

## JŪNIRAI

The gāthā JŪNIRAI was written by Nāgārjuna (c.2nd-3rd cent. B.C.E.) the 1st. of the Seven Masters of Jōdo Shinshū. It expresses eloquently the depth of Nāgārjuna's gratitude to the Amida Buddha.

Nāgārjuna's Mādhyamika philosophy is considered by many to be the foundation of Mahāyāna Buddhism. His exposition of the essential Buddhist concept of 'interdependent origination' (pratīya-samutpāda) 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.

For those unable to pursue the "Difficult Path" of cultivating the monastic practice of mental and moral discipline, Nāgārjuna advocated the "Easy Path" of calling the Name of the Amida Buddha.

The English translation of this gāthā is from the *Shinshū Seiten, Jōdo Shin Buddhist Teaching*, published by the Buddhist Churches of America, 1978.

こんじきしんじゅうによせんのお  
金色身浄如山王  
しゃまたぎょうによぞうぶ  
奢摩他行如象步  
りょうもくじょうにやくしゅうれんげ  
両目浄若青蓮華  
こがちょうらいみだそん  
故我頂礼彌陀尊

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|     |      |      |       |     |     |     |
|-----|------|------|-------|-----|-----|-----|
| KON | JIKI | SHIN | JYŌ   | NYO | SEN | NŌ  |
| ┌   | ┌    | ┌    | ┌     | ┌   | ┌   | └   |
| SHA | MA   | TA   | GYŌ   | NYO | ZŌ  | BU  |
| └   | └    | └    | └     | └   | └   | └   |
| RYŌ | MOKU | JYŌ  | NYAKU | SHŌ | REN | GE  |
| └   | └    | └    | └     | └   | ┌   | ┌   |
| KO  | GA   | CHŌ  | RAI   | MI  | DA  | SON |
| ┌   | ┌    | ┌    | ┌     | ┌   | ┌   | └   |

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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.

めんぜんえんじょうによまんがつ  
面善円浄如満月

いこうゆうによせんいちがつ  
威光猶如千日月

しょうよてんくくしら  
聲如天鼓俱翅羅

こがちうらいみだそん  
故我頂礼彌陀尊

MEN ZEN EN JYŌ NYO MAN GATSU

┌ ┌ ┌ ┌ ┌ ┌ 卜

I KŌ YŪ NYO SEN NICHİ GATSU

卜 卜 卜 卜 卜 卜 卜

SHŌ NYO TEN KU KU SHI RA

卜 卜 卜 卜 卜 ┌ 卜

KO GA CHŌ RAI MI DA SON

┌ ┌ ┌ ┌ ┌ ┌ 卜

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.

かんのんちやうだい かんちやうじう  
観音頂戴冠中住  
しゅじゅめうそうほうしやうごん  
種種妙相寶莊嚴  
のうぶくげどうまけうまん  
能伏外道魔憍慢  
こがちやうらいみだそん  
故我頂礼彌陀尊

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KWAN NON CHŌ DAI KWAN CHIU JIU

┌    ┌    ┌    ┌    ┌    ┌    卜

SHU JU MEU SŌ HŌ SHŌ GON

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NŌ BUKU GE DŌ MA KEU MAN

卜   卜   卜   卜   卜   ┌   卜

KO GA CHŌ RAI MI DA SON

┌    ┌    ┌    ┌    ┌    ┌    卜

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Avalokiteśvara 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.

む び む く こうしやうじやう  
 無 比 無 垢 広 清 淨  
 しゅ とく けう けつ によ こ く  
 衆 徳 皎 潔 如 虚 空  
 しよ さ り やく とく じ ざい  
 所 作 利 益 得 自 在  
 こ が ちやうらい み だ そん  
 故 我 頂 礼 彌 陀 尊

じっ ぽう みやう もん ぼ さつ しゅ  
 十 方 名 聞 菩 薩 衆  
 む りやう しょ ま じやう さん だん  
 無 量 諸 魔 常 讚 嘆  
 い しょ しゅ じやう がん りき じう  
 為 諸 衆 生 願 力 住  
 こ が ちやうらい み だ そん  
 故 我 頂 礼 彌 陀 尊

MU BI MU KU KŌ SHŌ JYŌ  
 ㄱ ㄱ ㄱ ㄱ ㄱ ㄱ ㅏ  
 SHU TOKU KEU KETSU NYO KO KŪ  
 ㅏ ㅏ ㅏ ㅏ ㅏ ㅏ ㅏ  
 SHO SA RI YAKU TOKU JI ZAI  
 ㅏ ㅏ ㅏ ㅏ ㅏ ㄱ ㅏ  
 KO GA CHŌ RAI MI DA SON  
 ㄱ ㄱ ㄱ ㄱ ㄱ ㄱ ㅏ

JIP PŌ MYŌ MON BO SAS-SHU  
 ㄱ ㄱ ㄱ ㄱ ㄱ ㄱ ㅏ  
 MU RYŌ SHO MA JYŌ SAN DAN  
 ㅏ ㅏ ㅏ ㅏ ㅏ ㅏ ㅏ  
 I SHO SHU JYŌ GAN RIKI JIU  
 ㅏ ㅏ ㅏ ㅏ ㅏ ㄱ ㅏ  
 KO GA CHŌ RAI MI DA SON  
 ㄱ ㄱ ㄱ ㄱ ㄱ ㄱ ㅏ

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 māras (demons) always venerate Him.  
 He dwells with Vow-power for the sake of all beings.  
 Thus I prostrate myself before Amida Buddha.

こんたいほうけん ち しょう け  
 金底宝間池生華

ぜんごんしょじょうめうだい ぎ  
 善根所成妙台座

お ひ ぎ じょうによせん のう  
 於彼座上如山王

こ が ちようらい み だ せん  
 故我頂礼彌陀尊

じっぽうしょらいしよぶつ し  
 十方所來諸佛子

けんげんじんづう し あんらく  
 顯現神通至安樂

せんごうそんげん じょう く ぎょう  
 瞻仰尊顏常恭敬

こ が ちようらい み だ せん  
 故我頂礼彌陀尊

KON TAI HŌ KEN CHI SHŌ KE

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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

┌ ┌ ┌ ┌ ┌ ┌ 卜

SEN GŌ SON GEN JYŌ KU GYŌ

┌ ┌ ┌ ┌ ┌ ┌ 卜

KO GA CHŌ RAI MI DA SON

┌ ┌ ┌ ┌ ┌ ┌ 卜

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.

しょうむじょうむがとう  
 諸有無常無我等  
 やくによすいがつでんようろ  
 亦如水月電影露  
 いしゅせっぽうむみょうじ  
 為衆說法無名字  
 こがちょうらいみだそん  
 故我頂礼弥陀尊

ひそんぶつせつむあくみょう  
 彼尊佛刹無惡名  
 やくむによにんあくどうふ  
 亦無女人惡道怖  
 しゅにんししんきょうひそん  
 衆人至心敬彼尊  
 こがちょうらいみだそん  
 故我頂礼彌陀尊

SHO U MU JYŌ MU GA TŌ

┌ ┌ ┌ ┌ ┌ ┌ ▽

YAKU NYO SUI GATSU DEN YŌ RO

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I SHU SEP - PŌ MU MYŌ JI

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KO GA CHŌ RAI MI DA SON

┌ ┌ ┌ ┌ ┌ ┌ ▽

HI SON BUS-SETSU MU AKU MYŌ

┌ ┌ ┌ ┌ ┌ ┌ ▽

YAKU MU NYO NIN AKU DŌ FU

┌ ┌ ┌ ┌ ┌ ┌ ▽

SHU NIN SHI SHIN KYŌ HI SON

┌ ┌ ┌ ┌ ┌ ┌ ▽

KO GA CHŌ RAI MI DA SON

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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.

ひ そん む りょう ほう べん きょう  
 彼 尊 無 量 方 便 境  
 む う しょ しゅ あく ち しき  
 無 有 諸 趣 惡 知 識  
 おう じょう ふ たい し ぼ だい  
 往 生 不 退 至 菩 提  
 こ が ちゅう らい み だ そん  
 故 我 頂 礼 彌 陀 尊

が せつ ひ そん く どく じ  
 我 説 彼 尊 功 徳 事  
 しゅ ぜん む へん によ かい すい  
 衆 善 無 辺 如 海 水  
 しょ ぎゃく ぜん こん じょう じょう しゃ  
 所 獲 善 根 清 浄 者  
 え せ しゅ じょう じょう ひ こく  
 回 施 衆 生 生 彼 国

HI SON MU RYŌ HŌ BEN KYŌ  
 ㄱ ㄱ ㄱ ㄱ ㄱ ㄱ ㅏ  
 MU U SHO SHU AKU CHI SHIKI  
 ㅏ ㅏㅏ ㅏ ㅏ ㅏ ㅏ  
 Ō JŌ FU TAI SHI BO DAI  
 ㅏ ㅏ ㅏ ㅏ ㅏ ㄱ ㅏ  
 KO GA CHŌ RAI MI DA SON  
 ㄱ ㄱ ㄱ ㄱ ㄱ ㄱ ㅏ

GA SETSU HI SON KU DOKU JI  
 ㄱ ㄱ ㄱ ㄱ ㄱ ㄱ ㅏ  
 SHU ZEN MU HEN NYO KAI SUI  
 ㅏ ㅏ ㅏ ㅏ ㅏ ㅏ ㅏ  
 SHO GYA-KU ZEN GON SHŌ JYOU SHA  
 ㅏㅏㅏ ㅏ ㅏ ㅏ ㅏ ㅏ ㅏ<sup>u</sup> ㅏ  
 E SE SHU JYOU SHOU HI KOKU  
 ㅏㅏㅏ ㅏ<sup>^</sup>ㅏ<sup>^</sup> ㅏ<sup>ou</sup> ㅏ ㅏ<sup>o</sup>

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.



な　一　ま　ん　だ　一　ぶ  
・南無阿彌陀佛

○

な　一　ま　ん　だ　一　ぶ  
同 南無阿彌陀佛

な　一　ま　ん　だ　一　ぶ  
南無阿彌陀佛

な　一　ま　ん　だ　一　ぶ  
南無阿彌陀佛

な　一　ま　ん　だ　一　ぶ  
南無阿彌陀佛

な　一　ま　ん　だ　一　ぶ  
南無阿彌陀佛

○

#NA MAN DA BU

○

NA MAN DA BU

NA MAN DA BU

NA MAN DA BU

NA MAN DA BU

NA MAN DA BU

○

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

がんにしくどく  
・願以此功德

びやうどうせいっさい  
同平等施一切

どうほつぼだいしん  
同発菩提心

おうじやうあんらっこく  
往生安樂國

○○○

# GAN NI SHI KU DO KU

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BYŌ DŌ SE IS - SAI

ト ト ト ト

DŌ HOTSU BO DA-I SHIN

ト ト<sup>tsu</sup> ト ト<sup>i</sup> ト

OU JOU AN RA<sub>(ku)</sub> KO<sub>(ku)</sub>

ト<sub>u</sub> ト<sub>u</sub> ト<sub>B</sub> <sup>a</sup>an ト<sub>B</sub> ト

○○○

May this merit-virtue  
Be shared equally with all beings.  
May we together awaken the Bodhi Mind,  
And be born in the realm of Serenity and Joy.