

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.

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.

Contemporary Readings

Taking Refuge (The Three Treasures)

I take refuge in the Buddha, the one who shows me the way in this life.

I take refuge in the Dharma, the way of understanding and of love.

I take refuge in the Sangha, the community that lives in harmony and awareness.

Dwelling in the refuge of Buddha, I clearly see the path of light and beauty in the world.

Dwelling in the refuge of Dharma, I learn to open many doors on the path of transformation.

Dwelling in the refuge of Sangha, shining light that supports me, keeping my practice free of obstruction.

Taking refuge in the Buddha in myself, I aspire to help all people recognize their own awakened nature, realizing the Mind of Love.

Taking refuge in the Dharma in myself, I aspire to help all people fully master the ways of practice and walk together on the path of liberation.

Taking refuge in the Sangha in myself, I aspire to help all people build Fourfold Communities, to embrace all beings and support their transformation.

– *“Chanting From the Heart: Buddhist Ceremonies and Daily Practices”* (2007) by Thich Nhat Hanh with permission of Parallax Press, Berkeley, California, www.parallax.org.

Vandana Ti-Sarana

(Homage and Three Refuges)

° Leader

D A7 D

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

A7 D Em7 A7 D

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

Leader: 1st / All: 2nd

D A7 D

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

D Em7 D

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

D A7 D°

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)

○ ○

Kō gen gi gi

I jin mu goku

Nyo ze en myō

Mu yo tō sha

↓

Nichi gatsu ma ni

Shu kō en nyō

Kai shitsu on pei

Yu nyaku ju moku

Nyo rai yō gen

Chō se mu rin

Shō gaku dai on

Kō ru jip-pō

Kai mon shō jin

Sam-mai chi e

I toku mu ryo

Shu shō ke u

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-no shi shi

Jin toku mu ryō

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 ↓

Fu se jō i

Kai nin shō jin

Nyo ze sam-mai

Chi e i jō

Go sei toku butsu

Fu gyō shi gan

Is-sai ku ku

I sa dai an

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

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

Ryō ga sa butsu

Koku do dai ichi

Go shu ki myō

Dō jō chō zetsu

Koku nyo nai on

Ni mu tō sō

Ga tō ai min

Do datsu is-sai

Jip-pō rai shō

Shin-netsu shō jō

I tō ga koku

Ke raku an-non

Kō butsu shin myō

Ze ga shin shō

Hotsu gan-no hi

Riki shō sho yoku

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 jinNin jū fu 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

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

○ ○ ○

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 unequalled 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.

From *The Three Pure Land Sutras*, Vol. II, © 2009 Jōdo Shinshū
 Hongwanji-ha, pp. 14-17.