



## Four Noble Truths

*Leader:*

*All:*

*Duhkha* – Difficulty

Dissatisfaction comes from not living in accord with the truth of impermanence and interdependence.

*Samudāya* – Arising

The delusion of self-importance, expressed through greed and anger, is the cause of *duhkha*.

*Nirodha* – Cessation

The transformation of greed, anger, and delusion is the cure for *duhkha*.

*Mārga* – Path

Śākyamuni Buddha taught the Eightfold Path as medicine for putting an end to *duhkha*.

## Eightfold Path to Happiness

*Leader:*

The teachings of the Buddha help us to understand the oneness of all life. To lead us in the right direction, the Buddha provided us with the Eightfold Path:

*All:*

**Right Views:** To keep free of prejudice and superstition and to see the true nature of life.

**Right Thoughts:** To turn our minds away from violence and hatred.

**Right Speech:** To refrain from harmful talk and to use our words wisely.

**Right Conduct:** To see that our deeds come from peace and goodwill. To grow every day in the Buddha's teachings.

**Right Livelihood:** To try to earn our living in such a way that we avoid causing suffering.

**Right Energy:** To use our energies to promote the overcoming of ignorance and destructive desires.

**Right Mindfulness:** To cherish a good mind, for all that we think and do has its roots in the mind.

**Right Meditation:** To study the teachings of the Buddha and to practice them to the best of our abilities.

*Leader:*

May the presence of the Buddha, who said that he would live in his teachings, be our guide. May we follow this path until we, too, realize nirvāna.

## Vandana Ti-Sarana

(Homage and Three Refuges)

° Leader

Na - mo tas - sa Bha - ga - va - a - to

A - ra - ha - a - to Samm' - sam - bud - dhas - sa

Leader: 1st / All: 2nd

Bud - dham sa - ra - nam gac - cha - mi

Dham - mam sa - ra - nam gac - cha - mi

Sam - gham sa - ra - nam gac - cha - mi

Homage to Śākyamuni Buddha, the Blessed One, the Noble One, the Perfectly Awakened One.

I go to the Buddha for guidance.

I go to the Dharma for guidance.

I go to the Sangha for guidance.

NAMO KIE BUTSU ↘  
 NAMO KIE HO° ↗  
 NAMO KIE SOO ↘

## Jūseige (重誓偈)

○ ○

*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

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 shu bon gyō  
Shi gu mu jō dō  
I sho ten nin shi

Jin riki en dai kō  
Fu shō mu sai do  
Shō jo 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

Ko so jō man zoku  
I yō rō jip-pō  
Nichi gatsu shū jū ki  
Ten kō on fu gen ↑

I shu kai hō zō  
Kō se ku doku hō  
Jō o dai shu chū  
Sep-pō shi shi ku

Ku yō is-sai butsu  
Gu soku shu toku hon  
Gan-ne shitsu jō man  
Toku i san gai o

Nyo butsu mu ge chi  
Tsū datsu mi fu shō  
Gan ga ku e riki  
Tō shi sai shō son

Shi gan nyak-kok-ka  
Dai sen ō kan dō  
Ko kū sho ten nin  
Tō u chin myō ke ○

*Na man da bu* ○  
Na man da bu  
Na man da bu  
Na man da bu  
Na man da bu  
Na man da bu ○

*Gan ni shi ku doku*  
Byō dō se is-sai  
Dō ho'n bo dai shin  
Ō jō an rak-koku

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**Jūseige (重誓偈)**

*The Larger Sutra of Immeasurable Life*  
Dharmākara Reiterates the Vows

I have established the all-surpassing vows  
And will unfailingly attain supreme enlightenment.  
If these vows should not be fulfilled,  
May I not attain perfect enlightenment. [12<sup>th</sup> Vow]

If, for countless kalpas to come,  
I should not become a great benefactor  
And save all the destitute and afflicted everywhere,  
May I not attain perfect enlightenment. [13<sup>th</sup> Vow]

When I have fulfilled the Buddha-way,  
My name shall pervade the ten quarters;  
Should there be any place it is not heard,  
May I not attain perfect enlightenment. [17<sup>th</sup> Vow]

Freed from greed and with deep right-mindedness  
And pure wisdom, I will perform the sacred practices  
In pursuit of supreme enlightenment  
And become the teacher of devas and humans.

Emitting a great light with my majestic power,  
I will completely illuminate the boundless worlds;  
Dispelling, thereby, the darkness of the three defilements,  
I will deliver all beings from suffering and affliction.

Having acquired the eye of wisdom,  
I will remove the darkness of blind passions;  
Blocking the path to the evil realms,  
I will open the gate to the good realms.

When my practice and merits are fulfilled,  
My majestic brilliance shall reach everywhere in the ten quarters,  
Outshining both the sun and the moon;  
Even the heavenly lights shall be hidden and obscured.

For the sake of all beings I will open forth the Dharma-store  
And universally bestow its treasure of virtue upon them.  
Among the multitudes of beings  
I will always preach the Dharma with a lion's roar.

Making offerings to all the Buddhas,  
I will acquire all the roots of virtue;  
With my vows fulfilled and wisdom perfected,  
I will be the hero of the three worlds.

Like your unimpeded wisdom, O Buddha Lokeśvararāja,  
My wisdom shall reach everywhere and illuminate all;  
May the power of my virtue and wisdom  
Be equal to that of yours, O Most Honored One.

If these vows are to be fulfilled,  
The great thousand worlds will shake in accord,  
And from the sky all the devas  
Will rain down rare and wondrous flowers.

As soon as Bhikṣu Dharmākara finished speaking these verses, the entire earth shook with six kinds of tremors. The heavens rained down wondrous flowers upon it. There was spontaneous music in the sky, which praised him, saying, "You will unfailingly attain supreme, perfect enlightenment." Hereupon, Bhikṣu Dharmākara, fully possessed of these great vows and his mind being sincere and not false, made a supramundane aspiration and earnestly sought to attain nirvāna.

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