

Shoshinge

Ki myo mu ryo ju nyo rai
Na mu fu ka shi gi ko
Ho zo bo satsu in ni ji
Zai se ji sai o bus-sho
To ken sho butsu jo do in
Koku do nin den shi zen maku
Kon ryo mu jo shu sho gan
Cho hotsu ke u dai gu ze

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

Sho jo kan gi chi e ko
Fu dan nan ji mu sho ko
Cho nichu gak-ko sho jin setsu
Is-sai gun jo mu ko sho

Hon gan myo go sho jo go
Shin shin shin gyo gan ni in
Jo to gaku sho dai ne han
His-shi metsu do gan jo ju

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

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

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

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

Is-sai zen maku bon bu nin
Mon shin nyo rai gu ze gan
Butsu gon ko dai sho ge sha
Ze nin myo fun da ri ke- fi

Mi da butsu hon gan nen butsu
Ja ken kyo man naku shu jo
Shin gyo ju ji jin ni nan
Nan chu shi 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
Myo nyo rai hon ze o ki

Sha ka nyo rai ryo ga sen
I shu go myo nan ten jiku
Ryu ju dai ji shut-to se
Shitsu no zai ha u mu ken

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

Oku nen mi da butsu hon gan
Ji nen soku ji nyu hitsu jo
Yui no jo sho nyo rai go
O ho dai hi gu ze on

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

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

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

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 ki raku ho

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

Waku zen bon bu shin jin potsu
Sho-chi sho-ji soku ne hon
His-shi mu ryo ko myo do
Sho-u shu jo kai fu ke

Do shaku 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

San-pu san shin ke on gon
Zo matsu ho metsu do-hi in
Is-sho zo aku chi gu ze
Shi an nyo gai sho myo ka

Zen do doku myo bus-sho I
Ko ai jo san yo gyaku aku
Ko myo myo go ken in nen
Kai-nyu hon gan dai-chi kai

Gyo-ja sho-ju kon go shin
Kyo-ki ichi nen so o go
Yo-I dai to gyaku san nin
Soku sho hos-sho shi jo raku

Gen shin ko kai ichi dai kyo
Hen ki an nyo kan is-sai
Sen zo shu shin han sen jin
Ho ke ni do sho ben ryu

Goku ju aku nin yui sho butsu
Ga yaku zai-hi ses-shu chu
Bon no sho gen sui fu ken
Dai-hi mu ken jo sho ga

Hon shi gen ku myo buk-kyo
Ren min zen maku bon bu nin
Shin shu kyo sho ko hen shu
Sen jaku hon gan gu aku se

Gen rai sho-ji rin den ge
Ket-chi gi jo I sho shi
Soku nyu jaku jo mu I raku
Hit-chi shin jin I no nyu

Gu kyo dai ji shu shi tou
Jo sai mu hen goku joku aku
Do zoku ji shu gu do shin
Yu-I ka shin shi ko so se-tsu

Shoshing Translation

I take refuge in the Tathāgata of
Immeasurable Life!
I entrust myself to the Buddha of
Inconceivable Light!

Bodhisattva Dharmākara, in his
causal stage,
Under the guidance of
Lokeśvararāja Buddha.

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

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

Pure light, joyful light, the light of
wisdom,
Light constant, inconceivable, light
beyond speaking,
Light excelling sun and moon he
sends forth, illumining countless
worlds;

The multitudes of beings all receive
the radiance.

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

Śākyamuni Tathāgata appeared in
this world
Solely to teach the ocean-like
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.

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

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.

But though 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.

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.

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.

The masters of India in the west,
who explained the teachings in
treaties,
And the eminent monks of China
and Japan,
Clarified the Great Sage's true
intent in appearing in the world,
And revealed that Amida's Primal
Vow accords with the nature of
beings.

Śākyamuni Tathāgata, on Mount
Lankā,
Prophesied to the multitudes that in
south India
The mahasattva Nāgārjuna would
appear in this world
To crush the views of being and
non-being;

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

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

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

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.

He discloses the mind that is single
so that all beings be saved
By Amida's directing of virtue
through the power of the Primal
Vow.

When a person turns and enters the
great treasure-ocean of virtue,
Necessarily he joins Amida's
assembly;

And when he reaches that lotus-held
world,
He immediately realizes the body of
suchness or dharma-nature.
Then sporting in the forests of blind
passions, he manifests
transcendent powers;
Entering the garden of birth-and-
death, he assumes various forms to
guide others.

Turning toward the dwelling of
Master T'an-laun, the Emperor of
Liang
Always paid homage to him as a
bodhisattva.
Bodhiruci, master of the Tripitaka,
gave T'an-laun the Pure Land
teachings,
And T'an-laun, burning his Taoist
scriptures, took refuge in the land of
bliss.

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
OtherPower;
The truly decisive cause is shinjin.

When a foolish being of delusion
and defilement awakens to shinjin,
He realizes that birth-and-death is
itself nirvāna;
Without fail he reaches the land of
immeasurable light
And universally guides sentient
beings to enlightenment.

Tao-ch'ō 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.

With kind concern he teaches the
three characteristics of entrusting
and nonentrusting,

Compassionately guiding all
identically, whether they live when
the dharmasurvives as but form,
when in its last stage, or when it
has becomeextinct.
Though a person has committed
evil all his life, when he encounters
the Primal Vow,
He will reach the world of peace
and realize the perfect fruit
ofenlightenment.

Shan-tao alone in his time clarified
the Buddha's true intent;
Sorrowing at the plight of
meditative and non-meditative
practicers andpeople of grave evil,
He reveals that Amida's Light and
Name are the causes of birth.
When the practicer enters the great
ocean of wisdom, the Primal Vow,

He receives the diamond-like mind
And accords with the one thought-
moment of joy; whereupon,
Equally with Vaidehī, he acquires
the threefold wisdom
And is immediately brought to
attain the eternal bliss of dharm-
nature.

Genshin, having broadly elucidated
the teaching of Śākyamuni'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, to
sundry practice, shallow,
He sets forth truly the difference
between the fulfilled land and
thetransformed land.

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 him;
Nevertheless, great compassion is
untiring and illumines me always.

Master Genkū, 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:

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.

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.