

KYOTEN

KYOTEN

Sutra Readings

Extracts from
the Threefold Lotus Sutra

Newly-revised Bilingual Edition
*Romanized Japanese
and English Translation*

RISSHO KOSEI-KAI INTERNATIONAL

This sutra recitation book is provided with romanized Japanese on every left page and English translation on every right, beginning from pages 6 and 7. Romanized Japanese on page 12, pages 24 through 80, and pages 110 and 112 is the *kundoku* rendering from *Hokke Sanbu-kyō* (The Threefold Lotus Sutra). *Kundoku* rearranges the classical Chinese text according to classical Japanese grammar and adds Japanese conjugations to some Chinese characters. Romanized Japanese on pages 90 through 106 as well as pages 116 and 118 is the *shindoku* reading, which is a romanized transliteration of the original classical Chinese text using the Japanese pronunciation of its characters. As for the romanized Japanese of dharanis on pages 108, 110, and 114, they are divided with hyphens according to Japanese syllables so that readers can pronounce them articulately.

The English extracts from the Threefold Lotus Sutra in this book are adapted from *The Threefold Lotus Sutra: A Modern Translation for Contemporary Readers*, © 2019 by Rissho Kosei-kai and published in 2019 by Kosei Publishing Company.

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Note on Translation

English passages of the Threefold Lotus Sutra were extracted from *The Threefold Lotus Sutra: A Modern Translation for Contemporary Readers* published by Kosei Publishing Company in 2019. This new translation is directly descended from the earlier translation published by the company in 1975, *The Threefold Lotus Sutra: The Sutra of Innumerable Meanings, The Sutra of the Lotus Flower of the Wonderful Law, and the Sutra of Meditation on the Bodhisattva Universal Virtue*.

This new translation has been carefully checked against three versions of the text. First, the earlier translation; second, a well-established Japanese edition of the text of the Threefold Lotus Sutra in classical Chinese, *Myōhō-rensō-kyō narabini kaiketsu* (Kyoto: Heiraku-ji Shoten, 1924, that is, the Heiraku-ji version); and third, the Japanese *kundoku* rendering of the Heiraku-ji version. In addition, we referred to an authoritative edition of the Chinese Buddhist canon, *Taishō shinshū daizō-kyō* (vol. 9, [Tokyo: Daizō Shuppan, 1925], 1–62, 383–94), for textual variants in the three sutras composing the Threefold Lotus Sutra.

Changes were made in this new translation based on the following four criteria. One: modernize the language to reflect current usage and common understanding. Two: bring as much accuracy as possible to the translation by following the standard definitions of words and phrases—key terminology in particular. Three: make the language more inclusive and avoid phrases that could be construed as prejudicial. Four: provide a translation that lends itself to being read aloud.

Mokuji

Raihai	10
Dōjō-kan	12
San-kie	14
Kanjō	18
Kaikyō-ge	22
Muryōgi-kyō	
Jikkudoku-hon Dai-san	24
Myōhō Renge-kyō	
Hōben-pon Dai-ni	28
Hiyu-hon Dai-san	34
Hosshi-hon Dai-jū	36
Daibadatta-hon Dai-jūni	40
Nyorai Juryō-hon Dai-jūroku	42
Jōfukyō-bosappon Dai-nijū	52
Nyorai Jinriki-hon Dai-nijūichi	60
Kanzeon-bosatsu Fumon-pon Dai-nijūgo	64
Fugen-bosatsu Kanboppon Dai-nijūhachi	70
Bussetsu Kan-Fugen-bosatsu Gyōhō-kyō	74
Fu-ekō	80
Shōdai	82

Contents

Homage	11
Meditation on the Place of the Way	13
Taking Refuge in the Three Treasures	15
Invocation	19
Opening Verse	23
The Sutra of Innumerable Meanings	
Chapter 3, Ten Merits	25
The Sutra of the Lotus Flower of the Wondrous	
Dharma	
Chapter 2, Skillful Means	29
Chapter 3, A Parable	35
Chapter 10, Teachers of the Dharma	37
Chapter 12, Devadatta	41
Chapter 16, The Life Span of the Eternal	
Tathagata	43
Chapter 20, The Bodhisattva Never Unworthy of	
Respect	53
Chapter 21, The Transcendent Powers of the	
Tathagata	61
Chapter 25, The Bodhisattva Regarder of the Sounds	
of the World as Universal Gateway	65

Ekō 84

Raihai 88

Myōhō Renge-kyō

Hōben-pon Dai-ni 90

Nyorai Juryō-hon Dai-jūroku 98

Darani-hon Dai-nijūroku 108

Fugen-bosatsu Kanboppon Dai-nijūhachi

(Darani) 114

Ken-hōtō-hon Dai-jūichi (Hōtō-ge) 116

Kaiin Kōryō 120

* Strike the gong where • marked.

Chapter 28, Encouragement from the Bodhisattva
Universal Sage 71

The Sutra of the Method for Contemplating the
Bodhisattva Universal Sage 75

Universal Transfer of Merit 81

Chanting of the O-daimoku 83

Transfer of Merit 85

Homage 89

The Sutra of the Lotus Flower of the Wondrous
Dharma

Chapter 2, Skillful Means 91

Chapter 16, The Life Span of the Eternal
Tathagata 99

Chapter 26, Dharanis 109

Chapter 28, Encouragement from the Bodhisattva
Universal Sage (Dharanis) 115

Chapter 11, The Appearance of the Jeweled Stupa
(Jeweled Stupa Verse) 117

Members' Vow 121

* Strike the gong where • marked.

Raihai

• • •

(All)

Namu Myōhō Rengē Kyō

Namu Myōhō Rengē Kyō

Namu Myōhō Rengē Kyō

Homage

• • •

(All)

Namu Myoho Renge Kyo

Namu Myoho Renge Kyō

Namu Myoho Renge Kyo

Dōjō-kan

(Leader)

Masa ni shiru-beshi, kono tokoro wa sunawachi kore
dōjō nari.

Shobutsu koko ni oite anokutara-sanmyaku-
sanbodai o e,

Shobutsu koko ni oite hōrin o tenji,

Shobutsu koko ni oite hatsu-nehān shitamō.

Namu Myōhō Rengē Kyō

Meditation on the Place of the Way

(Leader)

Let it be known that this place is indeed the place of
the Way.

Here, the buddhas attain Supreme Perfect Awakening.

Here, the buddhas roll the Dharma Wheel.

And here, the buddhas enter parinirvāna.

Namu Myōho Renge Kyo

San-kie

(Leader)

Mizukara Hotoke ni kie-shi tatematsuru.

(All)

Masa ni negawakuwa shujō to tomo ni,

Daidō o taige-shite mujōi o okosan.

(Leader)

Mizukara Hō ni kie-shi tatematsuru.

(All)

Masa ni negawakuwa shujō to tomo ni,

Fukaku kyōzō ni itte chie umi no gotoku naran.

Taking Refuge in the Three Treasures

(Leader)

Buddham saranam gacchami

(We take refuge in the Buddha.)

(All)

May we, with all living beings,

Deeply experience the Great Way

And give rise to the supreme aspiration.

(Leader)

Dhammam saranam gacchami

(We take refuge in the Dharma.)

(All)

May we, with all living beings,

Embrace the riches of the sutras

And make our wisdom as wide and deep as the sea.

(Leader)

Mizukara Sō ni kie-shi tatematsuru.

(All)

Masa ni negawaku wa shujō to tomo ni,

Daishū o tōri-shite issai muge naran.

(Leader)

Sangham saranam gacchami

(We take refuge in the Sangha.)

(All)

May we, with all living beings,

Guide the great community

And be freed from all hindrances.

Kanjō

(Leader)

Namu Kuon-jitsujō Daion Kyōshu

Shakamuni-sēson;

Namu Shōmyō Hokke no Tahō-nyorai;

Namu jippō funjin sanze no shobutsu;

Namu Jō-gyō, Muhen-gyō, Jō-gyō, Anryū-gyō no shi-
daibosatsu;

Namu Monju, Fugen, Miroku tō no
bosatsu-makasatsu;

Namu Kōso Nichiren Daibosatsu;

Namu Kaiso Nikkyō Ichijō-daishi;

Namu Wakiso Myōkō Jidō-bosatsu;

Honbu kanjō no goshugo-sonjin;

Jippō muryō no shoten-zenjin

Rairin yōgō chiken shōran.

Namu Myōhō Rengē Kyō

Invocation

(Leader)

We put our faith in

The Eternal Buddha Shakyamuni—Great Benevolent
Teacher, World-Honored One;

The Tathagata Abundant Treasures, witness to the
Lotus Sutra;

The separated embodiments of the Buddha in the ten
directions in the past, present, and future;

The four great bodhisattvas: Superior Practice,
Boundless Practice, Pure Practice, and Steadfast
Practice;

The bodhisattva-mahasattvas: Manjushri, Universal
Sage, Maitreya, and all other bodhisattva-
mahasattvas;

Great Bodhisattva Nichiren, revered practitioner of the
Lotus Sutra;

Founder Nikkyō, Great Teacher of the One Vehicle;

Cofounder Myoko, Bodhisattva of the Way of
Compassion;

The guardian spirits of Rissho Kosei-kai;
And the countless heavenly spirits in the ten
directions.

May you all be present among us and know our deep
devotion.

Namu Myoho Renge Kyo

Kaikyō-ge

(All)

Mujō jinjin mimyō no Hō wa,
Hyaku-sen-man gō ni mo ai tatematsuru koto katashi.
Ware ima kenmon-shi juji-suru koto o etari.
Negawakuwa Nyorai no daiichigi o gesen.

Opening Verse

(All)

The unsurpassed, profound, wondrous Dharma
Is rarely met in myriads of kalpas.
Now we see, hear, receive and embrace it.
May we understand the foremost teaching of the
Tathagata.

Jikkudoku-hon Dai-san

From Chapter 3
Ten Merits

Hotoke no notamawaku: “zennanshi, daiichi ni kono kyō wa, yoku bosastu no imada hosshin sezaruru mono o shite, bodai-shin o okosa-shime, jinin naki mono niwa, jishin o okosa-shime, setsuriku o konomu mono niwa, daihi no kokoro o okosa-shime, shitto o shōzuru mono niwa, zuiki no kokoro o okosa-shime, aijaku aru mono niwa, nōsha no kokoro o okosa-shime, moromoro no kendon no mono niwa, fuse no kokoro o okosa-shime, kyōman ōki mono niwa, jikai no kokoro o okosa-shime, shinni sakan naru mono niwa, ninniku no kokoro o okosa-shime, kedai o shōzuru mono niwa, shōjin no kokoro o okosa-shime, moromoro no sanran no mono niwa, zenjō no kokoro o okosa-shime, guchi ōki mono niwa, chie no kokoro o okosa-shime, imada kare o dosuru koto atawa-zaru mono niwa, kare o dosuru kokoro o okosa-shime, jūaku o gyō-zuru mono

The Buddha said, “My good children, first of all, this sutra can make an unawakened bodhisattva aspire to awakening, make one who lacks kindness aspire to compassion, make one who likes slaughter aspire to great mercy, make one who is envious rejoice for others, make one who has attachments aspire to nonattachment, make one who is miserly aspire to generosity, make one who is arrogant aspire to keeping the precepts, make one who is angry aspire to forbearance, make one who is lazy aspire to diligence, make one who is distracted aspire to meditation, make one who is ignorant aspire to wisdom, make one who does not think of liberating others aspire to liberating them, make one who commits the ten evils aspire to the ten virtues, make one who is drawn to what is conditioned aspire to what is unconditioned, make

niwa, jūzen no kokoro o okosa-shime, ui o negau
mono niwa, mui no kokoro o kokorozasa-shime,
taishin aru mono niwa, futai no kokoro o nasa-shime,
uro o nasu mono niwa, muro no kokoro o okosa-
shime, bonnō ōki mono niwa, jometsu no kokoro o
okosa-shimu. Zennanshi, kore o kono kyō no daiichi
no kudoku, fushigi no chikara to nazuku.”

Namu Myōhō Rengē Kyō
Namu Myōhō Rengē Kyō
Namu Myōhō Rengē Kyō

one who is regressing aspire to nonregressing, make
one who commits defiled acts aspire to nondefilement,
and make one who has many delusions aspire to
extinguish them. Good children, this is called the first
unimaginably powerful merit of this sutra.”

Namu Myoho Renge Kyō
Namu Myoho Renge Kyō
Namu Myoho Renge Kyo

Hōben-pon Dai-ni

From Chapter 2
Skillful Means

Sono toki ni Sēson sanmai yori anjō to shite tatte,
Sharihotsu ni tsuge tamawaku:

“Shobutsu no chie wa jinjin muryō nari. Sono
chie no mon wa nange nannyū nari. Issai no shōmon,
byakushibutsu no shiru koto atawazaru tokoro nari.

“Yue wa ikan? Hotoke katsute hyaku-sen-man-noku
mushū no shobutsu ni shingon shi, tsukushite shobutsu
no muryō no dōhō o gyōji, yūmyō shōjin-shite myōshō
amaneku kikoe tamaeri. Jinjin mizou no Hō o jōjū-
shite, yoroshiki ni shitagatte toki tamō tokoro, ishū
satori gatashi.

“Sharihotsu, ware jōbutsu-shite yori konokata,
shuju no innen shuju no hiyu o motte, hiroku gonkyō
o nobe, mushū no hōben o motte, shūjō o indō-shite
moromoro no jaku o hanareshimu. Yue wa ikan?

At that time, the World-Honored One, rising calmly
from samadhi, addressed Shariputra. “The wisdom
of buddhas is infinite and extremely profound. The
approach to their wisdom is difficult to enter and
difficult to understand. It is beyond the comprehension
of even shravakas and pratyekabuddhas.

“Why is this? Because the buddhas have been
in close association with hundreds of thousands
of millions of other buddhas, fully practicing
countless teachings of the Way, boldly and diligently
advancing, and making their fame universally known.
Having accomplished the extremely profound and
extraordinary Dharma, they have taught it according
to what was appropriate, but their intention is difficult
to grasp.

Nyorai wa hōben, chicken-haramitsu, mina sudeni gusoku-seri.

“Sharihotsu, nyorai no chicken wa kōdai jinnon nari. Muryō, muge, riki, mushoi, zenjō, gedatsu, sanmai atte fukaku musai ni iri, issai mizou no Hō o jōjū-seri.

“Sharihotsu, nyorai wa yoku shuju ni funbetsu-shi, takumini shohō o toki, gonji nyūnan ni shite, shū no kokoro o ekka-seshimu.

“Sharihotsu, yō o totte kore o iwaba, muryō muhen mizou no Hō o, hotoke kotogotoku jōjū-shitamaeri.

“Yaminan, Sharihotsu, mata toku bekarazu. Yue wa ikan? Hotoke no jōjū-shitamaeru tokoro wa, daiichi-keu nange no Hō nari. Tada hotoke to hotoke to imashi yoku shohō no jissō o kujin-shitamaeri.

“Iwayuru shohō no nyōzē-sō, nyōzē-shō, nyōzē-tai, nyōzē-riki, nyōzē-sā, nyōzē-in, nyōzē-en, nyōzē-kā, nyōzē-hō, nyōzē-honmatsu-kukyō-tō nari.”

Namu Myōhō Rengē Kyō

Namu Myōhō Rengē Kyō

Namu Myōhō Rengē Kyō

“Shariputra, since I became Buddha, I have spoken far and wide and taught with various parables and examples from the past, and by countless skillful means I have led living beings, freeing them from their attachments. Why is this? Because the tathagatas are replete with skillful means and the paramita of knowledge and insight.

“Shariputra, the knowledge and insight of the tathagatas are broad, great, profound, and far-reaching. With their infinite virtues, their unhindered wisdom, and their powers, fearlessness, meditations, emancipations, and samadhis, they have entered into the boundless realms and fully attained the extraordinary Dharma.

“Shariputra, the tathagatas are able to distinguish all things, explain the teachings skillfully, use gentle words, and bring joy to the hearts of all.

“In essence, Shariputra, the buddhas are fully accomplished in the infinite, boundless, and extraordinary Dharma.

“That is enough, Shariputra. I should say no more. Why is this? Because the Dharma the buddhas have attained is understood only rarely and with great difficulty. Only a buddha together with a buddha can

fathom the ultimate reality of all things. That is to say, among all things, each has such an appearance, such a nature, such an embodiment, such a potential, such a function, such a cause, such a condition, such an effect, such a reward, and from the first to the last, such an ultimate identity.”

Namu Myoho Renge Kyo
Namu Myoho Renge Kyo
Namu Myoho Renge Kyo

Myōhō Renge-kyō

Hiyu-hon Dai-san

“Ima kono sangai wa
Mina kore waga-u nari.
Sono naka no shūjō wa
Kotogotoku kore waga-ko nari.
Shikamo ima kono tokoro wa
Moromoro no gennan ōshi.
Tada ware ichinin nomi
Yoku kugo o nasu.”

Namu Myōhō Rengē Kyō
Namu Myōhō Rengē Kyō
Namu Myōhō Rengē Kyō

The Sutra of the Lotus Flower of
the Wondrous Dharma

From Chapter 3 A Parable

“Now this threefold world
Is all my domain,
And the living beings in it
Are all my children.
But now it is filled
With disaster and trouble,
And only I am able
To rescue and protect them.”

Namu Myōho Renge Kyō
Namu Myōho Renge Kyō
Namu Myōho Renge Kyō

Hosshi-hon Dai-jū

“Moshi zennanshi, zennyoinin atte, nyorai no metsugo ni shishū no tame ni kono Hoke-kyō o tokan to hosseba, ikani-shite ka toku-beki? Kono zennanshi, zennyoinin wa, Nyorai no shitsu ni iri, Nyorai no koromo o ki, Nyorai no za ni zashite, shikōshite imashi shishū no tame ni hiroku kono kyō o toku-beshi.

“Nyorai no shitsu to wa, issai shūjō no naka no daijihishin kore nari. Nyorai no koromo to wa, nyūwa ninniku no kokoro kore nari. Nyorai no za to wa, issai hō kū kore nari. Kono naka ni anjūshite, shikōshite nochi ni fukedai no kokoro o motte, moromoro no bosatsu oyobi shishū no tame ni, hiroku kono Hokekyō o toku-beshi.”

Namu Myōhō Rengē Kyō

From Chapter 10
Teachers of the Dharma

“After the passing of the Tathagata, if there are good sons and good daughters who desire to teach this Dharma Flower Sutra to the four groups, how should they teach it? These good sons and good daughters should enter the abode of the Tathagata, put on the robe of the Tathagata, and sit on the seat of the Tathagata. Then, for the sake of the four groups, they should widely proclaim this sutra.

“The abode of the Tathagata is the great compassionate heart for all living beings. The robe of the Tathagata is the flexible and forbearing mind. The seat of the Tathagata is ‘the emptiness of all things.’ Abiding steadfastly in these, they should diligently teach this Dharma Flower Sutra far and wide to bodhisattvas and the four groups.”

Namu Myōhō Rengē Kyō
Namu Myōhō Rengē Kyō

Namu Myoho Renge Kyō
Namu Myoho Renge Kyō
Namu Myoho Renge Kyo

Daibadatta-hon Dai-jūni

From Chapter 12
Devadatta

Hotoke moromoro no biku ni tsuge tamawaku:
“Miraisē no naka ni moshi zennanshi, zennyōnin atte,
Myōhoke-kyō no Daibadatta-hon o kiite, jōshin ni
shinkyō-shite giwaku o shōzezan mono wa, jigoku,
gaki, chikushō ni ochizu-shite jippō no butsuzen ni
shōzen. Shoshō no tokoro niwa, tsune ni kono kyō o
kikan.

“Moshi nin den no naka ni umareba shōmyō no
raku o uke, moshi butsuzen ni araba renga yori keshō-
sen.”

Namu Myōhō Rengē Kyō

Namu Myōhō Rengē Kyō

Namu Myōhō Rengē Kyō

The Buddha said to the monks, “If, in the future,
there are good sons and good daughters who hear this
Devadatta chapter of the Wondrous Dharma Flower
Sutra and believe and revere it with pure hearts and
without doubt, then they will not fall into the realms
of hells, hungry spirits, or beasts. They will be born
into the presence of the buddhas of the ten directions.
Wherever they are born, they will always hear this
sutra. If they are born among humans and heavenly
beings, they will enjoy marvelous delight. If they are
born into the presence of buddhas, they will be born
from lotus flowers.”

Namu Myōhō Renge Kyō

Namu Myōhō Renge Kyō

Namu Myōhō Renge Kyō

Nyorai Juryō-hon Dai-jūroku

From Chapter 16
The Life Span of
the Eternal Tathagata

“Ware Hotoke o ete yori konokata
Hetaru tokoro no moromoro no kos-shū
Muryō hyaku-sen-man
Oku sai asōgi nari.
Tsune ni Hō o toite
Mushū oku no shūjō o kyōke-shite
Butsudō ni ira-shimu.
Shikashi yori konokata muryōkō nari.
Shūjō o dosen ga tame no yue ni
Hōben-shite nehan o genzu.
Shika mo jitsu niwa metsudo sezu.
Tsune ni koko ni jūshite Hō o toku.
Ware tsune ni koko ni jūsure domo
Moromoro no jinzū-riki o motte
Tendō no shūjō o shite
Chikashi to iedomo shikamo mizara-shimu.

“Since I became Buddha,
Countless hundreds of thousands
Of millions of immeasurable
Numbers of kalpas have passed.
In the innumerable kalpas since then,
I have ceaselessly expounded the Dharma,
Teaching and transforming countless millions of
beings
And enabling them to embark upon the Buddha Way.
I employed skillful means to reveal my nirvana
In order to liberate all living beings.
In truth, though, I am not extinguished,
For I always abide here teaching the Dharma.
Although I am always dwelling in this world,
By using my transcendent powers,
I cause living beings with distorted minds

Shū waga metsudo o mite
Hiroku shari o kuyō shi
Kotogotoku mina renbo o idaite
Katsugō no kokoro o shōzu.
Shūjō sude ni shinbuku shi
Shichijiki ni shite kokoro nyūnan ni
Isshin ni Hotoke o mi tatematsuran to hosshite
Mizukara shinmyō o oshimazu.
Toki ni ware oyobi shūsō
Tomo ni Ryōjū-sen ni izu.
Ware toki ni shūjō ni kataru
Tsune ni koko ni atte messezu
Hōben-riki o motte no yue ni
Metsu fumetsu ari to genzu.
Yokoku ni shūjō no
Kugyō shi shingyō-suru mono areba
Ware mata kano naka ni oite
Tame ni mujō no Hō o toku.
Nandachi kore o kikazu-shite
Tada ware metsudo-su to omoeri.
Ware moromoro no shūjō o mireba
Kukai ni motsuzai-seri.
Karugayue ni tame ni mi o genzezu-shite
Sore o shite katsugō o shōze-shimu.

To be unable to see me, even though I am near.
All who perceive that I have perished,
Everywhere pay homage to my relics.
All who cherish and long for me,
Look up with thirsting hearts.
At last, when living beings humbly believe,
Are upright in character and gentle and flexible in
mind,
And wish with all their hearts to see the Buddha
Even at the cost of their lives,
Then I and all the Sangha
Appear together on Divine Eagle Peak.
At that time, I tell all living beings
That I am always here and did not pass away.
I use the power of skillful means to manifest
Both that I am extinguished and that I am not.
If, in other lands, there are living beings
Who are joyful, reverent, and faithful,
I will teach the supreme Dharma
Among them as well.
You, not hearing of this,
Merely think I have perished.
I see all living beings
Sinking in the sea of suffering,

Sono kokoro renbo-suru ni yotte
Sunawachi idete tame ni Hō o toku.
Jinzū-riki kaku no gotoshi.
Asōgi-kō ni oite
Tsune ni Ryōjū-sen
Oyobi yo no moromoro no jūshō ni ari.
Shūjō kō tsukite
Daika ni yakaruru to miru toki mo
Waga kono do wa annon ni shite
Tennin tsune ni jūman-seri.
Onrin moromoro no dōkaku
Shuju no takara o motte shōgon shi
Hōjū keka ōku shite
Shūjō no yuraku suru tokoro nari.
Shoten tenku o utte
Tsune ni moromoro no gigaku o nashi
Mandarake o furashite
Hotoke oyobi daishū ni sanzu.
Waga jōdo wa yabure-zaru ni
Shikamo shū wa yake-tsukite
Ufu moromoro no kunō
Kaku no gotoki kotogotoku jūman-seri to miru.
Kono moromoro no tsumi no shūjō wa
Akugō no innen o motte

And I do not appear before them,
So that they begin to thirst for me.
When their hearts are filled with the deepest longing,
I then come forth to teach the Dharma.
Such are my transcendent powers.
Throughout immeasurable kalpas,
I am always on Divine Eagle Peak
And abiding in all other places.
When living beings see great fires burning
At the time of the end of a kalpa,
This land of mine is tranquil and calm,
Always filled with heavenly beings and humans.
Its gardens, groves, halls, and pavilions
Are adorned with every kind of gem,
And its jeweled trees are full of blossoms and fruit.
Here, all living beings take their pleasure
While heavenly beings strike heavenly drums,
Always making many kinds of music,
And showering mandarava flowers
On the Buddha and his great assembly.
My pure land is never destroyed,
Yet all see it as consumed by fire
And filled with every kind of
Grief, horror, pain, and distress.

Asōgi-kō o sugure domo
Sanbō no mina o kikazu.
Moromoro no arayuru kudoku o shūshi
Nyūwa shichijiki naru mono wa
Sunawachi mina waga-mi
Koko ni atte Hō o toku to miru.
Aru toki wa kono shū no tame ni
Butsuju muryō nari to toku.
Hisashiku atte imashi hotoke o mi tatematsuru
 mono niwa
Tame ni hotoke niwa ai-gatashi to toku.
Waga-chiriki kaku no gotoshi.
Ekō terasu koto muryō ni
Jumyō mushū kō
Hisashiku gō o shūshite uru tokoro nari.
Nandachi chi aran mono
Koko ni oite utagai o shōzuru koto nakare.
Masa ni danjite nagaku tsukishimu-beshi.
Butsugo wa jitsu ni shite munashi-karazu.
I no yoki hōben o motte
Ōji o jisen ga tame no yue ni
Jitsu ni wa aredomo shikamo shisu to iu ni
Yoku komō o toku mono naki ga gotoku.
Ware mo mata kore yo no chichi

Those errant living beings,
Because of their bad karma,
Never hear of the names of the Three Treasures
Throughout immeasurable kalpas.
But those who perform virtuous deeds
And are gentle and upright of nature
Will all see me here
Teaching the Dharma.
At times, for the sake of them all,
I teach that a buddha's life span is beyond measure.
To those who see a buddha only after a very long time,
I teach that a buddha is rarely met.
Such is the power of my wisdom
That its light shines infinitely.
My life span is of countless kalpas,
Attained through long cultivation of practice.
Those of you who have wisdom,
Give rise to no doubt about this.
Bring doubt forever to an end,
For the Buddha's words are valid, not in vain.
A physician with skillful means
Who is actually alive and announces his death
Only in order to cure his deranged children
Cannot be accused of falsehood.

Moromoro no kugen o sukū mono nari.
Bonbu no tendō seru o motte
Jitsu ni wa aredomo shikamo messu to iu.
Tsune ni ware o miru o motte no yue ni
Shikamo kyōshi no kokoro o shōji
Hōitsu ni shite goyoku ni jakushi
Akudō no naka ni ochinan.
Ware tsune ni shūjō no
Dō o gyōji dō o gyōzearu o shitte
Dosu-beki tokoro ni shitagatte
Tame ni shuju no Hō o toku.
Tsune ni mizukara kono nen o nasu:
‘Nani o motte ka shūjō o shite
Mujōdō ni iri
Sumiyaka ni busshin o jōjū-suru koto o eseshimen’ tō.”

Namu Myōhō Rengē Kyō
Namu Myōhō Rengē Kyō
Namu Myōhō Rengē Kyō

Like a father to all in this world,
I cure their sufferings and diseases.
For the sake of ordinary people with distorted
thinking,
I say that I am extinguished, though truly I am here.
Were they always to see me,
They would grow complacent and self-indulgent,
Lose themselves in attachment to the five desires,
And fall into evil paths.
I always know living beings,
Those who practice the Way and those who do not,
And for their sake expound various teachings
To liberate each of them accordingly.
I am ever thinking:
‘How can I cause living beings to
Embark upon the unsurpassable Way
And quickly accomplish embodiment as buddhas?’”

Namu Myoho Renge Kyō
Namu Myoho Renge Kyō
Namu Myoho Renge Kyo

Jōfukyō-bosappō Dai-nijū

From Chapter 20
The Bodhisattva
Never Unworthy of Respect

“Kako ni hotoke imashiki
Ionnō to nazuke tatematsuru.
Jinchi muryō ni shite
Issai o shōdō shitamō.
Ten, nin, ryūjin no
Tomo ni kuyō-suru tokoro nari.
Kono hotoke no metsugo
Hō tsukinan to hōsheshi toki
Hitori no bosatsu ari.
Jōfukyō to nazuku.
Toki ni moromoro no shishū
Hō ni keijaku seri.
Fukyō-bosatsu
Sono tokoro ni yuki itatte
Shikamo kore ni katatte iwaku:
‘Ware nanji o karoshimezu;

“In the past there was a buddha
Named King Majestic Voice.
Boundless in transcendent wisdom,
He was leader of all.
Heavenly beings, humans, and spirit dragons
All paid homage to him.
After that buddha’s passing,
When his teaching drew near its end,
There lived a bodhisattva
Called Never Unworthy of Respect.
The four groups of that era
Were attached to their own views of the teachings.
The Bodhisattva Never Unworthy of Respect
Went to wherever they were
And spoke to them thus:
‘I could never find you unworthy of respect,

Nandachi dō o gyōjite
Mina masa ni sabutsu subeshi' to.
Shonin kiki owatte
Kyōki meri seshi ni
Fukyō-bosatsu
Yoku kore o ninjū-shiki.
Sono tsumi oe owatte
Myōjū no toki ni nozonde
Kono kyō o kiku koto o ete
Rokkon shōjō nari.
Jinzū-riki no yue ni
Jumyō o zōyaku-shite
Mata shonin no tame ni
Hiroku kono kyō o toku.
Moromoro no jakuhō no shū
Mina bosatsu no
Kyōke shi jōjū-shite
Butsudō ni jūse-shimuru koto o kōmuru.
Fukyō myōjū-shite
Mushū no hotoke ni ai tatematsuru.
Kono kyō o toku ga yue ni
Muryō no fuku o e
Yōyaku kudoku o gushite
Toku Butsudō o jōzu.

For you are practicing the Way
And will all become buddhas.'
When they heard this,
They mocked, slandered, and ridiculed him.
The Bodhisattva Never Unworthy of Respect
Could endure it gracefully.
Having cleared away all past offenses,
When he was able to hear this sutra
As his lifetime neared its end,
His six sense faculties were purified.
Through this transcendent power,
His lifetime was extended,
And again, for the benefit of all people,
He widely expounded this sutra.
Those attached to their own views of the teachings,
Having been taught, transformed, and
Brought to perfection by this bodhisattva,
Were able to abide in the Buddha Way.
Never Unworthy of Respect, his lifetime ended,
Encountered countless buddhas.
By teaching this sutra,
He attained immeasurable blessings,
Gradually acquired merits,
And quickly attained the Buddha Way.

Kano toki no Fukyō wa
Sunawachi waga-mi kore nari.
Toki no shibu no shū no
Jakuhō no mono no
Fukyō no ‘Nanji masa ni
Sabutsu subeshi’ to iu o kikishi wa
Kono innen o motte
Mushū no hotoke ni ai tatematsuru
Kono e no bosatsu
Gohyaku no shū
Narabi ni shibu
Shōshin jinyō no
Ima waga mae ni oite
Hō o kiku mono kore nari.
Ware zensē ni oite
Kono shonin o susumete
Kono kyō no daiichi no
Hō o chōju seshime
Kaiji-shite hito o oshiete
Nehan ni jūseshime.
Sese ni kaku no gotoki
Kyōden o juji shiki.
Oku-oku-man gō yori
Fukagi ni itatte

The Never Unworthy of Respect of that era
Was none other than I myself.
The four groups of that era,
Who were attached to their own views of the
teachings,
Heard Never Unworthy of Respect say,
‘You will all become buddhas.’
For this reason,
They encountered countless buddhas.
They are now the five hundred bodhisattvas
And the four groups
Of laymen and laywomen
Gathered before me
In this assembly,
Listening to the Dharma.
In my previous lifetimes,
I encouraged all of these people
To listen to and embrace this sutra,
The ultimate Dharma
That I reveal and teach to people,
Causing them to abide in nirvana.
In age after age, they have received and embraced
Such a sutra as this.
Only after millions and millions of myriads of kalpas

Toki ni imashi
Kono Hokekkyō o kiku koto o u.
Oku-oku-man gō yori
Fukagi ni itatte
Shobutsu Sēson
Toki ni kono kyō o toki tamō.
Kono yue ni gyōja
Hotoke no metsugo ni oite
Kaku no gotoki kyō o kiite
Giwaku o shōzuru koto nakare.
Masa ni isshin ni
Hiroku kono kyō o toku-beshi.
Sese ni hotoke ni ai tatematsurite
Toku Butsudō o jōzen.”

Namu Myōhō Rengē Kyō
Namu Myōhō Rengē Kyō
Namu Myōhō Rengē Kyō

Of inconceivable reach
Does the time finally arrive
When this Dharma Flower Sutra can be heard.
Only after millions and millions of myriads of kalpas
Of inconceivable reach
Does the time finally arrive
When buddhas, world-honored ones, teach this sutra.
Therefore, practitioners,
When hearing such a sutra as this
After the Buddha’s passing,
Have no doubt or confusion about it.
With total concentration
You should widely teach this sutra.
Meeting many buddhas in age after age,
You will quickly attain the Buddha Way.”

Namu Myoho Renge Kyō
Namu Myoho Renge Kyō
Namu Myoho Renge Kyo

Nyorai Jinriki-hon Dai-nijūichi

From Chapter 21
The Transcendent Powers of
the Tathagata

“Nyorai no metsugo ni oite
Hotoke no shosetsu no kyō no
Innen oyobi shidai o shitte
Gi ni shitagatte jitsu no gotoku token.
Nichigatsu no kōmyō no
Yoku moromoro no yūmyō o nozoku ga gotoku
Kono hito seken ni gyōjite
Yoku shūjō no yami o messhi
Muryō no bosatsu o shite
Hikkyō-shite Ichijō ni jūsheshimen.
Kono yue ni chi aran mono
Kono kudoku no ri o kiite
Waga metsudo no nochi ni oite
Kono kyō o juji subeshi.
Kono hito Butsudō ni oite
Ketsujō-shite utagai aru koto naken.”

“After the Tathagata has passed away,
Those who can keep this sutra
Will know the causes and conditions
As well as the proper sequences of the sutras taught by
the Buddha
And teach them according to their true meanings.
Just as the light of the sun and the moon
Can chase all darkness away,
So these people, practicing in this world,
Can bring living beings out of darkness
And cause countless bodhisattvas
To at last abide in the One Vehicle.
Therefore, after my passing,
Those who have wisdom,
Hearing that these virtues are beneficial,
Will receive and embrace this sutra.

Namu Myōhō Rengē Kyō
Namu Myōhō Rengē Kyō
Namu Myōhō Rengē Kyō

Such people, while on the Buddha Way,
Will be firmly determined and have no doubts.”

Namu Myoho Renge Kyō
Namu Myoho Renge Kyō
Namu Myoho Renge Kyo

Kanzeon-bosatsu
Fumon-pon Dai-nijūgo

“Shūjō kon’yaku o kōmutte
Muryō no ku mi o semen ni
Kannon myōchi no chikara
Yoku seken no ku o sukū.
Jinzū-riki o gusoku shi
Hiroku chi no hōben o shū-shite
Jippō no moromoro no kokudo ni
Kuni to shite mi o genze-zaru koto nashi.
Shuju no moromoro no akushū
Jigoku, ki, chikushō,
Shō, rō, byō, shi no kū
Motte yōyaku kotogotoku messeshimu.
Shinkan, shōjōkan
Kōdai chiekan
Hikan oyobi jikan ari.
Tsune ni negai tsune ni sengō subeshi.

From Chapter 25

The Bodhisattva Regarder of the Sounds
of the World as Universal Gateway

“When living beings are beset by woes
And burdened by countless pains,
The wondrous wisdom power of the Regarder of
Sounds
Can free them from the sufferings of the world.
She is in full command of transcendent powers,
Having fully mastered the skillful means of wisdom.
In the lands of the ten directions,
There is no place she does not manifest herself.
All the evil states of existence,
Those of hells, of hungry spirits, and of beasts,
And the sufferings of birth, aging, illness, and death,
She gradually brings to an end.
Her true regard, pure regard,
Vastly wise regard,
Merciful regard, and compassionate regard

Muku shōjō no hikari atte
 Enichi moromoro no yami o hashi
 Yoku sai no fūka o bukushite
 Amaneku akiraka ni seken o terasu.
 Hitai no kai raishin no gotoku
 Jii no myō daiun no gotoku
 Kanro no hōu o sosogi
 Bonnō no honō o metsujō-su.
 Jōshō-shite kansho o he
 Gunjin no naka ni fui sen ni
 Kano Kannon no chikara o nen-zeba
 Moromoro no ada kotogotoku taisan-sen.
 Myōon, kanzeon
 Bonnon, kaichōon
 Shōhi sekennon ari.
 Kono yue ni subekaraku tsune ni nenzu-beshi.
 Nennen ni utagai o shōzuru koto nakare.
 Kanzeon-jōshō wa
 Kunō shiyaku ni oite
 Yoku tame ni eko to nareri.
 Issai no kudoku o gushite
 Jigen o motte shūjō o miru.
 Fukujū no umi muryō nari.
 Kono yue ni chōrai subeshi.”

Are always emulated and ever revered.
 She is a pure, unclouded beacon of light,
 A sun of wisdom destroying all darkness,
 A subduer of the winds and flames of misfortune,
 And a light shining everywhere in the world.
 Her body is the precept of mercy that roars like thunder.
 Her mind is wondrous compassion that expands like a
 great cloud.
 Together they pour forth the sweet dew of Dharma
 rain
 That quenches the flames of delusion.
 In disputes before a magistrate,
 Or in fear in battle's array,
 By calling to mind the power of the Regarder of
 Sounds,
 All enemies will scatter and run away.
 Wondrous voice, world-regarding voice,
 Brahma voice, and voice of the rolling tide—
 Hers is a voice unsurpassed in the world.
 Therefore, she should constantly be called to mind.
 Never have a moment of doubt
 About the Regarder of the Sounds of the World,
 A pure sage who can provide a reliable refuge
 From suffering, distress, danger, and death.

Namu Myōhō Rengē Kyō
Namu Myōhō Rengē Kyō
Namu Myōhō Rengē Kyō

Endowed with every virtue,
She beholds living beings with eyes of compassion.
Her blessings are an ocean, vast and immeasurable.
Therefore, with heads bowed, revere her.”

Namu Myoho Renge Kyō
Namu Myoho Renge Kyō
Namu Myoho Renge Kyo

Fugen-bosatsu Kanboppon
Dai-nijūhachi

From Chapter 28
Encouragement from
the Bodhisattva Universal Sage

Hotoke, Fugen-bosatsu ni tsuge tamawaku: “Moshi zennanshi, zennyonin, shihō o jōjū seba, Nyorai no metsugo ni oite masa ni kono Hoke-kyō o ubeshi. Ichi niwa shobutsu ni gonen seraruru koto o e; ni niwa moromoro no tokuhon o ue; san niwa shōjōjū ni iri; shi niwa issai shūjō o sukū no kokoro o okoseru nari. Zennanshi, zennyonin, kaku no gotoku shihō o jōjū seba, Nyorai no metsugo ni oite kanarazu kono kyō o en.”

Sono toki ni Fugen-bosatsu, Hotoke ni mōshite mōsaku: “Sēson, nochi no gohyaku-sai joku-akusē no naka ni oite, sore kono kyōden o juji-suru koto aran mono wa, ware masa ni shugo-shite sono suigen no nozoki, annon naru koto o eseshime, ukagai motomuru ni sono tayori o uru mono nakarashimu-beshi.”

The Buddha said to the Bodhisattva Universal Sage, “After the passing of the Tathagata, good sons and good daughters will attain this Dharma Flower Sutra if they fulfill four requirements. The first of them is to be safeguarded by the buddhas, the second is planting many roots of virtue, the third is joining the assembly of those resolved to become awakened, and the fourth is aspiring to liberate all living beings. After the passing of the Tathagata, good sons and good daughters who fulfill these four requirements will surely attain this sutra.”

Then the Bodhisattva Universal Sage said to the Buddha, “World-Honored One, in the last five-hundred-year period of the corrupt and evil age to come, I will guard and protect those who receive and embrace this sutra, free them from disaster and

Namu Myōhō Rengē Kyō
Namu Myōhō Rengē Kyō
Namu Myōhō Rengē Kyō

disease, and bring them peace and comfort. I will ensure that no one who seeks to take advantage of them will be able to do so.”

Namu Myoho Renge Kyō
Namu Myoho Renge Kyō
Namu Myoho Renge Kyō

Bussetsu Kan-Fugen-bosatsu
Gyōhō-kyō

“Moshi genkon no aku atte
Gōshō no manako fujō naraba
Tada masa ni Daijō o jūshi
Daiichigi o shinen subeshi.
Kore o manako o sange-shite
Moromoro no fuzengō o tsukusu to nazuku.
Nikon wa ranshō o kiite
Wagō no gi o eran su.
Kore ni yotte ōshin o okosu koto
Nao oroka naru onkō no gotoshi.
Tada masa ni Daijō o jūshi
Hō no kū musō o kanzu-beshi.
Nagaku issai no aku o tsukushite
Tenni o motte jippō o kikan.
Bikon wa shokō ni jaku-shite
Zen ni shitagatte moromoro no soku o okosu.

From
The Sutra of the Method
for Contemplating
the Bodhisattva Universal Sage

“When there is evil in the eyes,
Karmic impediments making them impure,
You need only recite the Great Vehicle sutras
And ponder their foremost teaching.
This is called acknowledgment and remorse for the
eyes,
Which clears away unwholesome karma.
The ears hear disruptive sounds
That upset the principle of harmony.
This produces a disturbed mind,
Which is just like a foolish monkey.
You need only recite the Great Vehicle sutras
And see all things impartially and without fixed forms
In order to forever clear away all evils
And to hear, with heavenly ears, in all ten directions.
The nose becomes attached to smells

Kaku no gotoki ōwaku no hana
Zen ni shitagatte shojin o shōzu.
Moshi Daijō-kyō o jūshi
Hō no nyojissai o kanzeba
Nagaku moromoro no akugō o hanarete
Gose ni mata shōzeji.
Zekkon wa goshu no
Akku no fuzengō o okosu.
Moshi mizukara jōjun-sen to hosseba
Tsutomete jihi o shūshi
Hō no shinjaku no gi o omōte
Moromoro no funbetsu no omoi nakaru-beshi.
Shinkon wa onkō no gotoku ni shite
Shibaraku mo todomaru toki aru koto nashi.
Moshi shakubuku sen to hosseba
Masa ni tsutomete Daijō o jūshi
Hotoke no daikakushin
Riki, mui no shojō o nenji tatematsuru-beshi.
Mi wa kore kikan no shū
Chiri no kaze ni shitagatte tenzuru ga gotoshi.
Roku-zoku naka ni yuke-shite
Jizai ni shite sawari nashi.
Moshi kono aku o messhite
Nagaku moromoro no jinrō o hanare

And produces sensations according to these impurities.
Such a deluded nose gives rise to
The dust of delusion according to these impurities.
If you recite the Great Vehicle sutras
And contemplate all things as they really are,
You will be forever free from bad karma
And, in future lifetimes, give rise to no more.
The tongue produces the unwholesome karma
Of five kinds of evil speech.
If you yourself want to control the tongue,
You must diligently practice compassion.
By your pondering the principle of the true tranquility
of the Dharma,
Divisive and judgmental thoughts will disappear.
The mind is like a monkey
That never stays still, even for a moment.
If you want to subdue it,
You must diligently recite the Great Vehicle sutras
And ponder the Buddha's body of great awakening,
Comprising his power and fearlessness.
The body, the master of its sense faculties,
Is but dust swirling in the wind.
Within it, the six desires roam about
Like rogues, free and unrestrained.

Tsune ni nehan no shiro ni shoshi
Anraku ni shite kokoro tanpaku naran to hosseba
Masa ni Daijō-kyō o jūshite
Moromoro no bosatsu no haha o nenzu-beshi.
Muryō no shō-hōben wa
Jissō o omou ni yotte u.
Kaku no gotokira no roppō o
Nazukete roku jōkon to su.
Issai no gōshōkai wa
Mina mōzō yori shōzu.
Moshi sange sen to hosseba
Tanza-shite jissō o omoe.
Shūzai wa sōro no gotoshi.
Enichi yoku shōjō su.
Kono yue ni shishin ni
Roku jōkon o sange subeshi.”

Namu Myōhō Rengē Kyō
Namu Myōhō Rengē Kyō
Namu Myōhō Rengē Kyō

If you want to rid yourself of these evils,
To be freed forever from the troublesome dust of
defilements,
To ever dwell in the city of nirvana,
And to be at ease, with a tranquil mind,
Then you must recite the sutras of the Great Vehicle
And focus the mind on the mother of bodhisattvas.
You will gain countless excellent skillful means
By pondering ultimate reality.
These are called the six methods
For purifying the six sense faculties.
The ocean of all karmic impediments
Arises from illusions.
If you want to perform acknowledgment and remorse,
You must sit correctly and contemplate ultimate reality.
All wrongs are just as frost and dew,
So the sun of wisdom can melt them away.
Therefore, with utmost sincerity,
Perform acknowledgment and remorse for the six
sense faculties.”

Namu Myoho Renge Kyō
Namu Myoho Renge Kyō
Namu Myoho Renge Kyō

Fu-ekō

(Leader)

Negawaku wa kono kudoku o motte

Amaneku issai ni oyoboshi

Warera to shujō to

Mina tomo ni Butsudō o jōzen.

(Recite the above three times.)

Universal Transfer of Merit

(Leader)

May these merits

Extend universally to all

So that we and all living beings

Together accomplish the Buddha Way.

(Recite the above three times.)

Shōdai

(All)

Namu Myōhō Rengē Kyō

Namu Myōhō Rengē Kyō

Namu Myōhō Rengē Kyō

Namu Myōhō Rengē Kyō

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Namu Myōhō Rengē Kyō

Namu Myōhō Rengē Kyō

Chanting of the O-daimoku

(All)

Namu Myoho Renge Kyo

Namu Myoho Renge Kyo

Namu Myoho Renge Kyo

Namu Myoho Renge Kyo

Namu Myoho Renge Kyo

Namu Myoho Renge Kyo

Namu Myoho Renge Kyo

Namu Myoho Renge Kyo

Namu Myoho Renge Kyo

Namu Myoho Renge Kyo

Ekō

(Leader)

Tsutsushinde dokuju-shi tatematsuru Daijō Myōhō
Renge-kyō, atsumuru tokoro no kudoku o motte,
Namu Kuon-jitsujō Daion Kyōshu Shakamuni-sēson;
Namu Shōmyō Hokke no Tahō-nyorai;
Namu jippō funjin sanze no shobutsu;
Namu Jō-gyō, Muhen-gyō, Jō-gyō, Anryū-gyō no
shi-dai bosatsu;
Namu Monju, Fugen, Miroku tō no bosatsu-makasatsu;
Namu Kōso Nichiren Daibosatsu;
Namu Kaiso Nikkyō Ichijō-daishi;
Namu Wakiso Myōkō Jidō-bosatsu;
Honbu kanjō no goshugo-sonjin;
() goshugo-sonjin;
Shinja ichidō no goshugo-sonjin;
Jippō muryō no shoten zenjin ni ekō-shi jion ni
hōshū-su.

Aogi negawakuwa

Transfer of Merit

(Leader)

Having respectfully recited the Great Vehicle Sutra of
the Lotus Flower of the Wonderous Dharma, may we
transfer its merits to and thus reciprocate the boundless
compassion of
The Eternal Buddha Shakyamuni—Great Benevolent
Teacher, World-Honored One;
The Tathagata Abundant Treasures, witness to the
Lotus Sutra;
The separated embodiments of the Buddha in the ten
directions in the past, present, and future;
The four great bodhisattvas: Superior Practice,
Boundless Practice, Pure Practice, and Steadfast
Practice;
The bodhisattva-mahasattvas: Manjushri, Universal
Sage, Maitreya, and all other bodhisattva-
mahasattvas;
Great Bodhisattva Nichiren, revered practitioner of the
Lotus Sutra;

Senzo daidai kakochō issai no shōrei,
Konnichi meinichi ni ataru shōrei,
Jippō hōkai uen muen no shoshōrei,
nanitozo ekō-kuyō no hōmi o nōju-shi,
toku mujō-bodai no myōka o jōju seshimetamae.

Sōjite wa issai shujō busshō kaiken, sekai heiwa
tassei tō no goshugo o tamawari masuru yō, hitoe ni
negai age tatematsuru.

Founder Nikkyo, Great Teacher of the One Vehicle;
Cofounder Myoko, Bodhisattva of the Way of
Compassion;
The guardian spirits of Rissho Kosei-kai;
The guardian spirits of ();
The guardian spirits of member families of Rissho
Kosei-kai;
And the countless heavenly spirits in the ten directions.

We reverently offer and transfer the merits of this
recitation to
All our ancestors and all others who are recorded in
our memorial registers;
All those whose memorial day is today;
And all those who have passed beyond, known and
unknown to us, wherever they be,
so that they may delight in the taste of the Dharma
and quickly accomplish the wondrous fruit of supreme
awakening.

We earnestly pray that with the help of divine
guidance and protection, all living beings may awaken
to their buddha nature and world peace may be
achieved.

Raihai

(All)

Namu Myōhō Rengē Kyō

Namu Myōhō Rengē Kyō

Namu Myōhō Rengē Kyō

Homage

(All)

Namu Myoho Renge Kyo

Namu Myoho Renge Kyo

Namu Myoho Renge Kyo

Hōben-pon Dai-ni

From Chapter 2
Skillful Means

Nī-jī-sē-son
Jū-san-māi
An-jō-nī-kī
Gō-shari-hotsu
Shō-buc-chi-ē
Jin-jin-mū-ryō
Gō-chī-ē-mon
Nan-gē-nan-nyū
Is-sai-shō-mon
Byaku-shī-butsu
Shō-fū-nō-chī
Shō-ī-shā-gā
Butsu-zō-shin-gon
Hyaku-sen-man-noku
Mū-shū-shō-butsu
Jin-gyō-shō-butsu

At that time, the World-Honored One,
Rising calmly from samadhi,
Addressed Shariputra.
“The wisdom of buddhas
Is infinite and extremely profound.
The approach to their wisdom
Is difficult to enter
And difficult to understand.
It is beyond the comprehension
Of even shravakas
And pratyekabuddhas.
Why is this?
Because the buddhas have been
In close association
With hundreds of thousands
Of millions of other buddhas,

Mū-ryō-dō-hō
Yū-myō-shō-jin
Myō-shō-fū-mon
Jō-jū-jin-jin
Mī-zō-ū-hō
Zui-gī-shō-setsu
Ī-shū-nan-gē
Shari-hotsu
Gō-jū-jō-buc-chi-rai
Shū-jū-in-nen
Shū-jū-hī-yū
Kō-en-gon-kyō
Mū-shū-hō-ben
In-dō-shū-jō
Ryō-rī-shō-jaku
Shō-ī-shā-gā
Nyō-rai-hō-ben
Chī-ken-hara-mitsu
Kai-ī-gū-soku
Shari-hotsu
Nyō-rai-chī-ken
Kō-dai-jin-non
Mū-ryō-mū-gē
Riki-mu-shō-ī

Fully practicing countless teachings of the Way,
Boldly and diligently advancing,
And making their fame universally known.
Having accomplished
The extremely profound and extraordinary Dharma,
They have taught it according to what was appropriate,
But their intention is difficult to grasp.
Shariputra,
Since I became Buddha,
I have spoken far and wide
And taught with various parables and examples from
the past,
And by countless skillful means
I have led living beings,
Freeing them from their attachments.
Why is this?
Because the tathagatas are replete
With skillful means
And the paramita of knowledge and insight.
Shariputra,
The knowledge and insight of the tathagatas
Are broad, great, profound, and far-reaching.
With their infinite virtues,
Their unhindered wisdom,

Zen-jō-gē-datsu-san-mai
Jin-nyū-mū-sai
Jō-jū-is-sai
Mi-zō-ū-hō
Shari-hotsu
Nyō-rai-nō
Shū-jū-fun-betsu
Gyō-ses-shō-hō
Gon-jī-nyū-nan
Ek-ka-shū-shin
Shari-hotsu
Shū-yō-gon-shī
Mū-ryō-mū-hen
Mī-zō-ū-hō
Bus-shitsu-jō-jū
Shī-shari-hotsu
Fū-shū-bū-setsu
Shō-ī-shā-gā
Bus-shō-jō-jū
Dai-ichi-kē-ū
Nan-gē-shi-hō
Yui-butsu-yō-butsu
Nai-nō-kū-jin
Shō-hō-jis-sō

And their powers, fearlessness,
Meditations, emancipations, and samadhis,
They have entered into the boundless realms
And fully attained the extraordinary Dharma.
Shariputra,
The tathagatas are able to
Distinguish all things,
Explain the teachings skillfully,
Use gentle words,
And bring joy to the hearts of all.
In essence,
Shariputra,
The buddhas are fully accomplished
In the infinite, boundless,
And extraordinary Dharma.
That is enough, Shariputra.
I should say no more.
Why is this?
Because the Dharma the buddhas have attained
Is understood only rarely
And with great difficulty.
Only a buddha together with a buddha
Can fathom
The ultimate reality of all things.

*Shō-ī-shō-hō

Nyō-zē-sō

Nyō-zē-shō

Nyō-zē-tai

Nyō-zē-riki

Nyō-zē-sā

Nyō-zē-in

Nyō-zē-en

Nyō-zē-kā

Nyō-zē-hō

Nyō-zē-hon-matsu-kū-kyō-tō

(* Repeat the entire section, from here to the end, three times.

During the third repetition, strike the gong where ○ marked.)

Namu Myōhō Rengē Kyō

Namu Myōhō Rengē Kyō

Namu Myōhō Rengē Kyō

That is to say, among all things,

Each has such an appearance,

Such a nature,

Such an embodiment,

Such a potential,

Such a function,

Such a cause,

Such a condition,

Such an effect,

Such a reward,

And from the first to the last, such an ultimate
identity.”

Namu Myoho Renge Kyo

Namu Myoho Renge Kyo

Namu Myoho Renge Kyo

Nyorai Juryō-hon Dai-jūroku

From Chapter 16
The Life Span of
the Eternal Tathagata

Jī-gā-toku-butsu-rai
Shō-kyō-shō-kos-shū
Mū-ryō-hyaku-sen-man
Oku-sai-ā-sō-gī
Jō-sep-pō-kyō-kē
Mū-shū-oku-shū-jō
Ryō-nyū-ō-butsu-dō
Nī-rai-mū-ryō-kō
Ī-dō-shū-jō-kō
Hō-ben-gen-nē-hān
Nī-jitsu-fū-metsu-dō
Jō-jū-shī-sep-pō
Gā-jō-jū-ō-shī
Ī-shō-jin-zū-riki
Ryō-ten-dō-shū-jō
Sui-gon-nī-fū-ken

“Since I became Buddha,
Countless hundreds of thousands
Of millions of immeasurable
Numbers of kalpas have passed.
In the innumerable kalpas since then,
I have ceaselessly expounded the Dharma,
Teaching and transforming countless millions of
beings
And enabling them to embark upon the Buddha Way.
I employed skillful means to reveal my nirvana
In order to liberate all living beings.
In truth, though, I am not extinguished,
For I always abide here teaching the Dharma.
Although I am always dwelling in this world,
By using my transcendent powers,
I cause living beings with distorted minds

Shū-ken-gā-metsu-dō
Kō-kū-yō-shā-rī
Gen-kai-ē-ren-bō
Ni-shō-katsu-gō-shin
Shū-jō-kī-shin-buku
Shichi-jiki-ī-nyū-nan
Is-shin-yoku-ken-butsum
Fū-jī-shaku-shin-myō
Jī-gā-gyū-shū-sō
Kū-shutsu-ryō-jū-sen
Gā-jī-gō-shū-jō
Jō-zai-shī-fū-metsu
Ī-hō-ben-riki-kō
Gen-ū-metsu-fū-metsu
Yō-koku-ū-shū-jō
Kū-gyō-shin-gyō-shā
Gā-bū-ō-hī-chū
Ī-setsu-mū-jō-hō
Nyō-tō-fū-mon-shī
Tan-nī-gā-metsu-dō
Gā-ken-shō-shū-jō
Motsu-zai-ō-kū-kai
Kō-fū-ī-gen-shin
Ryō-gō-shō-katsu-gō

To be unable to see me, even though I am near.
All who perceive that I have perished,
Everywhere pay homage to my relics.
All who cherish and long for me,
Look up with thirsting hearts.
At last, when living beings humbly believe,
Are upright in character and gentle and flexible in
mind,
And wish with all their hearts to see the Buddha
Even at the cost of their lives,
Then I and all the Sangha
Appear together on Divine Eagle Peak.
At that time, I tell all living beings
That I am always here and did not pass away.
I use the power of skillful means to manifest
Both that I am extinguished and that I am not.
If, in other lands, there are living beings
Who are joyful, reverent, and faithful,
I will teach the supreme Dharma
Among them as well.
You, not hearing of this,
Merely think I have perished.
I see all living beings
Sinking in the sea of suffering,

In-gō-shin-ren-bō
Nai-shutsu-ī-sep-pō
Jin-zū-riki-nyō-zē
Ō-ā-sō-gī-kō
Jō-zai-ryō-jū-sen
Gyū-yō-shō-jū-shō
Shū-jō-ken-kō-jin
Dai-kā-shō-shō-jī
Gā-shī-dō-an-non
Ten-nin-jō-jū-man
On-rin-shō-dō-kaku
Shū-jū-hō-shō-gon
Hō-jū-tā-kē-kā
Shū-jō-shō-yū-raku
Shō-ten-kyaku-ten-kū
Jō-sā-shū-gī-gaku
Ū-man-dā-rā-kē
San-butsu-gyū-dai-shū
Gā-jō-dō-fū-kī
Nī-shū-ken-shō-jin
Ū-fū-shō-kū-nō
Nyō-zē-shitsu-jū-man
Zē-shō-zai-shū-jō
Ī-aku-gō-in-nen

And I do not appear before them,
So that they begin to thirst for me.
When their hearts are filled with the deepest longing,
I then come forth to teach the Dharma.
Such are my transcendent powers.
Throughout immeasurable kalpas,
I am always on Divine Eagle Peak
And abiding in all other places.
When living beings see great fires burning
At the time of the end of a kalpa,
This land of mine is tranquil and calm,
Always filled with heavenly beings and humans.
Its gardens, groves, halls, and pavilions
Are adorned with every kind of gem,
And its jeweled trees are full of blossoms and fruit.
Here, all living beings take their pleasure
While heavenly beings strike heavenly drums,
Always making many kinds of music,
And showering mandarava flowers
On the Buddha and his great assembly.
My pure land is never destroyed,
Yet all see it as consumed by fire
And filled with every kind of
Grief, horror, pain, and distress.

Kā-ā-sō-gī-kō
Fū-mon-san-bō-myō
Shō-ū-shū-kū-doku
Nyū-wā-shichi-jiki-shā
Sok-kai-ken-gā-shin
Zai-shī-nī-sep-pō
Waku-jī-ī-shī-shū
Setsu-butsu-jū-mū-ryō
Kū-nai-ken-bus-shā
Ī-setsu-butsu-nan-chī
Gā-chī-riki-nyō-zē
Ē-kō-shō-mū-ryō
Jū-myō-mū-shū-kō
Kū-shū-gō-shō-toku
Nyō-tō-ū-chī-shā
Mot-tō-shī-shō-gī
Tō-dan-ryō-yō-jin
Butsu-gō-jip-pū-kō
Nyō-ī-zen-hō-ben
Ī-jī-ō-shī-kō
Jitsu-zai-nī-gon-shī
Mū-nō-sek-kō-mō
Gā-yaku-ī-sē-bū
Kū-shō-kū-gen-shā

Those errant living beings,
Because of their bad karma,
Never hear of the names of the Three Treasures
Throughout immeasurable kalpas.
But those who perform virtuous deeds
And are gentle and upright of nature
Will all see me here
Teaching the Dharma.
At times, for the sake of them all,
I teach that a buddha's life span is beyond measure.
To those who see a buddha only after a very long time,
I teach that a buddha is rarely met.
Such is the power of my wisdom
That its light shines infinitely.
My life span is of countless kalpas,
Attained through long cultivation of practice.
Those of you who have wisdom,
Give rise to no doubt about this.
Bring doubt forever to an end,
For the Buddha's words are valid, not in vain.
A physician with skillful means
Who is actually alive and announces his death
Only in order to cure his deranged children
Cannot be accused of falsehood.

Ī-bon-bū-ten-dō
Jitsu-zai-nī-gon-metsu
Ī-jō-ken-gā-kō
Nī-shō-kyō-shī-shin
Hō-itsu-jaku-gō-yoku
Dā-ō-aku-dō-chū
Gā-jō-chī-shū-jō
Gyō-dō-fū-gyō-dō
Zui-ō-shō-kā-dō
Ī-setsu-shū-jū-hō
Mai-jī-sā-zē-nen
Ī-gā-ryō-shū-jō
Toku-nyū-mū-jō-dō
Soku-jō-jū-bus-shin

Namu Myōhō Rengē Kyō
Namu Myōhō Rengē Kyō
Namu Myōhō Rengē Kyō

Like a father to all in this world,
I cure their sufferings and diseases.
For the sake of ordinary people with distorted
thinking,
I say that I am extinguished, though truly I am here.
Were they always to see me,
They would grow complacent and self-indulgent,
Lose themselves in attachment to the five desires,
And fall into evil paths.
I always know living beings,
Those who practice the Way and those who do not,
And for their sake expound various teachings
To liberate each of them accordingly.
I am ever thinking:
‘How can I cause living beings to
Embark upon the unsurpassable Way
And quickly accomplish embodiment as buddhas?’”

Namu Myoho Renge Kyo
Namu Myoho Renge Kyo
Namu Myoho Renge Kyo

Darani-hon Dai-nijūroku

From Chapter 26
Dharanis

“A-ni ma-ni ma-nē ma-ma-ne
shi-re sha-ri-te sha-mya sha-bi-ta-i sen-te
mo-ku-te mo-ku-ta-bi sha-bi a-i-sha-bi sō-bi sha-bi
sha-e a-sha-e a-gi-ni sen-te sha-bi
da-ra-ni a-ro-kya-ba-sai-ha-sha-bi-sha-ni
nē-bi-te a-ben-ta-ra-ne-bi-te a-tan-da-ha-re-shu-da-i
u-ku-re mu-ku-re a-ra-re ha-ra-re
shu-gya-shi a-san-ma-san-bi bod-da-bi-ki-ri-jit-te
da-ru-ma-ha-ri-shi-te sō-gya-ne-ku-sha-ne
ba-sha-ba-sha-shu-da-i man-ta-ra man-ta-ra-sha-ya-ta
u-ro-ta u-ro-ta-kyō-sha-rya a-sha-ra
a-sha-ya-ta-ya a-ba-ro a-ma-nya-na-ta-ya.
Za-re ma-ka-za-re uk-ki mok-ki
a-re a-ra-ha-te ne-re-te ne-re-ta-ha-te
i-chi-ni i-chi-ni shi-chi-ni ne-re-chi-ni ne-ri-chi-ha-chi.
A-ri na-ri to-na-ri a-na-ro na-bi ku-na-bi.

“Ani mani manē mamane
shire sharite shamyā shabitai sente
mokute mokutabi shabi aishabi sobi shabi
shae ashae agini sente shabi
darani arokyabasaihashabishani
nebite abentaranebite atandahareshudai
ukure mukure arare harare
shugyashi asanmasanbi boddabikirijitte
darumaharishite sogyanekushane
bashabashashudai mantara mantarashayata
urota urotakyosharya ashara
ashayataya abaro amanyanataya.
Zare makazare ukki mokki
are arahate nerete neretahate
ichini ichini shichini nerechini nerichihachi.
Ari nari tonari anaro nabi kunabi.

A-kya-ne kya-ne ku-ri ken-da-ri sen-da-ri
ma-tō-gi jō-gu-ri bu-ro-sha-ni ac-chi
i-de-bi i-de-bin i-de-bi a-de-bi i-de-bi^o
de-bi de-bi de-bi de-bi de-bi ro-ke ro-ke ro-ke ro-ke
ta-ke ta-ke ta-ke to-ke to-ke^o.

(* Repeat the dharanis, from beginning to end, five times.

During the fifth repetition, strike the gong where o marked.)

“Mushiro waga kōbe no ue ni noboru tomo hosshi o
nayamasu koto nakare.

“Moshiwa yasha, moshi wa rasetu, moshiwa
gaki, moshiwa futanna, moshiwa kissha, moshiwa
bidara, moshiwa kenda, moshiwa umarogya,
moshiwa abatsumara, moshiwa yashakissha, moshiwa
ninkissha, moshiwa netsubyō seshimuru koto moshiwa
ichi-nichi, moshiwa ni-nichi, moshiwa san-nichi,
moshiwa shi-nichi, naishi shichi-nichi, moshiwa tsune
ni netsubyō seshimen. Moshiwa nangyō, moshiwa
nyogyō, moshiwa dōnangyō, moshiwa dōnyogyō,
naishi yume no naka nimo matamata nayamasu koto
nakare.”

Sunawachi butsuzen ni oite ge o toite mōsaku:

“Moshi waga shu ni junzezu shite

Seppōja o nōran seba

Akyane kyane kuri kendari sendari
matogi joguri buroshani acchi.
Idebi idebin idebi adebi idebi^o
debi debi debi debi debi roke roke roke roke
take take take toke toke^o.

(* Repeat the dharanis, from beginning to end, five times.

During the fifth repetition, strike the gong where o marked.)

“May trouble fall upon our heads, rather than upon
the teachers of the Dharma, whether it comes from
yakshas, rakshasas, hungry spirits, putanas, krityas,
vetadas, ghanatas, umarakas, apasmarakas, yaksha
krityas, or human krityas; or from single-day fevers,
two-day fevers, three-day fevers, four-day fevers,
week-long fevers, or unremitting fevers. May no male
forms, female forms, boy forms, or girl forms ever
trouble them, not even in their dreams.” Then, in the
presence of the Buddha, they spoke in verse.

“If people fail to heed our incantations

And make trouble for teachers of the Dharma,

May their heads splinter into seven pieces,

Like the branches of an arjaka tree.

The consequences will be comparable to

Killing their own father or mother,

Kōbe warete shichibun ni naru koto
Ariju no eda no gotoku naran.
Bumo o shiisuru tsumi no gotoku
Mata abura o osu tsumi
Toshō o motte hito o goō shi
Chōdatsu ga hasōzai no gotoku
Kono hosshi o okasan mono wa
Masa ni kaku no gotoki tsumi o ubeshi.”

Namu Myōhō Rengē Kyō
Namu Myōhō Rengē Kyō
Namu Myōhō Rengē Kyō

Carelessly pressing oil,
Cheating others with measures and scales,
Or trying to divide the Sangha
As Devadatta did.
Those who harm these teachers of the Dharma
Will receive consequences such as these.”

Namu Myoho Renge Kyo
Namu Myoho Renge Kyō
Namu Myoho Renge Kyō

Fugen-bosatsu Kanboppon
Dai-nijūhachi (Darani)

From Chapter 28

Encouragement from the Bodhisattva
Universal Sage (Dharanis)

“A-tan-da-i tan-da-ha-da-i tan-da-ha-tē tan-da-ku-sha-
re tan-da-shu-da-re shu-da-re shu-da-ra-ha-chi
bod-da-ha-sen-ne sa-ru-ba-da-ra-ni-a-ba-ta-ni
sa-ru-ba-ba-sha-a-ba-ta-ni shū-a-ba-ta-ni
sō-gya-ha-bi-sha-ni sō-gya-ne-kyā-da-ni a-sō-gi
sō-gya-ha-gya-da-i te-re-a-da-sō-gya-to-rya-a-ra-te-
ha-ra-te sa-ru-ba-sō-gya-san-ma-ji-kyā-ran-da-i
sa-ru-ba-da-ru-ma-shu-ha-ri-set-te
sa-ru-ba-sat-ta-ru-da-kyō-sha-rya-a-to-gya-da-i
shin-na-bi-ki-ri-da-i-te.”

(* Repeat the dharanis, from beginning to end, five times.

During the fifth repetition, strike the gong where ○ marked.)

Namu Myōhō Rengē Kyō

Namu Myōhō Rengē Kyō

Namu Myōhō Rengē Kyō

“Atandai tandahadai tandahatē tandakushare
tandashudare shudare shudarahachi
boddahasenne sarubadarani-abatani
sarubabasha-abatani shuabatani
sogyahabishani sogyanekyadani asogi
sogyahagyadai tereadasogyatoryaarate-
harate sarubasogya-sanmaji-kyarandai
sarubadaruma-shuharisette
sarubasatta-rudakyosharya-atogyadai
shinnabikiridaite.”

(* Repeat the dharanis, from beginning to end, five times.

During the fifth repetition, strike the gong where ○ marked.)

Namu Myoho Renge Kyo

Namu Myoho Renge Kyo

Namu Myoho Renge Kyo

Ken-hōtō-hon Dai-jūichi
(Hōtō-ge)

From Chapter 11
The Appearance of the Jeweled Stupa
(Jeweled Stupa Verse)

Shi-kyō-nan-jī.
Nyaku-zan-jī-shā
Ga-soku-kan-gī.
Sho-butsu-yaku-nen.
Nyoze-shī-nin
Sho-butsu-shō-tan.
Ze-soku-yū-myō.
Ze-soku-shō-jin.
Ze-myō-ji-kai
Gyō-zu-dā-shā.
Soku-i-shit-toku
Mu-jō-Butsu-dō.
Nō-ō-rai-sē
Do-kuji-shi-kyō
Ze-shin-bus-shī
Jū-jun-zen-jī.

“This sutra is so difficult to keep
That if anyone keeps it, even for a short while,
I will be pleased,
And so, too, will all buddhas.
People such as these
Will be praised by all buddhas.
Such people are courageous and strong.
Such people are diligent.
They are called keepers of the precepts
And practitioners of austerities.
Therefore, they will speedily attain
The supreme Buddha Way.
In the future, those who
Can read and embrace this sutra
Will be true buddha children
Abiding in a state of pure goodness.

Butsu-metsu-dō-gō

Nō-ge-gō-gī

Ze-shō-ten-nin

Se-ken-shī-gen.

Oku-ī-sē

Nō-shū-yū-setsu

Is-sai-tēn-nin

Kai-ō-ku-yō.

Namu Myōhō Rengē Kyō

Namu Myōhō Rengē Kyō

Namu Myōhō Rengē Kyō

After the Buddha's passing,

Those who can grasp its meaning

Will serve as the eyes of the world

For heavenly beings and humans.

Thus should all heavenly beings and humans

Pay homage to those who can,

Even for a moment,

Teach it in fearful and terrifying times.”

Namu Myoho Renge Kyo

Namu Myoho Renge Kyō

Namu Myoho Renge Kyō

Kaiin Kōryō

Risshō Kōsei-kai kaiin wa
Honbutsu Shakuson ni kie-shi
Kaiso-sama no mioshie ni motozuki
Bukkyō no honshitsu-tekina sukuware-kata o
 ninshiki-shi
Zaike Bukkyō no seishin ni rikkyaku-shite
Jinkaku-kansei no mokuteki o tassei-suru tame
Shinkō o kiban to shita gyōgaku-nidō no kenshū ni
 hagemi
Ōkuno hitobito o michibiki tsutsu jiko no renei ni
 tsutome
Katei shakai kokka sekai no heiwa-kyō kensetsu no
 tame
Bosatsu-gyō ni teishin-suru koto o kisu.

Members' Vow

We members of Rissho Kosei-kai
Take refuge in the Eternal Buddha Shakyamuni
And recognize in Buddhism a true way of liberation,
Under the guidance of our revered founder,
 Nikkyo Niwano.
In the spirit of lay Buddhists,
We vow to perfect ourselves
Through personal discipline and leading others
And by improving our knowledge and practice of
 the faith,
And we pledge ourselves to follow the
 bodhisattva way
To bring peace to our families, communities, and
 countries, and to the world.

