

## Description

This sutra text includes the original text in Chinese characters, their Japanese-style pronunciation in the sutra, and the typical meaning of each character for your information.

The pronunciation is indicated with some accent symbols. For example, o with macron ō represents that o is pronounced as a long vowel. The small 'i' with diaeresis ï (often following 'a' like "ai") represents that i is separately pronounced as in "naïve."

Note that the typical meaning of each Chinese character does not always represent its meaning in the sutra verses. For example, the word "供養" is comprised of a character "供" whose original meaning is "serve, offer, etc." and "養" whose original meaning is "nourish, make grow, etc." As a set of the characters, it means "offer (to Buddhas)" in the sutra. In such a case, the original meanings are bracketed, and the meaning as the set of characters is shown below them.

Sometimes you will find words like "無始" comprised of a character "無" whose original meaning is "none, null, non-" and "始" whose original meaning is "beginning, origin," and as a set, its meaning is "beginningless." This is denoted in this text as "(-less) beginning" following the original arrangement of the characters.

## Example

								(1) Title of the Verses (with pronunciation)
香		偈	Kōgé				..... (1)	
INCENSE		VERSE					..... (2)	(2) Explanation of Chinese characters of the title
Gan	gā	shin	jō	nyo	kō	rō	..... (3)	(3) Pronunciation of the verse
願	我	身	淨	如	香	炉	..... (4)	(4) The verse in Chinese characters
WISH	MY	BODY	PURE	LIKE	INCENSE	BURNER	..... (5)	(5) Typical meanings of each Chinese character

香

INCENSE

偈

Kōgé

VERSE

Gan	gā	shin	jō	nyo	kō	rō
願	我	身	淨	如	香	炉
WISH	MY	BODY	PURE	LIKE	INCENSE	BURNER

Gan	gā	shin	nyō	chi	é	kā
願	我	心	如	智	慧	火
WISH	MY	HEART	LIKE	[INTELLECT BRILLIANCE]	WISDOM	FIRE

Nen	nen	bon	jō	kaï	jō	kō
念	念	焚	燒	戒	定	香
MINDFUL	THOUGHT	KINDLE	BURN	SILA	SAMADHI	INCENSE

Ku	yō	ji-	ppō	san	zē	bū
供	養	十	方	三	世	仏
[SERVE NOURISH]	OFFER	TEN	DIRECTION	THREE	PERIOD	BUDDHA

三

THREE

宝

TREASURE

礼

Sanbōraï

BOW

I-	sshin	kyō	raï	ji-	ppō	hō	kaï	jō	jū	bū
一	心	敬	礼	十	方	法	界	常	住	仏
[ONE HEART]	WHOLEHEARTEDLY	RESPECT	BOW	TEN	DIRECTION	DHARMA	REALM	ETERNAL	EXIST	BUDDHA

I-	sshin	kyō	raï	ji-	ppō	hō	kaï	jō	jū	hō
一	心	敬	礼	十	方	法	界	常	住	法
[ONE HEART]	WHOLEHEARTEDLY	RESPECT	BOW	TEN	DIRECTION	DHARMA	REALM	ETERNAL	EXIST	DHARMA

I-	sshin	kyō	raï	ji-	ppō	hō	kaï	jō	jū	sō
一	心	敬	礼	十	方	法	界	常	住	僧
[ONE HEART]	WHOLEHEARTEDLY	RESPECT	BOW	TEN	DIRECTION	DHARMA	REALM	ETERNAL	EXIST	SANGHA

三

THREE

奉

[RECEIVE  
WELCOMING

請

Sanbujō

INVOKE]

Bū	jō	mi	da	sé	son	nyū	dō	jō
奉	請	弥	陀	世	尊	入	道	場
[RECEIVE WELCOMING	INVOKE]	(A)MI-	DA	WORLD -	HONORED	ENTER	PRACTICE	PLACE

Bū	jō	sha	ka	nyo	raī	nyū	dō	jō
奉	請	釈	迦	如	来	入	道	場
[RECEIVE WELCOMING	INVOKE]	SHA-	KYA	[THUS- TATHAGATA	COME]	ENTER	PRACTICE	PLACE

Bū	jō	ji-	ppō	nyo	raī	nyū	dō	jō
奉	請	十	方	如	来	入	道	場
[RECEIVE WELCOMING	INVOKE]	TEN	DIRECTION	[THUS- TATHAGATA	COME]	ENTER	PRACTICE	PLACE

懺

[REPENT  
REPENT

悔

REGRET]

偈

Sangégé

VERSE

Ga	shaku	sho	zō	sho	aku	gō
我	昔	所	造	諸	惡	業
I	PAST	(WHAT)	CREATE	VARIOUS	EVIL	KARMA

Kaī	yu	mu	shi	ton	jin	chi
皆	由	無	始	貪	瞋	痴
ALL	BECAUSE	(-LESS)	BEGINNING	GREED	ANGER	DELUSION

Jū	shin	go	ī	shi	sho	shō
從	身	語	意	之	所	生
FROM	BODY	WORD	MIND	(OF)	(WHICH)	BORN

I-	ssaī	ga	kon	kaī	san	gé
一	切	我	今	皆	懺	悔
[ONE EVERY (KARMA)	WHOLE]	I	NOW	ALL	[REPENT REPENT	REGRET]

十 念 Jūnen

Namu Amidabu Namu Amidabu Namu Amidabu Namu Amidabu  
南無阿弥陀仏 南無阿弥陀仏 南無阿弥陀仏 南無阿弥陀仏

Namu Amidabu Namu Amidabu Namu Amidabu Namu Amidabu  
南無阿弥陀仏 南無阿弥陀仏 南無阿弥陀仏 南無阿弥陀仏

Namu Amidabutsu Nāmu Amidabu  
南無阿弥陀仏 南無阿弥陀仏

礼 讚 Raïsan

BOW

PRAISE

Nā mū shī shī in kī myō ō rāi  
南 無 至 心 歸 命 礼  
NA- MU [ULTIMATE HEART] [RETURN DECREE] BOW  
WHOLEHEARTEDLY TAKE REFUGE IN

Sāi hō a mi dā bū  
西 方 阿 弥 陀 仏  
WEST DIRECTION A- MI- DA BUDDHA

Mī dā shin jiki nyō kon sē en  
弥 陀 身 色 如 金 山  
(A)MI- DA BODY FORM LIKE GOLD MOUNTAIN

Sō gō kō myō shō ji- ppō ō  
相 好 光 明 照 十 方  
[MARK PREFERABLE] LIGHT BRIGHTNESS ILLUMINATE TEN DIRECTION  
APPEARANCE

Yūi ū nem butsu mū kō shō ō  
唯 有 念 仏 蒙 光 撰  
SOLELY PRESENT [THOUGHT BUDDHA] RECEIVE LIGHT SAVE  
NEMBUTSU (RECITERS)

To o	chī	hon	gan	saaī	ī	gō ō
当	知	本	願	最	為	強
JUST	KNOW	ORIGINAL	VOW	MOST	BE	POWERFUL

Ro-	ppō	nyō	raaī	jō	ze-	shō ō
六	方	如	来	舒	舌	証
SIX	DIRECTION	[THUS-TATHAGATA]	COME]	EXTEND	TONGUE	CERTIFY

Sen	shō	myō	gō	shī	saaī	hō ō
專	称	名	号	至	西	方
EXCLUSIVELY	CHANT	[NAME DESIGNATION] NAME OF AMIDA		REACH	WEST	DIRECTION

Tō	hī	kē	kai	mon	myō	hō ō
到	彼	華	開	聞	妙	法
REACH	THERE	FLOWER	OPEN	LISTEN	GRACEFUL	DHARMA

Juu	jī	gan	gyō	jii	nen	jō ō
十	地	願	行	自	然	彰
TEN	STAGE	VOW	PRACTICE	[SELF MANNER] NATURALLY		REVEAL

Gan	gū	shō	shū	jō
願	共	諸	衆	生
WISH	TOGETHER	VARIOUS	[PEOPLE LIFE] SENTIENT BEINGS	

Ō	jō	an	ra-	akkōkū
往	生	安	樂	国
[GO BE]	BORN] BORN	SERENE	PEACEFUL	LAND

Nā	mū	shī	shī in	kī	myō ō	rāi
南	無	至	心	歸	命	礼
NA-	MU	[ULTIMATE HEART] WHOLEHEARTEDLY		[RETURN DECREE] TAKE REFUGE IN		BOW

Sāi	hō	a	mi	dā	bū
西	方	阿	弥	陀	仏
WEST	DIRECTION	A-	MI-	DA	BUDDHA

Ai	min	fū	gō	ga ā
哀	愍	覆	護	我
SYMPATHY	COMPASSION	COVER	PROTECT	ME

Ryoo	bō	shū	zō	jo ō
令	法	種	增	長
(MAKE)	DHARMA	SEED	INCREASE	GROW

Shī	sē	gyū	gō	shō ō
此	世	及	後	生
THIS	WORLD	AND	FUTURE	LIFE

Gan	butsu	jō	shō	jū ū
願	仏	常	摂	受
WISH	BUDDHA	CONSTANT	SAVE	RECEIVE

Gan	gū	shō	shū	jō
願	共	諸	衆	生
WISH	TOGETHER	VARIOUS	[PEOPLE SENTIENT BEINGS]	[LIFE] BEINGS

ō	jō	an	ra-	akkōkū
往	生	安	樂	国
[GO BE]	[BORN] BORN	SERENE	PEACEFUL	LAND

開	經	偈	Kaikyōgé
OPEN	SUTRA	VERSE	

Mu	jō	jin	jin	mi	myō	hō
無	上	甚	深	微	妙	法
UN-	SURPASSED	VERY	DEEP	DELICATE	GRACEFUL	DHARMA

Hyaku	sen	man	gō	nan	sō	gū
百	千	万	劫	難	遭	遇
HUNDRED THOUSAND	TEN-THOUSAND		KALPA	DIFFICULT	ENCOUNTER	MEET

Gā	kon	ken	mon	toku	jū	jī
我	今	見	聞	得	受	持
I	NOW	LOOK	LISTEN	GAIN	RECEIVE	RETAIN

Gan	ge	nyo	raī	shin	jitsu	gī
願	解	如	來	真	實	義
WISH	UNDERSTAND	[THUS - COME] TATHAGATA		[TRUE SUBSTANCE] TRUE		PATH

仏	説	無	量	壽	經	四	誓	偈
BUDDHA	PREACH	(-LESS)	MEASURE	LIFETIME	SUTRA	FOUR	VOW	VERSE

Bussetsu muryōjukyō shisēigé

Ga	gon	chō	sēi	gan	Hi-	sshī	mū	jō	dō
我	建	超	世	願	必	至	無	上	道
I	ESTABLISH	[SUPER WORLD] SURPASSING		VOW	SURELY	REACH	UN-	SURPASSED	PATH

Shī	gan	fū	man	zoku	Sēi	fū	jō	shō	gaku
斯	願	不	滿	足	誓	不	成	正	覺
THIS	VOW	NOT	MEET	FILL	VOW	NOT	ATTAIN	RIGHT ENL'NMENT	

Gā	ō	mū	ryō	kō	Fū	ī	daī	sē	shū
我	於	無	量	劫	不	為	大	施	主
I	OVER	(-LESS)	MEASURE	KALPA	NOT	BECOME	GREAT	[BENEFIT MASTER] BENEFACTOR	

Fū	sai	shō	bin	gū	Sēi	fū	jō	shō	gaku
普	濟	諸	貧	苦	誓	不	成	正	覺
WIDELY	RELIEVE	VARIOUS	POVERTY	AGONY	VOW	NOT	ATTAIN	RIGHT ENL'NMENT	

Gā	shī	jō	butsu	dō	Myō	shō	chō	ji-	ppō
我	至	成	仏	道	名	声	超	十	方
I	REACH	ATTAIN	BUDDHA	PATH	NAME	SOUND	REACH	TEN	DIRECTION

Kū	kyō	mī	shō	mon	Sēi	fū	jō	shō	gaku
究	竟	靡	所	聞	誓	不	成	正	覺
ATTAIN	ULTIMACY	NOT	(BE)	HEARD	VOW	NOT	ATTAIN	RIGHT ENL'NMENT	

Rī	yoku	jin	shō	nen	Jō	ē	shū	bon	gyō
離	欲	深	正	念	淨	慧	修	梵	行
AVOID	DESIRE	DEEP	RIGHT	MINDFULNESS	PURE	WISDOM	PRACTICE	[CHASTITY PRACTICE]	CELIBACY

Shī	gū	mū	jō	dō	Ī	shō	ten	nin	shī
志	求	無	上	道	為	諸	天	人	師
ASPIRE	SEEK	UN-	SURPASSED	PATH	BECOME	VARIOUS	CELESTIAL	MORTAL	TEACHER

Jin	riki	en	daī	kō	Fū	shō	mū	saī	dō
神	力	演	大	光	普	照	無	際	土
SUPERNATURAL		DEVELOP	GREAT	LIGHT	UNIVERSARY	ILLUMINATE	(-LESS)	BOUNDARY	LAND
	POWER								

Shō	jō	san	kū	myō	Kō	saī	shū	yaku	nan
消	除	三	垢	冥	広	濟	衆	厄	難
QUENCH	REMOVE	THREE	GRIME	DARKNESS	BROADLY	RELIEVE	PEOPLE	CALAMITY	DIFFICULTY

Kai	hī	chī	ē	gen	Me-	sshī	kon	mō	an
開	彼	智	慧	眼	滅	此	昏	盲	闇
OPEN	THAT	[INTELLECT	BRILLIANT]	EYE	ELIMINATE	THIS	OBSCURE	BLIND	DARKNESS
		WISDOM							

Hēi	soku	shō	aku	dō	Tsū	datsu	zen	jū	mon
閉	塞	諸	惡	道	通	達	善	趣	門
CLOSE	BLOCK	VARIOUS	EVIL	PATH	PASS	ATTAIN	[GOOD DISPOSITION]	GOOD	WORLD

Kū	sō	jō	man	zoku	Ī	yō	rō	ji-	ppō
功	祚	成	滿	足	威	曜	朗	十	方
[MERIT	HIGHNESS]	ATTAIN	MEET	FILL	PRESTIGE	GLOW	BRIGHT	TEN	DIRECTION
	VIRTUE								

Nichi	ga-	sshū	jū	kī	Ten	kō	on	pū	gen
日	月	戢	重	暉	天	光	隱	不	現
SUN	MOON	WEAKEN	COMPLEX	LUMINANCE	CELESTIAL	LIGHT	HIDE	NOT	APPEAR



ī	shū	kai	hō	zō	Kō	sē	kū	doku	hō
為	衆	開	法	藏	広	施	功	徳	宝
FOR	PEOPLE	OPEN	DHARMA	REPOSITORY	BROADLY	GIVE	[MERIT	VIRTUE]	TREASURE
							VIRTUE		

Jō	ō	dai	shū	jū	Sé-	ppō	shī	shī	kū
常	於	大	衆	中	説	法	獅	子	吼
CONSTANTLY		GREAT	PEOPLE	AMONG	PREACH	DHARMA	[LION	ANIMAL]	ROAR
	AT						LION		

Kū	yō	i-	ssai	butsu	Gū	soku	shū	toku	hon
供	養	一	切	仏	具	足	衆	徳	本
[SERVE	NOURISH]	[ONE	WHOLE]	BUDDHA	ENDOWED	FILL	MANY	VIRTUE	ROOT
OFFER		ALL							

Gan	nē	shitsu	jō	man	Toku	ī	san	gai	ō
願	慧	悉	成	滿	得	為	三	界	雄
VOW	WISDOM	TOTALLY	ATTAIN	MEET	GAIN	BECOME	THREE	REALM	HERO

Nyō	butsu	mū	gē	chī	Tsū	datsu	mī	hū	shō
如	仏	無	礙	智	通	達	靡	不	照
LIKE	BUDDHA	(-LESS)	HINDRANCE	WISDOM	PASS	ATTAIN	NOT	NOT	ILLUMINATE

Gan	gā	kū	ē	riki	Tō	shī	sai	shō	son
願	我	功	慧	力	等	此	最	勝	尊
VOW	MY	VIRTUE	WISDOM	POWER	EQUAL	THIS	MOST	SUPERIOR	ONE

Shī	gan	nya-	kko-	kka	Dai	sen	ō	kan	dō
斯	願	若	剋	果	大	千	応	感	動
THIS	VOW	IF	ACCOMPLISH	FINISH	[GREAT	THOUSAND]	RESPONSE	[IMPRESS	MOVE]
					UNIVERSE		SENSATION		

Kō	kū	shō	ten	nin	Tō	u	chin	myō	kē
虚	空	諸	天	人	当	雨	珍	妙	華
EMPTY	SKY	VARIOUS	CELESTIAL	BEING	SURELY	RAIN	RARE	GRACEFUL	FLOWER

本

MAIN

誓

VOW

偈

Honzeigé

VERSE

Mi	da	hon	zéi	gan	Goku	raku	shi	yō	mon
弥	陀	本	誓	願	極	樂	之	要	門
(A)MI-	DA	ORIGINAL	VOW	WISH	[ULTIMATE	BLISS]	'S	PRINCIPAL	GATE
					SUKHAVATI				

Jō	san	tō	é	kō	Soku	shō	mu	shō	shin
定	散	等	回	向	速	証	無	生	身
CONCENTRATION		EQUAL	[TURN	DIRECT]	QUICKLY	DEMONSTRATE	(-LESS)	REINCARNATE	BODY
	DISTRACTION		TRANSFER						

十

念

Jūnen

Namu Amidabu Namu Amidabu Namu Amidabu Namu Amidabu  
南無阿弥陀仏 南無阿弥陀仏 南無阿弥陀仏 南無阿弥陀仏

Namu Amidabu Namu Amidabu Namu Amidabu Namu Amidabu  
南無阿弥陀仏 南無阿弥陀仏 南無阿弥陀仏 南無阿弥陀仏

Namu Amidabutsu Nāmu Amidabu  
南無阿弥陀仏 南無阿弥陀仏

## 宗祖法然上人ご遺訓 一枚起請文

Shūso Hōnen Shōnin Go-yūikun

Ichimaï Kishōmon

Morokoshi waga chō ni, moromoro no chishatachi no satashi mōsaruru kannen no nen nimo arazu.

唐土我朝に、もろもろの智者達の、沙汰し申さるる観念の念にもあらず。

Many Buddhist masters and scholars in China and Japan have understood Nembutsu as the contemplation of Amida Buddha and the Pure Land. However, I understand it differently.

Mata gakumon o shite, nen no kokoro o satorite mōsu nembutsu nimo arazu.

また学問をして、念のこころを悟りて申す念仏にもあらず。

The recitation of the Nembutsu does not come from studying and understanding its meaning.

Tada ōjō gokuraku no tame niwa, namu Amidabutsu to mōshite utagāinaku,

ただ往生極楽のためには、南無阿弥陀仏と申して、うたがいなく

To be born in Amida Buddha's Pure Land, we need only to say Namu Amida Butsu and

ōjō suruzoto omoī torite mōsu hoka niwa betsunō shisai sōrawazu.

往生するぞと思ひ取りて申す外には別の仔細候わず。

believe without a doubt that we will attain birth there.

Tadashi sanjin shishu to mōsu kotono sōrō wa,

ただし三心四修と申すことの候うは、

Resolutely reciting the Nembutsu and believing in birth in the Pure Land

mina ketsujō shite namu Amidabutsu nite ōjō suruzoto omou uchini komori sōrō nari.

皆決定して南無阿弥陀仏にて往生するぞと思ううちにこもり候うなり。

naturally give rise to the Three Minds and Four Modes of Practice.

Kono hoka ni okufukaki kotoo zonzeba nison no awaremini hazure, hongan ni more sōrō beshi.

この外に奥深き事を存ぜば、二尊のあわれみにはずれ、本願にもれ候うべし。

Should I withhold any deeper wisdom beyond the Nembutsu, may I then lose sight of the compassion of Shakyamuni and Amida Buddha and slip through the embrace of Amida's Original Vow.

Nembutsu o shinzen hito wa, tatoi ichidai no hō o yokuyoku gaku tomo,

念仏を信ぜん人は、たとい一代の法をよくよく学すとも、

Those of you who put your trust in the Nembutsu, even if you thoroughly study the teachings that Shakyamuni taught during his lifetime,

ichimon fuchi no gudon no mini nashite, amanyūdō no muchi no tomogara ni onajiushite,

一文不知の愚鈍の身になして、尼入道の無智のともがらに同じうして、

you should become like an unlettered, ignorant one or an untrained devotee and

chisha no furumai o sezushite tada ikkōni nembutsu subeshi.

智者のふるまいをせずしてただ一向に念仏すべし。

not show any pretense of a learned person but intently practice the Nembutsu.

Shō no tameni ryōshuīn o mottesu.

証のために両手印をもってす。

I hereby seal this document with the imprint of both my hands.

Jōdoshū no anjin kigyō kono issi ni shigoku seri.

浄土宗の安心起行この一紙に至極せり。

The peaceful mind and practice of Jodo Shu are fully imparted here on this one sheet.

Genkū ga shozon konohoka ni mattaku betsugi o zonzezu.

源空が所存、この外に全く別義を存ぜず。

I, Genku (Honen), have no other teaching than this.

Metsugo no jagi o fuseganga tameni shozon o shirushi owannu.

滅後の邪義をふせががために所存をしるし畢んぬ。

To prevent any misinterpretations after my passing away, I make this final testament.

Kenryaku ninen shōgatsu nijūsan nichi. Daishi zaigohan.

建暦二年正月二十三日 大師在御判

Transcribed on the twenty-third day of the first month of 1212.

With Honen Shonin's Hand Print

攝

SAVE

益

MERIT

文

VERSE

Shōyakumon

Kō myō hen jō  
光 明 遍 照  
LIGHT BRIGHTNESS UNIVERSALLY ILLUMINATE

Ji- ppō sé kai  
十 方 世 界  
TEN DIRECTION [PERIOD REALM]  
WORLD

Nem bu- sshu jō  
念 仏 衆 生  
[THOUGHT BUDDHA] [PEOPLE LIFE]  
NEMBUTSU RECITERS

Sé- sshu fu sha  
攝 取 不 捨  
[SAVE TAKE] NOT ABANDON  
SAVE & RECEIVE

念 仏 一 会 Nembutsu Ichié

Namu Amidabu Namu Amidabu Namu Amidabu Namu Amidabu  
南無阿弥陀仏 南無阿弥陀仏 南無阿弥陀仏 南無阿弥陀仏

Namu Amidabu Namu Amidabu Namu Amidabu Namu Amidabu  
南無阿弥陀仏 南無阿弥陀仏 南無阿弥陀仏 南無阿弥陀仏

Namu Amidabu Namu Amidabu Namu Amidabu Namu Amidabu  
南無阿弥陀仏 南無阿弥陀仏 南無阿弥陀仏 南無阿弥陀仏...

別

SEPARATE

回

[TURN  
TRANSFER

向

DIRECT]

Betsu ékō (Solo chant by principal priest)

總 回 向 偈 Sōékōgé

WHOLE [TURN DIRECT] VERSE  
TRANSFER

Gan	ni	shi	ku	doku	Byō	dō	sē	i-	ssai
願	以	此	功	德	平	等	施	一	切
WISH	(BY)	THIS	DEED	VIRTUE	EVEN	EQUAL	GIVE	[ONE	WHOLE]
								EVERYONE	

Dō	hotsu	bo	dai	shin	Ō	jō	an	ra-	kkōkū
同	發	菩	提	心	往	生	安	樂	國
TOGETHER	DEVELOP	BO-	DHI-	CITTA	[GO	BORN]	SERENE	PEACEFUL	LAND
					BE	BORN			

十 念 Jūnen

Namu Amidabu Namu Amidabu Namu Amidabu Namu Amidabu  
南無阿彌陀仏 南無阿彌陀仏 南無阿彌陀仏 南無阿彌陀仏

Namu Amidabu Namu Amidabu Namu Amidabu Namu Amidabu  
南無阿彌陀仏 南無阿彌陀仏 南無阿彌陀仏 南無阿彌陀仏

Namu Amidabutsu Nāmu Amidabu  
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[PEOPLE LIFE]  
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TOGETHER

BORN

[ULTIMATE BLISS]  
SUKHAVATI

ATTAIN

BUDDHA

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DIRECTION

[ULTIMATE BLISS]  
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[PERIOD REALM]  
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[ULTIMATE BLISS]  
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[PERIOD REALM]  
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LIGHT BRIGHTNESS

[SAVE TAKE]  
SAVE & RECEIVE

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WEST

DIRECTION

[ULTIMATE BLISS]  
SUKHAVATI

[PERIOD REALM]  
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[PULL JOIN]  
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[SIMILARLY BORN] MUTUALLY RECOMMEND  
THOSE WHO WERE BORN

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十

念

Teisei Jūnen

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Namu Amidabu

Namu Amidabu

Namu Amidabu

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Namu Amidabu

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Namu Amidabutsu

Nāmu Amidabu

南無阿弥陀仏

南無阿弥陀仏