Chanted Texts
for Shin Buddhist Worship

Compiled by Shin Dharma Net
Shoshinge ...

This text is a poem by Shinran, providing a summary of the Shin teaching by recounting the spiritual contributions of the Seven Great Teachers in his lineage. Given here in the Roman script. Original is in Chinese (kambun) form, read with Sino-Japanese readings.

See also: An audio file of the Shoshinge (Hymn of True Faith) and an English translation of Shoshin Nembutsu Ge (Gatha of True Shinjin).

Ki myo mu ryo ju nyo rai
Na mu fu ka shi gi kwo
Ho zo bo satsu in ni ji
Zai se ji zai o busho

To ken sho butsuzo jo in
Koku do nin shi zen maku
Kon ryu mu jo shu sho gan
Cho hotsu ke u dai gu zai

Go ko shi yui shi sho ju
Ju sei myo sho mon jippo
Fu ho mu ryo mu hen ko
Mu ge mu tai ko en no

Sho jo kan gi chi e ko
Fu dan nan shi mu sho ko
Cho nichigakko sho jin setsu
Issai gun mu ko sho

Hon gan myo go shu jo go
Shi shin shin gyo gan ni in
Jo to gaku sho dai ne han
Hisshi metsuzo go shu ju

Nyo rai sho i ko shusse
Yui setsuzo mu da hon kan kai
Go yo koku aku ji go ko kai
O shin nyo rai nyo jitsu gong

No hotsu ichi nen kai ai shin
Fu dan bon to toku ne han
Bon shu gyaku ho sai e nyu
Nyo shu shi nyo kai ichi mi

Sesshu shin ko jo sho go
I no sii shi mu myo an
Ton nai shin zo shi unmu
Yjo fu shin jitsu shin jin ten

Hi nyo nikkou fu un mu
Un mu shi ge myo mu an
Gyaku shin ken kyo dai kyo ki
Soku o cho zetsuzo go aku shu

Issai zen maku bon bu nin
Mon shin nyo rai gu zen gai
Butsuzo gon ko dai sho ge sha
Ze nin myo fun da ri ke

Mi da butsuzo hon nembu
Jya ken kyo man aku shu jo
Shin gyo ju ji jin ni nan
Nan chu ni nan mu ka shi

In do sai ten shi ron ge
Chu ka jichi iki shi ko so
Ken dai sho ko se sho i
Moyo nyo rai hon zai o ki

To ken sho butsuzo jo in
Shi ka nyo rai ryo ga sen
I shu go myo nan ten jiku
Ryu ju dai ji shutto se
Shitsu no rai ha u mu ken

Go ko shi yui shi sho ju
Sen tezu dai ju mo ju ho
Sho kan gi ji shi an raku
Kenji nai gyo roku ro ku
Shin gyo i gyo shi do raku

Sho jo kan gi chi e ko
Oku nen mi da butsuzo hon gan
Ji nen soku j i nyu hitsu j o
Yui no jo sho nyo rai go
0 ho dai hi gu zei on

Hon gan myo go shu jo go
Ten jin bo sa zo ron setsuzo
Ki myo mu ge ko nyo rai
E shu ta ra ken shin jitsu
Ko sen o cho dai sei gan

Nyo rai sho i ko shusse
Ko yu hon gan riki e ko
I do gun sho iishin
Ki nyo ku doku dai ho kai
Gyaku gyo nyo dai e shu shu

Sesshu shin ko jio sho go
Hon shi don ran ryo ten shi
Jo ko ran sho bo satsu rai
San zo ru shi ju j o kyo
Bon jo sen kyo ki raku ho

Hi nyo nikkou fu un mu
Ten jin bo sa ron chu ge
Ho do in ga ken sei gan
0 gen ne ko yu ta riki
Sho jo shi in yui shin jin

Issai zen maku bon bu nin
Waku zen bon bu shin jinpo
Shi chi shi ji soku ne han
Hisshu mu ryo ko myo do
Sho u shu jo kai fu ke

MI DA BUTSU GON NEMBU
Do shakuskezzo no Nano sho
Yui myo jo do ka tsu nyu
Man zen ji riki hen gon shu
En man doku go kan sen sho

San pu san shi ke on gon
Zo matsu ho metsu do hi in
Issho zo aku shi gu zai
Shi an yo gai shi myo ka

Zen do doku myo busho i
Ko ai jo san yo gu aku aku
Ko myo myo go ken in nen
Kai nyo hon gan dai chi kai

Gyo ja shu ju kon go shin
Kyo ki ichi nen so
0 go Yo i dai to gyaku san nin
Soku shi hossho shiyo raku

Gen shi ko kai iki dai kyo
Hen ki an nyo kan issai
Sen zo shu shi han sen jin
Ho ke ni do sho ben ryu

Goku jyu aku nii yui shi butsuzo
Ya gaku zai hi sesshu chu
Bon no shi gen suki fuen
Dai hi mu ken jo shi ga

Hon shi gen ku myo bukkyo
Ren min zen maku bon bu nin
Shinshu kyo sho ko hen shu
Senjaku hon gan gu aku se

Aspiration Verse
Gan ni shi ku doku
Byodo se issai
Do hotsu bodai shi
Ojo araku koku
**Junirai (The Twelve Adorations) ...**

This poem is attributed to the teacher Nargjuna in India and declares his commitment to Amida in 12 stanzas. Given here in the Roman script. Original is in Chinese (kambun) form, read with Sino-Japanese readings.

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Kei shu ten nin sho ku gyo Amida sen ryo zoku son Zai hi mi myo an raku koku Mu ryo bushi shu i nyo

Mubi mu ku ko sho jo shu toku keu ketsu nyo ko ku sho sa ri yaku toku ji zai ko ga cho rai mi da son

Kai jiki shin jo nyo sen no Sha ma ta gyo nyo zo bu Ryo moku jo nyaku shu ren ge Ko ga cho rai mi da son.

Men zen en jo nyo man gatsu I ko yu nyo sen ichi gatsu Sho nyo ten ku ku shi ra Ko ga cho rai mi da son.

Kwan non cho dai kwan chu ju Shu ju myo so ho sho gon No buku ge do ma kyo man Ko ga cho rai mi da son.

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Before Amida Buddha whom Deva and men worship, I humble myself in deepest reverence. In his wondrous land of Bliss, Surrounded is he by countless Bodhisattvas.

His golden form shines forth pure, like the King of Mount Sumeru. His practice of Truth is steadfast, like an elephant's pace, His eyes radiate, like pure blue lotus blossoms. Thus I prostrate myself before Amida Buddha.

His countenance is perfectly pure and round, like the full moon; His majestic light shines like a thousand suns and moons; His voice is like a heavenly drum, yet like a heavenly bird. Thus I prostrate myself before Amida Buddha.

Avalokitesvara wears upon his crown, The image of Amida adorned with many precious jewels. He subdues the arrogance of demons and heretics. Thus I prostrate myself before Amida Buddha.

Incomparable, vast, and pure his Virtues are, Clearly extending like vast open space, His acts freely benefiting all. Thus I prostrate myself before Amida Buddha.

Bodhisattvas from the ten quarters And countless maras always venerate him. He dwells with Vow-power for the sake of all beings. Thus I prostrate myself before Amida Buddha.

In the golden treasure pond where the lotus flowers bloom, Established with goodness is a wondrous throne; Where reigns the lord, like the King of Mount. Thus I prostrate myself before Amida Buddha.

From the ten quarters Bodhisattvas come, Revealing wondrous powers, they attain blissful state; Honoring his face, they offer eternal homage. Thus I prostrate myself before Amida Buddha.

All things are transient and without self Like the moon on water, light-
Sanbutsuge (Praises of the Buddha) ...

From the Larger Pure Land Sutra, spoken by the Bodhisattva Dharmakara in his devotion to the Buddha. Given here in the Roman script. Original is in Chinese (kambun) form, read with Sino-Japanese readings.

Ko gen gi gi
I jin mu goku
Nyo ze en myo
Mu yo to sha

Nichu gatsu na ni
Shu ko en yo
Kai shitsu on pei
Yu nyaku ju moku

Nyo rai yo gefi
Cho shu en rin
Sho gaku dai on
Ko ru jippo

Kai mon sho jin
San mai chie
I toku mu ryo
Shu sho ke u

Jin tai zen en
Sho butsu ho kai


The light of your face is unsurpassed in majesty, your awesome greatness is beyond limit, a brightly shining flame with no equal.

Next to your brilliance, even the brightness of sun, moon, and Mani jewel seem covered in black ink.

Tathagata's transcendent appearance has no comparison in all the world. The whole universe vibrates with the great sound of your enlightenment.

Your rare and superior virtues of wisdom, understanding, deep meditation, and strength of endeavor are awesome, beyond comparison.

Your meditation to the innermost depths of all the Buddha Dharma oceans is without limit, bringing full understanding.

Ignorance, greed and anger do not reside in the World-Honored One, the Man of Lion. Your noble virtues are immeasurable.

Your meritorious service is vast and great, the depths of your wisdom profound. Your majestic appearance of light illumines the entire universe.

When I (Dharmakara Bodhisattva) become a Buddha equal to the Dharma King, I vow to transcend life and death and free all beings.

Among the virtues of Dana, readiness, discipline, patience, and endeavor, the highest shall be deep meditation and wisdom.

I will become a Buddha and completely fulfill my vow, I will bring great peace to all who are in doubt or fear.

Even though there are a myriad Buddhas and sages as numerous as the sands of the Ganges, and I were to offer homage to them all, it is still better for me to be faithful and strong, in seeking the true Path, never retreating.

The Buddha worlds, also innumerable as the Ganges sands, will be completely illuminated by my shining light. The strength of my effort in this endeavor is beyond measure.

When I become a Buddha, my Land will be the finest. All the beings there will be exquisitely beautiful.

My country will be like Nirvana, a place of practice, transcendent beyond words, without equal. In my compassion I will enlighten all.

Beings will come from the ten directions to be born in my country. They will be pure, their minds filled with gladness. Those in my pleasant country will be peaceful and at ease.

Please, dear teacher, accept this proof of my sincerity. Here I establish my vow. Through strength and endeavor I shall fulfill this desire.

The wisdom of all the Buddhas of the ten directions is unimpeded. May they always know my intent.

Even though my body may undergo many sufferings and much pain, I shall never cease my efforts. Whatever I must bear, I shall have no regrets.
Juseige (Three Sacred Vows) ...

Expressing the Bodhisattva’s determination to work for the deliverance of all beings. Given here in the Roman script. Original is in Chinese (kambun) form, read with Sino-Japanese readings.

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Ga gon cho se gan  \(\rightarrow\) Jin riki en daik ko  \(\rightarrow\) Ku yo issai butsu  \(\rightarrow\) NA MAN DA BU
Hisshi mu jo do  \(\rightarrow\) Fu sho mu sai do  \(\rightarrow\) Gu soku shu toku hon  \(\rightarrow\) NA MAN DA BU
Shi gan fu man zoku  \(\rightarrow\) Sho jo san ku myo  \(\rightarrow\) Gan e shitsu jo man  \(\rightarrow\) NA MAN DA BU
Sei fu jo sho gaku  \(\rightarrow\) Ko sai shu yaku nan  \(\rightarrow\) Toku i san gai e  \(\rightarrow\) NA MAN DA BU
Ga o mu ryo ko  \(\rightarrow\) Kai hi chi e gen  \(\rightarrow\) Nyo butsu mu ge chi  \(\rightarrow\) NA MAN DA BU
Fu i dai se shu  \(\rightarrow\) Messhi kon mo an  \(\rightarrow\) Tsu datsu mi fu sho  \(\rightarrow\) NA MAN DA BU
Fu sai sho bin gu  \(\rightarrow\) Hei soku sho aku do  \(\rightarrow\) Gan ga ku e riki  \(\rightarrow\) NA MAN DA BU
Sei fu jo sho gaku  \(\rightarrow\) Tsu datsu zen shu mon  \(\rightarrow\) To shi sai sho son  \(\rightarrow\) NA MAN DA BU
Ga shi j o butsu do  \(\rightarrow\) Ko so jo man zoku  \(\rightarrow\) Shi gan nyakkoku ka  \(\rightarrow\) Aspiration Verse
Myo sho cho jippo  \(\rightarrow\) I yo ro jippo  \(\rightarrow\) Shi gan nyakkoku ka  \(\rightarrow\)
Ku kyo mi sho mon  \(\rightarrow\) Nichi gatsu shu ju ki  \(\rightarrow\) Byodo se issai  \(\rightarrow\)
Sei fu jo sho gaku  \(\rightarrow\) Ten ko on pu gen  \(\rightarrow\) Do hotsu bodai shin  \(\rightarrow\)
Ri yoku jin sho nen  \(\rightarrow\) I shu kai ho zo  \(\rightarrow\) Ko ku sho tennin  \(\rightarrow\)
Jo e shu bon gyo  \(\rightarrow\) Ko se ku doku ho  \(\rightarrow\) To u chin myo ke  \(\rightarrow\)
Shi gu mu jo do  \(\rightarrow\) Jo o dai shu chu  \(\rightarrow\)
I sho tennin shi  \(\rightarrow\) Seppo shi shi ku  \(\rightarrow\)


I establish the Vows unexcelled,  Having attained Buddhahood untainted,  My august air shall illumine the ten quarters,
And reach the Highest Path, Bodhi,  The sun and the moon being outshone,  The celestial lights shall hide in shame.
Were these Vows unfulfilled,  I will open the Dharma-storehouse
I would never attain Enlightenment.  And bestow upon all the treasure of my virtues.

I will be the great provider,  Constantly going among the masses,
Throughout innumerable kalpas,  I will preach the Dharma with a lion's roar.
Should I fail to save all in need,  Paying homage to all the Buddhas
I would never attain Enlightenment.  I will be endowed with all virtues.

Upon my attaining Enlightenment,  Vows and Wisdom completely realized,
If my Name were not heard anywhere,  I will be master of the three worlds.
In the ten quarters of the universe,  As Buddha's wisdom unimpeded
I would never attain Enlightenment.  Has no place its light cannot reach,
Practicing the Holy Way - selflessness,  So my power of Merit and Wisdom
Depth in right reflection and pure wisdom,  Shall be equal to the Honored One's.
Aspiring toward the highest path,  If my vows be certainly fulfilled,
I will be the teacher of devas and men.  May this whole universe quake.
My wondrous power by its great light,  And may the host of devas
Brightens the countless lands throughout,  Rain wondrous blossoms from the sky.
Removes the darkness of the three defilements,  Opening the eyes of Wisdom,
And delivers all from suffering and pain.  I will end this darkness of ignorance.
Opening the eyes of Wisdom,  Blocking all the paths of evil,
I will end this darkness of ignorance.  I will open the gate to Attainment.
The Dhammapada, selected stanzas ...

These are stanzas from "The Dhammapada," an ancient Buddhist text attributed to Gautama Buddha that serves as a spiritual resource for all Buddhists.

I.

**LEADER:** With our minds, we make the world. Speak or act with meanness and unhappiness will follow you as surely as a cart follows the ox that pulls it.

"He insulted me, he beat me; he threw me down and robbed me." Dwell on such thoughts, and your hatred will never cease.

**Everyone** - "He insulted me, he beat me; he threw me down and robbed me." Put away such thoughts and hatred will never arise.

**LEADER:** For in this world, hate never yet has dispelled hate. Only love dispels hate. This law is ancient and will last forever.

(Chapter 1)

II.

**LEADER:** Those who mistake false for true and true for false miss the truth of life and fill themselves with harmful passions.

**Everyone** - Those who see false as false and true as true see their true nature and follow right desires.

**LEADER:** How easily the wind topples a tree with shallow roots. Seek happiness only in pleasures, eating and sleeping too much and you too will be uprooted.

**Everyone** - As the wind cannot overturn a mountain, so will the man stay upright who controls his passions well and earnestly follows the noble path of the Dharma.

**LEADER:** An unreflecting mind is a poor roof. Passion, like the rain, floods the house. But if the roof is strong, there is shelter. Give up ignorance and find the noble life.

(Chapter I)

III.

**LEADER:** Like water on a lotus leaf or a mustard seed on the point of a needle, the awakened ones do not cling to pleasures. Want nothing until you need nothing. Only then can you freely use things.

**Everyone** - Do not look for bad company or live with those who do not care. Find friends who love the truth and follow the noble life.

**LEADER:** Pleasures do not bring lasting contentment. The rain could turn into gold, and still you would be thirsty for more. He is a wise man who understands his passions. He is a Buddha who has mastered them.

**Everyone** - Live in joy and in kindness even among those who hate. Live in joy and in health even among the sick.

**LEADER:** Live in joy and in peace even among the troubled. Live in joy and in freedom as the shining ones.

(Chapters VI, XIV, XV)

IV.

**LEADER:** Do not make light of your faults saying, "They don't bother me." Just as a jug fills drop by drop, a fool becomes filled with his folly.

**Everyone** - Do not belittle good actions saying, "I can do nothing." Just as a jug fills drop by drop, a wise man purifies himself.

**LEADER:** A fool is happy until his mischief turns against him. A good man may suffer until his goodness flowers.

**Everyone** - Those who are ever mindful who study regularly and strive after nirvana will become pure in the end.

**LEADER:** All things that are valuable must be worked at. An un-repaired house soon falls into ruin. So, the sacred scriptures must be used or their meaning is lost.

(Chapters IX, XVII, XVIII)

V.

**LEADER:** All beings tremble before violence. All love life, all fear death. If you see yourself in others then whom can you injure?

**Everyone** - Others seek happiness like yourself. Harsh words bring harsh words in return and injury touches you both. Make yourself still like a broken bell.

**LEADER:** Why be proud of this frail body? Even the splendid chariots of kings have worn away. So also the body comes to old age, sickness and death. Awaken to the wisdom which death cannot hurt.
Everyone - The ignorant man is like an ox. He grows in size but not in wisdom. Sad is the man who in his youth wasted his time and learned nothing.

**LEADER:** Therefore, master yourself according to the Dhamma. As the moon slips from behind a cloud, so the master comes out from behind his ignorance and shines for all the world to see.

(Chapters X, XI, XIII)

VI.

**LEADER:** Understand that the body is merely the foam of a wave, the shadow of a shadow. It is like a fragile jar, ready to be broken. Know this and make a castle of your mind.

Everyone - How can a troubled mind understand the way to nirvana? If a person does not understand the true law of Dharma, and thereby calm his mind, he will never have perfect wisdom.

**LEADER:** Your worst enemy cannot harm you as much as your own mind, unguarded. But once mastered, no one can help you as much, not even your father or mother.

Everyone - Through mindfulness, the wise man overcomes carelessness and drives away desire. Mindful among the mindless, awake while others sleep, he advances in the Dhamma like a swift horse leaving the others behind.

**LEADER:** Just as the beautiful and fragrant lotus flower grow out of the mud and litter by the highway, in the same way, earnestly follow the Buddha's teaching and from among the blind the light of your wisdom will shine out purely.

(Chapters 11, III)

VII.

**LEADER:** Hard is it to be born into human life and hard is the human life we are born into. Hard is it to hear the true Dhamma and hard is the rise to enlightenment.

Everyone - The fool who makes fun of the noble teachings carries the seeds of his own misery. The self is indeed difficult to control. First establish yourself on the path and then teach others.

**LEADER:** He who has taken refuge in Buddha, Dharma and Sangha sees with right knowledge the Four Noble Truths: Suffering, the cause of suffering, the end of suffering and the Eightfold Noble Path which leads to the end of suffering.

Everyone - No matter how young, those who follow the path of enlightenment shine bright over the world like the full moon in a clear sky.

**LEADER:** Follow then the shining ones, the wise, the awakened, the loving, for they know how to work and be patient. Follow them as the moon follows the path of the stars.

(Chapters XIV, XV, XXVI)

VIII.

**LEADER:** Do not be reckless and look just for the pleasures of life. Free yourself from attachment to pleasure and pain. For in craving pleasure or in nursing pain there is only sorrow.

Everyone - Be ever mindful. For if you cannot concentrate and steady your mind, how will you ever listen? What will you ever learn?

**LEADER:** Reject the baits of the world. Let fall selfishness and hatred. Be quiet in body and mind. And awaken to the highest joy.

Everyone - If you meet a wise man who can show you your mistakes, follow his advice just as you would seek a treasure.

**LEADER:** Let him advise and teach you and keep you from foolish ways. Evil men may hate him but good men love him.

(Chapters VI, XVI, XXIV, XXV)

IX.

**LEADER:** The awakened look deeply into things and see them as they are. By so doing, they become free and noble. Fear and confusion have no hold on them.

Everyone - Such a noble one does not hurt others by body, speech or mind. When others treat him badly, he endures it patiently.

**LEADER:** He moves with love among the unloving and with peace among the angry. Yet, he is never proud and does not talk down to others.

Everyone - The awakened are rare and hard to find. How happy the house where such a person awakens. Blessed is his birth and his teaching, and blessed is the understanding of those who follow it.

**LEADER:** To avoid evil, to do good, and to purify your mind, this is the teaching of the Buddha.

(Chapters XIV, XXVI)
The Dhammapada, selected stanzas ...

(continued)

X.

**LEADER:** If a traveler on the Buddha’s path can find no friend to go along with him, let him travel alone. There is no good friendship with a fool.

**Everyone:** The fool is his own worst enemy. For a while, his deeds may seem sweet as honey. But eventually, his deeds bear bitter fruit and then the fool suffers bitterly.

**LEADER:** Fresh milk takes time to sour. So a fool’s deeds take time to catch up with him. Like the embers of a fire, they smolder within him waiting to ignite.

**Everyone:** The fool is tormented thinking, “These children are mine,” “This wealth is mine.” He himself does not belong to himself. How can sons or wealth be his?

**LEADER:** The fool who knows he is a fool is much wiser. The fool who thinks he is wise is a fool indeed.

(Chapter V)