

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.

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## 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 chicken 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 Kyō

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

From Chapter 25

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

“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.

“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

Namu Myōhō Rengē Kyō

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Namu Myōhō Rengē Kyō

Namu Myōhō Rengē Kyō

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

Myōhō Renge-kyō

The Sutra of the Lotus Flower of  
the Wondrous Dharma

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-ne 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<sup>o</sup>  
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<sup>o</sup>.

(\* 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<sup>o</sup>  
debi debi debi debi debi roke roke roke roke  
take take take toke toke<sup>o</sup>.

(\* 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.

