

正
信
偈
Shôshinge

念
佛・
和
讃・
回
向

Nen-butsum Wa-san E-ko



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The Three Refuges

Buddham saranam gacchā mi

(I go to the Buddha for refuge)

Dhammam saranam gacchā mi

(I go to the Dharma for refuge)

Sangham saranam gacchā mi

(I go to the Sangha for refuge)

Shoshinge



在 <small>ざい</small>	法 <small>ほふ</small>	南 <small>な</small>	歸 <small>き</small>
世 <small>せ</small>	藏 <small>ぞう</small>	無 <small>む</small>	命 <small>みょう</small>
自 <small>じ</small>	菩 <small>ぼ</small>	不 <small>ふ</small>	無 <small>む</small>
在 <small>ざい</small>	薩 <small>さ</small>	可 <small>か</small>	量 <small>りょう</small>
王 <small>おう</small>	因 <small>いん</small>	思 <small>し</small>	壽 <small>じゅう</small>
佛 <small>ぶつ</small>	位 <small>い</small>	議 <small>ぎ</small>	如 <small>にょ</small>
所 <small>しょ</small>	時 <small>じ</small>	光 <small>こう</small>	來 <small>らい</small>

Was under
Se-jiza-O
Buddha

When Hozo
Bosatsu still
in a
conditional
state

I take refuge
in
inconceivable
light

I rely upon the
Nyorai of
immeasurable
light

○ Leader only
chants

超 ^{cho} ちよう	一	建 ^{kon} こん	二	上 ^上 國 ^{roku} こく	三	覩 ^{to} と	一
發 ^{ho} ほつ	一	立 ^{ryu} りゆう	一	土 ^{do} ど	一	見 ^{ken} けん	二
希 ^{ke} け	一	無 ^{mu} む	一	人 ⁿⁱⁿ にん	二	諸 ^{sho} しよ	一
有 ^u う	一	上 ^{jo} じゆう	一	天 ^{den} てん	二	佛 ^{bu} ぶつ	一
大 ^{dai} だい	二	殊 ^{shu} しゆ	一	之 ^{shi} し	一	淨 ^{jo} じよう	一
弘 ^{gu} ぐ	一	勝 ^{sho} しやう	一	善 ^{zen} ぜん	二	土 ^{do} ど	一
誓 ^{zel} ぜい	二	願 ^{gan} がん	二	惡 ^{maku} まく	二	因 ⁱⁿ いん	二

The Great Vow
of universal
deliverance

The Bosatsu
established the
incomparable
excellent Vow

And also the
good and bad
of the lands
and heavenly
and human
realms

The Bosatsu
examined the
causes that
lead to the
Buddhas' Pure
Land's

無^{mu} - 普^{fu} - 重^{ju} 上 - 五^{go}

碍^{ge} - 放^{ho} - 誓^{sei} - 劫^{ko}

無^{mu} - 無^{mu} - 名^{myo} - 思^{shi}

對^{tai} - 量^{ryo} - 聲^{sho} - 惟^{yui}

光^{ko} - 無^{mu} - 聞^{mon} - 之^{shi}

炎^{en} - 邊^{hen} - 十^{ji} - 攝^{sho}

王^{no} - 光^{ko} - 方^{po} - 受^{ju}

Unimpeded, incomparable, majestic burning light	Then Hozo (becoming Amida) radiated immeasurable boundless light	And again vowed that the Name should be heard in the Ten Quarters	After meditating 5 kalpas Hozo Bosatsu made a choice
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ツ 一 ⁱ 超 ^{cho} 上 ^{fu} 不 ^{fu} 清 ^{sho}

切 ^{sai} 日 ^{nichi} 斷 ^{dan} 淨 ^{jo}

群 ^{gun} 月 ^{ga} 難 ^{nan} 歡 ^{kan}

生 ^{jo} 光 ^{ko} 思 ^{shi} 喜 ^{gi}

蒙 ^{mu} 照 ^{sho} 無 ^{mu} 智 ^{chi}

光 ^{ko} 塵 ^{jin} 稱 ^{sho} 慧 ^e

照 ^{sho} 刹 ^{se} 光 ^{ko} 光 ^{ko}

Bestowing its rays on all sentient beings

Surpassing the sun and moon, illuminating as numerous as particles

Unceasing, inconceivable, indescribable light

Pure joyous light of wisdom

上
必^{hi} 成^{jo} 至^{sh} 本^{hon}

至^{sh} 等^{to} 心^{shin} 願^{gan}

滅^{me'} 覺^{gaku} 信^{shin} 名^{myo}

度^{do} 證^{sho} 樂^{gyo} 號^{go}

願^{gan} 大^{dai} 願^{gan} 正^{sho}

成^{jo} 涅^{ne} 爲ⁿⁱ 定^{jo}

就^{ju} 槃^{han} 因ⁱⁿ 業^{go}

Are the result
of the
fulfillment of
the Vow
which assures
unfailing
liberation

To attain the
Bodhi
Enlightenment
and the Great
Nirvana

The Vow of
Sincere Faith
is the cause
for birth

The Name in
the Original
Vow is the
practice of
assurance

應^o - 五^{go} - 唯^{yuji} ^上 如^{nyo}

信^{shin} - 濁^{joku} - 說^{se} - 來^{rai}

如^{nyo} - 惡^{aku} - 彌^{mi} - 所^{sho}

來^{rai} - 時^{ji} - 陀^{da} - 以ⁱ

如^{nyo} - 群^{gun} - 本^{hon} - 興^{ko}

實^{jitsu} - 生^{jo} - 願^{gan} - 出^{shu}

言^{gon} - 海^{kai} - 海^{kai} - 世^{se}

Should believe
in Nyorai's
words of truth

The sea of
being's in the
impure age
of five
defilements

Was only to
preach the
ocean of the
original vow

The reason of
Shakya
Nyorai's
appearance in
the world

如^{nyo} 一^{nyo} 凡^{bon} 二^{bon} 不^{fu} 一^{fu} 能^{no} 一^{no}

衆^{shu} 一^{shu} 聖^{sho} 一^{sho} 斷^{dan} 二^{dan} 發^{ho} 一^{ho}

水^{shi} 一^{shi} 逆^{gyaku} 二^{gyaku} 煩^{bon} 二^{bon} 一^{ichi} 一^{ichi}

入^{nyu} 一^{nyu} 謗^{ho} 一^{ho} 惱^{no} 一^{no} 念^{nen} 二^{nen}

海^{kai} 二^{kai} 齊^{sai} 二^{sai} 得^{toku} 二^{toku} 喜^{ki} 一^{ki}

一^{ichi} 一^{ichi} 迴^e 一^e 涅^{ne} 一^{ne} 愛^{ai} 二^{ai}

味^{mi} 一^{mi} 入^{nyu} 一^{nyu} 槃^{han} 二^{han} 心^{shin} 二^{shin}

Just as all waters in the ocean become "One Taste"

Wise people, ordinary people, even grave offenders, and abusers of the Dharma are equally converted

Nirvana will be obtained without even severing ignorant passions

If one thought of loving, joyous faith is awakened

常^{じよう} 貪^{とん} 已^い 攝^{せつ}

覆^ふ 愛^{ない} 能^{のう} 取^{しゆ}

眞^{しん} 瞋^{しん} 雖^{すい} 心^{しん}

實^じ 憎^{ぞう} 破^は 光^{こう}

信^{しん} 之^し 無^む 常^{じよう}

心^{しん} 雲^{うん} 明^{みょう} 照^{しょう}

天^{てん} 霧^む 闇^{あん} 護^ご

Continues to
cover the
Heaven of
true faith

The clouds of
greed, anger
and hate

Although the
darkness of
ignorance has
already been
sundered

The light of the
Spirit
illuminates
and embraces
up protectively

即 ^{soku} 獲 ^{gyaku} 雲 ^{un} 譬 ^{hi}

横 ^o 信 ^{shin} 霧 ^{mu} 如 ^{nyo}

超 ^{cho} 見 ^{ken} 之 ^{shi} 日 ⁿⁱ

截 ^{ze} 敬 ^{kyo} 下 ^{ge} 光 ^{ko}

五 ^{go} 大 ^{dai} 明 ^{myo} 覆 ^{fu}

惡 ^{aku} 慶 ^{kyo} 無 ^{mu} 雲 ^{un}

趣 ^{shu} 喜 ^{ki} 闇 ^{an} 霧 ^{mu}

And will
instantly
transcend the
5 senses

One gains
faith, sees
and reveres
the Vow and
is filled with
joy

But below
there is light
without
darkness

It is though
the sunlight is
veiled by
clouds

是^{ze} 佛^{butsu} 聞^{mon} 一ⁱ

人ⁿⁱⁿ 言^{gon} 信^{shin} 切^{sai}

名^{myo} 廣^{ko} 如^{nyo} 善^{zen}

分^{fun} 大^{dai} 來^{rai} 惡^{maku}

陀^{da} 勝^{sha} 弘^{gu} 凡^{bon}

利^{ri} 解^{ge} 誓^{zei} 夫^{bu}

華^{ke} 者^{sha} 願^{gan} 人ⁿⁱⁿ

And they are known as "White Lotus Flowers"

And praised by Sakya Nyorai as being of great, superior understanding

Upon hearing and believing in Amida Nyorai's Vow of Universal Deliverance

All beings, be they good or evil

難^{nan} 信^{shin} 邪^{ja} 彌^{mi}

中^{chu} 樂^{gyo} 見^{ken} 陀^{da}

之^{shi} 受^{ju} 憍^{kyo} 佛^{bu}

難^{nan} 持^{ji} 慢^{man} 本^{hon}

無^{mu} 甚^{jin} 惡^{aku} 願^{gan}

過^{ka} 以ⁿⁱ 衆^{shu} 念^{nen}

斯^{shi} 難^{nan} 生^{jo} 佛^{bu}

Of all difficulties, no difficulty can exceed this

Is extremely difficult to believe and retain

For beings who are wrong-minded and arrogant

The Nembutsu of Amida's Original Vow

明^{myo} 顯^{ken} 中^{chu} 印ⁱⁿ

如^{nyo} 大^{dai} 夏^{ka} 度^{do}

來^{rai} 聖^{sho} 日^{jichi} 西^{sai}

本^{hon} 興^{ko} 域^{iki} 天^{ten}

誓^{zei} 世^{se} 之^{shi} 之^{shi}

應^o 正^{sho} 高^{ko} 論^{ron}

機^{ki} 意ⁱ 僧^{so} 家^{ge}

And clarified the Nyorai's Original Vow

Revealed that true purpose, the great sage Sakya appeared

And the Masters of the Middle Kingdom and the Land of the Rising Sun

The Sastra writers of Indian and Central Asia

悉^{shi tsu} 龍^{ryu} 爲^{上 i} 釋^{sha}

能^{no} 樹^{ju} 衆^{shu} 迦^{ka}

摧^{zai} 大^{dai} 告^{go} 如^{nyo}

破^{ha} 士^{ji} 命^{myo} 來^{rai}

有^u 出^{shu} 南^{nan} 楞^{ryo}

無^{mu} 於^{to} 天^{ten} 伽^{ga}

見^{ken} 世^{se} 竺^{jiku} 山^{sen}

To destroy
false views of
Being and
Non-Being

A great sage
called
Nagarjuna
would appear
in the world

Predicted that
in Southern
India

Sakya Nyorai
on Mt. Lanka

上

shin 信 <small>しん</small>	ken 顯 <small>けん</small>	sho 證 <small>しょう</small>	sen 宣 <small>せん</small>
gyo 樂 <small>ぎょう</small>	ji 示 <small>じ</small>	kan 歡 <small>かん</small>	ze 說 <small>ぜ</small>
i 易 <small>い</small>	nan 難 <small>なん</small>	gi 喜 <small>ぎ</small>	dai 大 <small>だい</small>
gyo 行 <small>ぎょう</small>	gyo 行 <small>ぎょう</small>	ji 地 <small>じ</small>	jo 乘 <small>じょう</small>
shi 水 <small>し</small>	roku 陸 <small>ろく</small>	sho 生 <small>しょう</small>	mu 無 <small>む</small>
do 道 <small>どう</small>	ro 路 <small>ろ</small>	an 安 <small>あん</small>	jo 上 <small>じょう</small>
raku 樂 <small>らく</small>	ku 苦 <small>く</small>	raku 樂 <small>らく</small>	ho 法 <small>ほう</small>

And urged us
to the pleasant
confidence of
the easy
practice which
is like a road of
water

He would show
us the
difficulties that
are like
walking the
land of foot

While himself
attaining the
state of joy
and future
birth in the
Land of peace
and Happiness

And he would
proclaim the
unparalleled
Mahayana
Teaching

應^o - 唯^{yui} ^上自^{ji} - 憶^{oku}

報^{ho} - 能^{no} 然^{nen} - 念^{nen}

大^{dai} - 常^{jo} 即^{soku} - 彌^{mi}

悲^{hi} - 稱^{sho} 時^{ji} - 陀^{da}

弘^{gu} - 如^{nyo} 入^{nyu} - 佛^{bu}

誓^{zei} - 來^{rai} 必^{hitsu} - 本^{hon}

恩^{on} - 號^{go} 定^{jo} - 願^{gan}

We should express our gratitude for the Vow of Great Compassion

Uttering only the Nyorai's name always

In that very instant, we spontaneously enter the state of certain assurance

When continuous recollection of Amida's vow is awakened

光^{ko} 依^e 歸^{上 ki} 天^{ten}

闡^{sen} 修^{shu} 命^{myo} 親^{jin}

横^o 多^{ta} 無^{mu} 菩^{bo}

超^{cho} 羅^{ra} 碍^{ge} 薩^{sa}

大^{dai} 顯^{ken} 光^{ko} 造^{zo}

誓^{sei} 真^{shin} 如^{nyo} 論^{ron}

願^{gan} 實^{ji} 來^{rai} 說^{se}

Illuminating
the great Vow
of
Transcendence

And in accord
with the
Sutras he
revealed the
truth

Taking refuge
in the Nyorai
of Unimpeded
Light

Vasubandhu
Bodhisattva
wrote a
treatise of the
Pure land

上
必 hitsu 歸 ki 爲 i 廣 ko

獲 gyaku 入 nyu 度 do 由 yu

入 nyu 功 ku 群 gun 本 hon

大 dai 德 doku 生 jo 願 gan

會 e 大 dai 彰 sho 力 riki

衆 shu 寶 ho 一 i 廻 e

數 shu 海 kai 心 shin 向 ko

It will be possible to join the great assembly of the Nyorai

For when one return to the Huge Treasure Ocean of Merits

He revealed the Teaching of One Mind

Relying upon the power of the Original Vow

入^{nyu} 遊^{yu} 上^{soku} 得^{toku}
にゆう ゆ そく とく

生^{sho} 煩^{bon} 證^{sho} 至^{shi}
しやう ぼん しやう し

死^{ji} 惱^{no} 眞^{shin} 蓮^{ren}
じ のう しん れん

園^{on} 林^{rin} 如^{nyo} 華^{ge}
おん りん によ げ

示^{ji} 現^{gen} 法^{ho} 藏^{zo}
じ げん ほつ ぞう

應^o 神^{jin} 性^{sho} 世^{se}
おう じん しやう せ

化^{ge} 通^{zu} 身^{shin} 界^{kai}
げ づう しん かい

And upon entering the Garden of Birth and Death, we will be transformed into bodies that can save all beings

In the midst of the Forest of Illusion, transcendental powers will be manifested

Instantly there will be the realization of thusness, or the Dharma Body

Upon reaching the Lotus World

焚^{bon} 三^{san} 常^{jo} 本^{hon}

燒^{sho} 藏^{zo} 向^{ko} 師^{ji}

仙^{sen} 流^{ru} 鸞^{ran} 曇^{don}

經^{gyo} 支^{shi} 處^{sho} 鸞^{ran}

歸^{ki} 授^{ju} 菩^{bo} 梁^{ryo}

樂^{raku} 淨^{jo} 薩^{sa} 天^{ten}

邦^{ho} 教^{kyo} 禮^{rai} 子^{shi}

He tore and
burned the
text of Taoism

Bodhircuhi
gave him the
Pure Land
Teaching

Faced always
toward Tan
Luan,
regarding him
as a
Bodhisattva

The great
teacher Tao
Cho

正^{sho} 往^o 報^{上 ho} 天^{ten}

定^{jo} 還^{gen} 土^{do} 親^{jin}

之^{shi} 廻^e 因ⁱⁿ 菩^{bo}

因ⁱⁿ 向^{ko} 果^{ga} 薩^{sa}

唯^{yui} 由^{yu} 顯^{ken} 論^{ron}

信^{shin} 他^{ta} 誓^{sei} 註^{chu}

心^{jin} 力^{riki} 願^{gan} 解^{ge}

Faith is the only basis

Going and returning to the Pure Land is by the Other Power alone

Revealing the Vows of Cause and Effect of Hodo Land (Border to the Pure land)

Then he wrote a commentary of the works of Vasubandhu

諸^{sho} 必^{hi} 證^{sho} 惑^{waku}

有^u 至^{shi} 知^{chi} 染^{zen}

衆^{shu} 無^{mu} 生^{sho} 凡^{bon}

生^{jo} 量^{ryo} 死^{ji} 夫^{bu}

皆^{kai} 光^{ko} 即^{soku} 信^{shin}

普^{fu} 明^{myo} 涅^{ne} 心^{jin}

化^{ke} 土^{do} 槃^{han} 發^{ho}

All existing
sentient beings
will be
universally
embraced

We shall
certainly reach
the land of
Immeasurable
Light

We may know
that Birth and
Death is
Nirvana itself

Faith is the
only basis

圓えん 萬まん 唯ゆい 道どう

滿まん 善ぜん 明みょう 綽しゃつ

德とく 自じ 淨じよう 決けつ

號ごう 力りき 土ど 聖しょう

勸かん 貶へん 可か 道どう

專せん 勤ごん 通つう 難なん

稱しょう 修しゆ 入にゅう 證しょう

And encouraged the sole calling on the Name as being the perfect merit

He discouraged practicing countless good deeds and self power

Making it clear that the Pure land is easier to enter

Doshaku taught the difficulty of the "Path of Sages"

至^{shī} - ツ - 一ⁱ - 像^{zo} - 三^{san}

安^{an} - 生^{sho} - 末^{ma} - 不^{pu}

養^{nyo} - 造^{zo} - 法^{ho} - 三^{san}

界^{kai} - 惡^{aku} - 滅^{me} - 信^{shin}

證^{sho} - 值^{chi} - 同^{do} - 誨^{ke}

妙^{myo} - 弘^{gu} - 悲^{hi} - 慇^{on}

果^{ka} - 誓^{zei} - 引ⁱⁿ - 懃^{gon}

Shall reach the wondrous result of the world of peace and rest

Even beings, though they fail all through life, upon encountering the Universal Vow

Compassionately teaching that during the Ages of the Decline of the Dharma

He carefully explained the 3 aspects each of proper and improper faith

kai ko 上 ko 〇 zen
開^{かい}ニ 光^{こう}一 矜^{こう}一 善^{ぜん}ニ

nyu myo ai do
入^{にゆう}一 明^{みょう}一 哀^{あい}ニ 導^{どう}一

hon myo jo doku
本^{ほん}ニ 名^{みょう}一 定^{じょう}一 獨^{どく}ニ

gan go san myo
願^{がん}ニ 號^{ごう}一 散^{さん}ニ 明^{みょう}一

dai ken yo bu
大^{だい}ニ 顯^{けん}ニ 與^よツ 佛^{ぶつ}ニ

chi in gyaku sho
智^ちツ 因^{いん}ニ 逆^{ぎやく}ニ 正^{しょう}一

kai nen aku i
海^{かい}ニ 緣^{ねん}ニ 惡^{あく}ニ 意^い一

He revealed
Amida's
Illuminating
Light and
Name as the
causation

And only good
deeds, as wells
as for those
committing
improper
action

Out of
compassion
for those who
alone practice
concentration
without further
thought

Zendo alone
clarified the
meaning of
Amida's
thought

即 ^{soku} 二 與 ^{yo} 一 慶 ^{kyo} 一 行 ^{gyo} 一

證 ^{sho} 一 韋 ⁱ 一 喜 ^{ki} 一 者 ^{ja} 一

法 ^{ho} 二 提 ^{dai} 二 一 ^{ichi} 二 正 ^{sho} 一

性 ^{sho} 一 等 ^{to} 一 念 ^{nen} 二 受 ^{ju} 一

之 ^{shi} 一 獲 ^{gyaku} 二 相 ^{so} 一 金 ^{kon} 一

常 ^{jo} 一 三 ^{san} 二 應 ^o 一 剛 ^{go} 一

樂 ^{raku} 二 忍 ⁿⁱⁿ 二 後 ^{go} 一 心 ^{shin} 一

And realize the everlasting bliss of the Dharmata

And like Vaidehi they will acquire the three insights

Attaining the moment of "One Thought," evoking joy

There they will arrive at the state of mind solid as the Vajra

報^{ho} 専^{sen} 偏^{hen} 源^{gen}
ほう せん へん げん

化^{ke} 雑^{zo} 歸^{ki} 信^{shin}
け ぞう き しん

二ⁿⁱ 執^{shu} 安^{an} 廣^{ko}
に しゅう あん こう

土^{do} 心^{shin} 養^{nyo} 開^{kai}
ど しん によう かい

正^{sho} 判^{han} 勸^{kan} 一^{ichi}
しょう はん かん いち

辨^{ben} 淺^{sen} 一ⁱ 代^{dai}
べん せん い だい

立^{ryu} 深^{jin} 切^{sai} 教^{kyo}
りゅう じん さい きょう

Making clear the difference between the "Land of Recompense" and the "Land of Transformation"

And he differentiated "faith in one practice" from the mixture of practices

Specifically choosing the "Land of Peace and Rest" and advised it to all

Genshin thoroughly expounded the teaching of Sakya's lifetime

大^{dai} 煩^{bon} 我^{ga} 極^{goku}
だい ぼん が ごく

悲^{hi} 惱^{no} 亦^{yaku} 重^{ju}
ひ のう やく じゅう

無^{mu} 障^{sho} 在^{zai} 惡^{aku}
む しょう ざい あく

倦^{ken} 眼^{gen} 彼^{hi} 人ⁿⁱⁿ
けん げん ひ にん

常^{jo} 雖^{sui} 攝^{se} 唯^{yui}
じょう すい せつ ゆい

照^{sho} 不^{fu} 取^{shu} 稱^{sho}
しょう ふ しゅう しょう

我^{ga} 見^{ken} 中^{chu} 佛^{bu}
が けん ちゅう ぶ

The Great
compassion
shines upon us
untiringly

Though our
eyes are veiled
by passions of
illusions and
we cannot see
the light

Will be
embraced

Even those with
the greatest
failings. If they
call Amida's
Name

選 ^{sen} 眞 ^{shin} 上 ^{ren} 本 ^{hon}
せん じん 上 ほん

擇 ^{jaku} 宗 ^{shu} 愍 ^{min} 師 ^{ji}
じやく じゆ じん じ

本 ^{hon} 教 ^{kyo} 善 ^{zen} 源 ^{gen}
ほん きやう ぜん げん

願 ^{gan} 證 ^{sho} 惡 ^{maku} 空 ^{ku}
がん じやう まく くう

弘 ^{gu} 興 ^{ko} 凡 ^{bon} 明 ^{myo}
ぐ こう ほん みやう

惡 ^{aku} 片 ^{hen} 夫 ^{bu} 佛 ^{bu}
あく へん ぶ ぶつ

世 ^{se} 州 ^{shu} 人 ⁿⁱⁿ 教 ^{kyo}
せ じゆ じん きやう

Propagating the specific Original Vow in this impure world

Spread the teaching and realization of Shinshu in our land

Pitying all beings, both good and bad

Genku. Our teacher well versed in Buddhist teachings

hi	soku	ke	gen
必 <small>フ</small> <small>下</small> <small>ひ</small> <small>ツ</small>	速 <small>そく</small>	決 <small>け</small> <small>ツ</small>	還 <small>げん</small>
chi	nyu	chi	rai

以 <small>ち</small>	入 <small>に</small> <small>ゆう</small>	以 <small>ち</small>	來 <small>らい</small>
shin	jaku	gi	sho

信 <small>しん</small>	寂 <small>じやく</small>	疑 <small>ぎ</small>	生 <small>しょう</small>
jin	jo	jo	ji

心 <small>しん</small>	靜 <small>じよう</small>	情 <small>じよう</small>	死 <small>じ</small>
i	mu	i	rin

爲 <small>い</small>	無 <small>む</small>	爲 <small>い</small>	輪 <small>りん</small>
no	i	sho	den

能 <small>のう</small>	爲 <small>い</small>	所 <small>しよ</small>	轉 <small>でん</small>
nyu	raku	shi	ge

入 <small>に</small> <small>ゆう</small>	樂 <small>らく</small>	止 <small>し</small> <small>下</small>	家 <small>げ</small>
--------------------------------------	---------------------	-------------------------------------	--------------------

Is certainly caused by faith that leads us

Entering the City of Pure Tranquility instantly

Is decidedly due to the doubt which binds us to it

That we are doomed to repeatedly return to the House of Birth and Death

唯^{yui} 道^{do} 拯^{jo} 弘^{gu}

可^{ka} 俗^{zoku} 濟^{sai} 經^{kyo}

信^{shin} 時^{ji} 無^{mu} 大^{dal}

斯^{shi} 衆^{shu} 邊^{hen} 士^{ji}

高^{ko} 共^{gu} 極^{goku} 宗^{shu}

僧^{so} 同^{do} 濁^{joku} 師^{shi}

說^{se} 心^{shin} 惡^{aku} 等^{to}

Believe only what the wise men have taught

Let us, both priests and lay, with one mind

Tried to save us from the innumerable pollutions contaminating the world

The Patriarchs and Masters who introduced the Sutras

● Bell

Nembutsu Wasan 1

Leader
only
chants

南 ^{na} 、	南 ^{na} 三	南 ^{na} 、	南 ^{na} 三	南 ^{na} 三	南 ^{na} -
無 ^{mu} -	無 ^{mu} 、	無 ^{mu} -	無 ^{mu} 、	無 ^{mu} 、	無 ^{mu} -
阿 ^a -	阿 ^a -	阿 ^a -	阿 ^a -	阿 ^a -	阿 ^a -
彌 ^{mi} -	彌 ^{mi} -	彌 ^{mi} -	彌 ^{mi} -	彌 ^{mi} -	彌 ^{mi} -
陀 ^{da} 、	陀 ^{da} -	陀 ^{da} 、	陀 ^{da} 、	陀 ^{da} 、	陀 ^{da} 、
佛 ^{bu} 、	佛 ^{bu} -	佛 ^{bu} 、	佛 ^{bu} 、	佛 ^{bu} 、	佛 ^{bu} 、

● Bell

Leader
only
chants

Wasan 1

世 <small>せ</small> の <small>せ</small> 盲 <small>も</small> 冥 <small>み</small> を <small>み</small> て <small>ら</small> す <small>な</small> り <small>り</small> se no mo myo wo te ra su na ri	法 <small>ほ</small> 身 <small>しん</small> の <small>の</small> 光 <small>こう</small> 輪 <small>りん</small> き <small>き</small> は <small>は</small> も <small>も</small> な <small>な</small> く <small>く</small> ho shi no ko u ri n ki wa mo na ku	い <small>い</small> ま <small>ま</small> に <small>に</small> 十 <small>じ</small> 劫 <small>じ</small> を <small>を</small> へ <small>へ</small> た <small>た</small> ま <small>ま</small> へ <small>へ</small> り <small>り</small> i ma ni ju ko wo he ta ma he ri	彌 <small>み</small> 陀 <small>だ</small> 成 <small>じ</small> 佛 <small>ぶつ</small> の <small>の</small> こ <small>こ</small> の <small>の</small> か <small>か</small> た <small>た</small> は <small>は</small> mi da jo bu no ko no ka ta wa
---	--	---	---

Illuminating
the darkness
of the world

Dharma body's
wheel of light is
boundless

Ten kalpas
have elapsed

Since Amida
attained
Buddhahood

南^{na}、 南^{na}三 南^{na}、 南^{na}三 南^{na}一

無^{mu}三 無^{mu}、 無^{mu}、 無^{mu}、 無^{mu}、

阿^a三 阿^a、 阿^a三 阿^a、

彌^{mi}三 彌^{mi}、 彌^{mi}、 彌^{mi}、

陀^{da}三 陀^{da}、 陀^{da}三 陀^{da}三

佛^{bu}三 佛^{bu}、 佛^{bu}三 佛^{bu}三

眞しん實じつ明めいにに歸き命めいせせよよ
shi n myo ni ki myo se yo

光こう曉けうかかふふららぬぬももののははななしし
ko ke ka mu ra nu mo wa na shi

有う量りやうのの諸しよ相そうここととごごととくく
u ryo no sho so u ko to go to i ku

智ち慧えのの光こう明めいははかかりりななしし
chi e no ko myo ha ka ri na shi

Take refuge
in the Light
of Truth.

Are
illuminated
by the Light

All existence
with
measurable
attributes

Light of
Wisdom is
immeasurable

Leader
only
chants

Leader
only
chants

Nembutsu Wasan 3

阿 ^a	南 ^{na}	南 ^{na}	南 ^{na}	南 ^{na}
彌 ^{mi}	無 ^{mu}	無 ^{mu}	無 ^{mu}	無 ^{mu}
陀 ^{da}	阿 ^a	阿 ^a	阿 ^a	
佛 ^{bu}	彌 ^{mi}	彌 ^{mi}	彌 ^{mi}	
	陀 ^{da}	陀 ^{da}	陀 ^{da}	
	佛 ^{bu}	佛 ^{bu}	佛 ^{bu}	

Leader
only
chants

南^{na} 南^{na} 南^{na} 南^{na} 南^{na}

無^{mu} 無^{mu} 無^{mu} 無^{mu} 無^{mu}

阿^a 阿^a 阿^a 阿^a

彌^{mi} 彌^{mi} 彌^{mi} 彌^{mi}

陀^{da} 陀^{da} 陀^{da} 陀^{da}

佛^{bu} 佛^{bu} 佛^{bu} 佛^{bu}

Wasan 3

平	有	光	解
等	無	觸	脱
覺	を	か	の
に	は	か	光
歸	な	る	輪
命	る	も	き
せ	と	の	は
よ	の	は	も
	べ	み	な
	た	な	し
	ま	い	し
	ま	い	し
	ふ	な	し
	ふ	な	し

Take homage
to the
Enlightenment
of Oneness

Are freed from
the bind of
"existence and
non-existence"

All those
illuminated
by the Light

The Wheel
Light of
Emancipation
is boundless

南^{na} 南^{na} 南^{na} 南^{na} 南^{na}

無^{mu} 無^{mu} 無^{mu} 無^{mu} 無^{mu}

阿^a 阿^a 阿^a 阿^a

彌^{mi} 彌^{mi} 彌^{mi} 彌^{mi}

陀^{da} 陀^{da} 陀^{da} 陀^{da}

佛^{bu} 佛^{bu} 佛^{bu} 佛^{bu}

Wasan 4

難 <small>なん</small>	光 <small>こう</small>	一切 <small>いっさい</small>	光 <small>こう</small>
思 <small>し</small>	澤 <small>たく</small>	の <small>の</small>	雲 <small>うん</small>
議 <small>ぎ</small>	か <small>か</small>	有 <small>う</small>	無 <small>む</small>
を <small>を</small>	ふ <small>む</small>	碍 <small>げ</small>	碍 <small>げ</small>
歸 <small>き</small>	ら <small>ら</small>	に <small>に</small>	如 <small>にょ</small>
命 <small>みょう</small>	ぬ <small>ぬ</small>	さ <small>さ</small>	虚 <small>こ</small>
せ <small>せ</small>	もの <small>もの</small>	は <small>は</small>	空 <small>くう</small>
よ <small>よ</small>	ぞ <small>ぞ</small>	り <small>り</small>	
	なき <small>なき</small>	なし <small>なし</small>	

Take refuge in
the
Incomprehen-
sible

None without
being
Illuminated

All
hindrances
cannot hinder

Rays of Light
are
unhindered
like space

Leader
only
chants

Leader
only
chants

Nembutsu Wasan 5

南^{na} 南^{na} 南^{na} 南^{na}
無^{mu} 無^{mu} 無^{mu} 無^{mu}
阿^a 阿^a 阿^a 阿^a
彌^{mi} 彌^{mi} 彌^{mi} 彌^{mi}
陀^{da} 陀^{da} 陀^{da} 陀^{da}
佛^{bu} 佛^{bu} 佛^{bu} 佛^{bu}

Leader
only
chants

Nembutsu Wasan 5

南^{na} 南^{na} 南^{na} 南^{na} 南^{na}

無^{mu} 無^{mu} 無^{mu} 無^{mu} 無^{mu}

阿^a 阿^a 阿^a 阿^a

彌^{mi} 彌^{mi} 彌^{mi} 彌^{mi}

陀^{da} 陀^{da} 陀^{da} 陀^{da}

佛^{bu} 佛^{bu} 佛^{bu} 佛^{bu}

Wasan 5

畢	一	遇	清
ひつ	い	ぐ	し
ひつ	つ	ぐ	しょう
ひつ	つ	ぐ	じょう
畢	切	斯	淨
ひつ	さい	し	じょう
畢	の	光	光
ひつ	の	こう	こう
畢	業	の	明
ひつ	ごう	の	みょう
畢	繫	ゆ	な
ひつ	け	へ	ら
畢	もの	え	ら
ひつ	の	な	び
畢	ぞ	な	な
ひつ	こ	れ	し
畢	り	ば	し
畢	ぬ	ば	し
畢	ぬ	ば	し

Take refuge in
the ultimate
sanctuary.

All karmic
bonds are
removed

Illuminated by
this light

Pure Light is
not
comparable

Leader
only
chants

Nembutsu Wasan 6

南^{na} 南^{na} 南^{na} 南^{na} 南^{na}

無^{mu} 無^{mu} 無^{mu} 無^{mu} 無^{mu}

阿^a 阿^a 阿^a 阿^a

彌^{mi} 彌^{mi} 彌^{mi} 彌^{mi}

陀^{da} 陀^{da} 陀^{da} 陀^{da}

佛^{bu} 佛^{bu} 佛^{bu} 佛^{bu}

Wasan 6

大 <small>だい</small> ^{da}	三 <small>さん</small> ^{sa}	光 <small>こう</small> ^{ko}	佛 <small>ぶつ</small> ^{bu}
應 <small>おう</small> ^o	塗 <small>ず</small> ^{zu}	炎 <small>えん</small> ^e	光 <small>こう</small> ^{ko}
供 <small>ぐ</small> ^{gu}	の <small>の</small>	王 <small>おう</small> ^{no}	照 <small>せう</small> ^{se}
を <small>を</small> ^{wo}	黒 <small>こく</small> ^{ku}	佛 <small>ぶつ</small> ^{bu}	曜 <small>えう</small> ^e
歸 <small>き</small> ^{ki}	闇 <small>あん</small> ^a	と <small>と</small> ^{to}	最 <small>さい</small> ^{sa}
命 <small>みょう</small> ^{myo}	ひ <small>ひ</small> ^{hi}	な <small>な</small> ^{na}	第 <small>だい</small> ^{da}
せ <small>せ</small> ^{se}	ら <small>ら</small> ^{ra}	づ <small>づ</small> ^{zu}	一 <small>いち</small> ⁱ
よ <small>よ</small> ^{yo}	く <small>く</small> ^{ku}	け <small>け</small> ^{ke}	ち <small>ち</small> ^{chi}
	な <small>な</small> ^{na}	た <small>た</small> ^{ta}	
	り <small>り</small> ^{ri}	り <small>り</small> ^{ri}	
	り <small>り</small> ^{ri}		

Take refuge in
the one
"Worthy for
Offering"

As it
eliminates the
darkness of
the Three
Realms

It is called
"Buddha of
Flaming Light"

Buddha's Light
illuminates
with utmost
shine

Leader
only
chants

往^o 一 同^{do} 一 平^{byo} 願^{ga}

生^{jo} 一 發^{ho} 一 等^{do} 以ⁿⁱ

安^a 菩^{bo} 施^{se} 此^{shi}

樂^{ra} 提^{da} 一 功^{ku}

國^{ko} 心^{shi} 切^{sa} 德^{do}

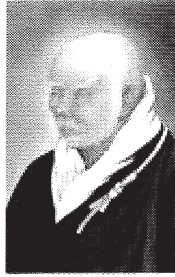
To attain
the Pure
Realm

And creating
Bodhi Mind

Given
equally
to all

Vowing
with the
virture

○ Leader
only
chants



Shinran Shonin (1173-1262)

Brief introduction to The Shoshinge

The Shoshinge, a song or verse written by Shinran Shonin, is an excellent introduction to Buddhism. In the 120 lines of the Shoshinge, many of the fundamental teachings of Shin Buddhism are expressed.




Dedicated to:






Rev. Daigon Matsunaga
and
Rev. Alicia Matsunaga

**For material contribution to this edition,
our thanks go out to ...**

Rev. Phil Bryan
Catherine Riordan
Ed Lemons
Matt Fisher
Shelley Fisher

Zensho Kada
Zendo (613-682)

不 <small>ふ</small>  ₂	Fu	○ 先 <small>ぜん</small> 	Ze n
違 <small>い</small>  ₂	i	請 <small>しょう</small> 	sho
弘 <small>く</small>  ₂	gu	彌 <small>み</small> 	mi
願 <small>ぐわん</small> 	gan	陀 <small>だ</small>  ₂	da
應 <small>おう</small>  ₂	o u	ワ 入 <small>にう</small>  ₂	ni u
時 <small>じ</small>  ₄	ji	道 <small>どう</small> 	do
迎 <small>こう</small>  ₂	ko	場 <small>じょう</small>  ₂	jo u
 ₂	u		

從 <small>じゆう</small> 	ju	觀 <small>くわん</small> 	ka n
佛 <small>ぶつ</small> 	bu	音 <small>おん</small> 	no n
乘 <small>じよう</small> 	jo	勢 <small>せい</small> 	se i
華 <small>け</small> 	ke	至 <small>し</small> 	shi
來 <small>らい</small> 	ra	塵 <small>じん</small> 	ji n
入 <small>にう</small> 	ni	沙 <small>しゃ</small> 	jya
會 <small>え</small> 	e	衆 <small>しゆ</small> 	shu

●
 May the spiritual presence of Amida Buddha,
 Kannon and Seishi Bhodisatvhas,
 and all enlightenend ones past and present, permeate this hall;
 to send forth wisdom,
 like flower-petals falling from the sky,
 to awaken those of us gathered.

-2- 23nov12

Home in the Meadow

RBC Song

Away, away, come away with me
where the grass grows wild
and the winds blow free

Away, away, come away with me
and I'll build you a home in the meadow

Come, come, there's a wondrous land
for the hopeful heart and the willing hand
Come, come, there's a wondrous land
where I'll build you a home in the meadow

The stars, the stars, oh how bright and far
on a world of pure and eternal law
The stars, the stars, oh how bright they'll shine
on the home we will build in the meadow

Come, come, there's a wondrous land
for the hopeful heart and the willing hand
Come, come, there's a wondrous land
where I'll build you a home in the meadow

History of RBC

The Eikyoji Institute of America (originally located at 548 California Avenue) was established as a non-profit organization in 1989 by Alicia O. Matsunaga and Daigan L. Matsunaga with the wishes and dreams of Americans who wanted to see Buddhism take root in Nevada and offer the wisdom and practices of Buddhism to further benefit the country. They established Reno Buddhist Church as a Sangha of non-denominational Buddhists (although affiliated with Jodo Shinshu Pure Land denomination of Japanese Buddhism). RBC congregation is made up of folks from all walks of American life - We are American Buddhists.

In 1993, the EIA purchased the RBC Plumas St. property from the Lighthouse of God Church on November 29, 1993. The adjacent Shasta House was also purchased at this time along with the parking lot on the south side of Taylor St.

RENO BUDDHIST CHURCH

and RENO BUDDHIST CENTER 2010

Following Dr. Matsunaga's vision of a non-denominational American Buddhist presence in Reno, RBC makes its facilities available to other Buddhists groups in the area. This is the Reno Buddhist Center. Hiroma Hall, the Kannon Room, the Seishi Room, the RBC library, and the Fireside Room, are all made available to like minded and sangha organizations dana/fee basis.