



**Hymn of True Shinjin
and the Nenbutsu:
Sho Shin Nen Butsu Ge**
正 信 念 仏 偲

Gyo Fu
行 譜

Hymn of True Shinjin and the Nenbutsu (Sho Shin Nen Butsu Ge)

正 信 念 仏 儀

The Shoshin Nembutsu Ge or Shoshinge is found at the end of Chapter 2 entitled Practice (Collected Works of Shinran pg. 69) in Shinran's main work The Teaching, Practice, Shinjin, and Realization of the True Pure Land Way (Ken Jodo ShinJitsu KyoGyoSho Monrui or KyoGyoShinSho).

There are two basic styles of chanting the Shoshinge: Sofu and Gyofu. Sofu is used for daily appreciation or chanting. Gyofu is used for special services such as Shinran's memorial service.

These styles begin on the tone of "Re" or musical note "D" with the words "Ki Myou Mu Ryou Ju Nyo Rai..." The tempo or speed is 70-90 beats per minute when applied to Sofu; 70-80 for Gyofu. At the part which begins with "Zendo Doku Myou Bu Shou I..." the tone changes to "So" or the musical note "G." When chanting the Gyofu style the tempo changes to 50-60 beats per minute, and in Sofu remains at 70-90.

The chanting of Shoshinge is accompanied by the poems or Wasans in segments of six. In some instances, as in the case of daily chanting, the segments of poems or Wasan may also number seven or eight depending on their composite grouping. This style of chanting is attributed to the innovativeness of Rennyo (the 8th Monshu or head priest of the Jodo Shinshu Tradition) and his successors.

The chanting of the Wasans are broken up on 3 tonal groupings and at a tempo or speed of 50-60 beats per minute. The first or primary set of Nembutsu and Wasans begins in the tone of "Re" or on the note "D." The secondary set of Nembutsu and Wasan begins on the tone of "Mi" or "E." The third set of Nembutsu and Wasan begins on the tone of "La" or "A."

The Eko or dedication continues at 50-60 beats per minute and on the note of "E" or "Mi."

This concludes the short description of how to chant the Shoshin Nembutsu Ge.

I take refuge in the
Tathagata of Immeasurable
Life!
I entrust myself to the Buddha
of Inconceivable Light!
Bodhisattva Dharmakara,
in his causal stage,
Under the guidance of
Lokesvararaja Buddha,

在 い 法 ほ う 南 な 帰 き
世 せ 藏 ぞ う 無 も 命 み ょう
自 じ 菩 ぼ 不 ふ 無 む
在 い 薩 さ つ 可 か 量 り ょう
王 お う 因 い ん 思 し 寿 ジ ゅ
佛 ぶ つ 位 に 議 ぎ 如 に ょ
所 し 月 じ ゆ 時 じ ゆ 光 こ う
● ● ● ● ● ● ● ●

Leader

ki myo mu ryo ju nyora i

Everyone

na mo fu ka shi gi ko

ho zo bo satsu in ni ji

zai se ji zai o bus-sho

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

超	建	國	觀
發	立	土	見
希	無	人	諸
有	上	天	佛
大	殊	之	淨
弘	勝	善	土
誓	願	惡	因



to ken sho butsu jo do in



koku do nin den shi zen maku



kon ryu mu jo shu sho gan



cho hotsu ke u da igu zei

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

無む	普ふ	重じゅう	五ご
碍げ	放ほう	誓せい	劫こう
無む	無む	名みょう	思し
対たい	量りょう	声しよう	惟ゆい
光こう	無む	聞もん	之し
炎えん	辺へん	十じつ	攝しょく
王のう	光こう	方ほう	受じゅ

go ko shi yui shi sho ju

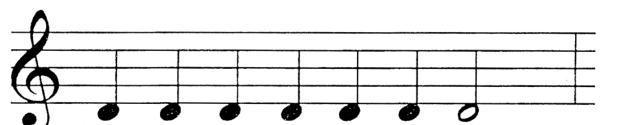
ju sei myo sho mon jip-po

fu ho mu ryo mu hen ko

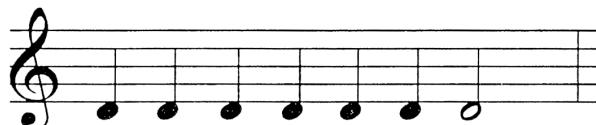
mu ge mu tai ko en no

Pure light, joyful light, the
light of wisdom,
Light constant, inconceivable,
light beyond speaking,
Light surpassing sun and
moon is sent forth, illuminating
countless worlds;
The multitudes of beings all
receive this radiance.

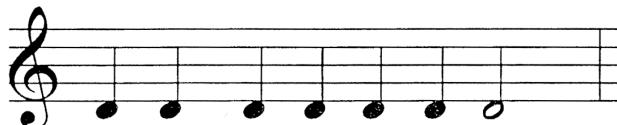
一 いっ	超 ちょう	不 ふ	清 しょう
切 き	日 にち	断 だん	淨 じょう
群 ぐん	月 がつ	難 なん	歡 かん
生 じょう	光 こう	思 じ	喜 ぎ
蒙 む	照 しょう	無 む	智 ち
光 こう	塵 じん	称 しょう	慧 え
照 しょう	刹 せ	光 こう	光 こう



sho jo kan gi chi e ko



fu dan nan ji mu sho ko



cho nichi gak-ko sho jin setsu

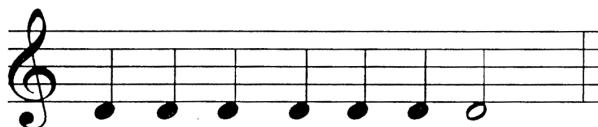


is - sai gun jo mu ko sho

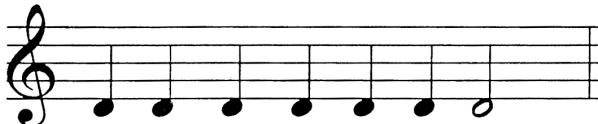
The Name embodying the
Primal Vow is the act of true
settlement,
The Vow of entrusting with
sincere mind is the cause of
birth;
We realize the equal of
enlightenment and supreme
nirvana

Through the fulfillment of the
Vow of attaining nirvana
without fail.

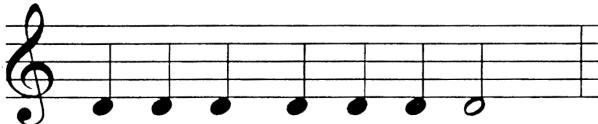
必	成	至	本
ひ	じょう	し	ほん
至	とう	心	願
し	しん	しん	がん
滅	がく	信	名
めつ	しょう	しん	みょう
度	じょう	樂	号
ど	だい	きょう	ごう
願	がん	願	正
成	じょう	大	じょう
じゅう	じゅう	涅	じょう
就	じゅ	ね	じょう



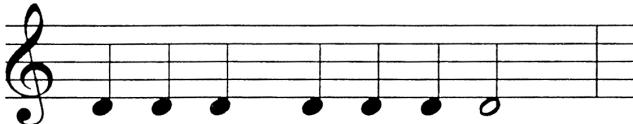
hon gan myo go sho jo go



shi shin shin gyo gan ni in



jo to gaku sho dai ne han



his-shi metsu do gan jo ju

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

應	五	唯	如
しん	じょく	ゆい	らい
如	悪	説	所
らい	あく	せつ	しよ
來	時	弥	以
ほん	じ	陀	い
群	ぐん	本	火
じつ	じょう	願	興
生	う	がん	しゅ
かい	かい	かい	こう
言	かい	世	せ

nyo rai sho i ko shus-se

yui setsu mi da hon gan kai

go joku aku ji gun jo kai

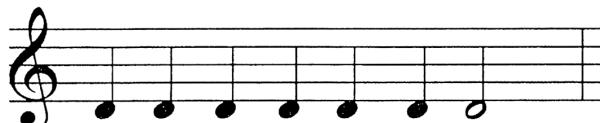
o shin nyo rai nyo jitsu gon

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

如	にょ	凡	ぼん	不	ふ	能	のう
衆	しゅ	聖	じょう	断	だん	発	ほつ
水	しこ	逆	ぎやく	煩	ぼん	一	いち
入	にゅう	謗	ほう	惱	のう	念	ねん
海	かい	齊	さい	得	とく	喜	き
一	いち	回	え	涅	ね	愛	あい
味	み	入	にゅう	槃	はん	心	しん



no hotsu ichi nen ki ai shin



fu dan bon no toku ne han



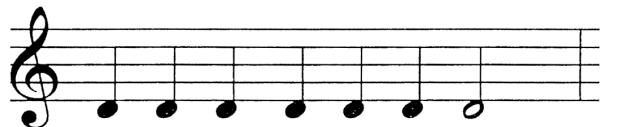
bon jo gyaku ho sai e nyu



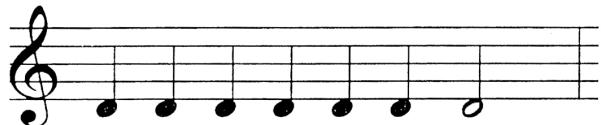
nyo shu shi nyu kai ichi mi

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.

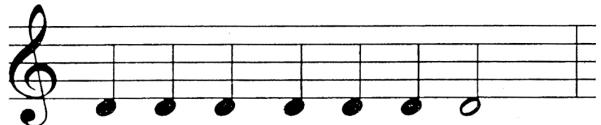
常	貧	己	攝
じょ う引	とん	い	せつ
覆	愛	能	取
ふ 火	ない	のう	しゅ
眞	瞋	雖	心
しん	しん	すい	しん
実	憎	破	光
じつ	ぞう	は	こう
信	之	無	常
しん	し	む	じょう
			しょ
心	雲	明	照
じん	うん	みょう	じょう
			ご引
天	霧	闇	護
てん 引	む	あん 引	



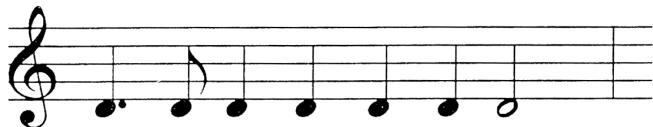
ses-shu shin ko jo sho go



i no sui ha mu myo an



ton nai shin zo shi un mu



jo fu shin jitsu shin jin ten

But though the 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.

即そく	獲ぎやくしん	雲うん	譬ひ
横おう	信しん	霧む	如によ
超ちょう	見けん	之し	日につ
截せつ	敬きょうせつ	下げ	光こう
五ご	大だい	明みよ	覆ふ
悪あく	慶きょう	無む	雲うん
趣しぐ	喜き	闇あん	霧む引

hi nyo nik-ko fu un mu

un mu shi ge myo mu an

gyaku shin ken kyo dai kyo ki

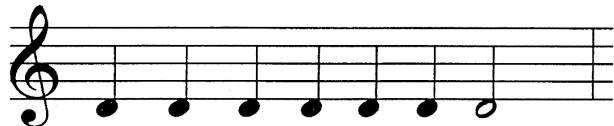
soku o cho zetsu go aku shu

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.

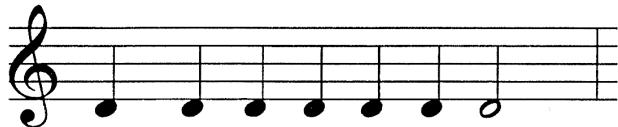
是ぜ	佛ぶつ	聞もん	一いっ
人ん	言ごん	信しん	切さい
名みょ	広こう	如にょ	善ぜん
分ふん	大だい	来らい	悪まく
陀だ	勝しょうげ	弘ぐ	凡ぼん
利り	解け	誓せい	夫ぶ
華け	者しゃ	願がん	人ん



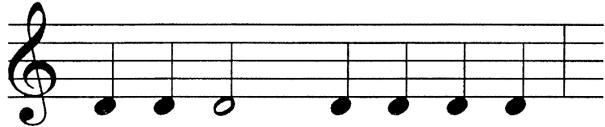
is - sai zen maku bon bu nin



mon shin nyo rai gu zei gan



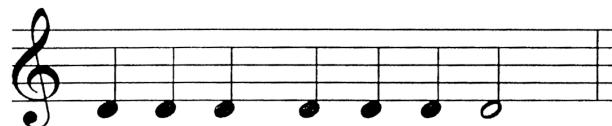
butsu gon ko dai sho ge sha



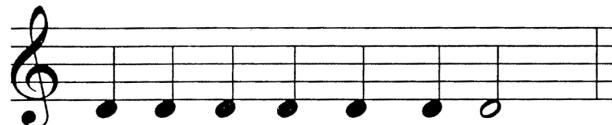
ze nin myo fun da ri ke

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.

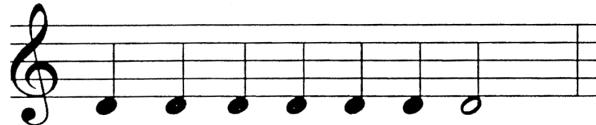
難	信	邪	弥
中	樂	見	陀
之	受	惱	佛
難	持	慢	本
無	甚	惡	願
過	以	衆	念
斯	難引	生	佛引



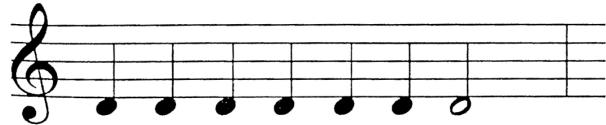
mi da butsu hon gan nen butsu



ja ken kyo man naku shu jo



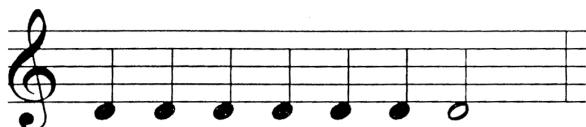
shin gyo ju ji jin ni nan



na chu shi nan mu ka shi

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 this world, And revealed that Amida's Primal Vow accords with the nature of beings.

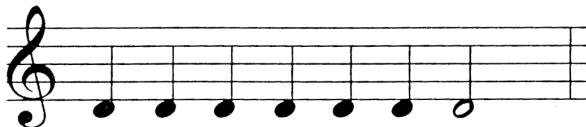
明 <small>みょう</small>	顯 <small>けん</small>	中 <small>ちゅう</small>	印 <small>いん</small>
如 <small>にょ</small>	大 <small>だい</small>	夏 <small>か</small>	度 <small>ど</small>
來 <small>らい</small>	聖 <small>しょう</small>	日 <small>にち</small>	西 <small>さい</small>
本 <small>ほん</small>	興 <small>こう</small>	域 <small>いき</small>	天 <small>てん</small>
誓 <small>ぜい</small>	世 <small>せ</small>	之 <small>し</small>	之 <small>し</small>
應 <small>おう</small>	正 <small>しょう</small>	高 <small>こう</small>	論 <small>ろん</small>
機 <small>き</small>	意 <small>い</small>	僧 <small>そう</small>	家 <small>げ</small>



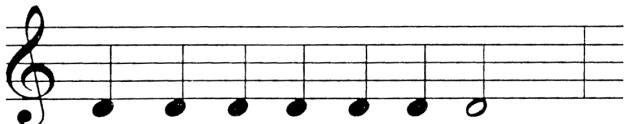
in do sai ten shi ron ge



chu ka ji chi i ki shi ko so



ken dai sho ko se sho i



myo nyo rai hon zei o ki

Sakyamuni Tathagata, on
 Mount Lanka,
 Prophesied to the multitudes
 that in south India
 The mahasattva Nagarjuna
 would appear in this world
 To crush the views of being
 and nonbeing;

悉し	龍りゅう	為い	釈しゃ
能う	樹じゅ	衆しゅ	迦か
摧ぎ	大だい	告ごう	如にょ
破は	士じ	命みよ	來らい
有う	出しゅつ	南なん	楞りょう
無む	於と	天てん	伽が
見けん	世せ	竺じく	山せん

sha ka nyo rai ryo ga sen

i shu go myo nan ten jiku

ryu ju da iji shut-to se

shitsu no zai ha u mu ken

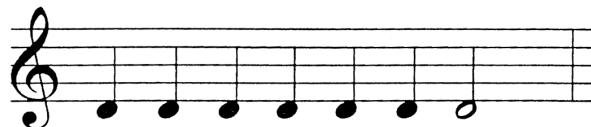
Proclaiming the unexcelled
Mahayana teaching,
He would attain the stage of
joy and be born in the land of
happiness.

Nagarjuna clarifies the
hardship on the overland path
of difficult practice,
And leads us to entrust to the
pleasure on the waterway of
easy practice.

信	顯	証	宣
樂	示	歡	說
易	難	喜	大
行	行	地	乘
水	陸	生	無
道	路	安	上
樂	苦	樂	法



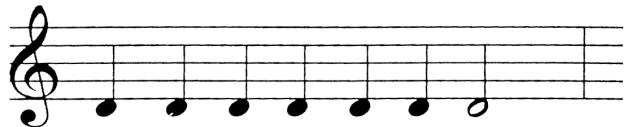
sen zetsu dai jo mu jo ho



sho kan gi ji sho an raku



ken ji nan gyo roku ro ku



shin gyo i gyo shi do raku

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

応	唯	自	憶
報	能	然	念
大	常	即	弥
悲	稱	時	陀
弘	如	入	佛
誓	來	必	本
恩	号	定	願

oku nen mi da butsu hon gan

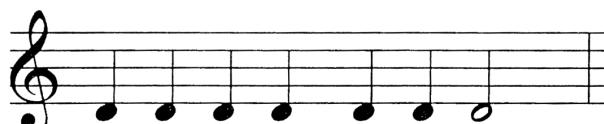
ji nen so ku ji nyu hitsu jo

yui no jo sho nyo rai go

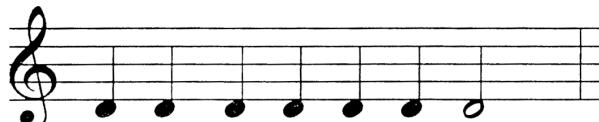
o ho da ihi gu zei on

Bodhisattva Vasubandhu,
 composing a treatise, declares
 That he takes refuge in the
 Tathagata 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.

光こう	依え	帰き	天てん
闡せん	修しゅ	命みょう	親じん
横おう	多た	無む	菩ぼ
超ちょう	羅ら	碍げ	薩さつ
大だい	顯けん	光こう	造ぞう
誓せい	真しん	如にょ	論ろん
願がん引	実じつ引	來らい引	説せつ引



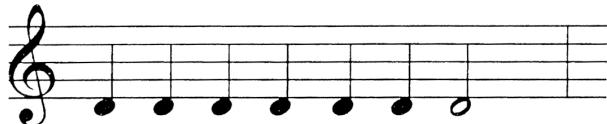
ten jin bo satsu zo ron setsu



ki myo mu ge ko nyo rai



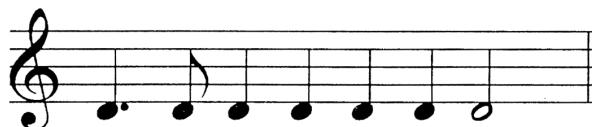
e shu ta ra ken shin jitsu



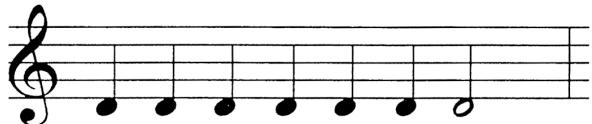
ko sen o cho dai sei gan

He discloses the mind that is
single so that all beings be
saved
By Amida's directing of virtue
through the power of the Pri-
mal Vow.
When persons turns and
enter the great treasure-ocean
of virtue,
Necessarily they join Amida's
assembly;

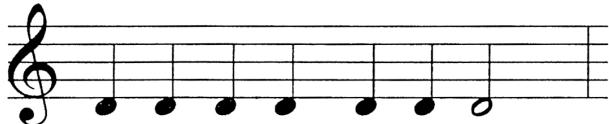
必 ひつ	歸 き	為 い	廣 こう
獲 ぎやく	入 にゅう	度 ど	由 ゆ
入 にゅう	功 く	群 ぐん	本 ほん
大 うだい	大 だい	徳 とく	願 がん
会 え	大 だい	生 じょう	力 りき
衆 しゅ	宝 ほう	彰 しょう	回 え
数 しゅ引	海 かい	一 いつ	心 しん引



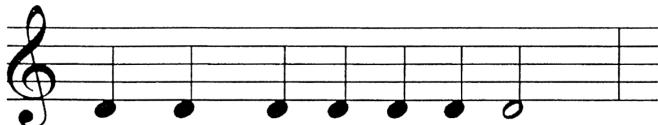
ko yu hon gan riki e ko



i do gun jo sho is - shin



ki nyu ku doku dai ho kai



hitsu gyaku nyu dai e shu shu

And when they reach that
lotus-held world,
They immediately realize the
body of suchness or dharma-
nature.
Then sporting in the forests of
blind passions, they manifest
transcendent powers;
Entering the garden of birth-
and-death, they assume
various forms to guide others.

入	遊	即	得
生	煩	證	至
死	惱	真	蓮
園	林	如	華
示	現	法	藏
應	神	性	世
化	通	身	界

toku shi ren ge zo se kai

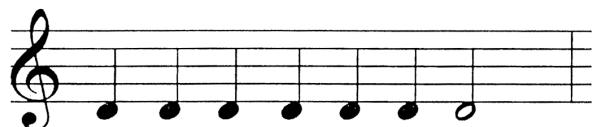
soku sho shin nyo hos-sho jin

yu bon no rin gen jin zu

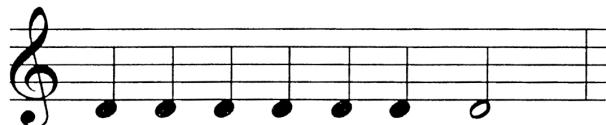
nyu sho ji on ji o ge

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
scriptures on immortality,
took refuge in the land of bliss.

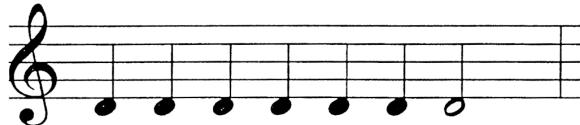
焚	三	常	本
燒	藏	向	師
仙	流	鸞	曇
經	支	廻	鷲
帰	授	菩	梁
樂	淨	薩	天
邦	教	礼	子



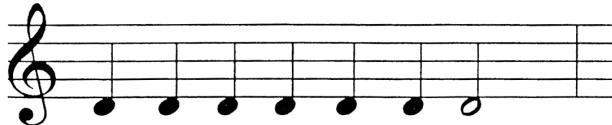
hon shi don ran ryo ten shi



jo ko ran sho bo satsu rai



san zo ru shi ju jo kyo



bon jo sen gyo kira ku ho

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.

正	往	報	天
定	還	土	親
之	回	因	菩
因	向	果	薩
唯	由	顯	論
信	他	誓	註
心	力	願	解

ten jin bo satsu ron chu ge

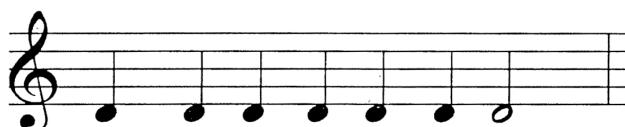
ho do in ga ken sei gan

o gen ne ko yu ta riki

sho jo shi in yui shin jin

When foolish beings of delusion
and defilement awakens shinjin,
They realize that birth-and-death
is itself nirvana;
Without fail they reach the
land of immeasurable light
And universally guide
sentient beings to enlightenment.

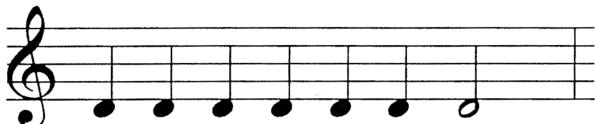
諸しよ	必ひつ	証しよ	惑わく
有う	至し	知ち	染せん
衆しゅ	無む	生しよ	凡ぼん
生じよ	量りょう	死じよ	夫ぶ
皆かい	光こう	即そく	信しん
普ふ	明みょう	涅ね	心じん
化け	土ど	槃はん	発ばつ



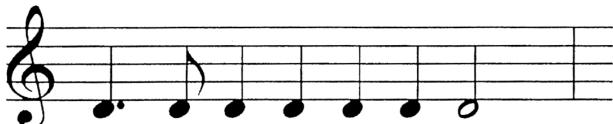
waku zen bon bu shin jin potsu



sho chi sho ji soku ne han



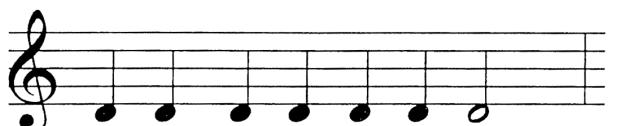
his-shi mu ryo ko myo do



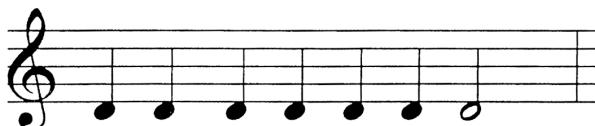
sho u shu jo kai fu ke

Tao-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.

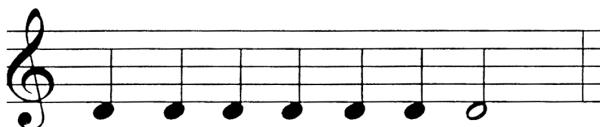
円えん	万まん	唯ゆい	道どう
満まん	善ぜん	明みょう	綽しゃつ
徳とく	自じ	浄じょう	決けつ
号ごう	力りき	土ど	聖しょう
勸かん	貶へん	可か	道どう
専せん	勤ごん	通つう	難なん
称しよ う引	修しゅ引	入にゅ う引	証しよう引



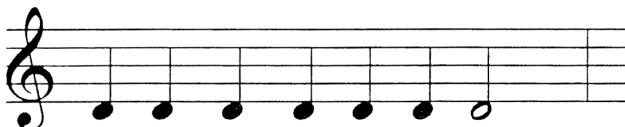
do shak-kes-sho do nan sho



yui myo jo do ka tsu nyu



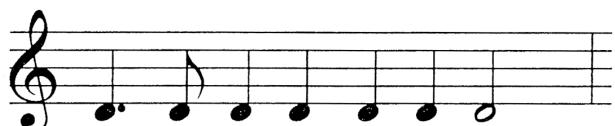
man zen ji riki hen gon shu



en man toku go kan sen sho

With kind concern he teaches
 the three characteristics of
 entrusting and nonentrusting,
 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 persons have committed
 evil all their lives, when they
 encounter the Primal Vow,
 They will reach the world of
 peace and realize the perfect
 fruit of enlightenment.

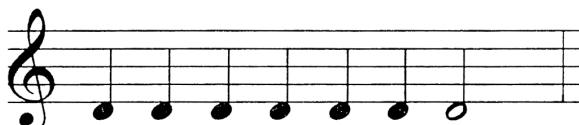
至	一	像	三
安	生	末	不
養	造	法	三
界	惡	滅	信
証	值	同	誨
妙	弘	悲	愍
果	誓	引	懲



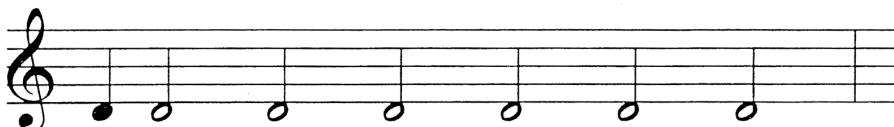
sa npu san shin ke on gon



zo matsu ho metsu do hi in



is - sho zo aku chi gu zei



shi an nyo gai sho myo ka

Shan-tao alone in his time
clarified the Buddha's true
intent;
Sorrowing at the plight of
meditative and nonmeditative
practicers 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,

開 かい	光 こう	矜 こう	善 ぜん
入 いり	明 みょう	哀 あい	導 どう
本 ほん	名 みょう	定 じょう	独 どく
願 がん	号 ごう	散 さん	明 みょう
大 だい	顯 けん	与 よ	佛 ぶつ
智 ち	因 いん	逆 ぎゃく	正 しょう
海 かい	縁 ねん	惡 あく	意 い

●

Leader

ze n do u do o o ku myo u bus-sho u i i i i i i

Everyone

ko u u a a i jo u sa n yo gya ku a a ku

ko u myo u myo o ugo o uke n i n ne n

ka i ni u ho n ga a a n da i chi ka a i

They receive the diamondlike
mind
And accord [with the Vow] in
one thought-moment of joy;
whereupon,
Equally with Vaidehi, they
acquire the threefold insight
And are immediately brought
to attain the eternal bliss of
dharma-nature.

即そく	与よ	慶きょう	行ぎょう
証しょう	章い	喜うき	者じや
法ほう	提だい	一いち	正しょう
性しよう	等とう	念ねん	受じゅ
之し	獲ぎやく	相そう	金こん
常じょう	三さん	応おう	剛ごう
樂らく	忍にん	後ご	心しん

The musical score consists of four staves of music in common time, treble clef, and a key signature of one sharp. The lyrics are written in Japanese hiragana and Romanized phonetic transcription below each staff.

Staff 1: gyo u ja sho u ju kon go u shi i n

Staff 2: kyo u uki i ichi ne n so u o u go o o

Staff 3: yo i da a i to o u gyaku sa n ni n

Staff 4: so ku sho u hos-sho o o u shi jo u ra a ku

Genshin, having broadly
elucidated the teachings of
Sakyamuni'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, those to sundry
practice, shallow,
He sets forth truly the difference
between the fulfilled land and
the transformed land.

報 ほ	専せん	偏へん	源げん
化け	雜ぞう	帰き	信しん
二に	執しつ	安あん	広こう
土と	心しん	養によう	開かい
正しよう	判はん	勸かん	一いち
弁べん	浅せん	一いつ	代だい
立りき	深じん	切き	教げう

ge n shin ko u ka i i chi da i ke e u

he n n ki i a n nyo u ka n is-sa a i

se n zo u shi i ushi i nha n se n ji n

ho u ke ni do o o sho u be n ri i u

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 the light;
Nevertheless, great
compassion is untiring and
illuminates me always.

大	煩	我	極
悲	惱	亦	重
無	障	在	惡
倦	眼	彼	人
常	雖	攝	唯
照	不	取	稱
く我	一見	く中	く佛

go ku ji u a ku ni n yu i shou bu u tsu

ga a ya a ku za i hi ses-shu chi i u

bo n no u sho o u ge e n su i fu ke n

da i hi mu ke e e n jo u se u ga a a

Master Genku, 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:

＼選せん	＼真しん	＼憐れん	＼本ほん
一択じやく	一宗しゆう	一愍みん	一師し
＼本ほん	＼教けう	一善ぜん	一源げん
一願がん	＼証しょう	一惡まく	＼空くう
＼弘ぐ	一興こう	＼凡ぼん	一明みょう
一惡あく	一片へん	一夫ぶ	一佛ぶつ
＼世せ	一州しゆう	＼人じん	＼教けう

ho n shi ge n ku myo u buk-ke e u
 re n n mi in ze n ma ku bo n bu ni i n
 shin shu ke e u sho o u ko u he n shi u
 se n ja ku ho n ga a a n gu a ku se e e

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.

必ひつ 快速そく 決けつ 還げん
以ち 入にうる 以ち 来らい
信しん 寂じやく 疑ぎ 生しようじ
心じん 静じよう 情じょう 死
為い 無む 為い 輪りん
能のう 為い 所しょ 転でん
入にうる 樂らく 止し 家げ

The musical score consists of four staves of music in common time, treble clef, and a key signature of one sharp. The lyrics are written in English below each staff:

ge n ra i sho u ji ri n de n ge e e

ke e chi i gi jo u i sho shi i i

so ku ni u ja a ku jo o u mu i ra ku

hic-chi shin ji i n i no u ni i u

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.

● 唯 ゆ 道 ど 拯 よ う さ い 弘 グ
可 カ 俗 ぞ 済 サ い 經 キ ヨ う だ い
信 シン 時 ジ 無 む 大 イ
斯 シ 衆 シュ 辺 ジ ハン 士 ジ
高 ク ニ 共 グ 極 ゴ 宗 シュ
僧 ソウ 一 同 ジ ュ 濁 ジ ヨ ウ 師 シ
説 セツ 一 心 シン 悪 ク 邪 ク 等 ジ ヲ

gu kyo u da i ji shu shi to o u
jo u u sa a i mu he n go ku jo ku a a ku
do u zo ku ji i shu u gu do u shi n
yu i ka shi n shi ko u so u se e tsu

N1-1

初重 ●

南な 南な 南な 南な 南な 南な 南な
 無も 無も 無も 無も 無も 無も 無も^な
 阿あ 阿あ 阿あ 阿あ 阿あ 阿あ 阿あ^も
 弥み 弥み 弥み 弥み 弥み 弥み 弥み^あ
 陀だ 陀だ 陀だ 陀だ 陀だ 陀だ 陀だ^み
 仏ぶ 仏ぶ 仏ぶ 仏ぶ 仏ぶ 仏ぶ 仏ぶ^だ
 仏ぶ 仏ぶ 仏ぶ 仏ぶ 仏ぶ 仏ぶ 仏ぶ^ぶ

Leader Everyone

na mo a mi da a a n bu na mo a mi da a a n bu

na mo a mi da n bu na mo a mi da n bu

na a mo a mi da a a n bu

na a mo a mi da a a n bu na

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.

弥陀成仏の・このかたは
一一へ一一へ一
一一へ一へ一
いまに十劫を・へたまへり
法身の光輪・きはもなく
世の盲冥を・てらすなり

Leader

mi da jo u bu tsu no ko no ka ta wa a a

Everyone

i ma ni i jik - ko u o o he ta ma e ri

ho os - shi n no ko u ri i n ki wa mo na ku

se no mo u myo u o te ra su na ri

N1-2

南な 南な 南な 南な 南な
 無も 無も 無も 無も 無も^一
 阿あ 阿あ 阿あ 阿あ 阿あ^一
 弥み 弥み 弥み 弥み 弥み^一
 陀だ 陀だ 陀だ 陀だ 陀だ^一
 仏ぶ 仏ぶ 仏ぶ 仏ぶ 仏ぶ^一

na mo a mi da a a n bu

na mo a mi da n bu

na a mo a mi da a a n bu

na a mo a mi da a n bu na

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

智慧の光明・はかりなし
一
有量の諸相・ことごとく
一
光暁かふらぬ・もののはなし
一
眞実明に・帰命せよ
一

Leader

chi e no ko u myo u ha ka ri na shi i i

Everyone

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

sh i n j i t s u m y o u n i k i m y o o s e y o

N1-3

南な
無も
阿あ
弥み
陀だ
仏ぶ

Musical notation for the chant "Namomidaanbu". The notation consists of three staves of music. The first two staves begin with a dotted half note followed by a dotted quarter note, then a dotted eighth note, a dotted sixteenth note, and a dotted eighth note. This is followed by a sixteenth-note cluster (two groups of four notes) under a bracket, a dotted eighth note, and a dotted sixteenth note. The lyrics "na mo a mi da a a n bu" are written below each of these two staves. The third staff begins with a dotted half note followed by a dotted quarter note, then a dotted eighth note, a dotted sixteenth note, and a dotted eighth note. This is followed by a sixteenth-note cluster (two groups of four notes) under a bracket, a dotted eighth note, and a dotted sixteenth note. The lyrics "na mo a mi da n bu" are written below the first part, and "na a a mo" are written below the second part. The music concludes with a final measure consisting of a dotted half note, a dotted quarter note, and a dotted eighth note.

N2-1

二重

一南な 一南な 一南な 一南な 一南な 一南な 一南な
 ノ無も ノ無も ノ無も ノ無も ノ無も ノ無も ノ無も
 ノ阿あ ノ阿あ ノ阿あ ノ阿あ ノ阿あ ノ阿あ ノ阿あ
 ノ弥み ノ弥み ノ弥み ノ弥み ノ弥み ノ弥み ノ弥み
 ノ陀だ ノ陀だ ノ陀だ ヘ陀だ ノ陀だ ノ陀だ ノ陀だ
 ノ仏ぶ ノ仏ぶ ノ仏ぶ ヘ仏ぶ ノ仏ぶ ノ仏ぶ ノ仏ぶ

Leader

Everyone

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 a n bu u

na mo a mi da n bu na mo a mi da n bu

na mo a mi da a a n bu na

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.

平	有	一	解
等	無	光	脱
覺	一	一	の
に	を	一	光
・	は	ふ	輪
帰	一	る	・
命	な	・	き
せ	る	も	わ
よ	と	の	一
	の	は	も
	べ	み	一
	た	引	な
	ま		
	ふ		

Leader

ge da tsu no ko u ri n ki wa mo na shi i i i

Everyone

ko u so ku ka mu ru u mo no wa mi na

u u mu o ha na ru to no be ta mo o

byo u do u ka ku ni ki myo o se yo

N2-2

一南な 一南な 一南な 一南な 一南な
 一無も 一無も 一無も 一無も 一無も
 ノ阿あ ノ阿あ ノ阿あ ノ阿あ ノ阿あ
 ノ弥み ノ弥み ノ弥み ノ弥み ノ弥み
 ノ陀だ ノ陀だ ノ陀だ ノ陀だ ノ陀だ
 ノ仏ぶ ノ仏ぶ ノ仏ぶ ノ仏ぶ ノ仏ぶ

The musical score consists of four staves of music in G clef, common time, and a key signature of one sharp. The lyrics are as follows:

na mo a mi da n bu

na mo a mi da a n bu u

na mo a mi da n bu

na mo a mi da a a n bu na

(39)

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.

光雲無碍・如虚空
こううんむげにょこくう
一切の有碍に・さはりなし
いつさいのうげに・さはりなし
光沢かふらぬ・ものぞなき
こうたくむかふらぬ・ものぞなき
難思議を・帰命せよ
なんじきぎを・きみよう

Leader

ko u u n mu ge nyo o ko o ku u u u

Everyone

is - sa i no u ge ni i sa wa ri na shi

ko u ta ku ka mu ra nu mo no zo na ki

na n ji i gi o ki myo o se yo

N2-3

＼南な 一南な 一南な
＼無も 一無も 一無も
＼阿あ 一阿あ 一阿あ
＼弥み 一弥み 一弥み
ヘ陀だ 一陀だ 一陀だ
ヘ仏ぶ 一仏ぶ 一仏ぶ

na mo a mi da n bu

na mo a mi da n bu

na mo a mi da a n bu u

N3-1

三重 ●

南なー 南なー 南なー 南なー 南なー 南なー 南なー 南なー
 無もー 無もー 無もー 無もー 無もー 無もー 無もー 無もー
 阿あー 阿あー 阿あー 阿あー 阿あー 阿あー 阿あー 阿あー
 弥みー 弥みー 弥みー 弥みー 弥みー 弥みー 弥みー 弥みー
 陀だー 陀だー 陀だー 陀だー 陀だー 陀だー 陀だー 陀だー
 仏ぶー 仏ぶー 仏ぶー 仏ぶー 仏ぶー 仏ぶー 仏ぶー 仏ぶー

Leader Everyone

na mo a mi da a a n bu na mo a mi da a a n bu

na mo a mi da a a n bu na a mo a mi da a a n bu

na mo a mi da a a n bu na mo a mi da a a n bu

na a mo a mi da a a n bu na

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.

清淨光明・ならびなし
遇斯光の・ゆへなれば
一切の業繫も・のぞこりぬ
畢竟依を・帰命せよ

Leader

sho u jo u ko o o u myo u na ra bi na shi i i

Everyone

gu shi i ko u no yu e na re ba

i is - sa i no gok - ke mo no zo ko ri nu

hik - kyo u e e o ki myo o se yo

N3-2

南なー 南なー 南なー 南なー 南なー
無もー 無もー 無もー 無もー 無もー
阿あー 阿あー 阿あー 阿あー 阿あー
弥みー 弥みー 弥みー 弥みー 弥みー
陀だー 陀だー 陀だー 陀だー 陀だー[~]
仏ぶー 仏ぶー 仏ぶー 仏ぶー 仏ぶー[~]

The musical score consists of five staves of music in G clef, common time. Each staff has a different rhythm pattern. Below each staff is a line of lyrics:

- Staff 1: na mo a mi da a a n bu
- Staff 2: na mo a mi da a a n bu
- Staff 3: na mo a mi da a a n bu
- Staff 4: na a mo a mi da a n bu na

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.

仏光煥曜・最第一
こうえんのうぶつこうせうえいようさいだいいち
三塗の黒闇・ひらくなり
さんずのくろあん
大應供を・帰命せよ
だいおうぐを・きみょうせよ

Leader

bu uk - ko u se u e u sa i da i i chi

Everyone

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

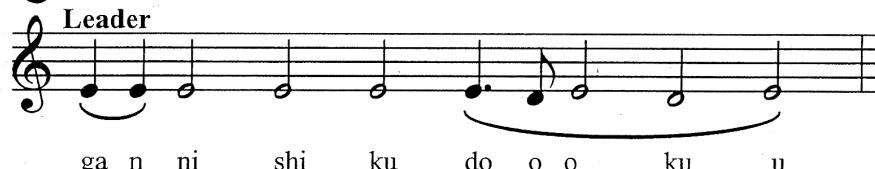
da i o u gu u o ki myo o se yo

Eko

May we share these virtues
 Equally with one and all
 And together attaining
 Birth in the Land of Bliss.

往おう 同どう 平ひょう 一願がん
 生じょう 發ほつ 等とう 一以い
 安あん 菩ぼ 施せ 一此し
 樂らつ 提だい 一一 功く
 国こく 心しん 切き 一德とく

Leader

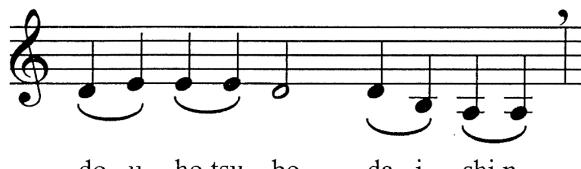


ga n ni shi ku do o o ku u

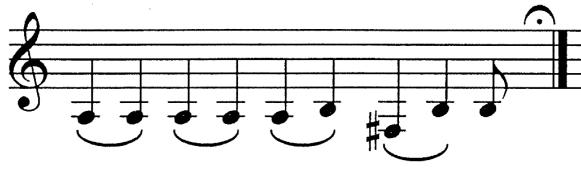
Everyone



byo u do u se i is - sa i



do u ho tsu bo da i shin



o u jo u a n ra a ko