Three Treasures

Leader:
How rare and wondrous it is to have been born into human life, and now I live it. How rare and wondrous it is to be able to listen to the Buddha-Dharma, and now I am able to hear it. If I do not transcend the world of delusion in this life, when will I ever attain spiritual liberation? May I, along with the entire Sangha, with sincere heart and mind, rely on that which can be truly relied on in life – the Three Treasures.

All:
I rely on the Buddha. May I, along with all sentient beings, awaken to the Great Path with my entire being and discover the highest aspiration, which is to become a Buddha.

I rely on the Dharma. May I, along with all sentient beings, deeply reflect on the meaning of the sutras and gain wisdom that is as deep and vast as the ocean.

I rely on the Sangha. May I, along with all sentient beings, become one Sangha of life, able to move forward and live with a dynamic spirit that is hindered by nothing.

Leader:
The unsurpassed, deep, and wondrous Dharma, even in millions of kalpas, is extremely difficult to encounter, but now I am able to experience and embrace it. May I come to understand and revere the true meaning of the Tathāgata.
Selected Sayings

1. “He abused me, he laughed at me, he struck me.” Thus one thinks, and so long as one retains such thoughts, one’s anger continues. Anger will never disappear so long as there are thoughts of resentment in the mind. Anger will disappear just as soon as thoughts of resentment are forgotten.
   – *Dhammapada*

2. To be foolish and to recognize that one is a fool, is better than to be foolish and imagine that one is wise. So long as a man cannot control his own mind, how can he get any satisfaction from thinking such thoughts as, “This is my son” or “This is my treasure”? A foolish man suffers from such thoughts.
   – *Dhammapada*

3. Happiness follows sorrow, sorrow follows happiness, but when one no longer discriminates between happiness and sorrow, a good deed and a bad deed, one is able to realize freedom.
   – *Dhammapada*

4. The secret of health for both mind and body is not to mourn for the past, not to worry about the future, and not to anticipate troubles, but to live wisely and earnestly for the present.
   – *Dhammapada*

5. He who is influenced by likes and dislikes cannot rightly understand the significance of circumstances and tends to be overcome by them; he who is free from attachments rightly understands circumstances, and to him all things become new and significant.
   – *Dhammapada*

Dhammapada verses are from *The Teaching of Buddha*, Bukkyō Dendō Kyōkai, Tokyo.
26. There are those who listen to the teachings with the purpose of showing off their knowledge to others, but few are those who listen for the sake of attaining awakening. Those who hear that the Pure Land is a place of pleasure and thus desire rebirth there shall not attain the Supreme Enlightenment. Only those who place their being in Amida Buddha shall attain Buddhahood.

– Rennyo Shōnin

27. From the standpoint of endowed trust, one should listen to the teaching as if for the first time, even though it has been heard before. People want to hear new and interesting things all the time, but no matter how often one listens to the teaching, one should hear it as if it were a rare, first occasion.

– Rennyo Shōnin

28. Listen to the Buddhist teaching, even if you must take time out from your daily business. To believe that you will listen when you have some spare time is shallow thinking. There is no tomorrow in listening to the teaching.

– Rennyo Shōnin

29. The essential teaching of the Buddha Dharma is non-ego. There should be no egoistic attachment to “I.” But no one believes that he or she is attached to ego; such a person, however, will be reproached by Shinran Shōnin. Rennyo thus urged us to entrust ourselves to Other Power wherein no ego-self exists.

– Rennyo Shōnin (Goichidai Kikigaki)

30. Saichi has nothing – which is joy. Outside this there's nothing. Both good and evil – all is taken away. Nothing is left. To have nothing – this is the release, this is the peace. All is taken away by the “Namo Amida Butsu”; this is truly the peace. “Namo Amida Butsu.”

– Asahara Saichi
Sanbutsume

Kō gen gi gi
I jin mu goku
Nyo ze en myō
Mu yo tō sha
Nichō gatsu ma ni
Shu kō en nyō
Kai shitsu on pei
Yu nyaku ju moku
Nyo rai yō gen
Chō se mu rin
Shō gaku dai on
Kō ru jip-pō
Kai mon shō jin
Sam-mai chi e
I toku mu ryo
Shu shō ke u
Jin tai zen nen
Sho butsu hō kai
Gu jin jin nō
Ku go gai tai
Mu myō yoku nu
Se son yō mu
Nin-no shi shi
Jin toku mu ryō
Ku kun kō dai
Chi e jin myō
Kō myō i sō
Shin dō dai sen
Gan ga sa butsu
Zai shō hō ō
Ka do shō ji
Mi fu ge datsu

Fu se jō i
Kai nin shō jin
Nyo ze sam-mai
Chi e i jō
Go sei toku butsu
Fu gyō shi gan
Is-sai ku ku
I sa dai an
Ke shi u butsu
Hyaku sen-noku man
Mu ryō dai shō
Shu nyo gō ja
Ku yō is-sai
Shi tō sho butsu
Fu nyo gu dō
Ken shō fu gyaku
Hi nyo gō ja
Sho butsu se kai
Bu fu ka ge
Mu shu setsu do
Kō myō shis-shō
Hen shi sho koku
Nyo ze shō jin
I jin nan ryō
Ryō ga sa butsu
Koku do dai ichi
Go shu ki myō
Dō jō chō zetsu
Koku nyo nai on
Ni mu tō sō
Ga tō ai min
Do datsu is-sai

Jip-pō rai shō
Shin-netsu shō jō
I tō ga koku
Ke raku an-non
Kō butsu shin myō
Ze ga shin shō
Hotsu gan-no hi
Riki shō sho yoku
Jip-pō se son
Chi e mu ge
Jō ryō shi son
Chi ga shin gyō
Ke ryō shin shi
Sho ku doku chū
Ga gyō shō jin
Nin jū fu ke
Na man da bu
Na man da bu
Na man da bu
Na man da bu
Na man da bu
Gan ni shi ku doku
Byō dō se is-sai
Dō ho’n bo dai shin
Ō jō an rak-koku
Jūseige (重誓偈)

○ ○

*Ga gon chō se gan*
His-shi mu jō dō
Shi gan fu man zoku
Sei fu jō shō gaku
↓
Ga o mu ryō kō
Fu i dai se shu
Fu sai sho bin gu
Sei fu jō shō gaku

Ga shi jō butsu dō
Myō shō chō jip-pō
Ku kyō mi sho mon
Sei fu jō shō gaku

Ri yoku jin shō nen
Jō e shu bon gyō
Shi gu mu jō dō
I sho ten nin shi

Jin riki en dai kō
Fu shō mu sai do
Shō jo san ku myō
Kō sai shu yaku nan

Kai hi chi e gen
Mes-shi kon mō an
Hei soku sho aku dō
Tsū datsu zen shu mon

Ko so jō man zoku
I yō rō jip-pō
Nichi gatsu shū jū ki
Ten kō on fu gen

I shu kai hō zō
Kō se ku doku hō
Jō o dai shu chū
Sep-pō shi shi ku
Ku yō is-sai butsu
Gu soku shu toku hon
Gan-ne shitsu jō man
Toku i san gai o

Nyo butsu mu ge chi
Tsū datsu mi fu shō
Gan ga ku e riki
Tō shi sai shō son

Shi gan nyak-kok-ka
Dai sen ō kan dō
Kō kū sho ten nin
Tō u chin myō ke ○

Na man da bu ○
Na man da bu
Na man da bu
Na man da bu
Na man da bu
Na man da bu ○

Gan ni shi ku doku
Byō dō se is-sai
Dō ho’n bo dai shin
Ō jō an rak-koku
○ ○ ○
Chanting

Shōshinge (正信偈)
Gyō-fu (行譜)

2. To ken sho butsu jō do in
   Koku do nin den shi zen maku
   Kon ryū mu jō shu shō gan
   Chō hotsu ke-u dai gu zei

3. Go kō shi yui shi shō ju
   Jū sei myō shō mon jip-pō
   Fu hō mu ryō mu hen kō
   Mu ge mu tai kō en nō

4. Shō jō kan gi chi e kō
   Fu dan nan ji mu shō kō
   Chō nichī gak-kō shō jin setsu
   Is-sai gun jō mu kō shō

5. Hon gan myō gō shō jō gō
   Shi shin shin gyō gan ni in
   Jō tō gaku shō dai ne han
   His-shi metsu do gan jō ju

6. Nyo rai sho-i kō shus-se
   Yui setsu mi da hon gan kai
   Go joku aku ji gun jō kai
   Ō shin nyo rai nyo jitsu gon

7. Nō hotsu ichi nen ki ai shin
   Fu dan bon nō toku ne han
   Bon jō gyaku hō sai e nyū
   Nyo shu shi nyū kai ichi mi

8. Ses-shu shin kō jō shō go
   I nō sui ha mu myō an
   Ton nai shin zō shi un mu
   Jō-fu shin jitsu shin jin ten

9. Hi nyo nik-kō fu un mu
   Un mu shi ge myō-mu an
   Gyaku shin ken kyō dai kyō ki
   Soku o chō zetsu go aku shu

10. Is-sai zen maku bon bu nin
   Mon shin nyo rai gu zei gan
    Butsu gon kō dai shō ge sha
    Ze nin myō fun da ri ke—

11. –mi da butsu hon gan nen butsu
   Ja ken kyō man aku shu jō
    Shin gyō ju ji jin ni nan
    Nan chū shi nan mu ka shi
12. 
In do sai ten shi ron ge Chū ka ji-chi i-ki shi kō sō

13. 
Sha-ka nyo rai ryo ga sen I shu gō myō nan ten jiku

14. 
Ryū-ju dai ji shut-to se Shi-tsu nō zai ha u mu ken

15. 
Sen ze-tsu dai jō mu jō hō Shō kan gi ji shō an raku

Ken ji nan gyō ro-ku ro ku Shin gyō i gyō shi dō raku

O-ku nen mi da bu-tsu hon gan Ji nen so-ku ji nyū hi-tsu jō

Yui nō jō shō nyo rai gō Ō hō dai hi gu zei on
Shōshinge Gyōfu

16. Tenjin bo satsu zō ron setsu
   Ki myō mu ge kō nyo rai
   E shu ta ra ken shin jitsu
   Kō sen o chō dai sei gan

17. Kō-yu hon gan riki e kō
   I do gun jō shō is-shin
   Ki nyū ku doku dai hō kai
   Hitsu gyaku nyū dai e shu shu

18. Toku shi ren ge zō se kai
   Soku shō shin nyo hos-shō jin
   Yu bon nō rin gen jin zū
   Nyū shō ji on jū o ge

19. Hon shi Donran ryō ten shi
   Jō kō ran sho bo satsu rai
   San zō ru shi ju jō kyō
   Bon jō sen gyō ki raku hō

20. Tenjin bo satsu ron chū ge
   Hō do in ga ken sei gan
   Ō gen ne kō yu ta riki
   Shō jō shi in yui shin jin

21. Waku zen bon bu shin jin potsu
    Shō-chi shō-ji soku ne han
    His-shi mu ryō kō myō do
    Sho-u shu jō kai fu ke

22. Dōshaku kes-shō dō nan shō
    Yui myō jō do ka tsū nyū
    Man zen ji riki hen gon shu
    En man toku gō kan sen shō

23. San-pu san shin ke on gon
    Zo matsu hō metsu dō-hi in
    Is-shō zō aku chi gu zei
    Shi an nyō gai shō myō ka

24. Leader

   Ze-n do-u do____ku myo-u bus-sho-u i_________i

   All

   Ko-u a-a-i jo-u san yo gya-ku a-a-ku

   Ko-u myo-u myo-o-u go-o-ken in nen

   Ka-i ni-u hon ga-a-n da-i chi ka-a-i
25.  
Gyōu ja shōju kon gou shi-in

Kyo-ku ki i-ki nen so-ou go-oo

Yo i da ai to-oo gyaku san nin

So-ku shou hosho-oo shi jou raaku

26. 
Gen shin ko ki i-ki da i ke-eu

He-nn ki i an nyo ka-ni sa-a-i

Sen zo u shi-i u shi-in ha n se n jin

Ho u ke ni do o o shou ben ri-i u
Shōshinge Gyōfu

27.

Gokuiaku

28.

Benji

Renminze

Shinshu

Sejakuhon

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29.

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

Ke-et-chi-i gi jou i sho shi-i-i

So-ku ni-u ja-aku jo-o-u mu i raku

Hit-chi shi-n ji-i-n i no-u ni-i-u

30.

Gu kyo-u da-i ji shu shi to-o-u

Jo-u-u sa-a-i mu hen go-ku jo-ku a-a-ku

Do-u zo-ku ji-i shu-u gu do-u shin

Yu-i ka shin shi ko-u so-u se-e-itsu