

Shishinrai (至心礼)

(Bowling with Sincere Mind)

Leader

Shi shi - n ke - i i - i re e - i

All

Na - a mo sho - u - u chi - i - u 1. fu - u - u
2. ho - o - u
3. so - o - u

し	しん	けい	れい	な	も	しょう	ちう	ぶつ
至	心	敬	礼	南	无	常	住	仏
し	しん	けい	れい	な	も	しょう	ちう	ほう
至	心	敬	礼	南	无	常	住	法
し	しん	けい	れい	な	も	しょう	ちう	そう
至	心	敬	礼	南	无	常	住	僧

With a sincere mind, bow reverently, and take refuge in the timeless Buddha.

With a sincere mind, bow reverently, and take refuge in the timeless Dharma.

With a sincere mind, bow reverently, and take refuge in the timeless Sangha.

Listen

Listen. Listen to the voice of the Dharma.
Listen to the birds, singing in the morning,
the wind sighing in the boughs overhead,
and the roar of the waves on the beach.

Listen to the rain on the roof and the snow falling in the fields.

The Dharma speaks to us through the sounds of the world –
forcefully and eloquently and beautifully.
It speaks of the unending change around us,
the immutable truth of interdependence,
and the peace in nature.
Do we have the ears to hear and listen...?

Listen to the nembutsu in the Hondō.
Listen to the noble silence of the Buddha.

– *“The Heart of the Buddha-Dharma”* by Rev.
Kenryu T. Tsuji

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 ↘

Sanbutsuge (讚仏偈)

○ ○

<i>Kō gen gi gi</i>	Fu se jō i	Jip-pō rai shō
I jin mu goku	Kai nin shō jin	Shin-netsu shō jō
Nyo ze en myō	Nyo ze sam-mai	I tō ga koku
Mu yo tō sha	Chi e i jō	Ke raku an-non
↓		
Nichi gatsu ma ni	Go sei toku butsu	Kō butsu shin myō
Shu kō en nyō	Fu gyō shi gan	Ze ga shin shō
Kai shitsu on pei	Is-sai ku ku	Hotsu gan-no hi
Yu nyaku ju moku	I sa dai an	Riki shō sho yoku
Nyo rai yō gen	Ke shi u butsu	Jip-pō se son
Chō se mu rin	Hyaku sen-noku man	Chi e mu ge
Shō gaku dai on	Mu ryō dai shō	Jō ryō shi son
Kō ru jip-pō	Shu nyo gō ja	Chi ga shin gyō
Kai mon shō jin	Ku yō is-sai	Ke ryō shin shi
Sam-mai chi e	Shi tō sho butsu	Sho ku doku chū
I toku mu ryo	Fu nyo gu dō	<u>Ga gyō shō jin</u>
Shu shō ke u	Ken shō fu gyaku	<u>Nin jū fu ke</u> ○
Jin tai zen nen	Hi nyo gō ja	<i>Na man da bu</i> ○
Sho butsu hō kai	Sho butsu se kai	Na man da bu
Gu jin jin nō	Bu fu ka ge	Na man da bu
Ku go gai tai	Mu shu setsu do	Na man da bu
		Na man da bu
		Na man da bu ○
Mu myō yoku nu	Kō myō shis-shō	<i>Gan ni shi ku doku</i>
Se son yō mu	Hen shi sho koku	Byō dō se is-sai
Nin-no shi shi	Nyo ze shō jin	Dō ho'n bo dai shin
Jin toku mu ryō	I jin nan ryō	Ō jō an rak-koku
 		○ ○ ○
Ku kun kō dai	Ryō ga sa butsu	
Chi e jin myō	Koku do dai ichi	
Kō myō i sō	Go shu ki myō	
Shin dō dai sen	Dō jō chō zetsu	
Gan ga sa butsu	Koku nyo nai on	
Zai shō hō ō	Ni mu tō sō	
Ka do shō ji	Ga tō ai min	
Mi fu ge datsu ↑	Do datsu is-sai	

Sanbutsuge (讚仏偈)

The Larger Sutra of Immeasurable Life

Dharmākara Praises His Teacher

At that time there was a king who, having heard the Buddha's exposition of the Dharma, rejoiced in his heart and awakened the aspiration for supreme, true enlightenment. He renounced his kingdom and throne, and undertook practice as a monk named Dharmākara. Possessed of superior intelligence, courage, and wisdom, he surpassed other people of the world. He went to see Lokeśvararāja Tathāgata, bowed at his feet, circumambulated him three times to the right, knelt down on the ground, and, putting his palms together in reverence, praised the Buddha with the following verses:

Your radiant countenance is majestic,
And your dignity is boundless.
Radiant splendor such as yours
Has no equal.

Even the blazing light of
The sun, moon, and mani-jewels
Is completely hidden and obscured,
And looks like a mass of black ink-sticks.

The countenance of the Tathāgata
Is unequaled in the world;
The great voice of the Perfectly Enlightened One
Resounds throughout the ten quarters.

Your observance of precepts, learning, diligence,
Meditation, and wisdom –
The magnificence of these virtues is peerless,
Excellent and unsurpassed.

Deeply and clearly mindful
Of the ocean of the Dharma of all Buddhas,
You know its depth and breadth,
And reach its farthest end.

Ignorance, greed, and anger
Are completely absent in the World-honored One;
You are a lion, the most courageous of all humans,
Having immeasurable majestic virtues.

Your meritorious accomplishment is vast,
And your wisdom is deep and supreme;
The majestic glory of your light
Shakes the great thousand worlds.

I vow to become a Buddha,
Equal to you, the most honored King of the Dharma,
And to bring sentient beings from birth-and-death
To the final attainment of emancipation.

My practice of giving, self-discipline,
Observance of precepts, forbearance, diligence,
And also meditation and wisdom
Shall be unsurpassed.

I resolve that, when I become a Buddha,
I will fulfill this vow in every possible way,
And to all beings who live in fear
I will give great peace.

Even though there are Buddhas
As many as a thousand million kotis,
Or countless great sages
As many as the sands of the Ganges,

I will make offerings
To all these Buddhas;
Nothing surpasses my determination
To seek the Way steadfastly and untiringly.

Even though there are Buddha-worlds
As many as the sands of the Ganges,
And also innumerable lands
Beyond calculation,

My light shall illumine
All of these lands;
I will make such efforts
That my divine power may be boundless.

When I become a Buddha,
My land shall be the most exquisite;
People there shall be unrivaled and excellent
And my seat of enlightenment shall be beyond compare.

My land shall be like nirvāna,
Being supreme and unequaled.
Out of compassion and pity,
I will bring all to emancipation.

Those who come from the ten quarters
Shall rejoice with pure hearts;
Once they reach my land,
They shall dwell in peace and happiness.

May you, the Buddha, be my witness
And attest to the truthfulness of my resolution.
I have thus made my aspiration;
I will endeavor to fulfill it.

The World-honored Ones in the ten quarters
Have unimpeded wisdom;
May these honored ones
Always know my intentions.

Even if I should be subjected to
All kinds of suffering and torment,
Continuing my practice undeterred,
I would endure it and never have any regrets.

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