The Liturgy of
Nichiren Shoshu
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Taiseki-ji Edition
Introduction To Gongyō

The Significance of Gongyō

In Nichiren Shōshū, the most important significance of Gongyō can be found within the titles and meanings of the actual sentences of the Silent Prayers. The First Prayer is an offering to the Shoten Zenjin, who are nourished by the flavor of the Law of Myōhō-Renge-Kyō. The Second Prayer is an offering to the Dai-Gohonzon, the only true and absolute, orthodox Object of Worship of the Essential Teachings, which is the embodiment of the Person and the Law. We conduct the Third Prayer as an offering to the Treasure of the Buddha: Nichiren Daishōnin and the Treasure of the Priest—Nikkō Shōnin, Nichimoku Shōnin and all the other successive High Priests of Nichiren Shōshū. In the Fourth Prayer, we pray for the attainment of the Great Aspiration of Kosen-rufu, the eradication of our past slanders against the Law and our enlightenment in this and all future lives. In the Fifth Prayer, we pray for all of our deceased ancestors, commencing with our fathers, mothers, brothers and sisters, and conclude with prayers for the salvation of all existence.

The second significance of doing Gongyō is the offering of our sincere requitals of gratitude to the Three Treasures of the Buddha, the Law and the Priest. We offer the Second and Third Prayers in order to repay our debt of gratitude to the Three Treasures. The Fourth Prayer is to pray for the salvation of, and repay our debt of gratitude to all existence, as well as to pray for the attainment of Kosen-rufu. The Fifth Prayer correlates to our repaying of our debt of gratitude to our parents, ancestors and again, all existence.

The third significance is that it is only this Gongyō which is based on the transmission of the inheritance and ceremonies (kegi) of the Daishōnin’s Buddhism. It is the basis of faith for the only truly significant practice in the age of Mappō, as taught by the Buddha.

The fourth significance is that when we do Gongyō, we bathe ourselves in the benefits of the Gohonzon and develop life conditions of happiness. Gongyō is the source and generative power through which we attain Buddhahood.

The fifth significance is that through our daily practice of Gongyō, we are able to polish our minds and bodies, eradicate the slanders from our impure and sullied hearts and bodies, and transform our lives, purifying the six senses. Herein lies the importance of Gongyō.

We carry out our practice of Gongyō as disciples
and believers of Nichiren Daishōnin, understanding and basing our practice on the aforementioned significances, thereby amassing great fortune in our lives while striving for the accomplishment of the Daishōnin’s original aspiration for Kosen-rufu.

### Attitude and Posture During Gongyō

One should have a correct appearance, posture and attitude when offering the recitation of Gongyō and Daimoku to the Gohonzon. One may sit either in the traditional Japanese “seiza” fashion, cross-legged in western style, or in a chair. However, what is important to remember is that no matter which style one chooses, Gongyō should always be done out of profound respect for the Gohonzon. Therefore, one should sit up straight, placing the right and left hands together centrally on the chest in prayer, with both elbows resting evenly against the sides of the body. If one prefers to use a chair, then both feet should be properly touching the ground. One should not sit in such casual manners as sitting askew, having legs crossed or the like.

When reciting Daimoku or Gongyō, eyes should be focused on the character “Myō” in the center of the Gohonzon; one’s voice should have a speed that is properly matched to the rhythm of one’s breathing and be of a medium volume. One should chant strongly and correctly, clearly pronouncing each word, syllable and letter. When reading the Silent Prayers, one should fully concentrate on sincerely offering these prayers to the Gohonzon.

During Gongyō, it sometimes occurs that one has random or distracted thoughts. However, we need not be swayed by such thoughts, but should rather have strong confidence that if we practice this Buddhist training to this marvelous Gohonzon with correct faith, without a doubt, we will all be able to manifest the greatest of benefits in our lives. Day by day, we should carry out our practice with a fresh spirit, and put forth our utmost effort to do the best and most concentrated Gongyō possible.

As a standard rule, we conduct Gongyō twice daily, once in the morning and once in the evening. While there is no set or particular time that we must do Gongyō, we should choose a time that is most convenient according to lifestyle, and exert ourselves to make Gongyō the most important aspect of daily life.
**Pronunciation Guide**

Here is a guide to Japanese pronunciation.

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'ꞌh' is always sounded—note the difference between yaku and hyaku. Long marks over the o (ō) and u (ū) do not change their pronunciation, but indicate a spelling differentiation in Japanese. The sign, ``, indicates the elision of two words or syllables, e.g., on pg. 1, "but `chi-e" is an elision of "butsu chi-e." On page 22, at the beginning of the "Jigage" section, the first syllable of the elided word "bud`rai" is pronounced like the first syllable of the word "Buddha," except that the "d" is clipped short. Hyphens are used to divide words into one beat syllables. There will generally be one Chinese character per beat in the rhythm of Gongyō, with the following exceptions:

Because each syllable or group of syllables is a word or phrase which contains profound meaning, mispronunciation of a word will change the meaning of the sutra. Hence, each syllable should be pronounced separately and distinctly. Words have been hyphenated to aid rhythm and pronunciation. These instructions are intended as guidelines. To master Gongyō, there is no substitute for learning from one who has mastered it.
How to do Gongyō

Gongyō consists of a series of prayers. Recite all five prayers in the morning. In the evening, recite the second, third and fifth prayers only. For convenience, the sutra book is divided into four sections:

B - Chōgyō or prose section of the Juryō chapter, p. 5-22.
C - Jigage or verse section of the Juryō chapter, p. 22-31.
D - Silent Prayers, p. 32-37.

Here is the order of recitation.

First Prayer

Face the Gohonzon, chant Nam-Myōhō-Renge-Kyō three times (Daimoku Sanshō), bowing in reverence to the Three Treasures of True Buddhism (the True Buddha, Nichiren Daishōnin, the True Law, Nam-Myōhō-Renge-Kyō and the Priest, i.e., Nikko Shōnin, Nichimoku Shōnin and each of the successive High Priests). Face east, chant Nam-Myōhō-Renge-Kyō three times, bow, and recite part A. The portion of part A from "Sho-i sho-hō" to "nyo ze bon-mak" "ku-kyō tō" is always repeated three times. Bow after the third recitation. Recite the title of the Juryō chapter (first two lines of part B), omit remainder of part B and recite part C, bowing at the end of part C. Chant three prolonged Daimoku (Hiki-Daimoku, which is pronounced Namu-Myōhō-Renge-Kyō, i.e., chant Namu, breath, chant Myōhō-Renge-Kyō, Namu, breath, chant Myōhō-Renge-Kyō, Namu, breath, chant Myōhō-Renge-Kyō). Bow, chant Nam-Myōhō-Renge-Kyō three times and while bowed, offer the first Silent Prayer. (The bell is not rung during the first prayer.)

Second Prayer

Face the Gohonzon, sound bell seven times. Recite part A, sound bell three times. Recite parts B, C, chant three prolonged Daimoku and bow. Sound bell five times, chant Nam-Myōhō-Renge-Kyō three times, bow and offer the second Silent Prayer. This is the only time that the whole sutra is recited straight through. (The places indicated for bowing in the first prayer are the same for all five prayers. The number of times the bell should be struck is always the same as indicated above, except as indicated in the fifth prayer.)

Third Prayer

Sound bell, recite part A. Sound bell, recite first two lines of part B, omit remainder of B and recite part C. Chant three prolonged Daimoku, sound bell, chant Nam-Myōhō-Renge-Kyō three times.
and offer the third Silent Prayer.

**Fourth Prayer**

Sound bell, recite part A. Sound bell, recite first two lines of part B, omit remainder of B and recite part C. Chant three prolonged Daimoku, sound bell, chant Nam-Myōhō-Renge-Kyō three times, and offer the fourth Silent Prayer.

**Fifth Prayer**

Sound bell, recite part A. Sound bell, recite first two lines of part B, omit remainder of B and recite part C. Sound bell seven times while beginning the chanting of Daimoku (Nam-Myōhō-Renge-Kyō). To end the recitation of Daimoku, sound bell with each syllable of the last Myōhō-Renge-Kyō and bow. Chant Nam-Myōhō-Renge-Kyō three more times, and while bowed, offer the fifth Silent Prayer. Sound bell and conclude Gongyō by chanting Nam-Myōhō-Renge-Kyō three times and bowing.
妙法蓮華経。
Myō hō ren ge kyō.

方便品。第二。
Hō-ben-pon. Dai ni.

爾時世尊。從三昧。安詳
Ni ji se-son. Jū san-mai. An-jō
而起。告舍利弗。諸
nī ki. Gō shari-hotstu. Sho-
佛慧。甚深無量。其
but chi-e. Jin-jin mu-ryō. Go
智慧門。難解難入。一切
chi-e mon. Nan-ge nan-nyū. Is-sai
聲聞。辟支佛。所
shō-mon. Hyaku-shi-butsu. Sho
不能知。所以者何。佛
曾親近。百千萬億。
無數諸佛。盡行
Mu-shu sho-butsu. Jin gyō

諸佛。無量道法。勇猛
sho-butsu. Mu-ryō dō-hō. Yū-ryō
精進。名稱普聞。成就
甚深。未曾有法。隨宜所
jin-jin. Mi-zō-u hō. Zui gi sho
說。意趣難解。舍利弗。
吾從成佛已來。種種因緣。
Go jū jō-butsu i-rai. Shu-ju in-nen.
種種譬喩。廣演言教。無
Shu-ju hi-yu. Kō en gō-kyō. Mu
数方便。引導衆生。令離
shu hō-ben. In-dō shu-jō. Ryō ri
諸著。所以者何。如來
sho jaku. Sho-i sha ga. Nyo-rai
方便。知見波羅蜜。皆
hō-ben. Chi-ken hara-mitsu. Kai
己具足。舍利弗。如來
i gu-soku. Shari-hotsu. Nyo-rai
知見。廣大深遠。無量。
法。唯佛與佛。乃能
hō. Yūi butsu yo butsu. Nai nō
究盡。諸法實相。
ku-jin. Sho-hō jis-sō.

所謂諸法。如是相。
如是性。如是體。
Nyo ze shō. Nyo ze tai.
如是力。如是作。
Nyo ze riki. Nyo ze sa.
如是因。如是緣。
Nyo ze in. Nyo ze en.
如是果。如是報。
Nyo ze ka. Nyo ze hō.
如是本末究竟等。
Nyo ze hon-makku-kyō tō.

(Recite section from "Sho-i sho-hō"

to "Nyo ze hon-makku-kyō tō" three times.)
Myō hō ren ge kyō.

如來寶幢品。第十六。

爾時佛告。諸菩薩及。一切大衆。諸善男子。Is-sai dai-shu. Sho zen-nan-shi.

汝等當信解。如來誦諦之語。復告大衆。汝等當
shin-ge. Nyo-rai jō-tai shi go. U

復告諸大衆。汝等當信
bu go Sho dai-shu. Nyo-tō to shin-

解。如來誦諦之語。汝等信
ge. Nyo-rai jō-tai shi go. Ze ji

諸菩薩大衆。彌勒為首。bo-satsu dai-shu. Mi-roku i shu.

合掌白佛言。世尊。
Gas-shō byaku butsu gon. Se-son.

唯願説之。我等當信受
Yui gan ses shi. Ga-tō tō shin-ju

佛語。如是三白已。butsu-go. Nyo ze san byaku i.

復言。唯願説之。我等
Bu gon. Yui gan ses shi. Ga-tō

當信受佛語。爾時世尊。
tō shin-ju butsu-go. Ni ji se-son.

知諸菩薩。三請不止。
Chi sho bo-satsu. San shō fu shi.

而告之言。汝等諦聽。
Ni gō shi gon. Nyo-tō tai chō.

如來秘密。神通之力。

一切世界。天人及。阿修
Is-sai se-ken. Ten-nin gyū. A-shu-

羅。皆謂今 釋迦牟尼佛。
ra. Kai i kon shaka-muni-butsu.

出。釋氏宮。去伽耶城
Shus shaku shi gu. Ko ga-ya-jō

不遠。座於道場。得阿耨
fu on. Za o dō-jō. Toku a-noku-
多羅三藐三菩提。於意云何。是諸世界。可得思惟校計。知其數
O i un-ga. Ze sho se-kai. Ka
toku shi-yui kyō-ke. Chi go shu
不。彌勒菩薩等。俱白
fu. Mi-roku bo-sat tō. Ku byaku
佛。言。世尊。是諸世界。
無量無邊。非算數所知。
Mu-ryō mu-hen. Hi san-ju sho chi.
亦非心力所及。一切
Yaku hi shin-ikki sho gyū. Is-sai
聲聞。辟支佛。以無
shō-mon. Hyaku-shi-butsu. I mu-
漏智。不能思惟。知其
ro-chi. Fu no shi yui. Chi go
數。我等住。阿惟越致地。
於是事中。亦所不
O ze ji chū. Yaku sho fu
達。世尊。如是諸世界。
das. se-son. Nyo ze sho se-kai.
無量無邊。爾時佛告。
Mu-ryō mu-hen. Ni ji butsu go.

大菩薩衆。諸善男子。 

今當分明。宣語汝等。 

是諸世界。若著微塵。 
Ze sho se-kai. Nyaku chaku mi-jin.

及著微者。盡以為塵。 
Gyū fu chaku sha. Jīn ni i jin.

一塵一劫。我成佛已來。 
Ichi-jin ik-kō. Ga jō-butsu i-rai.

復過於此。百千萬 
Bu ka o shi. Hyaku-sen-man-

億。那由佗。阿僧祇劫。自 

從是來。我常在此。娑婆 
jū ze rai. Ga jō zai shi. Sha-ba-

世界。說法教化。於斯 
se-kai. Sep-pō kyō-ke. Yaku o

餘處。百千萬億。 

那由佗。阿僧祇國。導利 

衆生。諸善男子。於是 
shu-jō. Sho zen-nan-shi. O ze

中間。我說燃燈佛等。 
chū-gen. Ga setsu nen-tō-but tō.

又復言其。入於涅槃。 
U bu gon go. Nyū o ne-han.

如是皆以方便分別。 
Nyo ze kai i. Hō-ben fun-betsu.

諸善男子。若有衆生。 

來至我所。我以佛眼。 

觀其信等。諸根利鈍。 
Kan go shin-tō. Sho-kon ri-don.

隨所應度。處處自說。 
Zui sho ō do. Sho-sho ji setsu.

名字不同。年紀大小。亦 
Myō-ji fu-dō. Nen-ki dai-shō. Yaku

復現言。當入涅槃。又 
bu gen gon. Tō nyū ne-han. U
以種種方便。說微妙
i shu-ju hō-ben. Setsu mi-myō
法。能令衆生。鍛生喜
hō. Nō ryō shu-jō. Hok-kan-gi
心。諸善男子。如來
shin. Sho zen-nan-shi. Nyo-rai
見諸衆生。樂於小法。
ken sho shu-jō. Gyō o shō-bō.
德薄垢重者。如是
Toku-hak-ku-jū sha. I ze
人說。我少出家。得
nin setsu. Ga shō shuk-ke. Toku
阿耨多羅三藐三菩提。
a-noku-ta-ra-san-myaku-san-bo-dai.
然我實成佛已來。
Nen ga jItsū jō-butsu i-rai.
久遠若斯。但以方便。
Ku-on nyaku shi. Tan ni hō-ben.
教化衆生。令入佛道。
Kyō-ke shu-jō. Ryō nyū butsu-dō.
作如是說。諸善男子。
Sa nyo ze setsu. Sho zen-nan-shi.
界。見於三界。如斯
事。如來明見。無有
之事。如來明見。無有
之際。Nyo-rai myō ken。Mu u
種性。種種欲。種種行。
種種憶想。分離故。欲
合生諸善根。以若干
住於世。薄德之人。
Buddha 事。未曾廢。未
Nyo ze ga ji - butsu i - rai。Jin - dai
久遠。壽命無量。阿僧祇劫。
常住不滅。諸善男子。

我本行菩薩道。所成
命。今猶未盡。復倍上
命。今猶未盡。復倍上
教化度。如來以是便。
久住於世。薄德之人。
不種善根。貧窮下賤。貧
著五欲。入於憶想。
常在不滅。便起僥倖。
常在不滅。便起僥倖。
非に生於。甚難
Ni e kin-dai. Fu nō shō o. Nan-
難之想。恭敬之心。是
Zō shi sō. Ku-gyō shi shin. Ze
故如來。以方便說。比
ko nyo-rai. I hō-ben setsu. Bi-
丘當知。諸佛出世。
ku tō chi. Sho-bus-ā shus-se.
難可值遇。所以者何。
諸薄德人。過無量。
Sho haku-toku nin. Ka mu-ryō.
百千萬億劫。或
Hyaku-sen-man-nokō. Waku
有見佛。或不見者。
u ken butsu. Waku fu ken sha.
以此事故。我作是言。
I shi jī ko. Ga sa ze gon.
諸比丘。如來難可得見。
斯衆生等。聞如是語。
Shi shu-jō tō. Mon nyo ze go.
至餘國。諸子於後。飲
shi yo-koku. Sho-shi o go. On
佗毒藥。藥發悶亂。
ta doku-yaku. Yaku hotsu mon-ran.
宛轉子地。是時其父。還
En-den u ji. Ze ji go bu. Gen
來歸家。諸子飲毒。
rai ki ke. Sho-shi on doku.
或失本心。或不
Waku shitsu hon-shin. Waku fu
失者。遙見其父。皆大
shis sha. Yō ken go bu. Kai dai
歡喜。拜跪問訊。善安
kan - gi. Hai - ki mon-jin. Zen nan-
穩歸。我等愚癡。誤服
non ki. Ga-tō gu-chi. Go bu
毒藥。願見救療。更
doku-yaku. Gan ken ku-ryō. Kyō
賜壽命。父見子等。苦惱
shi ju-myō. Bu ken shi tō. Ku-nō
如是。依諸經方。求好
nyo ze. E sho kyō-bō. Gu kō

藥草。色香美味。皆悉
yaku-sō. Shiki - kō mi-mi. Kai shitsu
真足。剝筏和合。與子
gu-soku. Tō-shi wa-go. Yo shi
令服。而作是言。此大
ryō buku. Ni sa ze gon. Shi dai-
良薬。色香美味。皆悉
ro-yaku. Shiki - kō mi-mi. Kai shitsu
真足。汝等可服。速除
gu-soku. Nyo-tō ka buku. Soku jo
苦惱。無復衆患。其諸
ku-nō. Mu bu shu-gen. Go sho-
子中。不失心者。見此
shi chū. Fu shis shin ja. Ken shi
良薬。色香俱好。即便
ro-yaku. Shiki - kō gu kō. Soku-ben
服之。病盡除愈。餘失
buku shi. Byō jin jo yu. Yo shis
心者。見其父來。雖亦
shin ja. Ken go bu rai. Sui yak
歡喜問訊。求索治病。
kan - gi mon - jin. Gu - shaku ji byō.
然與其藥。而不肯服。
Nen yo go yaku. Ni fu kō buku.
所以者何。毒氣深入。
Shō-i sha ga. Dok-ke jin nyū.
失本心故。於此好
Ship pon-shin ko. O shi kō
色香藥。而謂不美。
Shiki-kō yaku. Ni i fu mi.
父作是念。此子可愍。
Bu sa ze nen. Shi shi ka min.
為毒所中。心皆顛
I doku sho chū. Shin kai ten-
倒。雖見我喜。求救救
dō. Sui ken ga ki. Gu-shak ku-
療。如是好藥。而不肯
ryō. Nyo ze kō yaku. Ni fu kō
服。我今當設方便。
buku. Ga kon tō setsu hō-ben.
今服此藥。即作是
Ryō buku shi yaku. Soku sa ze
言。汝等當知。我今衰
gon. Nyo-tō tō chi. Ga kon sui-
老。死時已至。是好良
rō. Shi ji i shi. Ze kō rō-
藥。今留在此。汝可
yaku. Kon ru i shi. Nyo ka
取服。勿憂不差。作是
shu buku. Mot tsu fu sai. Sa ze
教已。復至佗國。遣使
kyō i. Bu shi ta-koku. Ken shi
還告。汝父已死。是時
gen gō. Nyo bu i shi. Ze ji
諸子。聞父背喪。心
shō shi. Mon bu hai sō. Shin
大憂惱。而作是念。若
dai u-nō. Ni sa ze nen. Nyaku
父在者。慈悲我等。能見
bu zai sha. Ji-min ga tō. Nō ken
救護。今者捨我。遠喪佗
ku go. Kon ja sha ga. On sō ta-
國。自惟孤露。無復恃怙。
常懷悲感。心遂醒悟。
Jō e hi kan. Shin zui shō go.
乃知此藥。色香味美。
Nai chi shi yaku. Shiki-kō mi-mi.

雨取服之。毒病
Soku shu buku shi. Doku byō

皆善。其父聞子。悉已
kai yu. Go bu mon shi. Shi-chi

得差。尋便來歸。咸
toku-sai. Jin ben rai ki. Gen

使見之。諸善男子。
shi ken shi. Sho zen-nan-shi.

於意云何。頗有人能。說
O i un-ga. Ha un nin nō. Ses

此良醫。虛妄罪不。不也。

世尊。佛言。我亦如
Se-son. Butsu gon. Ga yaku nyo

是。成佛已來。無量無邊。

百千萬億。那由他。

阿僧祇劫。為衆生故。以方
A-sō-gi-kō. I shu-jō ko. I hō-

便力。言當滅度。亦
ben-riki. Gon tō metsu-do. Yaku

無有能。如法說我。
mu u nō. Nyo hō setsu ga.

虛妄過者。爾時世尊。
Kō-mō ka sha. Ni ji se-son.

欲重宣此義。而說
Yoku jū sen shigi. Ni setsu

偈言。
ge gon.

自我也得佛來。
Ji ga toku bud' rai.

所經諸劫數。
Shō kyō sho kos-shu.

無量百千萬。
Mu-ryō hyaku-sen-man.

僧載阿僧祇。
Oku-sai-a-sō-gi.

常說依法教化。
Jō sep pō kyō-ke.

無數億衆生。
Mu-shu-oku shu-jō.
Ryō nyū o butsu-dō.

爾来無量劫。
Ni-rai mu-ryō-kō.

為度衆生故。
I do shu-jō ko.

方便現涅槃。
Hō-ben gen ne-han.

而實不滅度。
Ni jitsu fu metsu-do.

常住此說法。
Jō jū shi sep pō.

我常住於此。
Ga jō jū o shi.

以諸神通力。
I sho jin-zū- riki.

今顚倒衆生。
Ryō ten-dō shu-jō.

雖近而不見。
Sui gon ni fu ken.

衆見我滅度。
Shu ken ga metsu-do.
以方便力故。
I hō-ben-rik～ko.

现有滅不滅。
Gen u metsu fu-metsu.

餘國有眾生。
Yo-koku u shu-jō.

恭敬信樂者。
Ku-gyō shin-gyō sha.

我於彼中。
Ga bu o hi chū.

為說無法。
I setsu mu-jō hō.

汝等不聞此。
Nyo-tō fu mon shi.

但謂我滅度。
Tan ni ga metsu-do.

我見諸眾生。
Ga ken sho shu-jō.

沒在於苦海。
Motsu-zai o ku-kai.

故不為現身。
Ko fu i gen shin.

令其生渴仰。
Ryō go shō katsu-gō.

因其心愛慕。
In go shin ren-bo.

乃出為說法。
Nai shitsu i sep´pō.

神通力如是。
Jin-zū-riki nyo ze.

於阿僧祇劫。
O a-so-gi-kō.

常在靈鷲山。
Jō zai ryō-ju-sen.

及諸往處。
Gyū yo sho jū-sho.

衆生見劫盡。
Shu-jō ken kō jin.

大劫所壞時。
Dai-ka sho shō ji.

我此土安定。
Ga shi do an-non.

天人常充滿。
Ten-nin jō jū-man.
园林諸堂閣。
On-rin sho dō- kaku.

種種寶莊嚴。
Shu-ju hō shō-gon.

寶樹多華果。
Hō-ju ta ke-ka.

衆生所遊樂。
Shu-jō sho yū-raku.

諸天擊天鼓。
Sho-ten gyaku ten-ku.

常作衆伎樂。
Jō sas shu gi-gaku.

雨曼陀羅華。
U man-da-ra-ke.

散佛及衆生。
San butsu gyū dai-shu.

我淨土不毀。
Ga jō-do fu ki.

而衆見燒盡。
Ni shu ken shō jin.

憂怖諸苦惱。
U-fu sho ku-nō.
久乃見佛者。
Ku nai ken bus-sha.

為說佛難信。
I setsu butsu nan chi.

我智力如是。
Ga chi-riki nyō ze.

慧光照無量。
E-kō shō mu-ryō.

壽命無數劫。
Ju-myō mu-shu-kō.

久修業所得。
Ku shu gō sho toku.

汝等有智者。
Nyo-tō u chi sha.

勿於此生疑。
Mot to shi shō gi.

當斷令永盡。
Tō dan ryō yō jin.

佛語實不虛。
Butsu-go jipō pu ko.

如醫善方便。
Nyo i zen hō-ben.

為治狂子故。
I ji ō-shi ko.

實在而言死。
Jitsu zai ni gon shi.

無能說虛妄。
Mu nō sek-ko-mō.

我亦為世父。
Ga yaku i se bu.

救諸苦患者。
Ku sho ku-gen sha.

為凡夫顛倒。
I bon-bu ten-dō.

實在而言滅。
Jitsu zai ni gon metsu.

以常見我故。
I jō ken ga ko.

而生偏惑心。
Ni shō kyō-shi shin.

放逸著五欲。
Hō-itsu jaku go-yoku.

墮於惡道中。
Da o aku-dō chū.
Silent Prayers

First Prayer
Offering to the Shoten Zenjin

I sincerely pray that Daibontennō, Taishakutenno, Dainittennō, Daigattennō, Daimyōjōtenno and all the other Shoten Zenjin, sworn guardians of the Lotus Sutra, may increasingly be nourished by the power of Myōhō-Renge-Kyō, so that they will be able to continually protect those who embrace True Buddhism.

Chant: Nam-Myōhō-Renge-Kyō, Nam-Myōhō-Renge-Kyō, Nam-Myōhō-Renge-Kyō
Second Prayer
Offering to the Dai-Gohonzon

I express my sincere devotion to the Dai-Gohonzon—the soul of the Juryō chapter of the Essential Teachings and the Supreme Law concealed within its depths, the fusion of the realm of the Original Infinite Law and the inherent wisdom within the Buddha of Kuon Ganjo, the manifestation of the Buddha of Intrinsically Perfect Wisdom, the eternal coexistence of the Ten Worlds, the entity of Ichinen Sanzen, the oneness of the Person and the Law, and the Supreme Object of Worship of the High Sanctuary. I also express my heartfelt gratitude for Its beneficence and pray that Its profound benevolent power may ever more widely prevail.

Chant: Nam-Myōbō-Renge-Kyō, Nam-Myōbō-Renge-Kyō, Nam-Myōbō-Renge-Kyō

Third Prayer
Offering to Nichiren Daishōnin and the Successive High Priests

I express my sincere devotion to the Founder of True Buddhism, Nichiren Daishōnin, the boundlessly compassionate Buddha who revealed the True Cause of Original Enlightenment; who possesses the Three Enlightened Properties, and whose Three Enlightened Properties comprise His single being; whose beneficence transcends the Three Existences; and who possesses the Three Virtues of sovereign, teacher, and parent. I also express my heartfelt gratitude for His beneficence and pray that His profound benevolent power may ever more widely prevail.


I express my sincere devotion to the Second High Priest Byakuren Ajari Nikkō Shōnin, the first among the Treasure of the Priest and the Great Master of Propagation who directly received the Living Essence of the True Buddha from Nichiren Daishōnin. I also express my heartfelt gratitude for His beneficence and pray that His profound benevolent power may ever more widely prevail.

Chant: Nam-Myōbō-Renge-Kyō, Nam-Myōbō-Renge-Kyō, Nam-Myōbō-Renge-Kyō
I express my sincere devotion to the Third High Priest Niiddakyō Ajarì Nichimoku Shōnin, the Master of the Seat of the Law, who directly inherited the Living Essence from Nikkō Shōnin. I also express my heartfelt gratitude for His beneficence and pray that His profound benevolent power may ever more widely prevail.

(Silently): \textit{Nam-Myōbō-Renge-Kyō, Nam-Myōbō-Renge-Kyō, Nam-Myōbō-Renge-Kyō}

I express my sincere devotion to the Fourth High Priest Nichidō Shōnin, the Fifth High Priest Nichigyō Shōnin and all the successive High Priests, who have inherited and correctly handed down the Living Essence. I also express my heartfelt gratitude for Their beneficence and pray that Their profound benevolent power may ever more widely prevail.

\textit{Chant: Nam-Myōbō-Renge-Kyō, Nam-Myōbō-Renge-Kyō, Nam-Myōbō-Renge-Kyō}

\textbf{Fourth Prayer}
\textit{Prayer For Worldwide Propagation}

I sincerely pray for the attainment of the Great Aspiration of the True Buddha — Kosen-rufu, the worldwide propagation of the Buddhism of the True Cause through the power of Myōhō-Renge-Kyō.

\textit{Chant: Nam-Myōbō-Renge-Kyō, Nam-Myōbō-Renge-Kyō, Nam-Myōbō-Renge-Kyō}

I pray to eradicate my many past and present slanders against the Law, and to continually purify and deepen my faith and practice so that I may attain enlightenment in this and all future existences.

\textit{(Offer personal prayers here.)}

\textit{Chant: Nam-Myōbō-Renge-Kyō, Nam-Myōbō-Renge-Kyō, Nam-Myōbō-Renge-Kyō}
Fifth Prayer
Memorial Prayers for the Deceased

I pray that all my deceased relatives, all deceased Nichiren Shōshū believers, and all others who have departed this life may attain Buddhahood through the power of Myōhō-Renge-Kyō. Nam-Myōhō-Renge-Kyō.

(Offer special memorial prayers while sounding the bell continuously.)


May the impartial benefits of Myōhō-Renge-Kyō spread equally to the farthest reaches of the universe so that I, together with all other existence, may attain the tranquil state of enlightened life.
