



**Mountain View Buddhist Temple
Mother's Day Service
May 8, 2022**

- **Opening Remarks**
- **Kansho**
- **Sutra Chanting – Junirai**
- **Golden Chain – *Dharma School 1st & 2nd Grade Class***
- **Dharma Message – *Rev. Yushi Mukojima***
- **Closing Remarks**

Following the Service Watch on Sunday, there will be a Mother's Day presentation by the YBA.

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

JU NI RAI (The Twelve Verses of Homage to Amida Buddha)

The Gatha *JU NI RAI* was written by Nagarjuna (c. 2nd – 3rd Cent. B.C.E.) the first of the Seven Masters of Jodo Shinshu. It expresses eloquently the depth of Nagarjuna's gratitude to the Amida Buddha.

Nagarjuna's Madhyamika (Emptiness) philosophy is considered by many to be the foundation of Mahayana Buddhism. His exposition of the essential Buddhist concept of "interdependent origination" (*pratitya-samutpada*) clarified how all beings are seen as existing only in interrelationship with others, and thus without permanent or individual reality. Because of the truth of interdependent existence, we are able to benefit from the activity of the Buddha's compassion in our lives.

Because of the importance of Nagarjuna's contribution to the philosophical development of Mahayana Buddhist thought, he is included in the spiritual lineage of the Eight major schools of Mahayana Buddhism. He was a very prolific writer whose works include the *Madhyamika-Karika*, *Daichido-ron* and the *Jujubibasha-ron* (*The commentary on the ten bodhisattva stages*). In the ninth section of the 5th chapter of this particular work, Nagarjuna writes about the Easy Practice versus the Difficult Practices. For those unable to pursue the "Difficult Path" of cultivating the monastic practice of the *paramitas* or mental and moral discipline, Nagarjuna advocates the "Easy Path" of calling the Name of the Amida Buddha (Namo Amida Butsu).

The English translation of this gatha is from the *Shinshu Seiten, Jodo Shin Buddhist Teaching*, published by the Buddhist Churches of America, 1978

JU NI RAI
(The Twelve Verses of Homage to Amida Buddha)

*Before Amida Buddha, whom Deva (heavenly beings) and men worship,
I humble myself in deepest reverence.
In his wondrous Land of Bliss
Surrounded by countless Bodhisattvas.*

*His golden form shines forth pure, like the King of Mount (Sumeru);
His practice of Truth is steadfast, like an elephant's pace;
His eyes radiate, like pure blue lotus blossoms.
Thus I prostrate myself before Amida Buddha.*

*His countenance is perfectly pure and round, like the full moon;
His majestic light shines like a thousand suns and moons;
His voice is like a heavenly drum, yet like a heavenly bird (Kokila)
Thus I prostrate myself before Amida Buddha.*

*Avalokitesvara wears upon his crown,
The image of Amida adorned with many precious jewels,
He subdues the arrogance of demons and heretics,
Thus I prostrate myself before Amida Buddha.*

*Incomparable, vast, and pure his Virtues are,
Clearly extending like vast open space,
His acts freely benefiting all.
Thus I prostrate myself before Amida Buddha.*

*Bodhisattvas from the ten quarters
And countless maras (demons) always venerate Him.
He dwells with Vow-power for the sake of all beings.*

Thus I prostrate myself before Amida Buddha.

*In the golden treasure pond where the lotus flowers bloom,
Established with goodness is a wondrous throne;
Where reigns the Lord, like the King of Mount (Sumeru)
Thus I prostrate myself before Amida Buddha.*

*From the ten quarters Bodhisattvas come,
Revealing wondrous power, they attain blissful state;
Honoring his face, they offer eternal homage.
Thus I prostrate myself before Amida Buddha.*

*All things are transient and without self
Like the moon on water, lightning, shadow, or dew.
"The Dharma cannot be expressed by words," the Buddha proclaimed.
Thus I prostrate myself before Amida Buddha.*

*No words of evil are in his Land;
No fear of evildoers, or evil paths;
With sincere heart all beings worship Him.
Thus I prostrate myself before Amida Buddha.*

*His land of infinite expediences
Is without degenerate things or wicked beings;
Upon rebirth, Non-Retrogressive Bodhi does one attain.
Thus I prostrate myself before Amida Buddha.*

*Thus have I praised the virtues of Amida.
Boundless are they like the water of the sea.
Upon receiving these pure and good qualities
May all beings be reborn into his Land.*

JU NI RAI
(The Twelve Verses of Homage to Amida Buddha)

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MU RYŌ SHO MA JYŌ SAN DAN

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JIP PŌ SHO RAI SHO BUS-SHI

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KEN GEN JIN ZŪ SHI AN RAKU

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HI SON BUS-SETSU MU AKU MYŌ

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HI SON MU RYŌ HŌ BEN KYŌ

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Leader:

NA MAN DA BU ●

Sangha:

NA MAN DA BU

NA MAN DA BU

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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●

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

GOLDEN CHAIN

I am a link in the 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, say pure and beautiful words, and do pure and beautiful deeds, knowing that my actions will result in not only my happiness or unhappiness, but also the happiness or unhappiness of others as well.

May every link in the Buddha's Golden Chain of love be bright and strong and may we all attain perfect peace.