



**Mountain View Buddhist Temple
Shotsuki Hoyo
May 2, 2021**

- **Opening Remarks**
- **Kansho**
- **Reading of May Shotsuki Honorees' Names**
- **Sutra Chanting – *San Butsu Ge***
- **Threefold Refuge**
 - Dharma School High School Class
- **Dharma Message – Rev. Yushi Mukojima**
- **Closing Remarks**

A presentation sponsored by our Adult Buddhist Association on “Aging, Memory Loss, and Dementia” will immediately follow Service Watch Party (live Sunday morning).

Please go to our Temple website <<https://mvbuddhisttemple.org/>> for a link to this and other services on our YouTube Channel.

SAN BUTSU GE

(Gatha In Praise Of The Buddha)

SAN BUTSU GE is a *gatha* or poem found in the *Larger Sutra of the Buddha of Immeasurable Life (Dai Muryo Ju Kyo or Dai-Kyo for short)*, one of the three Principal Sutras of Jodo Shinshu. This sutra delivered by Sakyamuni Buddha, relates how all sentient beings will attain liberation from suffering and sorrow in this world through the compassion of Amida Buddha. The historical Sakyamuni Buddha does this by telling the tale of the Bodhisattva Dharmakara who declares, in the presence of Lokeshvararaja Buddha, his intentions to become a Buddha himself. In the process, Bodhisattva Dharmakara declares a total of 48 vows that must be fulfilled before he can attain Buddhahood. Upon the fulfillment of all these vows, Bodhisattva Dharmakara become the Amida Buddha.

When the historical Sakyamuni Buddha delivered this Sutra, his face was transfigured with such joy and radiance, that Ananda, his trusted disciple, noticed and asked the reason for this unusual countenance. The Buddha's reply was that the reason for his brilliant radiance was due to the fact that the sole purpose for appearing in this world was to deliver the True Teachings that are found in this Sutra on the Buddha of Immeasurable Life.

The San Butsu Ge can be found after the Bodhisattva Dharmakara comes into the presence of Lokeshvararaja Buddha. As Ananda praises the features and virtues of Sakyamuni Buddha, in a similar way, the Bodhisattva Dharmakara uses this Gatha to praise the features and virtues of this Buddha as well. Following these praises, the Bodhisattva Dharmakara makes his 48 vows, practices for an incalculable length of time (*kalpas*), fulfills them and attains the Supreme Attainment of Buddhahood.

SAN BUTSU GE
(Gatha in Praise of the Buddha)

The Sutra On The Buddha of Immeasurable Life -- delivered by Sakyamuni Buddha

*The shining face of the Buddha is majestic;
Boundless is your magnificence
Radiant splendor such as yours
Is beyond all comparison.*

*The sun, the moon and the mani-jewel,
Though shining with dazzling brightness,
Are completely dimmed and obscured,
As if they were covered in black ink.*

*The Buddha's transcendent appearance
Is beyond compare in the whole world
The whole universe of the ten directions reverberates
With the Great Sound of your Enlightenment,*

*Your following the precepts,
listening, and endeavor
Deep meditation and wisdom
Are awesome virtues with no comparison.
Especially superior and rare they are.*

*Your meditation and concentration
On the various Dharma Oceans of All Buddhas
Is so deep and clear
Penetrating to the bottom most depths.*

*Ignorance, greed and anger
Are perpetually absent in the World Honored One,
The formost of all men like the Noble Lion
Your noble virtues are immeasurable.*

*Your meritorious achievements are vast,
The depth of your wisdom is profound
The universe shakes in response
To such an illuminating appearance.*

*I vow to become a Buddha,
Equal in attainment to you, King of the Dharma
And I will transcend life and death and will lead
All, without exception to emancipation.*

*Among all the virtues like dana, readiness,
Discipline, patience and endeavor,
Deep meditation and wisdom will be Supreme and unsurpassed.*

*I will attain Buddhahood,
Completely fulfilling my vow,
For all those in doubt and fear
I will bring great peace.*

*Even though there are countless Buddhas
A thousand million more in number,
And multitudes of Great sages,
Immeasurable as the sand along the Ganges River,*

*I shall make offerings
To all these Buddhas,
And continue to seek the Path
Resolutely and determinedly with any retreat.*

*For instance, like the sand along the Ganges River
All the Buddha worlds
And other regions and lands
They are also without number.*

*My light shall shine entirely
Pervading all of these lands.
Like this, my effort in this endeavor
Is beyond measure.*

*When I become a Buddha,
My land shall be the finest,
And the people will be wonderful and unexcelled.
That place for the Path will transcend all words.*

*My Land will be like Nirvana.
There will be no equal.
I will compassionately feel and
Help all beings to cross over and attain enlightenment.*

*Those who come from the ten directions,
Shall find joy and serenity of heart.
Those who have already reached my Land,
Shall Dwell in peace and joy.*

*Dear Buddha, please accept my statements,
As a reflection of my sincerity.
Having established these vows before you, with
Strength and endeavor, I now would like to fulfill them.*

*The wisdom of all the World Honored Ones
Of the ten Directions is unimpeded.
Always let these Honored Ones
Know my mind and practice.*

*Even though my body may undergo
All forms of suffering and pain,
I will endeavor in my practice
Enduring until the very end with no regrets.*

*I take refuge in Amida Buddha
I take refuge in Amida Buddha
I take refuge in Amida Buddha
I take refuge in Amida Buddha
I take refuge in Amida Buddha
I take refuge in Amida Buddha*

*May this merit and virtue
Be shared equally with all beings.
May we together awaken the Bodhi
Mind
And attain birth in the Realm of
Serenity and Joy*

SAN BUTSU GE
(Gatha In Praise Of The Buddha)



Leader:

KO GEN GI GI

Sangha:

I JIN MU GOKU
NYO ZE EN MYO
MU YO TO SHA

NICHI GATSU MA NI
SHU KO EN NYO
KAI SHITSU ON PEI
YU NYAKU JU MOKU

NYO RAI YO GEN
CHO SE MU RIN
SHO GAKU DAI ON
KO RU JIP-PO

KAI MON SHO JIN
SAN MAI CHI E
I TOKU MU RYO
SHU SHO KE U

JIN TAI ZEN NEN
SHO BUTSU HO KAI
GU JIN JIN NO
KU GO GAI TAI

MU MYO YOKU NU
SE SON YO MU
NIN- NO SHI SHI
JIN TOKU MU RYO

KU KUN KO DAI
CHI E JIN MYO
KO MYO I SO
SHIN DO DAI SEN

GAN GA SA BUTSU
ZAI SHO HO O
KA DO SHO JI
MI FU GE DATSU

FU SE JO I
KAI NIN SHO JIN
NYO ZE SAN MAI
CHI E I JO

GO SEI TOKU BUTSU
FU GYO SHI GAN
IS- SAI KU KU
I SA DAI AN

KE SHI U BUTSU
HYAKU SEN NOKU MAN
MU RYO DAI SHO
SHU NYO GO JA

KU YO IS- SAI
SHI TO SHO BUTSU
FU NYO GU DO
KEN SHO FU GYAKU

HI NYO GO JA
SHO BUTSU SE KAI
BU FU KA GE
MU SHU SETSU DO

KO MYO SHIS- SHO
HEN SHI SHO KOKU
NYO ZE SHO JIN
I JIN NAN RYO

RYO GA SA BUTSU
KOKU DO DAI ICHI
GO SHU KI MYO
DO JO CHO ZETSU

KOKU NYO NAI ON
NI MU TO SO
GA TO AI MIN
DO DATSU IS- SAI

JIP- PO RAI SHO
SHIN NETSU SHO JO
I TO GA KOKU
KE RAKU AN- NON

KO BUTSU SHIN MYO
ZE GA SHIN SHO
HOTSU GAN- NO HI
RIKI SHO SHO YOKU

JIP- PO SE SON
CHI E MU GE
JO RYO SHI SON
CHI GA SHIN GYO

KE RYO SHIN SHI
SHO KU DOKU CHU
GA GYO SHO JIN
NIN JU FU KE ●

Leader:

NA MAN DA BU ●

Sangha:

NA MAN DA BU
NA MAN DA BU
NA MAN DA BU
NA MAN DA BU
NA MAN DA ● BU

Leader:

GAN NI SHI KU DOKU

Sangha:

BYO DO SE IS- SAI
DO HOTSU BO DAI SHIN
O JO AN ● RAK ● KOKU

THE THREEFOLD REFUGE

Leader: Difficult is it to receive life in human form, yet now we are living it. Difficult is it to hear the Dharma of the Buddha, yet now we are able to hear it. If we do not cross over to the Truth in this present life, in which life shall we cross over? Let us assemble together, and sincerely take refuge in the Three Treasure of the Truth.

Sangha: I take refuge in the Buddha.
My sincere wish is that together with all sentient beings, we understand and experience the Great Path of Enlightenment and to awaken the Supreme Bodhi Mind.

I take refuge in the Dharma.
My sincere wish is that together with all sentient beings, we deeply enter the storehouse of the Dharma, and attain Wisdom as deep as the ocean.

I take refuge in the Sangha.
My sincere wish is that together with all sentient beings, we live harmoniously as the great assembly of disciples of the Buddha freed from all delusions.

Leader: The excellent, profound, and wondrous Dharma is rare to encounter even in many hundreds and thousands of *kalpas* (eons). Now we are able to see and hear it, feel and accept it. Let us thoroughly understand the true and real essence of the *Tathagata's* Teachings.