

# KYOTEN

Sutra Readings  
Extracts from  
the Threefold Lotus Sutra

Revised English Edition

Rissho Kosei-kai International of North America

## Translators' Note

The original English text in this book is extracted and adapted from *The Threefold Lotus Sutra*, translated by Bunno Kato, Yoshiro Tamura, and Kojiro Miyasaka (Tokyo: Kosei Publishing Company, 1975), with revisions based on the work of W. E. Soothill, Wilhelm Schiffer, and Pier P. Del Campana. This revised version was created by Rissho Kosei-kai International in 2008, under the direction of Dr. Tomonobu Shinozaki, with the cooperation of Mr. Joseph M. Logan and Dr. David Earhart. In addition, American members of Rissho Kosei-kai also contributed to the process. And finally this translation and its revisions, as well as its philosophical stance, were approved by Rissho Kosei-kai International for the purpose of English sutra recitation by members of Rissho Kosei-kai.

We hope this newly revised English Kyoten will be widely used and help readers to enhance their spirituality as Bodhisattvas.

There are four points which should be noted especially about this version:

### 1. Taking Refuge in the Three Treasures

The Pali rendering is used for the translation of "Taking Refuge in the Three Treasures," in order to maintain consistency with the traditional sense of the term.

### 2. Parent (Chapter 16)

The word "father" in Kumarajiva's Chinese text is translated as "parent" because of the importance of using gender-free language. Though the historical Shakyamuni was born as a man, his lifetime is described as "eternal" in the Lotus Sutra, especially from Chapter 15 onwards. His character as "the Eternal Buddha" transcends gender difference. Therefore, in this context we feel it is reasonable to use "parent."

### 3. Gender of Kannon Bodhisattva as female (Chapter 25)

A transcription of the Sanskrit form of the name "Kannon Bodhisattva" is Avalokitesvara. Kumarajiva translated this name as "Kannon Bodhisattva." As the Chinese text does not show gender, this bodhisattva was eventually transformed into a feminine figure, as a result of the assimilation of Buddhist bodhisattva conceptions to indigenous Chinese goddess worship. In Japan as well as the United States, Kannon has been accepted as a female figure in Buddhist paintings, stories and the like. Reflecting these historical realities (rather than philological origins), his figure is described as feminine in this Kyoten in order for readers to feel Kannon as a familiar figure.

### 4. Dharanis (Chapter 28)

The romanized Japanese rendering of the Sanskrit dharanis from chapters 26 and 28 of the Lotus Sutra has been used in place of the conventional Sanskrit orthography to facilitate recitation.

Eighth Edition, 2008

Published by Rissho Kosei-kai International of North America, 4255 Campus Drive, Suite A245, Irvine, CA92612, U.S.A.

Translation Copyright©2008 by Rissho Kosei-kai International, 2-11-1 Wada, Suginami-ku, Tokyo 166-8537 Japan. All rights reserved. Printed in the U.S.A.

**KYOTEN**  
Sutra Readings

## Homage

• • •

*(Strike the gong three times.)*

(All)

Namu Myoho Renge Kyo

Namu Myoho Renge Kyo

Namu Myoho Renge Kyo

*(Chant the O-daimoku three times while striking the gong twice.)*

## Meditation on the Place of the Way

(Leader)

Let it be known that this is a place of the Way!  
Here, the buddhas attain supreme enlightenment,  
Here, the buddhas turn the Dharma-wheel,  
Here, the buddhas enter parinirvana.

Namu Myoho Renge Kyo

*(Strike the gong once. Chant the O-daimoku once.)*

## 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 sutra and  
Make our wisdom as wide and deep as the sea.

(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.

*(Strike the gong once.)*

## 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 emanations 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 Wisdom, Maitreya, and all other Bodhisattva-Mahasattvas;  
Great Bodhisattva Nichiren, revered practitioner of the Lotus Sutra;  
Founder Nikkyo, 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

*(Strike the gong once. Chant the O-daimoku once.)*

## Opening Verse

(All)

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

*(Strike the gong once.)*

**The Sutra of Innumerable Meanings**  
**From Chapter 3**  
**Ten Merits**

(All)

The Buddha said:

“My good children! First, this sutra can:

Make an unawakened bodhisattva aspire to the mind of awakening,  
Make one without kindness give rise to the mind of compassion,  
Make one who likes slaughter give rise to the mind of great mercy,  
Make a jealous one give rise to the mind of joy for others,  
Make one with attachments give rise to the mind of non-attachment,  
Make a miserly one give rise to the mind of generosity,  
Make an arrogant one give rise to the mind of keeping the precepts,  
Make an angry one give rise to the mind of forbearance,  
Make a lazy one give rise to the mind of diligence,  
Make a distracted one give rise to the mind of meditation,  
Make an ignorant one give rise to the mind of wisdom,  
Make one who does not think of liberating others give rise to the mind of liberating them,  
Make one who commits the ten evils give rise to the mind of the ten virtues,  
Make one drawn to conditioned phenomena aspire to overcome them,  
Make one who regresses build the mind of progressing,  
Make one who commits defiled acts give rise to the mind of undefilement, and  
Make one with many delusive passions give rise to the mind of extinguishing them.  
My good children! This is called the first wondrous merit-power of this sutra.”

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

*(Chant the O-daimoku three times while striking the gong three times.)*

**The Sutra of the Lotus Flower of the Wonderful Dharma**  
**From Chapter 2**  
**Skillful Means**

(All)

At that time the World-honored One, rising calmly from samadhi, addressed Shariputra:

“The wisdom of buddhas is infinite and very profound. The gateway to their wisdom is difficult to enter and difficult to understand—beyond the comprehension of even shravakas and pratyekabuddhas.

“Why is this? Because the buddhas have been in close fellowship with countless myriads of kotis of other buddhas, fully practicing countless ways to enlightenment, boldly and diligently advancing, making their fame universally known. Having accomplished the profound and unprecedented Dharma, they have taught it according to what was appropriate; yet their intention is difficult to grasp.

“Shariputra! Since I became Buddha, I have widely discoursed 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 Tathagata is replete with skillful means and the paramita of knowledge and insight.

“Shariputra! The knowledge and insight of the Tathagata is broad, great, profound, and far-reaching. With infinite and unhindered powers, fearlessness, meditation, emancipation, and samadhi, he has entered into the boundless realms and attained the unprecedented Dharma.

“Shariputra! The Tathagata is able to distinguish all things, explain the teachings skillfully, use gentle words, and bring joy to the hearts of all.

“Shariputra! In essence, the Buddha is fully accomplished in the infinite, boundless, and unprecedented Dharma.

“Shariputra! There is no need for me to say more. Why is this? Because the Dharma the Buddha has 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: all things have such an appearance, such a nature, such a substance, such a potency, such a function, such a cause, such a condition, such an effect, such a recompense, and yet in every case such an ultimate integration of them all.”

Namu Myoho Renge Kyo

Namu Myoho Renge Kyo

Namu Myoho Renge Kyo

*(Chant the O-daimoku three times while striking the gong three times.)*

**The Sutra of the Lotus Flower of the Wonderful Dharma**  
**From Chapter 3**  
**A Parable**

(All)

“Now this threefold world  
Is all my domain;  
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 Myoho Renge Kyo  
Namu Myoho Renge Kyo  
Namu Myoho Renge Kyo

*(Chant the O-daimoku three times while striking the gong three times.)*

**The Sutra of the Lotus Flower of the Wonderful Dharma  
From Chapter 10  
Teachers of the Dharma**

(All)

“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 teach this sutra.

“The abode of the Tathagata is a great compassionate heart for all living beings;  
The robe of the Tathagata is a flexible and forbearing mind;  
The seat of the Tathagata is the emptiness of all things.

“Abiding comfortably in these, they should, with diligence, widely teach this Dharma Flower Sutra to bodhisattvas and the four groups.”

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

*(Chant the O-daimoku three times while striking the gong three times.)*

**The Sutra of the Lotus Flower of the Wonderful Dharma**  
**From Chapter 12**  
**Devadatta**

(All)

The Buddha said to the monks:

“If, in a future world, there are good sons and good daughters who hear this Devadatta chapter of the Wonderful Dharma Flower Sutra, and, without doubt, believe and revere it with pure hearts, they will not fall into the realms of hell, hungry spirits, or beasts but 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 human 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 Myoho Renge Kyo

Namu Myoho Renge Kyo

Namu Myoho Renge Kyo

*(Chant the O-daimoku three times while striking the gong three times.)*

**The Sutra of the Lotus Flower of the Wonderful Dharma**  
**From Chapter 16**  
**The Eternal Life of the Tathagata**

(All)

“Since I became Buddha,  
The number of kalpas which have passed  
Are infinite myriads  
Of kotis of years beyond measure

“I have ceaselessly  
expounded the Dharma,  
Teaching and transforming countless kotis of beings  
Enabling them to enter the Buddha Way.

“In the innumerable kalpas since then,  
I employed skillful means to reveal my nirvana  
In order to ferry living beings to the other shore.  
But, in truth, I did not die and cross over—  
I always abide here teaching the Dharma.  
Indeed, I am always dwelling in this world.

“However, using my transcendent powers,  
I cause living beings with distorted minds  
To be unable to see me, although I am near.

“All who perceive that I have perished,  
Everywhere worship 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 in mind,  
And wish with all their hearts to see the Buddha,  
Even at the cost of their lives,  
“Then I, along with 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.  
Having the use of the power of skillful means,

I thus manifest both my presence and my passing.

“If, in other lands, there are living beings  
Who are reverent and faithful,  
I am with them as well  
To teach the unsurpassed Dharma.  
“You, not hearing of this,  
Merely think I am gone.

“I look upon all living beings  
Sinking in the sea of suffering.  
They reach out in desperation,  
Because I do not yet show myself.  
When their hearts are filled with deepest longing,  
I then come forth to teach the Dharma.

“Such are my transcendent powers.  
Throughout time beyond measure,  
I am always on Divine Eagle Peak  
And abiding in all other places.

“When living beings see, at this kalpa’s end,  
The time of great fires burning,  
Tranquil and calm is this land of mine—  
Filled with human and heavenly beings,  
“Gardens and groves, halls and pavilions  
With every kind of gem adorned,  
Jeweled trees full of blossoms and fruits.

“Here, all living beings take their pleasure,  
And heavenly beings strike heavenly drums—  
Always making many kinds of music,  
Showering mandara 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.

“All those deluded living beings,

By reason of their bad karma,  
Throughout immeasurable kalpas  
Cannot hear the name ‘Three Treasures.’

“But those who perform virtuous deeds,  
Who are gentle and of upright nature,  
They can all see  
That I am here teaching the Dharma.

“At times, for the sake of them all,  
I teach that a buddha’s lifetime is infinite;  
To those who see a buddha after a very long time  
I teach that a buddha is rarely met.

“Such is the power of my wisdom!  
Infinitely does my wisdom-light shine!  
My lifetime is of countless kalpas,  
The result of age-long good karmic practice.

“Those of you who have wisdom,  
Give rise to no doubt about this!  
Bring doubt forever to an end:  
The Buddha's words are true, not false.

“Just as a physician with skillful means—  
To bring his deranged children to sanity—  
Announces his death although truly alive  
But cannot be charged with falsehood;

“So also do I—a father, and parent to this world—  
To relieve all suffering and disease,  
Announce my death although truly alive  
For the sake of people with delusions;

“Because, by always seeing me,  
They give rise to complacency and conceit,  
Become selfishly attached to the five desires,  
And fall into evil ways.

“I always know living beings,  
Those who practice the Way and those who do not,

And, for their sake, expound many and various teachings,  
To rescue each of them accordingly,

“Ever making this my thought:  
‘How can I make living beings  
Obtain entry into the unsurpassable Way  
And quickly accomplish embodiment as buddhas?’”

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

*(Chant the O-daimoku three times while striking the gong three times.)*

**The Sutra of the Lotus Flower of the Wonderful Dharma  
From Chapter 20  
The Bodhisattva Never Despise**

(All)

“In the past, there was a buddha  
Named King Majestic Voice.  
Boundless in transcendent wisdom,  
He was leader of all.

“Humans, heavenly beings, and dragon-spirits  
All paid homage to him.

“After that buddha's passing,  
When his teaching drew near its end,  
There lived a bodhisattva  
Whose name was Never Despise.

“At that time, the four groups  
Were attached to their own views of the teachings.

“The Bodhisattva Never Despise  
Went to wherever they were  
And spoke to them thus:  
‘I cannot despise you;  
You are practicing the Way,  
And will all become buddhas.’

“When they heard this,  
They ridiculed and reviled him.  
The Bodhisattva Never Despise  
Accepted it gracefully.

“When his impurities were cleansed  
And his lifetime was nearing its end,  
He was able to hear this sutra  
And his six sense-organs were purified.

“Through this transcendent power,  
His lifetime was extended.  
And, again for the benefit of all people,

He widely taught this sutra.

“Those attached to their own views of the teachings,  
Having been taught, transformed, and perfected  
By this bodhisattva,  
Were enabled to abide in the Buddha Way.

“Never Despise, his lifetime ended,  
Encountered countless buddhas.  
By teaching this sutra,  
He obtained immeasurable happiness,  
Gradually acquired merits,  
And quickly accomplished the Buddha Way.

“The Never Despise of that time  
Was none other than I, myself.

“The four groups of that time—  
Those who were attached to their own views of the teachings,  
And heard Never Despise say,  
‘You will all become buddhas,’  
And, by means of this karma,  
Encountered countless buddhas—  
Are, in fact, the bodhisattvas of this assembly:  
The host of five hundred,  
As well as the four groups,  
And the men and women of pure faith  
Who are now before me  
Listening to the Dharma.

“I, in my previous lives,  
Encouraged all 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.  
Age after age they have received and embraced  
Such a sutra as this.

“Only after kotis and kotis of myriads of kalpas

Of inconceivable reach,  
Does the time finally arrive  
When this Dharma Flower Sutra can be heard.

“Only after kotis and kotis 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,  
Give rise to no doubt.

“With total concentration  
You should widely teach this sutra.  
Meeting many buddhas in age after age,  
You will quickly accomplish the Buddha Way.”

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

*(Chant the O-daimoku three times while striking the gong three times.)*

**The Sutra of the Lotus Flower of the Wonderful Dharma**  
**From Chapter 21**  
**The Divine Power of the Tathagata**

(All)

“After the Tathagata has passed,  
Those who know the causes, conditions, and proper sequences  
Of the sutras taught by the Buddha,  
Will teach them according to the true meaning.

“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.

“After my passing,  
Anyone who has wisdom,  
Hearing that these virtues are beneficial  
Will receive and embrace this sutra.

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

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

*(Chant the O-daimoku three times while striking the gong three times.)*

**The Sutra of the Lotus Flower of the Wonderful Dharma  
From Chapter 25  
The Universal Gateway of the Bodhisattva Kannon**

(All)

When living beings are beset by woes  
And burdened by countless pains,  
Kannon's wondrous wisdom-power  
Can free them from the sufferings of the world.

In full command of transcendent powers,  
Widely practicing 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—  
Hells, hungry spirits, and beasts—  
And the sufferings of birth, old age, disease, and death,  
Are all gradually made to disappear.

Her true regard, pure regard,  
Vast wisdom regard,  
Merciful regard, and compassionate regard  
Are always aspired to 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;  
A light shining everywhere in the world!

Her mercy—her precept body—is the roaring thunder,  
And her compassion—her wondrous mind—is the great cloud,  
That together pour forth the sweet dew of Dharma-rain,  
And quench the flames of delusion.

In disputes before a magistrate,  
Or in fear in battle's array,  
Bringing Kannon's power to mind  
Vanquishes all ill will.

Wondrous voice, world regarding voice,

Brahma-voice, voice of the rolling tide;  
Hers is a voice unsurpassed in the world,  
Constantly to be kept in mind  
With never a doubting thought.

Regarder of the Cries of the World, pure sage,  
Who surely becomes a reliable refuge  
In suffering and agony, danger and death,  
Is endowed with every virtue,  
And beholds living beings with compassionate eyes.  
She is a boundless ocean of blessings!  
Humbly, let us revere her.

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

*(Chant the O-daimoku three times while striking the gong three times.)*

**The Sutra of the Lotus Flower of the Wonderful Dharma  
From Chapter 28  
Encouragement of the Bodhisattva Universal Wisdom**

(All)

The Buddha said to the Bodhisattva Universal Wisdom:

“If, after the passing of the Tathagata, good sons and good daughters accomplish these four criteria, they will acquire this Dharma Flower Sutra.

“The first is to be safeguarded by the buddhas;

The second is planting many roots of virtuous deeds;

The third is joining the assembly of those resolved to become awakened;

The fourth is aspiring to liberate all living beings.

“After the passing of the Tathagata, good sons and good daughters who accomplish these four will surely attain this sutra.”

Then the Bodhisattva Universal Wisdom said to the Buddha:

“World-honored One! In the last five hundred years of the corrupt and evil age,

I will guard and protect those who receive and embrace this sutra,

Free them from disaster and disease,

Cause them to have peace and comfort,

And ensure that misfortune has no chance to find them.”

Namu Myoho Renge Kyo

Namu Myoho Renge Kyo

Namu Myoho Renge Kyo

*(Chant the O-daimoku three times while striking the gong three times.)*

(All)

“When there is evil in the organ of sight,  
Karmic hindrances contaminating the eyes,  
You must recite the Great Vehicle sutras,  
And reflect on their foremost meaning.

“This is called clearing away all karmic hindrances  
By self-reflection upon and cleansing of the eyes.

“The organ of hearing perceives disruptive sounds,  
Upsetting the principle of harmony.  
This produces a disturbed mind,  
Which is just like a foolish monkey.

“You must recite the Great Vehicle sutras,  
And observe the emptiness and formlessness of all things.  
This forever clears away evil, providing you with  
Heavenly ears that hear in all ten directions.

“The organ of smell is attached to scents,  
And makes contact according to these defilements.  
Such a deluded nose gives rise to  
The dust of delusion, according to these defilements.

“If you recite the Great Vehicle sutras,  
And meditate on the ultimate reality of all things.  
You will be forever free from bad karmas,  
And, in future lives, not produce them again.

“The organ of speaking produces five kinds  
Of bad karmas of an evil tongue.

“If you want to exercise self-control,  
You must diligently practice compassion.  
Pondering the meaning of the Dharma, the true tranquility of all things,  
Divisive and judgmental thoughts will disappear.

“The organ of thinking is like a monkey  
That never rests, even for a moment.  
If you want to tame it,  
You must diligently recite the Great Vehicle sutras.  
Reflect on the Buddha’s completion of  
His body of great awakening, power, and fearlessness.

“The body, the master of its organs,  
Is like dust swirling in the wind:  
The six rogues are at play within it,  
Totally free and uncontrolled.  
If you want to reflect upon and cleanse yourself,  
To be freed forever from the dust of delusions,  
To ever dwell in the city of nirvana,  
And to be peaceful with a clear heart,  
You must recite the Great Vehicle sutras  
And bring the mother of bodhisattvas to mind.

“Countless surpassing skillful means  
Are gained by reflecting on the ultimate reality of all things.

“These six disciplines  
Are called the cleansing of the six sense-organs.

“The ocean of all karmic hindrances  
Arises from illusions.  
If you want to reflect upon and cleanse yourself,  
You must sit correctly, and meditate on the ultimate reality of all things.

“All sins are just as frost and dew,  
So wisdom’s sun can melt them away.  
Therefore, with a sincere heart and mind,  
Reflect upon and cleanse the six sense organs.”

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

*(Chant the O-daimoku three times while striking the gong three times.)*

## Universal Transfer of Merit

(Leader)

May these merits  
Extend universally to all,  
So that we, with all living beings,  
Together accomplish the Buddha Way.

*(Recite the above three times.)*

## Chanting of the O-daimoku

(All)

Namu Myoho Renge Kyo  
Namu Myoho Renge Kyo

*(Chant the O-daimoku ten times while striking the gong three times.)*

## Transfer of Merit

(Leader)

Having respectfully recited the Great Vehicle Sutra of the Lotus Flower of the Wonderful 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 emanations 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 Wisdom, Maitreya, and all other Bodhisattva-Mahasattvas;  
Great Bodhisattva Nichiren, revered practitioner of the Lotus Sutra;  
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 member families of Rissho Kosei-kai;  
And the countless heavenly spirits in the ten directions.

*(Strike the gong once)*

We reverently offer and transfer the merits of this recitation to

The spirits of all our ancestors and  
All the other spirits recorded in our memorial registers,  
All the spirits whose memorial day is today, and  
All spirits everywhere, known and unknown to us,

so that they may delight in the taste of the Dharma and quickly accomplish the wonderful fruit of supreme enlightenment.

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

**Homage**

(All)

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

*(Chant the O-daimoku three times while striking the gong three times.)*

**The Sutra of the Lotus Flower of the Wonderful Dharma**  
**From Chapter 26**  
**Dharanis**

(All)

Ani mani mane ma-mane shire shari-te shamyā shabi-tai sente mokute moku-tabi shabi ai-shabi sobi shabi shae ashae agini sente shabi darani arokyaba-sai-ha-shabi-shani neibite abentara-nebite atanda-hare-shudai ukure mukure arare harare shugyashi asamma-sambi bodda-bikiri-jitte daruma-hari-shite sogyane-kushane basha-basha-shudai mantara mantara-shayata urota urota-kyo-sharya ashara ashaya-taya abaro amanya-nataya zare maka-zare ukki mokki are ara-hate nerete nereta-hate ichini ichini shichini nere-chini nerichi-hachi ari nari tonari anaro nabi kunabi akyane kyane kuri kendari sendari matogi joguri buro-shani acchi idebi idebin idebi adebi idebi debi debi debi debi roke roke roke roke take take take toke toke.

*(Recite five times. Strike the gong during the final repetition only.)*

“Even if troubles fall on our heads, may they not fall on the teachers of the Dharma:

Whether yakshas, or rakshasas, or hungry spirits, or putanas, or krityas, or vetadas, or kashayas, or umarakas, or apasmarakas, or yaksha-krityas, or human-krityas;

Or fever—whether for a single day, or two days, or three days, or four days, or a week, or unremitting fever;

Whether in male form, or female form, or form of a boy, or form of a girl;

May none of these ever trouble them, not even in dreams!”

Whereupon before the Buddha they spoke thus in verse:

“If there are those who fail to heed these dharanis  
And thus make trouble for preachers of the Dharma,  
May their heads be split into seven pieces,  
Like the branches of an arjaka tree.

“Their crime will be like that of someone  
Who kills their father and mother,  
Or someone who carelessly presses oil,  
Or someone who cheats with measures and scales,  
Or someone who, like Devadatta,  
Tries to divide the Sangha.

“Anyone who offends these teachers of the Dharma, will have  
committed this kind of offense. ”

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

*(Chant the O-daimoku three times while striking the gong twice.)*

**The Sutra of the Lotus Flower of the Wonderful Dharma  
Dharanis from Chapter 28  
Encouragement of the Bodhisattva Universal Wisdom**

(All)

Atan-dai tandaha-dai tanda-hate tanda-kushare tanda-shudare shudare shudara-hachi boddhaha-senne  
saruba-darani-abatani saruba-basha-abatani shuu-abatani so-gyaha-bishani so-gyane-kyadani aso-gi  
so-gyaha-gyadai tere-ada-sogya-torya-arate-harate saruba-so-gya-sammaji-kyarandai  
saruba-daruma-shu-hari-sette saruba-satta-ruda-kyo-sharya-ato-gya-dai shin-nabikiri-daite.

*(Recite five times. Strike the gong during the final repetition only.)*

Namu Myoho Renge Kyo •

Namu Myoho Renge Kyo

Namu Myoho Renge Kyo

*(Chant the O-daimoku three times while striking the gong twice.)*

**The Sutra of the Lotus Flower of the Wonderful Dharma**  
**From Chapter 11**  
**The Appearance of the Treasure Tower**

(All)

“This sutra is difficult to keep.  
If there are those who keep it a short time,  
I will be pleased,  
And so will all the buddhas.  
People such as these  
Will be praised by all the buddhas.

“Such people are brave;  
Such people are diligent;  
Such people are named precept-keepers  
And dhuta-practitioners;  
And will speedily attain  
The supreme Buddha Way.

“Those who, in coming generations,  
Can read and keep this sutra  
Are truly children of the Buddha,  
Abiding in the stage of pure goodness.

“After the Buddha’s passing,  
Those who can understand its meaning  
Will be the eye of the world  
For human and heavenly beings.

“Those who, in the fearful age,  
Can teach it for even a moment,  
Will be honored  
By all human and heavenly beings.”

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

*(Chant the O-daimoku three times while striking the gong twice.)*

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.