

Junirai "The Twelve Adorations"

KEI SHU TEN NIN SHO KU GYO

A MI DA SEN RYO ZOKU SON
ZAI HI MI MYO AN RAKU KOKU
MU RYO BUSHI SHU I NYO

KON JIKI SHIN JO NYO SEN NO
SHA MA TA GYO NYO ZO BU
RYO MOKU JO NYAKU SHO REN GE
KO GA CHO RAI MI DA SON

MEN ZEN EN JO NYO MAN GATSU
I KO YU NYO SEN NICHIGATSU
SHO NYO TEN KU KU SHI RA
KO GA CHO RAI MI DA SON

KWAN NON CHO DAI KWAN CHU JU
SHU JU MYO SO HO SHO GON
NO BUKU GE DO MA KYO MAN
KO GA CHO RAI MI DA SON

MU BI MU KU KO SHO JO
SHU TOKU KYO KETSU NYO KO KU
SHO SA RI YAKU TOKU JI ZAI
KO GA CHO RAI MI DA SON

JIPPO MYO MON BO SASSHU
MU RYO SHO MA JO SAN DAN
ISHO SHU JO GAN RIKI JU
KO GA CHO RAI MI DA SON

KON TAI HO KEN CHI SHO KE
ZEN GON SHO JO MYO DAI ZA
O HI ZA JO NYO SEN NO
KO GA CHO RAI MI DA SON

JIPPO SHO RAI SHO BUSSHI
KEN GEN JIN ZU SHI AN RAKU
SEN GO SON GEN JO KU GYO
KO GA CHO RAI MI DA SON

SHO U MU JO MU GA TO
YAKU NYO SUI GATSU DEN YO RO
I SHU SEPPO MU MYO JI
KO GA CHO RAI MI DA SON

HI SON BUSSETSU MU AKU MYO
YAKU MU NYO NIN AKU DO FU
SHU NIN SHI SHIN KYO HI SON
KO GA CHO RAI MI DA SON

HI SON MU RYO HO BEN KYO
MU U SHO SHU AKU CHI SHIKI
O JO FU TAI SHI BO DAI
KO GA CHO RAI MI DA SON

GA SETSU HI SON KU DOKU JI
SHU ZEN MU HEN NYO KAI SUI
SHO GYAKU ZEN GON SHO JO SHA
E SE SHU JO SHO HI KOKU

NAMANDABU
NAMANDABU
NAMANDABU
NAMANDABU
NAMANDABU
NAMANDABU

EKOKU

GAN NI SHI KU DO KU
BYO DO SE ISSAI
DO HON BO DAI SHIN
O JO U AN RA KOKU

ABOUT JUNIRAI

Junirai was written by Nagarjuna (c. 2nd –3rd BCE) the first of the Seven Masters of Jodo Shinshu. It expresses eloquently the depth of Nagarjuna's gratitude to Amida Buddha.

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

JUNIRAI TRANSLATION

Before Amida Buddha, whom Deva and men worship,
I humble myself in deepest reverence.
In His wondrous Land of Bliss
Surrounded is He 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 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 powers, 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 evil doers, nor evil paths;
With sincere heart all beings worship Him.
Thus I prostrate myself before Amida Buddha.

His Land of infinite expediencies
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.