

A.R. Zorn

1. When we see the gold-en sun shin - ing from a -
2. When we see the sil - ver moon gleam - ing in the

bove, We are mind - full
sky, We re - mem - ber

of the Bud - dha's love. O'er us all His
still our Lord is nigh. By his bless - ed

pure com - pas - sion sheds its stead - fast glow,
law to guide us through this earth - ly night,

By his doc - trine wis - doms way to show.
Out of sor - row in - to joy and light.

Appendix

* Leader, # Together

SHOYA RAISANGE

(Shoju Kou), (2ton)

*NA MO SHI SHI-N KI-I MYO-U RAI

#SAI HO-U A MI DA BU

┌┌┌┌ⁿ┌┌┌┌ⁱ┐

┌ⁱ┌^u┌┌┌┌┌┐

*MI DA CHI GAN KAI

#JIN KO-U MU GAI TAI

┌┌┌┌ⁿ┌ⁱ┐

┌ⁿ┌^u┌┌┌ⁱ┌ⁱ┐

MON MYO-U YOKU O-U JO-U

KAI SHI'N TOU HI KOKU

┌ⁿ┌^u┌^{ku}┌^u┌^u┐

┌ⁱ┌┌^u┌┌┌^{ku}┐

GAN (GU SHOSHU-UJO OUJOU ANRAKOKU)

┌ⁿ┐

*NA MO SHI SHI-N KI-I MYO-U RAI

#SAI HO-U (A MI DA BU)

┌┌┌┌ⁿ┌┌┌^u┌ⁱ┐

┌ⁱ┌^u┐

*O SHI SE KAI CHIU

#ROKU JI-U U SHICHI OKU

┌┌┌┌ⁱ┌^u┐

┌^{ku}┌^u┌^u┌^{chi}┌^{ku}┐

FU TAI SHO BO SA

KAI TO-U TOKU SHO-U HI

┌┌ⁱ┌┌^u┌^u┐

┌ⁱ┌^u┌^{ku}┌^u┌┐

GAN (GU SHOSHU-UJO OUJO ANRAKOKU)

┌ⁿ┐

*NA MO SHI SHI-N KI-I MYO-U RAI

#SAI HO-U (AMIDABU)

┌┌┌┌ⁿ┌┌┌┌ⁱ┐

┌ⁱ┌^u┐

*SE-U GYO-U SHO BO SA-'N

#GY-U SHU SE-U FUKU SHA

┌^u┌^u┌┌┌^{tsu}┐

┌^u┌┌^u┌^{ku}┌^u┐

GO SHU FU KA KE

KA-I TO-U TOKU SHO-U HI

┌┌┌┌┌^u┐

┌ⁱ┌^u┌^{ku}┌^u┌┐

GAN (GU SHOSHU-UJO OUJO ANRAKOKU)

┌ⁿ┐

*NA MO SHI SHIN KI-I MYO-U RAI

#SA-I HO (AMIDABU)

┌┌┌┌ⁿ┌┌┌^u┌ⁱ┐

┌ⁱ┌^u┐

*JI PO-U BU SE CHI-U #BO SA-'N BI KU-U SHU
 ㄣ ㄣ^u ㄣ ㄣ^e ㄣ^uv ㄣ ㄣ^{tsu} ㄣ ㄣ ㄣ^v
 GU-U KO-U FU KA-A KE KA-I TO-U TOKU SHO-U HI
 ㄣ ㄣ^u ㄣ ㄣ ㄣ^v ㄣⁱ ㄣ^u ㄣ^{ku} ㄣ^u ㄣ

GAN (GU SHOSHU-UJO OUJO ANRAKOKU)
 ㄣⁿ
 *NA MO SHI SHI-N KI-I MYO-U RAI #SAI HO-U (AMIDABU)
 ㄣ ㄣ ㄣ ㄣⁿ ㄣ ㄣ^u ㄣⁱv ㄣⁱ ㄣ^uv

*I SAI SHO-O BO-O SA-'N #KAKU SA-I TEN ME-U KE
 ㄣ ㄣⁱ ㄣ ㄣ ㄣ^{tsu}v ㄣ^{ku} ㄣⁱ ㄣⁿ ㄣ^u ㄣ^v
 HO-U KO-U MU-U GE-E E KU YO-U MI DA BU-'N
 ㄣ^u ㄣ^u ㄣ ㄣ^e ㄣ^v ㄣ ㄣ^u ㄣ ㄣ ㄣ^{tu}

GAN (GU SHOSHU-UJO OUJO ANRAKOKU)
 ㄣⁿ
 *NA MO-O SHI SHI-N KI-I MYO-O-U RAI #SAI HO (AMIDABU)
 ㄣ ㄣ ㄣ ㄣⁿ ㄣ ㄣ^u ㄣⁱv ㄣⁱ ㄣ^uv

*GE-N NEN SO-U TE-N GA-KU #CHO-U HO-TSU WA GE-E ON
 ㄣⁿ ㄣⁿ ㄣ^u ㄣⁿ ㄣ^{ku}v ㄣ^u ㄣ^u ㄣ ㄣ^e ㄣⁿv
 KA TAN SAI SHO-U SON KU YO-U MI DA BU-'N
 ㄣ ㄣⁿ ㄣⁱ ㄣ^u ㄣⁿv ㄣ ㄣ^u ㄣ ㄣ ㄣ^{tsu}

GAN (GU SHOSHU-UJO OUJO ANRAKOKU)
 ㄣⁿ
 (NIJU OTSU)

*NA MO-O SHI SHI-N KI-I MYO-U RAI #SA-I HO (AMIDABU)
 ㄣ ㄣ ㄣ ㄣⁿ ㄣ ㄣ^u ㄣⁱv ㄣⁱ ㄣ^uv

*E NICH SE-U SE-E KE -E-N #SE-U JO-O-O SHO-U JI-I UN
 ㄣ ㄣ^{chi} ㄣ^u ㄣ ㄣⁿv ㄣ^u ㄣ ㄣ^u ㄣ ㄣⁿv

KU GYO-U NE-U SA-N ZO-U KEI SHU MI DA-A SON

GAN (GU SHOUSHU-UJO OUJO ANRAKOKU)

*NA MO-O SHI SHI-N KI-I MYO-U RAI #SA-I HO-U (AMIDABU)

*KEN PI GO-N JO-U DO-O-O-O #MI ME-E-U NA-N JI-I GI

IN PO-'N MU JO-U SHI-N GAN GA KO-U YA-KU NEN

GAN (GU SHOSHU-UJO OUJO ANRAKOKU)

*NA MO-O SHI SHI-N KI-I MYO-U RAI #SAI HO-U (AMIDABU)

*O-U JI MU-U RYO-U SO-O-O-N #DO-U YO-O-OU HOTSU GO-N SHO-U

KU SU-I MU SHU-U KO-U HEN JO-U JI 'PPO-O-OU KOKU

GAN (GU SHOSHU-UJO OUJO ANRAKOKU)

*NA MO-O SHI SHI-N KI-I MYO-U RAI #SAI HO (AMIDABU)

*E KO-U I-I NE-U SHI-I-I I-N #SAN ZO-O-OU JEW-U CHO-U NIU

I SA-I TEN NI-N SHU-U YU YAKU KAI KA-A-AN GI

GAN (GU SHOUSHU-UJO OUJO ANRAKOKU)

*NA MO-O SHI SHI-N KI-I MYO-U RAI #SA-I HO-U (AMIDABU)
 卜 𠄎 卜 𠄎ⁿ 𠄎 𠄎^u 𠄎ⁱ^v 𠄎ⁱ 𠄎^u^v

*BON SHO-U NYO-O RA-I SHI-I-I-N #HA TO-O-N CHO-U ME-U KO-U
 𠄎ⁿ 𠄎^u 𠄎 𠄎ⁱ 𠄎^u^v 卜 𠄎ⁿ 𠄎^u 𠄎^u 𠄎^u^v

JI 'PO-U RAI SHO-U JI-I GO SHI-'N CHI HI-I GAN
 卜 𠄎^u 𠄎ⁱ 𠄎^u 𠄎^u 𠄎^u 𠄎^u 𠄎^u 𠄎^u 𠄎ⁿ

GAN (GU SHOSHU-U OUJO ANRAKOKU)

*NA MO-O SHI SHI-N KI-I MYO-U RAI #SA-I HO-U (AMIDABU)
 卜 𠄎 卜 𠄎ⁿ 𠄎 𠄎^u 𠄎ⁱ^v 𠄎ⁱ 𠄎^u^v

*SHI HI GO-N JO-U KOKU #BEN SO-O-O-KU TOKU JI-N ZU
 卜 卜 𠄎ⁿ 𠄎^u 𠄎^u 𠄎ⁿ 𠄎^{ku} 𠄎^{ku} 𠄎ⁿ 𠄎^u^v

HI TO-O MU RYO-U SO-N JEW KI JO-U TO-U GAKU
 卜 𠄎 卜 𠄎^u 𠄎^u 𠄎^u 𠄎^u 𠄎^u 𠄎^u 𠄎^u 𠄎^u 𠄎^{ku}

GAN (GU SHOSHU-UJO OUJO ANRAKOKU)

*NA MO-O SHI SHI-N KI-I MYO-U RAI #SA-I HO-U (AMIDABU)
 卜 𠄎 卜 𠄎ⁿ 𠄎 𠄎^u 𠄎ⁱ^v 𠄎ⁱ 𠄎^u^v

*BU JI O-KU NYO-O RA-A-A I-I #HI KE-E-E HE-N SHO-U SE-'N
 卜 卜 𠄎^u 𠄎 𠄎^u 𠄎^u 𠄎^u 𠄎^u 𠄎^u 𠄎^u 𠄎^{tsu}^v

KU GYO-U KAN GI-I KO-O GEN TO-U AN NYO-U KOKU
 卜 𠄎^u 𠄎ⁿ 𠄎^u 𠄎^u 𠄎^u 𠄎ⁿ 𠄎^u 𠄎^u 𠄎^u 𠄎^u 𠄎^{ku}

GAN (GU SHOSHU-UJO OUJO ANRAKOKU)

(SANJU, KOU)

*NA MO SHI SHI-N KI-I MYO-U RAI #SAI HO-U (AMIDABU)
 𠄎 𠄎 𠄎 𠄎ⁿ 𠄎^u 𠄎^u 𠄎ⁱ^v 𠄎ⁱ 𠄎^u^v

*NYAKU NIN MU-U-U ZEN PO-ON

ku n n n n v
┌───┐ ┌───┐ ┌───┐ ┌───┐ ┌───┐
└───┘ └───┘ └───┘ └───┘ └───┘

KE-U MAN HE-E-E-I KE-E DA-I

u n i i i i
┌───┐ ┌───┐ ┌───┐ ┌───┐ ┌───┐
└───┘ └───┘ └───┘ └───┘ └───┘

GAN (GU SHOSHU-UJO OUJO ANRAKOKU)

nv
┌───┐
└───┘

*NA MO SHI SHI-N KI-I MY-O-OU RAI

n n n n u i v
┌───┐ ┌───┐ ┌───┐ ┌───┐ ┌───┐ ┌───┐
└───┘ └───┘ └───┘ └───┘ └───┘ └───┘

#SA-I HO-U (AMIDABU)

i u v
┌───┐ ┌───┐
└───┘ └───┘

*SHU-KU SE KE-N SHO-O BU-'N

ku n n n tsu v
┌───┐ ┌───┐ ┌───┐ ┌───┐ ┌───┐
└───┘ └───┘ └───┘ └───┘ └───┘

#SOKU NO-U SHIN SHI-I JI

ku u n i
┌───┐ ┌───┐ ┌───┐ ┌───┐
└───┘ └───┘ └───┘ └───┘

KE-N KYO-U MON BU-U GYO-U

n u n i u
┌───┐ ┌───┐ ┌───┐ ┌───┐ ┌───┐
└───┘ └───┘ └───┘ └───┘ └───┘

YU YAKU DA-I KA-N GI

u ku i u
┌───┐ ┌───┐ ┌───┐ ┌───┐
└───┘ └───┘ └───┘ └───┘

GAN (GU SHOSHU-UJO OUJO ANRAKOKU)

nv
┌───┐
└───┘

*NA MO SHI SHI-N KI-I MYO-U RAI

n n n n u i v
┌───┐ ┌───┐ ┌───┐ ┌───┐ ┌───┐ ┌───┐
└───┘ └───┘ └───┘ └───┘ └───┘ └───┘

#SAI HO-U (AMIDABU)

i u v
┌───┐ ┌───┐
└───┘ └───┘

*GO U TOKU MO-N PI-I

ku n i
┌───┐ ┌───┐ ┌───┐
└───┘ └───┘ └───┘

#MI DA-A BU-'N MYO-U GO-U

i tsu u u v
┌───┐ ┌───┐ ┌───┐ ┌───┐ ┌───┐
└───┘ └───┘ └───┘ └───┘ └───┘

KA-N GI SHI I-CHI NE-N

n n i n
┌───┐ ┌───┐ ┌───┐ ┌───┐
└───┘ └───┘ └───┘ └───┘

KAI TO-O-OU TOKU SHO-U HI

i u ku u
┌───┐ ┌───┐ ┌───┐ ┌───┐
└───┘ └───┘ └───┘ └───┘

GAN (GU SHOSHU-UJO OUJO ANRAKOKU)

nv
┌───┐
└───┘

*NA MO SHI SHI-N KI-I MY-O-OU RAI

n n n n u i v
┌───┐ ┌───┐ ┌───┐ ┌───┐ ┌───┐ ┌───┐
└───┘ └───┘ └───┘ └───┘ └───┘ └───┘

#SA-I HO (AMIDABU)

i u v
┌───┐ ┌───┐
└───┘ └───┘

*SE-TSU MAN DAI SE-N KA-A

tsu n i n v
┌───┐ ┌───┐ ┌───┐ ┌───┐ ┌───┐
└───┘ └───┘ └───┘ └───┘ └───┘

#JIKI KA-A MON BU-'N MYO-U

ki n tsu u v
┌───┐ ┌───┐ ┌───┐ ┌───┐
└───┘ └───┘ └───┘ └───┘

MON-N MYO-U KAN GI-I SA-N

n u n i n
┌───┐ ┌───┐ ┌───┐ ┌───┐ ┌───┐
└───┘ └───┘ └───┘ └───┘ └───┘

KAI TO-O-OU TO-KU SHO-U HI

i u ku u v
┌───┐ ┌───┐ ┌───┐ ┌───┐ ┌───┐
└───┘ └───┘ └───┘ └───┘ └───┘

Pages 196 and 197 have been
reversed - Please Go:
Page 195 → 197 → 196 → 198

(SANJU, KOU)

*NA MO SHI SHI-N KI-I MYO-U RAI



*A-I MI-N FU GO GA-A



SH-I SE GYU-U GO-O SHO-O-OU



#SAI HOU (AMIDABU)



#RYO-U HOU SHU ZO-U JOU



GAN BU-'N JO-U SE-U JU



GAN (GU SHOUSHU-UJO OUJO ANRAKOKU)



*NA MO SHI SHI-N KI-I MYO-U RAI #SA-I HOU GOKU RAKU SE-I KAI KA-N



ZE O-N BO-O SA-A-A'N GAN (GU SHOSHU-UJO OUJO ANRAKOKU)



*NA MO SHI SHI-N KI-I MYO-U RAI #SAI HOU GOKU RAKU SE KA-I DAI



SE SH-I BO-O SA-A-A'N GAN GU SHO-O-O SHU-U JOU OU JOU AN RA KOKU



(NIJU, OTSU)

*NA MO-O SHI SHI-N KI-I MYO-U RAI #SA-I HOU GOKU RAKU SE KAI SHO-O



BO-O SA-A-A'N SHOU JO-O-OU DA-I KA-I SHU



GAN (GU SHOSHU-UJO OUJO ANRAKOKU)



GAN GU SHO-O-O SHU-U

┌ⁿ ┌ ┌ ┌^uv

(NIJU, OTSU)

JOU OU JOU AN RA KOKU

┌^uv ┌ ┌^uv ┌ⁿ ┌ ┌^{ku}v

*NA MO-O SHI SHI-N KI-I MYO-U RAI

┌ ┌ ┌ ┌ⁿ ┌ ┌^u ┌ⁱv

#SA-I HOU (AMIDABU)

┌ⁱ ┌^uv

*MAN NEN SA-N BO-U ME-E-E E-'N

┌ⁿ ┌ⁿ ┌ⁿ ┌^u ┌^uv

#SHI KYO-O-OU JI-U HYA-KU NEN

┌ ┌^u ┌^u ┌^{ku} ┌ⁿv

NI JI-I MON I-CHI NE-N

┌ ┌ ┌ⁿ ┌^{gi} ┌ⁿ

KAI TOU TOKU SHO-O-U HI

┌ⁱ ┌^u ┌ ┌^u ┌

GAN (GU SHOSHU-UJO OUJO ANRAKOKU)

┌ⁿv

*NA MO-O SHI SHI-N KI-I MYO-U RAI

┌ ┌ ┌ ┌ⁿ ┌ ┌^u ┌ⁱv

#SA-I HOU (AMIDABU)

┌ⁱ ┌^uv

*BU 'SE JI-N NA-N CHI-I-I-I

┌ ┌ ┌ⁿ ┌ⁿ ┌^uv

#NIN NU-U-U SHIN NE-E NAN

┌ⁿ ┌ ┌ⁿ ┌^u ┌ⁿv

GU MO-N KE U-U HO-U

┌ ┌ⁿ ┌ ┌^u ┌^u

SHI BU SAI I-I NAN

┌ ┌ ┌ⁱ ┌ ┌ⁿ

GAN (GU SHOSHU-UJO OUJO ANRAKOKU)

┌ⁿv

*NA MO-O SHI SHI-N KI-I MYO-URAI

┌ ┌ ┌ ┌ⁿ ┌ ┌^u ┌ⁱv

#SA-I HOU (AMIDABU)

┌ⁱ ┌^uv

*JI SHIN KEN NIN SHI-I-I-N

┌ ┌ⁿ ┌^u ┌ⁿ ┌^uv

#NAN CHI-U TEN KYO-U NAN

┌ⁿ ┌^u ┌ⁿ ┌^u ┌ⁿv

DAI HI DEN BU-U KE-E

┌ⁱ ┌ ┌ ┌^u ┌^u

SHIN JOU HOU BU-U-U TON

┌ⁿ ┌^u ┌^u ┌^u ┌ⁿ

GAN (GU SHOSHU-UJO OUJO ANRAKOKU)

┌ⁿv

*GA-N TEI SHI TO-OU #RI-N MYOU JEW JI
|ⁿ |ⁱ | | |^u |^v |ⁿ |^u |^u |

SHI-N PU-U TEN DOU SHI-N PU-U
|ⁿ |^u |ⁿ |^u |^v |ⁿ |^u |

SAKU RA-N SHIN PU SHI-'N NEN SHI-N JIN
|^{ku} |ⁿ |ⁿ | | |^{tsu} |ⁿ |^v |ⁿ |ⁿ |

MU-U SHO-O KU TSU SHI-N JI-N KE
|^u |^u |^u |^u |^v |ⁿ |ⁿ |ⁿ |

RA-KU NYO NIU ZEN JOU SHO-O-OU JEW GEN ZEN JO-U BU-'N HON GAN JO-U BON
|^{ku} |^u |^u |ⁿ |^u |^v |^o |^u |^u |ⁿ |ⁿ |^u |^{tsu} |ⁿ |ⁿ |^v |^u |ⁿ |

NOU JO-UA MI DA-A-A BU KO-KU TOU HI KO-KU I TO-KU ROKU JI-N ZU-U
|^u |^u |^v |^u |^u |ⁿ |^u |^u |^u |^u |^v |^{ku} |^{ku} |ⁿ |^u |

NIU JI-I 'POUKAI KU-U SEU KU-U SHU-U JOU KO-U KU HO KA-I JIN
|^u |ⁿ |^u |ⁱ |^v |^u |^u |^u |^u |^v |^u |^u |^u |ⁿ |^v |

GA-A GANYA-KU NYO-O ZE-EHO-'N GA-N NI SHI SHI-N KI-I MYOU A MI DA BU.
|ⁿ |ⁿ |^{ku} |^u |^u |^{tsu} |ⁿ |^v |^u |ⁿ |^u |^v |^u |^v |^u |^v |

(1 TON)

(SHOJU, KOU)

*NA MO A MI DA-A-AN BU #NA MO A MI DA-A-AN BU
|^{mo} |ⁿ |^u |^v |^{mo} |^{mi} |ⁿ |^v |

NA-A MO A MI DA-A BU NA MO A MI DA-A-AN BU
|^{mo} |^{mi} |ⁿ |^v |^{mo} |^{mi} |ⁿ |^v |

NA-A-A (MO A MI) (NIJU, OTSU) DAN BU
|^a |^{mi} |ⁿ |^v |

NA MO A MI DA-AN BU-N NA-A MO A (MI DAN BU)
|^{mo} |^{mi} |ⁿ |^{tsu} |^u |^u |^v |

*GAN NI SHI KU DO-O-O KU

𠄎 𠄎 𠄎 𠄎 𠄎^v

DO-U HOTSU BO DAI-I SHIN

𠄎^u 𠄎^u 𠄎 𠄎^u 𠄎^v

#BYO-U DO-U SE I-I SAI

𠄎^u 𠄎^u 𠄎 𠄎^u 𠄎^v

OU JOU A-N RA-A KOKU (2 TON)

𠄎^u 𠄎^u 𠄎^u 𠄎^u 𠄎^v

願共諸衆生迴願往生無量壽國

歸法薩婆若 同 得大總持門

願共諸衆生迴願往生無量壽國

歸僧息諍論 同 同入和合海

願共諸衆生迴願往生無量壽國

願諸衆生三業清淨奉持佛教 同 和南一切

賢聖願共諸 衆生迴願往生無量壽國

諸衆等聽說初夜無常偈

一音

普鐘調

煩惱深無底 生死海無邊 度苦船未立

云何樂睡眠 勇猛勤精進 攝心常在禪

一音

願弟子等 同 臨命終時 心不顛倒心不

錯亂心不失念身心無諸苦痛身心快

樂如入禪定聖衆現前乘佛本願上品

往生阿彌陀佛國到彼國已得六神通

佛世甚難值

同

人有信慧難

遇聞希有法

此復最爲難

願共諸衆生往生安樂國

南無至心歸命禮

同

西方阿彌陀佛

自信教人信

同

難中轉更難

大悲傳普化

真成報佛恩

願共諸衆生往生安樂國

三重甲
黃鐘調の

南無至心歸命禮

同

西方阿彌陀佛

哀愍覆護我

同

令法種增長

此世及後生

願佛常攝受

願共諸衆生往生安樂國

南無至心歸命禮

同

西方極樂世界觀

世音菩薩

願共諸衆生往生安樂國

南無至心歸命禮

同

西方極樂世界大

勢至菩薩

願共諸衆生往生安樂國

二重乙
黃鐘調の

南無至心歸命禮

同

西方極樂世界諸

菩薩清淨大海衆

願共諸衆生往生安樂國

普爲師僧父母 同 及善知識法界衆生斷

除三障同得往生阿彌陀佛國歸命懺悔

至心懺悔

南無懺悔 同 十方佛

今將久近所脩善

恒願一切臨終時

願滅一切諸罪根

迴作自他安樂因

勝緣勝境悉現前

願觀彌陀大悲 主觀音勢至十方尊

仰願神光蒙授手 乘佛本願生彼國

懺悔回向發願已至心歸命阿彌陀佛

禮懺諸功德 同 願臨命終時 見無量壽佛

無邊功德身

願得離垢眼

禮懺已一切

歸佛得菩提

我及餘信者

往生安樂國

恭敬

同 道心恒不退

既見彼佛已

成無上菩提

一五音

宿世見諸佛
同 則能信此事

謙敬聞奉行
踊躍大歡喜

願共諸衆生往生安樂國

南無至心歸命禮
同 西方阿彌陀佛

其有得聞彼
同 彌陀佛名號

歡喜至一念
皆當得生彼

願共諸衆生往生安樂國

南無至心歸命禮
同 西方阿彌陀佛

設滿大千火
同 直過聞佛名

聞名歡喜讚
皆當得生彼

願共諸衆生往生安樂國

南無至心歸命禮
同 西方阿彌陀佛

萬年三寶滅
同 此經住百年

爾時聞一念
皆當得生彼

願共諸衆生往生安樂國

南無至心歸命禮
同 西方阿彌陀佛

204と205のページが反対になりました。206→204→205→203の順に読んで下さい。

十方來正士
吾悉知彼願

願共諸衆生往生安樂國

南無至心歸命禮
西方阿彌陀佛

至彼嚴淨國
同
便速得神通

必於無量尊
受記成等覺

願共諸衆生往生安樂國

南無至心歸命禮
同
西方阿彌陀佛

奉事億如來
同
飛化徧諸刹

恭敬歡喜去
還到安養國

願共諸衆生往生安樂國

三
重
甲
黃
鐘
調
南無至心歸命禮
同
西方阿彌陀佛

若人無善本
同
不得聞佛名

憍慢弊懈怠
難以信此法

願共諸衆生往生安樂國

南無至心歸命禮
同
西方阿彌陀佛

見彼嚴淨土

同

微妙難思議

因發無上心

願我國亦然

願共諸衆生往生安樂國

南無至心歸命禮

同 西方阿彌陀佛

應時無量尊

同 動容發欣笑

口出無數光

同 徧照十方國

願共諸衆生往生安樂國

南無至心歸命禮

同 西方阿彌陀佛

迴光圍繞身

同 三帀從頂入

一切天人衆

踊躍皆歡喜

願共諸衆生往生安樂國

南無至心歸命禮

同 西方阿彌陀佛

梵聲如雷震

同 八音暢妙響

窮劫不可計
皆當得生彼

願共諸衆生往生安樂國

南無至心歸命禮
西方阿彌陀佛

一切諸菩薩
各齋天妙華

寶香無價衣
供養彌陀佛

願共諸衆生往生安樂國

南無至心歸命禮
西方阿彌陀佛

咸然奏天樂
同 暢發和雅音

歌歎最勝尊
供養彌陀佛

願共諸衆生往生安樂國

南無至心歸命禮
西方阿彌陀佛

慧日照世間
同 消除生死雲

恭敬繞三匝
誓首彌陀尊

願共諸衆生往生安樂國

南無至心歸命禮
西方阿彌陀佛

初夜禮讚偈

初重甲
一越調
二音

南無至心歸命禮
西方阿彌陀佛

彌陀智願海
深廣無涯底

聞名欲往生
皆悉到彼國

願共諸衆生往生安樂國

南無至心歸命禮
西方阿彌陀佛

於此世界中
六十有七億

不退諸菩薩
皆當得生彼

願共諸衆生往生安樂國

南無至心歸命禮
西方阿彌陀佛

小行諸菩薩
及修少福者

其數不可計
皆當得生彼

願共諸衆生往生安樂國

南無至心歸命禮
西方阿彌陀佛

十方佛剎中
菩薩比丘衆

PUBLISHED BY

GARDENA BUDDHIST CHURCH

1517 W. 166TH STREET, GARDENA, CALIFORNIA 90247

(310) 327-9400

GARDENA BUDDHIST CHURCH
1517 W. 166th Street
Gardena California 90247