

*Nichiren Shu Daily Service
Nichiren Buddhist Sangha of New England*

眞行山廣宣寺
日蓮宗



*Nichiren Buddhist Sangha
of Greater New England*

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*YouTube Video of Simple Service
<http://youtu.be/kGiXdSbAdeA>*

www.youtube.com

Nichiren Buddhist Sangha of Greater New England

This booklet contains a simplified daily service intended for those just beginning to explore home practice. Contained here are the commonly chanted pieces “Yokuryoshu,” (a selection of excerpts from the Lotus Sutra) and the part of Chapter 16 known as “Jigage,” written here in English. While service at the Temple incorporates these parts with various other pieces; the idea is to start simple with your own practice. If you feel ready to add more, simply ask the minister about other options for your home service and make sure you have the proper materials. Once comfortable with the pieces contained here; it is common to begin chanting other sections from the Lotus Sutra or adopting the Temple’s practice of chanting the full Sutra every 32 days. Keeping a daily practice will enable you to become comfortable with the full range of Temple services and practices.*

**Written in Shindoku, which is the Japanese pronunciation of Chinese characters. This manner of chanting is done as a meditation rather than as a form of study. Study for comprehension is very important, but is a different practice. Focusing on producing the correct sounds while chanting helps us to get into a meditative mental state that could not be achieved if we were trying to think about the meaning of the words.*

Vowel sounds in Shindoku pronunciation:

<i>a</i>	<i>as in Father</i>
<i>i</i>	<i>e as in we</i>
<i>u</i>	<i>as in rule</i>
<i>e</i>	<i>as in egg</i>
<i>o</i>	<i>as in go</i>

The consonants stay relatively the same as English except for R and F. Fu is pronounced more like Hu. Ryu or Ryo are more like Lieu or Low. Attending service at the Temple or practicing with experienced members is the best way to learn pronunciations.

Text in red is for instructions and is not spoken aloud in service. Write down your questions, so you will remember when you come to Temple. There is a simple diagram about Home Altars in the back of this booklet.


If you have an incense burner, offer a stick of incense and some water or tea before starting service. If you have a bell, ring it gently 3 times to begin the service. Then, Bow (Rai Hai).

1. Bowing to the Three Treasures (Sanbōrai)

This is one of the Shomyo (or Buddhist hymns) that we sing at the Temple. If you cannot read music follow the example on the CD or on YouTube.


三寶礼
Sanbōrai

句頭 *kutoshi Leader*



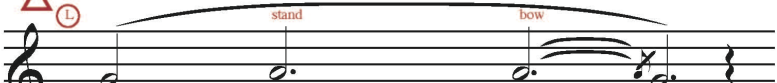
with one — heart we — hum bly bow

付 *tsuiteiku Together*

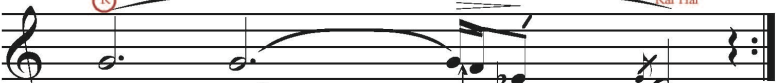


1 Bud — dhas of — the ——— worlds
2 Dhar — mas
3 Sam — ghas

stand bow



of the te ——— n



di — re ——— c tions

Rai Hai

Invocations (Kanjo in Japanese) come in many styles for different services. This is a simple version for home service.

2. Invocation (Kanjo)

Honor be to the Great Mandala, the Perfect Circle of all Honorable Ones, revealed by our founder Nichiren Shonin.

Honor be to the Eternal Buddha Sakyamuni, Our original Teacher, the Lord of the Dharma, our Great Benefactor, who attained Enlightenment in the remotest past.

Honor be to the Sutra of the Lotus Flower of the Wonderful Dharma, the Teaching of Equality, the Great Wisdom, the One Vehicle.

Honor be to our Founder, The Great Bodhisattva Nichiren Shonin, Dispatched by Our Original Buddha.

Honor be to Renge-ajari Nichiji Shonin, The first overseas missionary.

Honor be to the protective deities of the Dharma.

We honor all of you.

May you come to this consecrated Place out of your compassion toward us,

see us with the light of your wisdom,

and accept our offering of chanting the Sutra and Namu Myōhō Renge Kyō!

Notice the difference between the way Kanjo and Kaikyoge are read.

3. Verses for Opening the Sutra (Kaikyoge)

The most profound and wonderful teaching is presented in this sutra. This sutra is difficult to meet even once in thousands and millions of aeons. Now we have been able to see, hear, receive and keep this sutra. May we understand the most excellent teaching of the Tathagata! The most excellent teaching of the Great Vehicle is very difficult for us to understand.

We shall be able to approach enlightenment when we see, hear, or touch this sutra.

Expounded is the Buddha's truth. (Sambhoga-kāya)

Expounding is the Buddha's essence. (Dharma-kāya)

The letters composing this sutra are the Buddha's manifestation. (Nirmāna-kāya)

Just as perfume is caught by something put nearby.

So shall we be richly benefited by this sutra, even when we are not aware of being so benefited, because infinite merits are accumulated in this sutra. We can expiate our past transgressions, do good deeds, and attain Buddhahood by the merits of this sūtra. It does not matter whether we are wise or not, or whether we believe the

sūtra or slander it. This sutra is the most wonderful and most excellent taught by the Buddhas of the past, present, and future. May we meet and receive it,
Birth after birth, world after world!

Chanting the Sutra here can be done both in English and in Shindoku. Yokuryoshu, when chanted on Sundays, is in English. The () in the text of the Sutra is used as bell marks.*

4. Dokyō (Sutra passage Chanting; English)

Myō Hō Ren Ge Kyō

Yoku Ryo Shu

The Coming of the Buddha
(From Chapter II Expedients)(page 32)

The Bud-dhas, the World Hon-ored Ones, [ap-pear in the worlds in or-der to cause all liv-ing be-ings to open the gate to the in-sight of the Bud-dha, and to cause them to pu-ri-fy them-selves.

*They ap-pear in the worlds in or-der to show the in-sight of the Bud-dha to all liv-ing be-ings.

*They ap-pear in the worlds in or-der to cause all liv-ing be-ings to ob-tain the in-sight of the Bud-dha.

*They ap-pear in the worlds in or-der to cause all liv-ing be-ings to en-ter the Way to the in-sight of the Bud-dha.
Sa-ri-pu-tra!

This is the one great pur-pose for which the Bud-dhas ap-pear in the worlds.

The Triple World
(From Chapter III A Parable)(page 75)

The tri-ple world is not peace-ful. It is like the burn-ing house.

It is full of suf-fer-ings. It is dread-ful.

There are al-ways the suf-fer-ings of birth, old age, dis-ease and death.

They are like flames Rag-ing end-less-ly. I have al-read-y left the burn-ing house of the tri-ple world.

I am tran-quil and peace-ful In a bow-er, in a for-est.

This tri-ple world is my prop-er-ty.

All liv-ing be-ings there-in are my child-ren.

There are man-y suf-fer-ings in this world.

On-ly I can save All liv-ing be-ings.

Dispatch of Monks and Nuns
(From Chapter X The Teacher of the Dharma)(page 179)

I will man-i-fest the four kinds of dev-o-tees:

Bhik-sus, bhik-su-nis, and men and wo-men of pure faith,

And dis-patch them to him So that they may make of-fer-ings to him,

And that they may lead man-y liv-ing be-ings, Col-lect-ing them to hear the Dhar-ma from him.

If he is hat-ed and threat-ened With swords, sticks, tile pie-ces or stones,

I will man-i-fest men and dis-patch them to him in or-der

to pro-tect him.

*The Appearance of a Stupa
(From Chapter XI Beholding the Stupa of Treasures)(page 181)*

There-up-on a loud voice of praise was heard from
with-in the stu-pa of treas-ures:

“Ex-cel-lent, ex-cel-lent! You, Sāk-ya-mu-ni, the World
Hon-ored One,

have ex-pound-ed to this great mul-ti-tude the Sū-tra of
the Lo-tus Flow-er of the

Won-der-ful Dhar-ma, the Teach-ing of E-qual-i-ty, the
Great Wis-dom, the

Dhar-ma for Bo-dhi-satt-vas.

*So it is, so it is. What you,
Sāk-ya-mu-ni, The World Hon-ored One,

*Have ex-pound-ed is all true.”

Our Temple keeps the practice of chanting the entire Lotus Sutra every 32 days. Learning to read Chapter 16 in Shindoku prepares you for chanting the rest of the Sutra.

5. Sutra Passage Chanting: *Shindoku* (Dokyō)

Chapter XVI The Duration of the Life of the Tathagata

MYŌ HŌ REN GE KYŌ

NYO RAI JU RYO HON DAI JU ROKU

妙法蓮華經如來壽量品第十六

Ji Ga Toku Butsu Rai	自我得仏来
Sho Kyo Sho Kos' Shu	所經諸劫数
Mu Ryo Hyaku Sen Man	無量百先万
Oku Sai A So Gi	億載阿僧祇
*Jo Sep' Po Kyo Ke	常說法教化
Mu Shu Oku Shu Jo	無数億衆生
Ryo Nyu O Butsu Do	令入於仏道
Ni Rai Mu Ryo Ko	爾来無量劫
*I Do Shu Jo Ko	為度衆生故
Ho Ben Gen Ne Han	方便現涅槃
Ni Jitsu Fu Metsu Do	而実不滅度
Jo Ju Shi Sep' Po	常住此說法
*Ga Jo Ju O Shi	我常住於此
I Sho Jin Zu Riki	以諸神通力
Ryo Ten Do Shu Jo	令轉倒衆生
Sui Gon Ni Fu Ken	雖近而不見

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Shu Ken Ga Metsu Do	衆見我滅度
Ko Ku You Sha Ri	広供養舍利
Gen Kai E Ren Bo	咸皆懷恋慕
Ni Sho Katsu Go Shin	而生渴仰心
Shu Jo Ki Shin Buku	衆生既信伏
Shichi Jiki I Nyu Nan	質直意柔軟
Is' Shin Yoku Ken Butsu	一心欲見仏
Hu Ji Shaku Shin Myo	不自惜身命
Ji Ga Gyu Shu So	時我及衆僧
Ku Shutsu Ryo Ju Sen	俱出靈鷲山
Ga Ji Go Shu Jo	我時語衆生
Jo Zai Shi Hu Metsu	常在此不滅
I Ho Ben Riki Ko	以方便力故
Gen U Metsu Fu Metsu	現有滅不滅
Yo Koku U Shu Jo	余国有衆生
Ku Gyo Shin Gyo Sha	恭敬信樂者
Ga Bu O Hi Chu	我復於彼中
I Setsu Mu Jo Ho	為說無上法
Nyo To Fu Mon Shi	汝等不聞此
Tan Ni Ga Metsu Do	但謂我滅度
Ga Ken Sho Shu Jo	我見諸衆生
Motsu Zai O Ku Kai	沒在於苦海
Ko Fu I Gen Shin	故不為現身
Ryo Go Sho Katsu Go	令其生渴仰
In Go Shin Ren Bo	因其心恋慕
Nai Shutsu I Sep' Po	乃出為說法
Jin Zu Riki Nyo Ze	神通力如是
O A So Gi Ko	於阿僧祇劫

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Jo Zai Ryo Ju Sen	常在靈鷲山
Gyu Yo Sho Ju Sho	及余諸住处
Shu Jo Ken Ko Jin	衆生見劫盡
Dai Ka Sho Sho Ji	大火所燒時
Ga Shi Do An Non	我此土安穩
Ten Nin Jo Ju Man	天人常充滿
On Rin Sho Do Kaku	園林諸堂閣
Shu Ju Ho Sho Gon	種種宝莊嚴
Ho Ju Ta Ke Ka	宝樹多花果
Shu Jo Sho Yu Raku	衆生所遊樂
Sho Ten Kyaku Ten Ku	諸天擊天鼓
Jo Sa Shu Gi Gaku	常作衆伎樂
U Man Da Ra Ke	雨曼陀羅華
San Butsu Gyu Dai Shu	散仏及大衆
Ga Jo Do Hu Ki	我淨土不毀
Ni Shu Ken Sho Jin	而衆見燒盡
U Hu Sho Ku No	憂怖諸苦惱
Nyo Ze Shitsu Ju Man	如是悉充滿
Ze Sho Zai Shu Jo	是諸罪衆生
I Aku Go In Nen	以惡業因緣
Ka A So Gi Ko	過阿僧祇劫
Hu Mon San Bo Myo	不聞三宝名
Sho U Shu Ku Doku	諸有修功德
Nyu Wa Shichi Jiki Sha	柔和質直者
Sok' Kai Ken Ga Shin	即皆見我身
Zai Shi Ni Sep' Po	在此而說法
Waku Ji I Shi Shu	或時為此衆
Setsu Butsu Ju Mu Ryo	說仏壽無量

Ku Nai Ken Bus' Sha	久乃見仏者
I Setsu Butsu Nan Chi	為說仏難值
Ga Chi Riki Nyo Ze	我智力如是
E Ko Sho Mu Ryo	慧光照無量
Ju Myo Mu Shu Ko	壽命無数劫
Ku Shu Go Sho Toku	久修業所得
Nyo To U Chi Sha	汝等有智者
Mot' To Shi Sho Gi	勿於此生疑
To Dan Ryo Yo Jin	当断令永盡
Butsu Go Jip' Pu Ko	仏語實不虛
Nyo I Zen Ho Ben	如医善方便
I Ji O Shi Ko	為治狂子故
Jitsu Zai Ni Gon Shi	實在而言死
Mu No Sek' Ko Mo	無能說虛妄
Ga Yaku I Se Bu	我亦為世父
Ku Sho Ku Gen Sha	救諸苦患者
I Bon Bu Ten Do	為凡夫軫倒
Jitsu Zai Ni Gon Metsu	實在而言滅
I Jo Ken Ga Ko	以常見我故
Ni Sho Kyo Shi Shin	而生驕恣心
Ho Itsu Jaku Go Yoku	放逸著五欲
Da O Aku Do Chu	墮於惡道中
Ga Jo Chi Shu Jo	我常知衆生
Gyo Do Fu Gyo Do	行道不行道
Zui O Sho Ka Do	隨応所可度
I Ses' Shu Ju Ho	為說種種法
*Mai Ji Sa Ze Nen	每自作是念
I Ga Ryo Shu Jo	以何令衆生

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Toku Nyu Mu Jo Do
*Soku Jo Ju Bus' Shin

得入無上道
速成就仏身

There are many quotes from our founder Nichiren Shonin that are used during service. The following one is one of the most famous. The Temple chooses a different writing to read each day.

6. Our Founder Nichiren Shonin's Guidance (Sokun)

Our Founder Nichiren Shonin gave instructions in his writing **Sho Hō Jissō Shō**

Have faith in the Great Mandala Gohonzon¹, the most venerable one in the entire world. Earnestly endeavor to strengthen your faith, so that you may be blessed with the protective powers of Sakyamuni Buddha, the Buddha of Many Treasures, and Buddhas in manifestation throughout the Universe. Strive to carry out the two ways of practice and learning. Without practice and learning, Buddhism will cease to exist. Endeavor yourself and cause others to practice these two ways of practice and learning, which stem from faith. If possible, please spread even a word or a phrase of the sutra to others.

(Writings of Nichiren Shōnin, Volume 4 p.79)

¹ Gohonzon - object of veneration in Buddhism: Eternal Buddha Sakyamuni.

All over the world, chanting the title of the Lotus Sutra is the main practice of a Nichiren Buddhist. Chanting the title allows us to get into a deep Samadhi (meditative state) with practice. Follow the beat pattern marked with the red circles. Na and Mu are said together in one beat then Myō, Hō, Ren, Ge, Kyō each with one beat.

7. Recitation of Odaimoku

南 無 妙 法 蓮 華 經

Na - Mu Myō Hō Ren Ge Kyō
○ ○ ○ ○ ○ ○

I devote myself (*Namu*) to the
Sutra (*Kyō*) of the Lotus Flower (*Renge*) of the
Wonderful (*Myō*) Dharma (*Hō*)

This is a paragraph from Chapter 11 of the Lotus Sutra. The beat for this part is unique to this piece.

8. The Difficulty of Retaining the Sutra (Hotoge)

It is dif-fi-cult to keep this Su-tra.

I shall be glad to see an-y-one keep-ing it e-ven for a
mo-ment. So will all the oth-er Bud-dhas.

He will be praised by all the Bud-dhas.

He will be a man of val-or,

A man of en-deav-or.

He should be con-sid-ered to have al-read-y ob-served
the pre-cepts,

And prac-ticed the dhu-ta.

He will quick-ly at-tain the un-sur-passed
en-light-en-ment of the Bud-dha.

An-y-one who reads and re-cites this Su-tra in the fu-ture
Is a true son of mine.

He shall be con-sid-ered to live on the stage of pu-ri-ty
and good.

An-y-one, af-ter my ex-tinc-tion,

Who un-der-stands the mean-ing of this Su-tra,

Will be the eyes of the worlds of gods and men.

An-y-one who ex-pounds this Su-tra

E-ven for a mo-ment in this dread-ful world,

Should be hon-ored with of-fer-ings by all gods and men

The Prayer or dedication is read just like the invocation at the beginning of service. This prayer is a common prayer used in Nichiren Buddhism but just like the invocation different prayers are said for different occasions. The (/) symbols mark the standard places to take a breath while reciting.

9. PRAYER (Eko)

We respectfully dedicate all our merits now gathered /
To the Great Benevolent Teacher, Sakyamuni the Eternal
Buddha;
To the Supreme Teaching, The Lotus Sutra;
To the leader of the Declining Latter Age of the Dharma,
Our Founder, the Great Bodhisattva Nichiren Shonin;
And to the protective deities of the Dharma.

May all beings under the heavens and within the four
seas / live in accordance with the Wonderful Dharma!

May the Wonderful Dharma spread throughout the ten
thousand years / Of the declining latter age of the
Dharma!

May we realize this world is the Eternal Buddha's Pure
Land!

May peace permeate all the world and all people enjoy peace and happiness!

May all people live in safety and live long without misfortune!

May the peace and happiness last forever and all beings be prosperous!

We pray that all beings awaken to the true nature of reality which is the Buddha Dharma!

May all beings of all realms be helped equally, overcome suffering, and gain the happiness of blissful liberation / through the merits of following the teaching of the Lotus Sutra!

We pray for the spirits of our ancestors and for all the spirits of the universe;

(Additional Memorial Prayers for ancestors and loved ones are inserted here)

May we purify our minds, limit our desires, learn to be content, feel free to experience the quiet unassuming joys

of life, / and learn to abandon all attachments formed in the mind!

(Additional General Prayers; ie, family safety, health, prosperity, society tragedies)

With this prayer / we endeavor to increase our understanding and appreciation / of what others have given and contributed to us, and to develop constant, mindful consideration / of how our thoughts and actions will beneficially contribute to others.

Namu Myō Hō Ren Ge Kyō

10. The Four Great Vows (*Shigu Seigan*)

Sentient beings are innumerable:

I vow to save them all.

Our defilements are inexhaustible:

I vow to quench them all.

The Buddha's teachings are immeasurable:

I vow to study them all.

The way of the Buddha is unexcelled:

I vow to attain the Path Sublime.

Namu Myō hō Ren ge Kyō

Namu Myō hō Ren ge Kyō

Namu Myō hō Ren ge Kyō

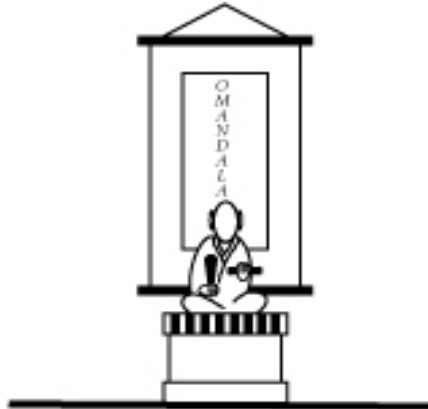
*Bow (*Rai Hai*)*

If you have a bell, ring it gently 3 times to end the service.

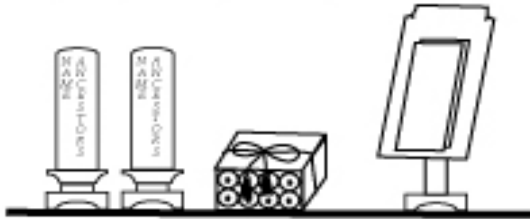
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Nichiren Shu is fairly liberal about Altar set up, though some basic rules apply. You can learn more by attending a beginner's class or asking at your local Temple. Explanations are on the following page.

A.



B.



C.



D.



Creating sacred space at home is necessary to develop a good solid practice. Maintaining this space and chanting are both important parts of home practice.

A. Object of Veneration (*Gohonzon*)

In Nichiren Shu, Gohonzon is Shakamuni the Eternal Buddha as revealed in Chapter 16 of the Lotus Sutra. The most common form of this seen on Altars is a calligraphy representation of the ceremony in the air from the Lotus Sutra. In this Temple, Gohonzon is in a statue form. Statues can also be used on home Altars. There are a few rules about the use of Statues so please ask the minister if you would like to incorporate them into your Altar. The image in this book shows a statue of Nichiren Shonin in front of Calligraphy Honzon.

Gohonzon is given when one becomes a member of the Sangha, and we usually have a 6-12 month waiting policy for accepting new members. A temporary *Ofuda* can be used for the Altar until such time as receiving Gohonzon.

B. Optional objects that are sometimes seen on the Altar, such as memorial plates (*ihai*), memorial books (*kakucho*) or copies of the Lotus Sutra in eight fascicle form.

C. Offerings of water or tea, and fruit or snacks.

D. Three offerings - Sometimes done in five like at the Temple. These offerings are considered standard and most important.

Candle - lights the darkness; enlightenment

Flowers - show impermanence; beautiful but will soon fade and die

Incense - purification

For more in depth explanations please ask at the Temple.