



**Mountain View Buddhist Temple
Father's Day Service
June 19, 2022**

- **Opening Remarks**
- **Kansho**
- **Sutra Chanting – *Junirai***
- **Six Paramita**
 - Dharma School 5th & 6th Grade Class
- **Dharma Message – Minister's Assistant Devon Matsumoto**
- **Closing Remarks**

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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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ZAI HI MI MEU AN RAK KOKU

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MU RYŌ BUS SHI SHŪ I NEU

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KON JIKI SHIN JYŌ NYO SEN NŌ

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SHA MA TA GYŌ NYO ZŌ BU

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SHŌ NYO TEN KU KU SHI RA

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JIP PŌ MYŌ MON BO SAS-SHU

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MU RYŌ SHO MA JYŌ SAN DAN

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I SHO SHU JYŌ GAN RIKI JIU

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ZEN GON SHO JYŌ MEU DAI ZA

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O HI ZA JYŌ NYO SEN NŌ

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KO GA CHŌ RAI MI DA SON

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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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SEN GŌ SON GEN JYŌ KU GYŌ

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SHO U MU JYŌ MU GA TŌ

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YAKU NYO SUI GATSU DEN YŌ RO

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I SHU SEP - PŌ MU MYŌ JI

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HI SON BUS-SETSU MU AKU MYŌ

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YAKU MU NYO NIN AKU DŌ FU

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SHU NIN SHI SHIN KYŌ HI SON

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HI SON MU RYŌ HŌ BEN KYŌ

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MU U SHO SHU AKU CHI SHIKI

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KO GA CHŌ RAI MI DA SON

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GA SETSU HI SON KU DOKU JI

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SHU ZEN MU HEN NYO KAI SUI

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SHO GYA-KU ZEN GON SHŌ JYOU SHA

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E SE SHU JYOU SHOU HI KOKU

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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

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

SIX PARAMITA

(Leader)

(Sangha)

Dana

Giving

I shall give unselfishly to others.

Sila

Discipline

I shall follow the teachings of the Buddha.

Ksanti

Patience

I shall be patient and understanding.

Virya

Endeavor

I shall do my best in all things.

Dhyana

Meditation

I shall reflect on the teachings of the Buddha.

Prajna

Wisdom

I shall seek the light of wisdom.