Dharma
Primary Grades 1, 2, 3
Workbook

BCA FDSTL 2017
Grades I, II, III
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Workbook

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PREFACE

For Grades One, Two and Three, this book will
1. Enable students to develop an understanding of Buddhism and Jodo Shinshu
2. Enable students to develop and practice a variety of work-study skills
3. Enable and encourage students to understand and respect each other
4. Enable students to reflect on their family and Temple Life
5. Enable students to learn through art activities

OBJECTIVES

Students will:
1. Begin to set goals for themselves
2. Learn to respect each other
3. Begin to develop self-confidence
4. Develop listening skills which will be demonstrated in Dharma School activities
5. Begin to learn to speak in front of their peers

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<td>THANKFULNESS</td>
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<td>Buddhist Observances</td>
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<td>Kindness to fellow living beings</td>
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<td>Meaning of the shrine</td>
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ACKNOWLEDGEMENTS

This Dharma School Grade Level Lesson Plan is developed from the accumulated writings of ministers and Dharma School teachers, research findings and materials developed at conferences and workshops.

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References:

For additional instructions please refer to: Jishin Kyo Ninshin Reference Book, Pre-School Teachers’ Guide, Kindergarten Teachers’ Guide.

Thank you to the Minister and Sangha.

In Gassho,

Etsuko Steimetz
Dharma School Materials Coordinator
Department of Buddhist Education
Buddhist Churches of America
自信教人信

Jishin Kyo Ninshin

GRADE 1 Workbook
### AT HOME CHART

<table>
<thead>
<tr>
<th>DATE</th>
<th>Morning</th>
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</thead>
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<tr>
<td></td>
<td>Brush Teeth</td>
</tr>
<tr>
<td>Morning Gassho</td>
<td>Namu Amida Butsu</td>
</tr>
<tr>
<td>Breakfast</td>
<td>Itadakimasu Gochisosama</td>
</tr>
<tr>
<td>Lunch</td>
<td>Itadakimasu Gochisosama</td>
</tr>
<tr>
<td>Dinner</td>
<td>Itadakimasu Gochisosama</td>
</tr>
<tr>
<td>Hang Up Clothes</td>
<td></td>
</tr>
<tr>
<td>Bedtime</td>
<td></td>
</tr>
<tr>
<td>Brush Teeth</td>
<td></td>
</tr>
<tr>
<td>Good Night, Daddy</td>
<td></td>
</tr>
<tr>
<td>Good Night, Mommy</td>
<td></td>
</tr>
<tr>
<td>Bedtime</td>
<td>Namu Amida Butsu</td>
</tr>
</tbody>
</table>
My Obutsudan

1. AMIDA BUDDHA
2. I offer rice to say “thank you.”
3. I burn incense and say “thank you.”
4. I offer beautiful flowers and say “thank you.”
5. I light the candle and say “thank you.”

NAMU AMIDA BUTSU

Teacher: Color, cut and paste flowers, candle, etc. in place. Cut out the obutsudan and paste on a piece of cardboard.
(see below)
My Obutsudan

Diagram of an Obutsudan with numbered sections:

1. Center
2. Left Side
3. Right Side
4. Bottom Left
5. Bottom Right

Icons at the bottom:

- Cup
- Buddha
- Flower arrangement
- Candlestick
Circle the things we use at Dharma School

- Ojuzu
- Earring
- Necklace
- Paper lantern
- Candle
- Flashlight
- Incense
- Teapot
- TV set
- Jacks
- Flowers
- Song book
The Four Gratitudes

I. Introduction to teachers
   A. At the primary level, in order for the children to develop an understanding of the Four Gratitudes, it is important for them to become involved with projects and discussions so that the feeling of gratitude can be experienced.

   B. The Four Gratitudes
      1. Gratitude to our parents—for the loving care of us.
      2. Gratitude to friends and all other life—without whose help we could not live.
      3. Gratitude to our country—because it allows freedom for everyone.
      4. Gratitude to the Three Treasures—for showing us the way to Amida’s Pure Land.

II. Discussing The Four Gratitudes with children
   A. What does “Gratitude” mean? It means to be thankful.
   B. How many ways do you know how to say thank you?
      1. In English, we say “thank you.”
         In Spanish, we say “gracias.”
         In Japanese, we say “arigato.”
      2. The words may sound different but the feelings they convey are all the same. It is a way we express gratitude for something that is done for us.
   C. What is the Buddhist way to say “thank you?” Namu Amida Butsu
   D. There are Four Gratitudes in Buddhism that are very important and that I want to share with you. (teacher note: may be helpful to write on a chart)

   THE FOUR GRATITUDES
   WE ARE THANKFUL TO OUR PARENTS FOR THEIR LOVING CARE OF US.
   WE ARE THANKFUL TO OUR FRIENDS AND ALL OTHER LIFE FOR THEIR HELP IN PROVIDING FOR OUR WELL BEING.
   WE ARE THANKFUL TO OUR COUNTRY FOR ITS BELIEF IN FREEDOM FOR ALL PEOPLES.
   WE ARE THANKFUL TO THE THREE TREASURES FOR SHOWING US THE WAY TO AMIDA’S PURE LAND.
   NAMU AMIDA BUTSU
As a Child of Buddha
I Know Why I Go To The Temple

I go to the Temple because my Mommy and Daddy tell me to go

I go to the Temple because I like to go to the Temple

I go to the Temple to be with my friends

I go to the Temple because it is so nice and quiet there.

I go to the Temple to learn about the Buddha's teachings
THIS PICTURE IS REMINDING US OF AMIDA AND HIS TEACHINGS. AMIDA BUDDHA LOVES US ALL. HIS LIGHT BRIGHTENS OUR WORLD. HE GLOWS WITH WARMTH AND REMINDS US OF HIS PROMISE TO HELP EVERYONE.

NAMU AMIDA BUTSU
NAMU AMIDA BUTSU
NAMU AMIDA BUTSU
Gratitude

GRATITUDE TO PARENTS
The attitude of respect for family life and parents is to be nurtured as the basis for his/her later development as a human being, citizen and Buddhist.

GRATITUDE TO ALL LIFE
The attitude of appreciation for life and non-injury of living beings is to be cultivated as the first step in developing character and personality, in becoming a real human being.

GRATITUDE TO COUNTRY
To be taught the meaning, role and responsibility of being a citizen in a given society. From the attitude of this gratitude there arises concern for the welfare of the country and its proper functioning, the development of a real citizen.

GRATITUDE TO BUDDHA, DHARMA, SANGHA
The appreciation for the Three Treasures is the source of spiritual development. The Buddhist grows in spirituality as he/she grows in the gratitude to Buddha; the light of compassion who is with us in the Nembutsu; gratitude to Dharma, the truth of life which is the source of timeless peace; gratitude to Sangha, the men/women who selflessly devote their time and effort to spreading the teachings so we may share in its wisdom.
## Noble Eight-Fold Path

<table>
<thead>
<tr>
<th>Right Views</th>
<th>Right Thoughts</th>
</tr>
</thead>
<tbody>
<tr>
<td>I shall seek the truth.</td>
<td>I shall have pure thoughts.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Right Speech</th>
<th>Right Conduct</th>
</tr>
</thead>
<tbody>
<tr>
<td>I shall speak truthfully.</td>
<td>I shall act truthfully.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Right Livelihood</th>
<th>Right Effort</th>
</tr>
</thead>
<tbody>
<tr>
<td>I shall live honestly.</td>
<td>I shall follow the teachings of Buddha.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Right Mindfulness</th>
<th>Right Meditation</th>
</tr>
</thead>
<tbody>
<tr>
<td>I shall think of the Buddha.</td>
<td>shall recite the Nembutsu.</td>
</tr>
</tbody>
</table>
The Creed

We rely upon Amida Buddha with our whole heart for Enlightenment in the life to come, abstaining from all sundry practices and teachings, and giving up the trust in our powerless selves.

We believe that the assurance of our Rebirth through Amida Buddha comes at the very moment we put our faith in Amida Buddha; and we call the Name, Namu-Amida-Butsu, in gratitude and appreciation for Amida’s compassion.

We also acknowledge gratefully the benign benevolence of our Founder and the succeeding Masters who have led us to believe this profound teaching; and we do now endeavor to follow, throughout our lives, the Way laid down for us.
Dharmacakra

1. RIGHT VIEW

2. RIGHT THOUGHT

3. RIGHT SPEECH

4. RIGHT CONDUCT

5. RIGHT LIVELIHOOD

6. RIGHT EFFORT

7. RIGHT MINDFULNESS

8. RIGHT MEDITATION
I am a link in Amida Buddha's golden chain of love that stretches around the world. I must keep my link bright and strong.

I will try to be kind and gentle to every living thing, and protect all who are weaker than myself.

I will try to think pure and beautiful thoughts, to say pure and beautiful words, and do pure and beautiful deeds.

May every link in Amida Buddha's golden chain of love become bright and strong, and may we all attain perfect peace.
Jodo Shinshu Creed

I affirm my faith in Amida's Infinite Wisdom and Compassion. Reciting his Sacred Name, I shall live with strength and joy.

I shall look up to Amida's Guiding Light. As I reflect upon my imperfect self, I live with gratitude for His Perfect Compassion which surrounds me at all times.

I rejoice in Amida's Wisdom and Compassion. I shall respect the help of my fellow men and work for the good of my community.

I shall follow Amida's Teachings. I shall understand the Right Path and resolve to spread the true Teachings.
Ondokusan

NYO RA I DA I HI NO ONDOKU WA,
MI O KO NI SHI TE MO HO ZU BE SHI.
SHI SHU CHI SHI KI NO ONDOKU MO,
HO NE O KU DA KI TE MO SHA SU BE SHI.

TRANSLATION

The benevolence of the Tathāgata’s great compassion,
Even if we must crush our bodies, should be returned in gratitude.

The benevolence of the masters and teachers,
Even if we must break our bones, should be returned in gratitude.
Namu Amida Butsu
To Temple We Go

Today is Sunday morning. _______ dressed in her Sunday clothes and put her 'ojuzu' on her wrist. She put her 'offertory' in her pocket and called her little brother, ________.

"Time to leave," said Daddy and Mother.

When they arrived at the Temple, ________ took ________'s hand and led him to his classroom.

She saw her friends with their sisters, brothers, and mothers and fathers. She waved to them.

_______ and ________ like to come to Dharma School.

Teacher: 'What did you do this morning to get ready for Dharma School?'

'It feels nice to come to the Temple with the whole family, doesn't it?'

'When mother is busy on Sunday mornings, do you help her clear the breakfast table, so you can all be ready for the Temple?'

To the Teacher: the names are left blank so the children's names in class can be filled in.
We sit quietly in the Temple.
He listen attentively to sensei's story.
We learn at Dharma School about the teachings of the Buddha.
When we Gassho, we hold our hands this way.
Gassho means to fold our hands in gratitude of Amida Buddha.
It means to say thank you to Amida.
Amida loves everyone and everything.
You should Gassho everyday.
place ojuzu on hand
Let's Gassho

1. Bow, step forward
2. Offer incense
3. Gassho, step back
4. Bow, return to seat

Dharma First Grade Workbook
How We Grow
Awareness

What is Missing?

wagon

cat

ice cream

fishing pole

girl

Namu Amida Butsu

Dharma First Grade Workbook  23
Learn About Amida Buddha’s Everpresence

Amida is always with me

1. Mother watches over her baby at all times and takes very good care of the baby.

2. If the mother had other children in the family, she would love them all in the same manner.

3. Amida is like a mother. He watches over us at all times. He is always trying to make everyone happy.

4. Sometimes we have to be alone when big sister or big brother goes to school or mommy or daddy has to go some place. But we need not feel lonely, for Amida is with us. Even though we cannot see Amida, He is with us, around us, in us, everywhere. (That is why Amida’s picture is drawn with light shining forth from His body towards everything in this universe.)

5. When we know that Amida is always with us. What is the little girl in the picture doing?

(Buddha Loves You)

In This Big World

In this big world
There are many kinds of sounds.....
Loud ones, sharp ones, soft ones,
Squeeky ones, creepy ones,
Gurgly ones, crashing ones,
Tapping ones.
But one sound is sweetest of all.....
The sound of the Nembutsu.
The Namu Amida Butsu.
Spoken from the lips of a little child.

(Butterfly’s Song)
New Friends

BIRD

CAT

SPIDER

TURTLE
New Friends
This Is Our World

Here are some beautiful flowers. We are like the flowers. Some are little and blue, some flowers are big and yellow, some are middle-sized and red. Yes, they are all beautiful. Why is the garden so pretty? Because all the flowers are different.

All the people of the world are like flowers, too. Some of us are tall, some of us are short, some of us are slender and some of us are stout. We have different colors of hair, eyes, and skin. Yet, we all smile and laugh the same way and feel sad and shed tears in the same way, too.

When we all stand shoulder to shoulder and help each other with kindness, then this will be a beautiful world.

This is Amida Buddha’s World and our world. Let us do our share and make it a beautiful world.

Classroom Mural—Place large sheet of butcher paper on the wall. Cut and color picture and paste into the butcher paper.

One Big World

This is a big world,
In it there are many kinds of flowers.
Pink ones, red ones, yellow ones, many.

Amida loves all the flowers, large and small.
Let us take care of them.

This is a big world.
In it there are many kinds of animals.
Puppies, fat kittens, funny monkeys, fierce lions, many.

Amida loves all of the animals.
Let us be kind to them.

This is a big world.
In it are many kinds of children.
Black ones, white ones, brown ones, many.

Amida loves them all.
Let us learn to love them, too.

Have children write their own thoughts.

Activity:

Make a vase of construction paper flowers with pipe-cleaner stems and leaves. Use flower patterns that are simple enough for the children to trace and cut. Glue the flowers to green pipe-cleaner stems. Decorate the classroom with a bouquet, or send some flowers home to mother.
“This Is Our World”
Buddhist Family

Purpose:
To help 1st grader understand what family means.

Materials:
Books showing animal families.

Procedure:
1. What is a “Family”?
2. Can you give examples of families?
3. A Buddhist family is just like any other family.
4. Reciting the Nembutsu together brings the family together.
5. Today, we’re going to put these animal bodies into a crossword puzzle. Before doing that, can you tell me the name of the parents of each of these babies? (chick-hen-rooster; kitten-cat; etc.)
Many animal babies have different names from their parents. Below are eight animal babies. Can you put their names into the crossword puzzle on the next page?

1-ACROSS

8-ACROSS

5-ACROSS

2-DOWN

6-DOWN

3-DOWN

4-DOWN

7-DOWN

BUNNY  KITTEN  TADPOLE  COLT  PUPPY  CUB  CHICK  KID
ACROSS: 1-chick, 5-tadpole, 8-bunny
DOWN: 2-kitten, 3-colt, 4-kid, 6-puppy, 7-cub

Answers:
WHAT ARE SOME OF THE THINGS THESE FAMILY GROUPS DO TOGETHER?

I THINK FAMILIES ARE IMPORTANT TO ME BECAUSE:
A TIME WHEN I MISSED MY FAMILY WAS: Think about a time when you were lonely or part of your family was away.

A GOOD TIME WE HAD AS A FAMILY WAS WHEN: (Write, illustrate, paste, etc.)
A MEAL THE WHOLE FAMILY LIKED WAS: (Name foods, include recipes, pictures. Tell how many people ate, etc.)

ENTERTAINMENT FOR THE FAMILY: (Examples of entertainment you and your family enjoy.)
SOMETHING I DO TO MAKE MY FAMILY HAPPY IS:

THESE ARE ALL THE FAMILIES I AM A PART OF: (List your family at home, your school, your church, etc. Make a list of your families.)
Amida’s Light

I give thanks for the sun,
That makes the whole world bright,
I give thanks for the moon and stars
That shine so bright at night.

I give thanks for Amida’s Light,
That is ever bright and strong,
So I may always see the way,
In choosing right from wrong.

Thank You, Amida Buddha.

All I Can

I will do all the good I can,
In all the ways I can,
In all the places I can,
At all the times I can,
As long as ever I can,
Thank You, Amida Buddha.
This book is a very special book about a very special and unique subject. It isn’t about a famous actor, a pet or an airplane.

It’s about someone.

It’s about __________

ME,

MYSELF __________
This is my name:

...and here are some ways I like to write and print it...
ME!

Name: 
Address: 
I was born on__, __________, (City), (State)
When I was born I weighed _____ inches long. But
and was _____ inches tall.
now I weigh _____ pounds and am
feet _____ inches tall.

My hair is ______. My eyes are ______. Some other special
characteristics about me are ______, and ______
MY HOUSE HAS...

BEDROOMS

LAMPS

OBUTSUDAN

ROOMS

CHAIRS

KITCHEN

STEPS

LIBRARY

CLOSETS
Draw your room. Show where the bed, chairs, desk, toybox, etc. can be found.
MY NEIGHBORHOOD
Where is Your Temple?

MAP YOUR NEIGHBORHOOD.

Place your house first. Then label streets and other houses. You may even want to add trees, bushes, street lights, telephone poles, etc.
PLACES I’VE BEEN...
Temples I Have Visited

In my town...

States I’ve been to...

In my state...

Special Places...

...and some places I’d like to go!
The Four Gratiudes

WE ARE THANKFUL TO OUR PARENTS FOR THEIR LOVING CARE FOR US.

WE ARE THANKFUL TO OUR FRIENDS AND ALL OTHER LIFE FOR THEIR HELP IN PROVIDING FOR OUR WELL BEING.

WE ARE THANKFUL TO OUR COUNTRY FOR ITS BELIEF IN FREEDOM FOR ALL PEOPLES.

WE ARE THANKFUL TO THE THREE TREASURES FOR SHOWING US THE WAY TO BE BORN INTO AMIDA'S PURE LAND.

NAMU AMIDA BUTSU
Gratitude

(worksheets using large print)

"Thank you," is a universal expression used by all people.

In English, we say "Thank you."
In French, they say "Merci."
In Spanish, they say "Gracias."
In German, they say "Danke."
In Japanese, they say "Arigato."
In Italian, they say "Grazie."

The words may sound different to our ears, but the feeling of the words is the same. We are expressing a feeling of gratitude for something that is done for us. When we say "thank you," all people are joined in a feeling of thanksgiving. The Buddhist way to say "thank you," is to say the Nembutsu, นันมุคติ.

Thank you is a universal expression used by all peoples.

In English, we say ____________
In French, they say ____________
In Spanish, they say ____________
In German, they say ____________
In Japanese, they say ____________
In Italian, they say ____________

The words may sound different to our ears, but the feeling of the words is the same. We say, "thank you," whenever someone does something for us. These two simple words, "thank you", join people all over the world in a feeling of thanksgiving.

WORDS TO REMEMBER:

Thank you
Merci
Gracias

Danke
Arigato
Grazie
Things We Are Thankful For

Crossword Puzzle

DOWN

1. Another name for father.
3. You live in a ________.
4. What you call your cats and dogs.
5. You go to this place to learn every day.
9. Things you play with.
11. An animal that meows.
12. Most of us eat it every day.

ACROSS

2. Something that belongs on your feet.
4. Another name for friends.
6. You sleep on a ________.
7. Where you go every Sunday.
8. What you hear with.
10. You need this to stay healthy and well.
11. Something you ride in.
13. You see with your ________.
14. Real short name for mother.
15. You wear this when it is very cold.
The Three Treasures

I TAKE REFUGE IN BUDDHA
I TAKE REFUGE IN DHARMA
I TAKE REFUGE IN SANGHA

I put my faith in Buddha. This means that you truly trust the Lord Buddha. You love Him even as He loves you. By putting your faith in Lord Buddha, you become a Buddhist child. Many millions of children all over the world daily say...I put my faith in Buddha.

I put my faith in the Dharma. Dharma means teachings. This means that you have faith in the lessons that you learn at Sunday School. You know that they are full of truth and wisdom. You know that these teachings will lead you to happiness. Your mind will grow strong. Your heart will be loving and kind. You will learn to love all people and all creatures. The Dharma will show you how to be brave and not pay any attention to silly superstitions...to think about nice things and never about ugly things. Those who follow the Dharma learn not to speak in an unkind way or to tell untrue stories about yourself or anyone else. The Dharma tells us to be friendly and not to go around looking for trouble. Buddhist children try to help others so that they won't become selfish and want too many things. The teachings of the Buddha show us how to think before we speak and then to think mostly about Lord Buddha and His wonderful teachings. The Dharma shows us how to live in such a way that our life will be a happier one.

I put my faith in the Sangha. Sangha means all of us. This means that we trust one another. We try to be fair and helpful to all those that we meet day after day.

By putting your faith in Buddha....Dharma....and Sangha, you will grow loving and wise. You will be a happy Buddhist child.
The Three Treasures are called the **Tisarana**. In some Buddhist books they are written in the Pali language.

- **Buddham saranam gacchami**
  (I take my refuge in Buddha)

- **Dhamman saranam gacchami**
  (I take my refuge in Dharma)

- **Sangham saranam gacchami**
  (I take my refuge in Sangha)

Buddhist children recite the Tisarana every day.
Thank you, Buddha
Draw the Verse

Thank you, Buddha, for my mother true
She cheers me so, when I am sad and blue
Thank you, Buddha

Draw the Verse

Thank you, Buddha, for my father dear.
He's oh! So strong! He never sheds a tear.
Thank you, Buddha
Draw the Verse

Thank you, Buddha, for my little toys.
'Cause they're such fun for little girls and boys.
Thank you, Buddha I come to your shrine, each day, each night. I'll Gassho, rain or shine.
My Story

1. My name is ________________________________ .
2. Sometimes my family calls me __________________________ .
3. I live at ________________________________ .
4. I am ________________________________ years old.
5. There are ________________________________ in my family counting me.
6. I am the ______ oldest ______ younged ______ in the middle.
7. I am _____________ tall and weigh ________________________________ .
8. One thing that makes me very special is ________________________________ .

My hair is ______ curly
________ long ______ straight
________ short ______ thick
________ medium ______ thin

I do _______ do not _______ wear glasses.

Dharma Second Grade Workbook  11
A Picture Of Me
My Handwriting

This is a sample of my best handwriting.
My Goals For The Year
At Dharma School & Home

This year in Dharma school I would like to:
1. 
2. 
3. 

This year at home I would like to try harder to:
1. 
2. 
3. 

The Strong Me
1. In Dharma school my best time is ____________________________.
2. The game or sport I play best is ____________________________.
3. My friends think I am great at ____________________________.
4. I know someone who is proud of me: That someone is ____________________________.
   (name) (She or He) is proud of me because I ____________________________.
5. I can show ____________________________ how to ____________________________.
The Positive Me

1. My favorite ways to spend my free time are ____________________________
   ____________________________ ____________________________ .

2. My favorite person is ____________________________ .

3. I like to read ____________________________ .

4. I like to listen to ____________________________ .

5. I like to talk about ____________________________ .

6. I like to dream about ____________________________ .

7. I like to write about or draw ____________________________ .

8. I like to visit ____________________________ .

9. What I like about my family is ____________________________ .

10. What I like about Dharma School is ____________________________ .

11. What I like about myself is ____________________________ .
    ____________________________ .
My Special Interests

1. I enjoy collecting ___________________________.

2. I take ___________________________ lessons.

3. I would be fun to learn more about ___________________________.

4. I have fun doing:
   ___________________________ at home
   ___________________________ at Temple
   ___________________________ with my friends
   ___________________________ with my family
   ___________________________ all by myself
My Favorite Things

1. I like to eat ...............................................................

2. I like to play .............................................................

3. I like to talk about .....................................................

4. I like to watch ..........................................................

5. I like to go ............................................................... 

6. I like when my mother ..............................................

7. I like when my father ............................................... 

8. I like when my brother/sister ...................................

9. What I like best at church is ......................................
Someone Special

(Pick someone in your family to tell about—you mother, father, grandmother, grandmother, aunt or uncle.)

1. His/Her name is ________________________________ .

2. He/She helps me do these things: ________________________________
   ________________________________
   ________________________________
   ________________________________

3. He/She is special to me because ________________________________
   ________________________________
   ________________________________

4. I like to go ________________________________ with him/her.

5. His/Her favorites:
   Food ________________________________ Book ________________________________
   Hobby ________________________________ T.V. Show ________________________________

Dharma Second Grade Workbook
Brothers and Sisters

1. I have a sister named ___________________ Age _________
   ___________________ Age _________
   ___________________ Age _________

2. I have a brother named ___________________ Age _________
   ___________________ Age _________
   ___________________ Age _________

3. Two things I enjoy doing with my brothers and sisters are:
   ________________________________
   ________________________________

4. Brothers and sisters are fun because ________________________________

5. Brothers and sisters are not so much fun because ________________________________

6. I don’t have any brothers or sisters. This is the name of my friend who is like a brother. ________________________________ .
   This is the name of my friend who is like a sister. ________________________________ .

7. The best part being an only child is ________________________________
   ________________________________

Dharma Second Grade Workbook
I am the __________ generation of my family to live in the United States.

My family’s ancestors came to the United States from the country of ____.

The most interesting thing about my parents is ________________________________
___________________________________________________________.

The most interesting thing about my brothers and sisters is __________
___________________________________________________________.

My family speaks _______________ and English. I speak ____________
and English.

My name in another language is _________________________________.

20 Dharma Second Grade Workbook
My Feelings About Temple

1. I am in the _____________ grade.

2. The name of my Temple is ____________________________.

3. My teacher's name is ____________________________.

4. The best day I had at the Temple was ____________________________.

5. The worst day I had at the Temple was ____________________________.

6. I would not have had this bad day if ____________________________.

If I Were The Minister

If I could be the Minister....

1. I would teach all about ____________________________.

2. I would always ____________________________.

3. I would never ____________________________.

4. I would let all the Sangha ____________________________.

5. Here is a picture of me as the Minister.
My Buddhist Flag

Picture 1 shows me the colors of the flag.
Picture 2 shows something my friends and I enjoy doing together.
Picture 3 shows one thing my friends and I like to talk about.
Picture 4 shows what the flag stands for.
Pick A Friend

If I could pick a friend....

1. To sit next to at Dharma school, it would be ____________________.

2. To spend the night at my house, it would be ____________________.

3. To tell a secret, to it would be ____________________.

4. To be my brother, it would be ____________________.

5. To be my sister, it would be ____________________.
Buddhist Observances

Special observances, in Japanese, are called gyoji—literally “religious happenings.” They are special occasions when the Sangha gathers to observe ritually the principles of Buddhism. It is a time to gather and a time to share. It is a time to reflect upon and appreciate the intricate bonds that enable us to live and a time to show our gratitude for the teachings and the teachers who serve as guides in our journey to spiritual understanding.

<table>
<thead>
<tr>
<th>MONTH</th>
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<td>Obon</td>
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<td>Independence Day</td>
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</tbody>
</table>
Find these words in the puzzle:

- saint shinran
- nirvana
- dharma
- nembutsu
- buddha
- temple
- hoonko
- ojuzu
- namu
- gassho
- amida
- church
- butsu
- pure
- compassion
- land
- honen
- mt hiei
1. Down
   Put your hands together and repeat _______ _______

1. Across
   _______ Amida Butsu

2. Down
   Put your _______ together in gassho

3. Across
   Namu _______ Butsu

4. Down
   I put my _______ in Buddha, Sangha, and Dharma

5. Across
   I put my faith in _______

6. Across
   When you put your hands together your _______ is around your hands

7. Across
   Namu Amida _______
Giving without money or things I can give.

Dana is GIVING

I can give

FRIENDLY LOOKS

HAPPY SMILES

KIND WORDS

GOOD DEEDS

Dharma Second Grade Workbook
The First Paramita (Dana...to give)

Give with your eyes and face.
These thoughts make our eyes and face look like this. 
(angry thoughts)
(kind thoughts)

Make 2 separate pages
We are grateful for our Temple.
We can show our gratitude by:
Lesson Sheet

(Staple this lesson sheet to each child’s drawing)

There are many Buddhist temples in America. There are big temples and little ones.

Although each temple may look different, each temple was built for the same purpose. Each temple was built to show love and respect to the Buddha.

I am grateful for my temple and my Dharma School, where I can learn about Amida Buddha.

This is the temple I attend ________________

Though our temples look different, we are grateful we have a Dharma School where we can learn about Amida Buddha.

This is my Temple:
What is Wrong With This Shrine

Put a circle around the things that are not correct. Be ready to explain.
Shrine Adornment
Simple Scheme
Using 3 Adornments

Scheme Using 5 Adornments
Buddhist Family

Purpose:

To help the children to recognize the family unit as a large part of the practice of Buddhism.

1. Our family centers its life around Amida Buddha.
2. Our family worships daily before the family shrine.
3. Our family attends the temple regularly and gives full support.
4. Our family builds a home that is physically and spiritually clean.
5. Our family loves the young and respects the elders.
6. Our family cherishes peace and harmony.
7. Our family upholds the dignity of work.
8. Our family values learning.
9. Our family extends a hand of compassion to all men.

Have children draw a picture of the whole family in which all members are taking part in an activity together.
**Name Some Positive Ways in Which You Have Changed**

(Have children write as many things as they can under the correct heading)

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<th>Before</th>
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Buddhist Flag

Blue  yellow  red  white  orange  orange

1½"  1½"  1½"  1½"  1½"

12"

9"

18" WOODEN ROD
LOTUS .............. BUDDHIST FLOWER

PURITY

MUD OF IGNORANCE
When we Gassho, we hold our hands this way. Gassho means to fold our hands and think of Amida Buddha. It means to say thank you to Amida Buddha. Amida Buddha loves everyone and everything. You should Gassho everyday.
We Are Buddha's Children
We Follow The Teaching Of Buddha
Find the words in the puzzle below. The words can go across or backward, up or down, or diagonally. Good luck!

1. Namu Amida Butsu
2. Thank you
3. Amida Buddha
4. Gassho
5. Nembutsu
## Buddhist Observances

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<td>Thanksgiving Eitaikyo Service</td>
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Me Unit

My Photograph
My Many Feelings

I have many feelings.

1. One time I felt very sad when ____________________________________________

2. One time I felt very silly when ____________________________________________

3. One time I felt very scared when ___________________________________________

4. One time I felt very important when _______________________________________

Here is a picture of the time I felt very important...
The Real Me

I think I am ...(✓ the best answers)

- quiet as a mouse
  - or
  - noisy as a firecracker
  - a little of both

- fast as a rabbit
  - or
  - slow as a turtle
  - a little of both

- super neat
  - or
  - super messy
  - a little of both

- an indoor kid
  - or
  - an outdoor kid
  - a little of both

- a talker
  - or
  - a listener
  - a little of both
A Picture of Me

This is how I look at the end of the Dharma school year.

I don't look like I did at the beginning of year. This is the way I have changed.

___ I am taller.  ___ My hair is longer.
___ I am thinner.  ___ My hair is shorter.
___ I am not as thin. ___ I have new glasses.
___ I have a tooth missing. ___ I smile more.
My favorite Foods

If I could eat whatever I wanted, I would have

______________________ for breakfast

______________________ for lunch

______________________ for dinner

These are my favorites...

meat______________________

fruit______________________

vegetable__________________

cereal____________________

soup_______________________

ice cream__________________

candy______________________

cookie_____________________

sandwich___________________

drink______________________

I can cook these foods by myself:

_________________________

_________________________

_________________________

_________________________
My Favorite Toys

Purpose:
To provide an opportunity for students to focus on what is important to them.

Directions:
Ask students to bring their favorite toy to class. Allow students the opportunity to share why that particular toy is their favorite. How old were they when they received the toy? How long do they think the toy will be their favorite? What will be the next favorite toy?

Additional Activities:
1. Bring a collection of toys or allow the students to bring some toys to class. Pick a toy and ask your students to brainstorm and think of all the possible ways they could change and improve the toy.

2. Suggest to the students that they choose a toy and exchange places with it. How would you feel? What would you think? How would you want to be treated? After thinking about these questions, each student should write a story pretending he is experiencing life as the toy he chose.
MY FAVORITE TOY IS...
A Special Secret Place

Purpose:
For students to have an opportunity to share a part of their special selves through an illustration or written description.

Directions:
For students may draw a picture of the place they call a special place, or they may write a paragraph describing this place. Some students may not want to share this page. Make sure their feelings are respected.

Additional Activities:
1. Have students collect pictures, words, colors, symbols, etc. that represent themselves. They should be made into a collage. Each student should display his collage without signing it. See if other class members can guess which collage belongs to which student.
2. Next allow those students who wish to explain why they chose various colors, symbols, pictures, etc., to be a part of his collage.
3. Have a class discussion on secret places. What is there in a secret place? What feelings does a person have in their secret place?
4. Does the secret place include Amida’s teachings?
A SPECIAL SECRET PLACE I LIKE TO GO.
A Letter I Wrote To Myself—
Describing My Dharma School.

Purpose:

This is a creative opportunity for students to design and write a letter to themselves.

Directions:

Ask students to consider the purpose of their letter. Is it a letter about something exciting that will happen in Dharma school? Suggest students write a rough draft of their letter before they use this activity page.
HERE IS A STATIONERY I DESIGNED AND A LETTER I WROTE TO MYSELF.

Dear____________________

Sincerely,
____________________
Special Feelings

1. On the first day of Dharma, school, this is how I felt:

2. When someone says something nice about me, this is how I feel:

3. When I listen to the minister's story, this is how I feel.

4. When I attend Dharma School, this is how I feel:
A Few Of My Bright Ideas — Group Activity

Purpose:
To involve students in creative thinking through discussion.

Directions:
The students are given an opportunity to plan four Dharma School lessons. Any ideas should be recorded. Students should be encouraged to list as many ideas as they possibly can. After they have developed their list, have them select the ideas they want to record on the activity page.
A FEW OF MY BRIGHT IDEAS!
Something I'd Like To Invent

Purpose:

This is an opportunity for students to do some creative thinking about something they would like to invent.

Directions:

The invention could be just something extra that would make people's lives a little nicer. To motivate them, ask your students to think about the purpose of their invention. What is it made of? How much does it cost? The invention can be described, illustrated, or both.
A PICTURE OF SOMETHING I'D LIKE TO INVENT
My Favorite Things

Purpose:
To give the students a chance to focus on some positive aspects of their values.

Directions:
Suggest to your students that sometimes they can share themselves through their likes and dislikes in certain categories. Students should list several possibilities in each category and then place their final choices on this page. Small pictures of favorite things can be glued on this activity page or students can simply write their responses.

Activities:
1. Give each student a paper bag. Have him put objects that he values (pictures, symbols, or actual object) inside. These objects should reflect what he likes. Ask each student to place his sack of goodies in the front of the room or on a table. Students can try to guess which sack belongs to which student.
2. Each student could be allowed 3 to 5 minutes to explain why they chose particular items to place in his sack.
My Super Favorites

1. My favorite color is ____________________________

2. My favorite place is ____________________________

3. My favorite animal is ____________________________

4. My favorite sound is ____________________________

5. My favorite smell is ____________________________

6. Here are pictures of my favorite:

   **TV Show**

   ![TV Show Image]

   **Book**

   ![Book Image]

   **Movie**

   ![Movie Image]

   Name ____________________________

   Title ____________________________

   Title ____________________________

Dharma Third Grade Workbook  31

BCA FDSTL 2017
MY FAVORITE THINGS!

friends...

Gathas:

Toys...

colors...

foods...

TV Shows...

Dharma School Activities
自信教人信

JISHIN
KYO
NINSHIN

PARENT EDUCATION
The goal of the Buddhist path in general is the realization of freedom, beyond the bondages experienced in the world of birth-and-death (samsara). In technical language a person seeks to transcend all kinds of "form" which limits and restricts our freedom and to realize "formless" reality. But this must not be misunderstood as abandoning this world and escaping into a beyond Reality which is "formless" permeates everything in the world of form. Hence, in order to realize true freedom one must enter ever more deeply into the samsaric world. If such freedom is realized, a person devotes the newly found power towards liberating all beings from the bondage of birth-and-death.

True freedom, Buddhism maintains, is realized by living in accord with the working of dharma. Dharma has several connotations, but in Buddhism it has two basic meanings. First, dharma refers to each reality, including the self, in its dynamic, fluid manifestation (as in the expression dharma-as-it-is); and second, dharma denotes the teaching which reveals this reality through words and concepts (as in Buddha dharma).

In early Buddhism the working of dharma appears as impermanence, change, and flux—the basic rhythm of life making up our world in which there is no permanence of any kind. No objective thing, no entity called soul, and no absolute being stands outside of this process. To recognize the impermanence of reality is liberation; it constitutes wisdom which is inseparable from compassion, as illustrated by the life of Kisa Gotami in the parable of the mustard seed. Not to see this means clinging to a fixed self and denying change. Hence, it leads to suffering.

In Mahayana Buddhism, the working of dharma is manifested in dependent co-origination, the world-forming activity in which all beings and all things are interrelating, interpenetrating, and mutually dependent for their origination and cessation. However, this dynamic universe, empty of any abiding essence and open to infinite possibilities, is not a given. It can be realized only through rigorous austerity and discipline. That is the goal of Zen practice. If and when this universe of dependent co-origination is perfectly realized, the person who achieves such a realization becomes a fully awakened one, a Buddha or Tathagata. By means of the acquired wisdom and compassion, such a person works for the salvation of all beings.

In Shin Buddhism, the most developed form of Pure Land Buddhism, the working of dharma appears in the form of the Primal Vow of Amida Buddha, the Buddha of Immeasurable Light (wisdom) and Immeasurable Life (compassion). The very establishment of the Primal Vow that vows the salvation of all beings is said to simultaneously bring about the enlightenment of all beings. In other words, our eventual awakening or enlightenment is already contained in the activity of the Primal Vow. This is what enables us to entrust ourselves to the working of dharma, thus freeing us from self-fixation. This entrusting is called shinjin, the process of enlightenment open to all beings. Shinjin has special relevance for those who cannot successfully follow elaborate forms of religious practices to the final end of absolute freedom. The saying of nembutsu, "Namu-amida-butsu", attests to true entrusting as an accomplished fact.

Shinran (1173-1262) clarified the working of dharma as the activity of the Primal Vow. Together with his teacher Honen, he changed the course of Japanese Buddhism by opening the path of enlightenment to all whom the religious authorities had hither to excluded: peasants, hunters, fishermen, merchants, clerics who had violated the pre-
cepts, and all women whatsoever. Shinran produced many writings, some of the most
important being written in his eighties. An enduring legacy of his thought is contained
in the Tannisho, compiled several decades after his death, by a disciple named Yui-en.
Yui-en recorded what he had heard from his teacher in response to divergent and some-
times distorted views that were current among the people. The historical circumstances
in which the Tannisho was born make it suspect in part, and yet the literary power of
the work has led to its acceptance as an inspired document coming from the heart of true
compassion itself.

The Focus of True Compassion

The focus of the Primal Vow, which is true compassion directed to a particular being, is
the foolish person of self-power. "Foolish" here is to be understood in the religious sense. In
Shinran's usage, it refers to a person "who cannot become freed from the bondage of birth-
and-death through any religious practice, due to the abundance of blind passions".

Foolish, then, refers to the inability to carry any religious practice to its final goal of
absolute freedom. The core of foolishness which obstructs religious practice is blind pas-
sion (bonno) that informs our conventional, fixed self and makes us reject the working of
dharma. In the words of Shinran,

   The working of blind passion also causes us not to want to go to the Pure
   Land and makes us feel uneasy worrying about death when we become even
   slightly ill. Impossible it seems to leave this old house of agitation where we
   have wandered aimlessly since the beginning of time, and we cannot long for
   the Pure Land of peace which we have yet to know. This is due to blind pas-
   sion, so truly powerful and overwhelming. But no matter how reluctant we
   maybe, when our life in this world comes to an end, beyond our control, then
   for the first time we go to the land of Fulfillment. Those who do not want to go
   immediately are the special concern of true compassion."

Some people reject religion as meaningless, while others use it for their own selfish
needs. Both are due to blind passion. Everyone willfully attaches to life—even a slight
indisposition, for example, causes anxiety and fear about dying. We do not sufficiently
rejoice at the joys of others and suffer with the sorrows of others. Yet this blind passion,
innate in every life of human beings, cannot withstand the ceaseless working of the
Primal Vow.

The major characteristic of a foolish person, driven by blind passion, is to rely on self-
power. Self-power is the illusion of a person who is always "conscious of doing good",
whether that "good" is a moral act or spiritual attainment. Attachment to it enslaves the
self ever more deeply to the samsaric life of persistent dissatisfaction. It is also responsible
for the calculation or contrivance (hakarai) which aims at fulfilling insatiable self-centered
needs even in the most noble act, moral or religious. A person who takes pride in his self-
power is obviously incapable of entrusting himself to Other Power. But without this capac-
ity to entrust oneself, one can never become free of self-fixation. Since this capacity of true
entrusting comes from Other Power, it becomes necessary to open oneself up to its working.
The only way in which beings of blind passion can do so is through a single-hearted atten-
tion to the teaching which flows from the realm of dharma-as-it-is.

Listening to the Buddha dharma is the central practice of Shin Buddhism; there are
no other requirements, whether meditative practice, ethical precepts, or intellectual un-
derstanding. But there are various degrees of listening, from half-hearted to total iden-
tification. Ultimately the power of what is heard overcomes blind passion, and a new
being, incarnating the working of dharma, is born. Such a radical form of listening has
broken through the subject-object dichotomy, and an experience of non-dichotomous reality takes place. The closest analogy to it would be the pristine hearing of music, as expressed in T.S. Eliot's "The Dry Salvages":

Music heard so deeply  
It is not heard at all  
And you are the music  
While the music lasts

The Buddha dharma is not an object to be studied, analyzed, or utilized. It is to be comprehended with one's whole being, and when it is truly heard no separation exists between the hearer and what is heard. Saichi, the myokonin or exemplary Shin devotee, puts it this way:

It is not I who heard it,  
It is not I who heard it;  
Namu-amida-butsu strikes into my heart.  
Now I am hit and taken by you.

To sum up, the focus of true compassion is always and forever the foolish being unable to become free from the tyranny of blind passion. Shinran proclaims on behalf of each of us, "When I ponder on the compassionate vow of Amida, established through five kalpas of profound thought, it was for myself, Shinran, alone. Because I am a being burdened so heavily with karma, I feel even more deeply grateful to the Primal Vow which is decisively made to save me."

**Birth In The Pure Land**

For Shinran, enlightenment meant the capacity to manifest the features or marks of a great being, as did the historical Buddha, and to bring comfort and peace to all people by simply expounding the dharma. Anything less than that, whether claimed as enlightenment or satori, would be self-delusion, especially for a foolish being like ourselves. And yet his great discovery was the path whereby even the most foolish could attain supreme enlightenment. In fact, only because of one's foolish nature, Shinran asserts, is the attainment of Buddhahood an absolute certainty. This paradox stands at the heart of the revolutionary reinterpretation of Pure Land Buddhism.

Inheriting the traditional view that enlightenment is impossible in this life but could be attained in an ideal environment in the next life, Shinran gave a radical reinterpretation to the meaning of “birth in the Pure Land”...First, in contrast to the traditional view that one progressed on the path to enlightenment in the Pure Land in the next life, Shinran affirmed that one leaves all karmic limitations at the moment of death to be born in the Pure Land and there immediately attains Buddhahood. One then begins the return journey into samsara to save all beings. Both the going and returning are accomplished as the working of dharma. Second, in the very act of true entrusting (shinjin), inevitably and necessarily leading to Buddhahood, one already realizes the stage of non-retrogression. That is, in the here and now, while remaining a person of blind passion, one attains “birth in the Pure Land.” Shinran makes this point succinctly:

Then they attain birth means that when a person realizes shinjin, he is born immediately. To be born immediately means to dwell in the stage of non-retrogression. To dwell in the stage of non-retrogression is to become established in the stage of the truly settled. This is also called the attainment of the stage equal to enlightenment. Such is the meaning of then they attain birth. Then means immediately; immediately means without any passage of time, without any passage of days.
Shinjin has been translated as “faith”, but it may be misleading since this word has several connotations. In general Buddhism, faith is basically a trust in the Buddha’s teachings as the first step on the path to enlightenment. In some other religions, faith is a belief in God, heaven or hell. In all such cases faith is considered from the standpoint of man, self-enclosed and unconsciously affirming some kind of fixation. But in Shin Buddhism the term shinjin refers, first of all, to the mind and heart of Amida Buddha. When this enters our own minds and hearts, it enables us to entrust ourselves to Other Power, freeing us from ourselves. It is the final goal on the path, an awakening to the nature of self and Buddha, the equivalent of satori.

Thus, for our purposes shinjin is rendered as “true entrusting” in an attempt to bring out its dual connotation. That is, “true” denotes the mind and heart of the Buddha; and “entrusting” refers to the mind of the Buddha working in the mind of a foolish being. Thus, shinjin makes possible the complete entrusting to the Buddha as the ultimate liberation from attachment to a fixed self. The act of true entrusting is none other than the freedom realized in “birth in the Pure Land”; it is a birth attained immediately—“immediately means without any passage of time, without any passage of days.”

Such as understanding is based on the reality of Pure Land itself. Shinran describes it as the land of Immeasurable Light, the realm of Amida Buddha, who is also known as the Buddha of Unhindered Light or Inconceivable Light. Light is the radiance of unexcelled wisdom which is beyond the comprehension of ordinary thinking; hence, it is described as immeasurable or inconceivable. And nothing can hinder or obstruct the rays of wisdom which penetrate through the darkest ignorance of karmic beings, melting and transforming all into the content of enlightenment. Since this Pure Land was realized as the fulfillment of Amida’s vows, it is also called the land of True Fulfillment.

Other Power

Amida Buddha is called the Other Power, but this other is not an “other” in contrast to “self.” Saichi said it precisely:

There is no self-power
No other power
All is Other Power

In ordinary thinking we are bound by the subject-object dichotomy. We see the world from a self-enclosed viewpoint and cannot appreciate the “other” as it truly is, due to the gap existing between self and other. When seen from this limited standpoint, Other Power is regarded as an object, abstracted and made meaningless. But when this relative viewpoint is shattered, Other Power becomes dynamic life in which all dharmas, human and otherwise, are made to realize their fullest potentials. Here the totality of each reality is completely Other Power itself in which no room exists for self-power. Shinran makes this point, underscoring the non-existence of willfulness or egocentricity:

When I do not contrive, it is called “made to become so by itself.” This is none other than Other Power.
The original Japanese for “made to become so by itself” is jinen, a term difficult to translate into a single English word. Ji means “self,” not only the human self but the self of the tree, flower, bird, fish, mountain, etc., and nen means “made to become so.” In other words, each reality, human or otherwise, is made to become itself, fulfilling its potential and becoming truly real, by the working of dharma. Such working of dharma, effectuating “made to become so by itself” without discrimination of young or old, man or woman, good or evil, is Other Power. Shinran emphasizes this when he writes, “Other Power means to be free of any form of calculation.”

Other Power, thus, is not an absolute being, not a force separate from oneself, not a miracle worker. Perhaps the following quotation from an eminent Japanese potter, Shoji Hamada, expresses the meaning of Other Power in a manner which anyone can understand and appreciate:

If a kiln is small, I might be able to control it completely, that is to say, my own self can become a controller, a master of the kiln. But man’s own self is but a small thing after all. When I work at the larger kiln, the power of my own self becomes so feeble that it cannot control it adequately. It means that for the larger kiln, the power that is beyond me is necessary. Without the mercy of such an inviolable power I cannot get good pieces. One of the reasons why I wanted to have a large kiln is because I want to be a potter, if I may, who works more in grace than in his own power. You know nearly all the best old pots were done in huge kilns.

Other Power as jinen converts evil into good, the lowest into the highest, which is supreme compassion (mahakaruna) at work, focused on the foolish being. Thus Shinran states: “To be made to become so means that without the practicer’s calculating in any way whatsoever, all his past, present, and future evil karma is transformed into the highest good. To be transformed means that evil karma, without being nullified or eradicated, is made into the highest good, just as all waters upon entering the great ocean immediately become ocean water. Since there is no contriving in any way to gain such virtues, it is called jinen.”

The transformation effected in this way occurs repeatedly throughout one’s life. Inevitably and necessarily, it culminates in the attainment of Buddhahood. The person of nembutsu who cannot complete any religious practice will even so attain perfect freedom by the power of the Primal Vow. Ultimately, one attains Buddhahood, “made to become so by itself.”

Although we have been stressing the dual aspects of wisdom and compassion as central to the Buddhist tradition, such a distinction is made from the standpoint of human, dichotomous thinking. No such division is found in transcendent Buddhahood; this is the reason that Shinran also describes the formless, supreme Buddha as jinen:

Jinen means that from the very beginning one is made to become so....This Vow is the Vow to make us all attain the supreme Buddhahood. The supreme Buddha is formless, and because of being formless is called jinen.

But, from Shinran’s point of view, we foolish beings awaken to the formless Buddha only through Amida, the Buddha who appears to us in the form of the Name, Namu-amida-butsu.
True Entrusting

The union of a foolish being (ki) and Other Power (ho), known technically as ki-ho ittai, is realized in true entrusting. That this is not established on a dichotomous relationship has been clarified, but the inner dynamics of entrusting, suggested in the transforming power of jinen, needs to be more fully explored.

Supreme enlightenment means that the highest wisdom and compassion reaches down to the lowliest, affirms it, and uplifts it to the selfsame awakening. That which rejects the lowliest, whether called foolish, evil, or sinful, cannot be the highest being or the truly compassionate. This is the reason that in the basic structure of Mahayana Buddhism enlightenment contains delusion, although the former is not subject to the latter, and delusion is a necessary component of enlightenment, although it is devoid of power. This relationship is expressed by Shinran as follows:

Evil hindrance becomes the substance of virtue,
As in the case of ice and water.
The more the ice, the more the water;
The more the hindrance, the more the virtue.
Having realized the entrusting majestic and expansive
By virtue of Unhindered Light,
The ice of blind passion melts without fail
To instantly become the water of enlightenment.

The crucial point, as seen in the working of jinen, is that evil hindrance or blind passion, “without being nullified or eradicated, is made into the highest good.” Since such a transformation exceeds our rational understanding, it is frequently described as being inconceivable and inexpressible, but this is the heart of Shin religious experience.

The potter Hamada once said, “I would much rather make an excellent pot from a poor clay, than make bad pots from exquisite clay.” Metaphorically, we may say that the Primal Vow of Amida makes “excellent pot from a poor clay” by the process of jinen, whereas some other religions of high intellectual and ethical persuasions may be said to produce “bad pots from exquisite clay.”

That the poor clay is turned into an excellent pot by virtue of true compassion requires that one actually becomes a poor clay, not merely in thought but in reality. This is the difference between philosophy as cerebral activity and religion as involving the whole person, a difference marked by what Shinran calls the “sidewise leap” (ocho).

It should be noted, however, that true entrusting is not merely an existential act but has a noetic content. That is, the person of Shin awakening is “granted Amida’s true wisdom” (XVI), and this is the reason that, while remaining a foolish being, one is able to manifest a kind of wisdom full of extraordinary common sense. Such a wisdom granted or endowed to a person is expressed by Eikichi Ikeyama, a noted lay teacher of Shin, in the following poem:

The Pure I, which is not I,
Being in me,
Reveals to me
This defiled I.

The awareness of a defiled I (ki) made possible by virtue of the Pure I (ho) is a thoroughgoing knowledge of self that no psychological analysis, bound by dichotomous thinking, can ever attain. Self-knowledge in this radical sense is the core of true wisdom that is brought to realization in true entrusting. It is the knowledge of a karma-bound self illuminated by true compassion that enfolds it.
Good and Evil

One of the major topics in the Tannisho is the problem of good and evil. This problem may be understood on three levels: legal, moral and religious. On the legal plane, good and evil, right and wrong, and decided on the basis of an objective law which is applied, more or less, to all people in all circumstances. On the moral plane, while subject to scrutiny by others, they depend to a great extent on the conscience and integrity of an individual. On the religious plane, good and evil are seen from the standpoint of an higher order; in the case of Buddhism they are seen in relation to the process of attaining-Buddhahood.

From the standpoint of Buddhahood a more fundamental evil than moral good or moral evil exists, hindering a person from successfully pursuing religious practice, achieving freedom, and becoming a Buddha. This karmic evil, rooted in blind passion, poisons both relative good and evil; it taints even the highest good with selfish motivations. But this realization does not come from mere self-reflection, conducted in the mode of subject-object thinking. Rather, it is brought to one's awareness through the teaching and by the working of the Primal Vow which makes karmic evil its primary concern. In this awareness what we consider “good” or “evil” lose its potency, whether positive or negative, for enlightenment. This religious view of good and evil is found in the opening section of Tannisho:

Amida's Primal Vow does not discriminate between the young and old, good and evil; true entrusting alone is essential. The reason is that the Vow is directed to the being burdened with the weight of karmic evil and burning with the flames of blind passion. Thus, in entrusting ourselves to the Primal Vow, no other form of good is necessary, for there is no good that surpasses the nembutsu. And evil need not be feared, for there is no evil which can obstruct the working of Amida's Primal Vow.

When we remain on the moral plane and seek the path of enlightenment, we believe that by being “good” we advance towards our goal and that by being “evil” we falter and regress. This is not the proper understanding of the path and shows ignorance of the fact that relative good and evil both are manifestations of blind self-concern which stem from fundamental evil.

It should be noted immediately that this is not a negation of moral good and evil. In fact, human beings should naturally be moral, and there should be no special significance to performing good and shunning evil. But the problem for us is that sometimes we not only fail to do good but choose to do evil. We want to help our loved ones in distress, but sometimes there is nothing we can do, the problem being beyond our control. Faced with critical choices of doing good or evil, we choose that which will fulfill our own self-centered needs, even subconsciously. When we are confronted with a dilemma, we come face to face with our existential selves and see the subtle movements of fundamental evil which is enfolded in true compassion. This fact led Shinran to make the pronouncement:

Even a good person attains birth in the Pure Land, how much more so the evil person.

The realization of karmic evil (ki) and Primal Vow (ho) is simultaneous and inseparable. When the two are pursued independently of each other, irreparable distortions occur. The one-sided focus on evil can easily become obsessive and destructive, even leading to the justification of evil. Shinran's admonistion, “Do not take poison, just because there is an antidote,” is directed to just such a tendency in human beings. In con-
trast, an exclusive concern with Other Power, lacking any awareness of one's karmic evil, leads to a delusory reliance on an external agency to solve every human ill. It undermines the quest for enlightenment and coddles the lazy. Both are forms of subliminal attachments to a false, fixed self. In true entrusting a creative tension between \( ki \) and \( ho \), karmic evil and Primal Vow, is always operative. Saichi says:

When evil is not realized, the Buddha is not realized.
When evil is realized, the Buddha is realized.
Evil and Buddha are one.
That is Namu-amida-butsu in six syllables.
How wretched, how wretched!
How grateful, how grateful!

“Wretched” refers to the existential reality of human beings. No matter what one does, it only deepens one’s entanglement in samsaric life. The problems that disrupt our equilibrium in life are of our own making; the source is not outside of ourselves but deep within our karmic natures. “Grateful” means a profound thankfulness to the working of true compassion that is specifically designed for this self of karmic evil, giving itself totally to its liberation and freedom. This simultaneous realization is contained in the saying of nembutsu.

**Nembutsu**

In the *Tannisho* the term “nembutsu” is used in three ways: as a synonym for the Name (myogo), the fundamental reality; as the saying of the Name, Namu-amida-butsu; and as true entrusting, the working of the Name appearing in one’s life.

The Name as fundamental reality does not exist apart from its involvement in bringing a person into awareness. This is evident in the content of Namu-amida-butsu which is the unit of \( ki \) and \( ho \). That is, “namu” is the person who is made to entrust himself or herself to “amida-butsu”, Amida Buddha, through the working of the Primal Vow. Or, we can say that “amida-butsu” enters into the life of “namu” and enables one to entrust oneself to Light and Life that is Amida. Each person, whether aware or unaware, is essential to the completeness of the Name. This is the reason that the central object of worship in Shin Buddhism is not Amida Buddha but the name, Namu-amida-butsu. It is also the reason that the preferred image is not the statue or painting of Amida Buddha but the scroll with the sacred Name written on it.

When the full significance of the Name is realized as the totality of supreme wisdom and compassion granted to a person, it is affirmed in the saying of nembutsu. This saying, however, is not simply a matter of verbal recitation; it is the welling up of that which is true and real experienced in the depth of self. In the saying or uttering of Namu-amida-butsu, then, are found the mind and heart of Amida which has awakened a person, transforming even the body which becomes one of gentleness, tenderness, and suppleness. Thus, saying the nembutsu is none other than living the nembutsu.

Finally, nembutsu is used to denote true entrusting, the unity of \( ki \) and \( ho \), namu plus amida butsu. The entrusting is releasement from all fixations; the absolute freedom that is the goal of Buddhism. Thus, Shinran states, “In the person of nembutsu opens up the great path of unobstructed freedom” (VII). This freedom is expressed variously in Shinran’s writings: it is called going beyond birth-and-death, entering the ocean of Amida's Vow, being grasped never to be abandoned, joining the company of the truly settled, attaining the stage of non-retrogression, and realizing the true entrusting of diamond-like firmness.
The **Tannisho** is a guide which will help us explore some of the critical, fundamental questions of life: How can I become truly free? How can I know true entrusting? How can I become settled in mind and heart? How can I attain Buddhahood? The answer will be forthcoming, according to Shinran, in that very moment when the timeless breaks through time:

When the thought of saying the nembutsu emerges decisively from within, having entrusted ourselves to the inconceivable power of Amida's Vow which saves us, enabling us to be born in the Pure land, in that very moment we receive the ultimate benefit of being grasped never to be abandoned. (I)

**Glossary**

**Amida Buddha**: The Buddha of Immeasurable Life (compassion) and Immeasurable Light (wisdom); also called the Buddha of Unhindered Light or Inconceivable Light. Light is the radiance of true wisdom (prajna) which is of a different order from ordinary, conventional knowledge and knows no limitations which is suggested by such terms as immeasurable, unhindered, and inconceivable.

**Attesting Passage**: Statements of Shinran and other teachers which attest to the truth of a given view or interpretation.

**Birth** [ojo]: The central religious experience in Shin Buddhism understood by Shinran in a twofold sense: instantaneous birth, here and now, in the realization of shinjin or true entrusting; and attaining Buddhahood, having shed all karmic limitations and achieving birth in the Pure Land. The original term, ojo means “going to be born” in the Pure Land; “going” here is said to be a “non-going,” based on emptiness (un[sunyata]).

**Blind Passion** [bonno]: Self-centeredness, profound and ineradicable, which cause mental, emotional, and physical afflictions.

**Borderland** [henji]: The temporary realm where people attached to self-power are born before they eventually go to the Pure Land, the land of True Fulfillment. Synonymous with castle of doubt, palace of womb, and realm of indolence, all suggesting limited, self-enclosed existence.

**Dharma**: In Buddhism dharma has two basic meanings: things, including the self, as they truly are (as in drama-as-it-is); and teaching or doctrine (as in Buddha dharma).

**Dharmakaya-as-compassion** [hoben-hosshin]: The body of reality dharmakaya which relates directly to karmic evil and blind passion in man in the form of Amida Buddha.

**Distant Capitol**: Kyoto where Shinran lived in his later years. His followers from the Kanto district, north of present-day Tokyo, travelled to Kyoto to listen to the finer points of the teaching from him, some of which are contained in the Tannisho.

**Effortless Practice**: In contrast to difficult practice which requires discipline, study, meditative techniques, etc., none of these things are considered essential for enlightenment in Shin Buddhism. The only requirement is true entrusting made possible by the working of the Primal Vow. Since nothing is demanded of individuals except the willingness to give up the fictive self in the saying of nembutsu, this is called effortless practice.
Five Transgressions: Killing father, mother, monk, injuring the Buddha, and creating disharmony in the Sangha (in Hinayana Buddhism), or vandalizing temple, statues, and scriptures, slander ing the teaching, obstructing religious practices, violating the five precepts, and committing the ten evils (in Mahayana Buddhism).

Foolish Being (bonbu): The radical ignorance avidva of humanity, rooted in blind self-centeredness and karmic evil, which makes impossible true freedom and joy in living.

Four Blissful Practices: The observance of proper behavior in body, mind, and speech and the vow to lead all beings to freedom, essential components of bodhisattva practice.

Four Modes of Birth: Life produced from the womb, from egg, from micro-organism, and from metamorphosis.

Grasped never to be abandoned (sesshu-fusha): The ultimate expression of true compassion constantly pursuing man. True compassion actively moves toward us, becomes one with us in nondiscriminating love, and releases us from self-fixation, thus begins the process of attaining Buddhahood.

Honen (1133-1212): A revolutionary figure who founded the Jodo or Pure Land school in Japan and was the teacher of Shinran.

Inconceivable (fushigi, fukashigi): That which is beyond intellectual or conceptual understanding but can be brought to fullest realization in a foolish being through the working of the Primal Vow.

Karmic Evil (zaigo, zaiaku): The fathomless ignorance in us which regulates our life according to the law of cause and effect.

Land of Fulfillment or True Fulfillment (hodo): The realm of enlightenment or Pure Land, established by Amida Buddha as the result of the fulfillment of the forty-eight vows which is also the fulfillment of our deepest aspirations. Also called the land of Immeasurable Light, light being the manifestation of true wisdom (prajna).

Lotus Sutra: One of the most important scriptures of Mahayana Buddhism containing the innumerable techniques used by the Eternal Buddha to save all beings.

Made to become so by itself (jiinen): A term used by Shinran to indicate (1) the transformation of evil into good by the working of true compassion, (2) the inevitable process of a person of true entrusting achieving Buddhahood, and (3) the ultimate formless Buddha.

Mt. Hiei: Among the erstwhile centers of Japanese Buddhism, the headquarters of the Tendai school, which produced Honen, Shinran, Dogen, Nichiren and other eminent teachers of 13th-century Japan.

Myokonin: Shin practicer who is likened to a lotus that grows in muddy water; a rare, spiritual person who lives the religious life simply and selflessly.

Name (myogo): Namu-amida-butsu, the fundamental spiritual reality that is the source of the enlightenment of all beings. Also called the Name in six characters or six syllables, referring to Na-mu-a-mi-da-butsu.

Nara: Ancient capitol of Japan (A.D. 710-784) where the centers of the six major schools of early Japanese Buddhism flourished.
Nembutsu: Various connotations are found in this term: (1) Namu-amida-butsu, as the ultimate reality or Name myogo for man, (2) the saying or uttering of the Name as the expression of that reality in man, and (3) the sole cause of enlightenment for a foolish being. In general Buddhism nembutsu means the contemplation on the Buddha.

One thought-moment [ichinen]: The instant when one awakens to the working of the Primal Vow, having been grasped never to be abandoned. That instant or thought-moment is when the timeless breaks through time. Also refers to the uttering of nembutsu as in the one thought-moment of practice.

One Vehicle: A term identified with the scheme of salvation which is taught in the Lotus Sutra, transcending the distinctions between Hinayana and Mahayana. Shinran called his teaching the Primal Vow of One Vehicle as the path for all people.

Other Power: The working of Amida’s Primal Vow beyond the conventional self-other categories. Other Power expresses the working of sunyata; it is compassion actively involved in the welfare of all beings.

Path of Pure Land: The tradition of nembutsu, open to all people, as distinguished from the Path of Sages, which originates in India with the three Pure Land Sutras: Larger Sukhavativyuha (Daimuryojukyo), Smaller Sukhavativyuha (Amidakyo), and Amitayurdhyana (Kanmuryojukyo).

Practicer [gyoja]: One who undertakes the Buddhist disciplines in daily life. In Shin Buddhism this means saying the nembutsu and entrusting oneself to the Primal Vow, becoming free of self-fixation, plus willingly meeting the demands and responsibilities of everyday life. The arena of daily life is the dojo, training place, for Shin Buddhist life.

Primal Vow [hongan]: The transcendental wish and prayer of Amida Buddha that we may realize our deepest aspirations, including the power to bring them about in the midst of samsaric life.

Saichi: An unlettered Shin devotee who lived from 1851-1933 in Shimane Prefecture, Japan, and wrote simple religious poems jotted down into notebooks numbering close to a hundred.

Self-Power: A term of illusion, since one’s calculative, self-enclosed mind cannot solve the deep questions of life.

Selfworking [gi]: Calculative thinking attached to one’s personal designs, hindering the realization of “made to become so by itself” as the result of the working of Primal Vow.

Shan-tao [618-681]: One of the seven patriarchs of Shin Buddhism whose influence on Honen was decisive.

Shingon Esoterism: The most pervasive form of Buddhism during the rise of the nembutsu movement led by Honen.

Six Realms of Existence: The realms of hellish existence, hungry ghosts, beasts, fighting demons, human beings, and heavenly beings.

Tathagata: Synonym for Buddha. Shinran frequently uses the expression Amida Tathagata or Amida Nyorai, signifying the dynamic nature of true compassion which appears from the world of truth and reaches down to man.
Ten Evils: Killing, stealing, adultery, lying, harsh words, slandering, idle talk, greed, anger, and wrong views.

Thirty-two Features and Eighty Characteristics: In India superior beings, such as a Buddha or world-conqueror, were thought to possess auspicious marks on their bodies which distinguished them from ordinary mortals.

Three Esoteric Practices: The Shingon training in body, mind, and speech that correspond with the Buddha's body, mind and speech. Called esoteric because it is a secret transmission, handed down orally from master to disciple.

The Essentials of Faith Alone [Yuishin-sho]: A text written by Seikaku (1167-1235), a revered disciple of Honen held in high regard by Shinran. English translation found in Notes on 'Essentials of Faith Alone', ed. Y. Ueda, Hongwanji International Center, Kyoto, pp. 55-76.

True Entrusting [shinjin]: A foolish being cannot entrust himself to anyone or anything, but through the working of true compassion, one is made to entrust oneself to Amida. True entrusting originates not with a person but with Amida Primal Vow. Thus, it is also called diamond-like, referring to the indestructible nature of true entrusting.

Wisdom of Non-origination [mushonin]: Wisdom that realizes emptiness as the creative force in life. Being empty of permanent characteristics or attributes, from a higher perspective things of the world are characterized by non-origination and non-destruction.