

Online English Service

Myosho ji

妙声寺

Wonderful Voice Buddhist Temple

Nichiren Shu - Carolinas

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With Gassho

Ryusho 龍昇 Shonin

Myosho-ji

妙声寺

Wonderful Voice Buddhist Temple

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Charlotte, NC 28205
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Invocation

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 Shakyamuni,
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 Myoho Renge Kyo
南無妙法蓮華經

Verses for Opening the Sutra

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.

The expounder of this sutra is the Sambhogakaya aspect of the Buddha.

The expounder in this sutra is the Dharmakaya aspect of the Buddha.

The characters of this sutra are the Nirmanakaya aspect of the Buddha.

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 sutra.

It does not matter whether we are wise or not,

Or whether we believe the sutra 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.

Chapter 2 - Expedient Means - Shindoku

妙法蓮華經。方便品。第二

Myo ho ren ge kyo, ho ben pon, dai ni

Ni ji se son,

ju san mai an jo ni ki, go shari hotsu, sho buc chi e, jin jin mu ryo, go chi e mon, nan ge nan nyu, is sai sho mon, hyaku shi butsu, sho fu no chi, sho i sha ga, butsu zo shin gon, hyaku sen man noku, mu shu sho butsu, jin gyo sho butsu, mu ryo do ho, yu myo sho jin, myo sho fu mon, jo ju jin jin, mi zo u ho, zui gi sho setsu, i shu nan ge, shari hotsu, go ju jo buc chi rai, shu

ju in nen, shu ju hi yu, ko en gon kyo, mu shu ho ben, in do shu
 jo, ryo ri sho jaku, sho i sha ga, nyo rai ho ben, chi ken hara
 mitsu, kai i gu soku, shari hotsu, nyo rai chi ken, ko dai jin non,
 mu ryo, mu ge, riki, mu sho i, zen jo, ge das, san mai, jin nyu
 mu sai, jo ju is sai, mi zo u ho, shari hotsu, nyo rai no shu ju
 fun betsu, gyo ses sho ho, gon ji nyu nan, ek ka shu shin, shari
 hotsu, shu yo gon shi, mu ryo mu hen, mi zo u ho, bus shitsu jo
 ju, shi shari hotsu, fu shu bu setsu, sho i sha ga, bus sho jo ju,
 dai ichi ke u, nan ge shi ho, yui butsu yo
 butsu, nai no ku jin,

Repeat this section
 3 times.

*sho ho jis so,
 nyo ze so,
 nyo ze tai,
 nyo ze sa,
 nyo ze en,
 nyo ze ho,*

*sho i sho ho,
 nyo ze sho,
 nyo ze riki,
 nyo ze in,
 nyo ze ka,
 nyo ze hon matsu ku kyo to*

Chapter 2 - Expedient Means - English

Thereupon the World-Honored One emerged quietly from his Samadhi, and said to Sariputra:

“The wisdom of the present Buddhas is profound and immeasurable. The gate to it is difficult to understand and difficult to enter. Their wisdom cannot be understood by any Sravaka or Pratyeka-Buddha because the present Buddhas attended on many hundreds of thousands of billions of past Buddhas, and practiced the innumerable teachings of those Buddhas bravely and strenuously to their far-flung fame until they attained the prodound Dharma which you have never heard before, and became Buddhas, and also because since they became Buddhas they have been expounding the Dharma according to the capacities of all living beings in such various ways that the true purpose of their various teachings is difficult to understand.

“Sariputra! Since I became a Buddha, I also have been expounding various teaching with various stories of previous lives, with various parables, and with various similes. I have been leading all living beings with innumerable expedients in order to save them

from various attachments, because I have the power to employ expedients and the power to perform the paramitas of insight.

“Sariputra! The insight of the Tathagatas is wide and deep. The Tathagatas have all the states of mind towards innumerable living beings, unhindered eloquence, powers, fearlessness, dhyana-concentrations, emancipations, and samadhis. They entered deep into boundlessness, and attained the Dharma, which you have never heard before.

“Sariputra! The Tathagatas divide the Dharma into various teachings, and expound those teachings to all living beings so skillfully and with such gentle voices that living beings are delighted. Sariputra! In short, the Buddhas attained the innumerable teachings, which you have never heard before. No more, Sariputra, will I say because the Dharma attained by the Buddhas is the highest Truth, rare to hear and difficult to understand. Only the Buddhas attained the highest Truth,

*that is, the reality of all things in regard to their appearances as such,
their natures as such,
their entities as such,
their powers as such,
their activities as such,
their primary causes as such,
their environmental causes as such,
their effects as such,
their rewards and retributions as such,
and their equality as such despite these differences.*

*Repeat this section
3 times.*

Chapter 16 - Life Span Chapter - Verse section

妙法蓮華經。如来寿量品。第十六

Myo ho ren ge kyo, nyo rai ju ryo hon, dai ju roku.

ji ga toku butsu rai,
sho kyo sho ko shu,
mu ryo hyaku sen man,
oku sai a so gi,
jo sep po kyo ke,
mu shu oku shu jo,

ryo nyu o butsu do,
ni rai mu ryo ko,
i do shu jo ko,
ho ben gen ne han,
ni jitsu fu metsu do,
jo ju shi sep po,
ga jo ju o shi,
i sho jin zu riki,
ryo ten do shu jo,
sui gon ni fu ken,
shu ken ga metsu do,
ko ku yo sha ri,
gen kai e ren bo,
ni sho katsu go shin,
shu jo ki shin buku,
shichi jiki i nyu nan,
is shin yoku ken butsu,
fu ji shaku shin myo,
ji ga gyu shu so,
ku shutsu ryo ju sen,
ga ji go shu jo,
jo zai shi fu metsu,
i ho ben riki ko,
gen u metsu fu metsu,
yo koku u shu jo,
ku gyo shin gyo sha,
ga bu o hi chu,
i setsu mu jo ho,
nyo to fu mon shi,
tan ni ga metsu do,
ga ken sho shu jo,
motsu zai o ku kai,
ko fu i gen shin,
ryo go sho katsu go,
in go shin ren bo,
nai shutsu i sep po,
jin zu riki nyo ze,

o a so gi ko,
jo zai ryo ju sen,
gyu yo sho ju sho,
shu jo ken ko jin,
dai ka sho sho ji,
ga shi do an non,
ten nin jo ju man,
on rin sho do kaku,
shu ju ho sho gon,
ho ju ta ke ka,
shu jo sho yu raku,
sho ten kyaku ten ku,
jo sa shu gi gaku,
u man da ra ke,
san butsu gyu dai shu,
ga jo do fu ki,
ni shu ken sho jin,
u fu sho ku no,
nyo ze shitsu ju man,
ze sho zai shu jo,
i aku go in nen,
ka a so gi ko,
fu mon san bo myo,
sho u shu ku doku,
nyu wa shichi jiki sha,
sok kai ken ga shin,
zai shi ni sep po,
waku ji i shi shu,
etsu butsu ju mu ryo,
ku nai ken bus sha,
i setsu butsu nan chi,
ga chi riki nyo ze,
e ko sho mu ryo,
ju myo mu shu ko,
ku shu go sho toku,
nyo to u chi sha,
mot to shi sho gi,

to dan ryo yo jin,
butsu go jip pu ko,
nyo i ze ho ben,
i ji o shi ko,
jitsu zai ni gon shi,
mu no sek ko mo,
ga yaku i se bu,
ku sho ku gen sha,
i bon bu ten do,
jitsu zai ni gon metsu,
i jo ken ga ko,
ni sho kyo shi shin,
ho itsu jaku go yoku,
da o aku do chu,
ga jo chi shu jo,
gyo do fu gyo do,
zui o sho ka do,
i ses shu ju ho,
mai ji sa ze nen,
i ga ryo shu jo,
toku nyu mu jo do,
soku jo ju bus shin.

**Nichiren's Instructions -
Study and Practice
"Shoho Jisso Sho"**

Have faith in the Great Mandala Gohonzon, the Most Venerable One in the world.

Endeavor! Endeavor to strengthen you faith, so that you may be blessed with the protective powers of all the Buddhas. Pursue the two-fold path of practice and study. Without practicing and studying there is no Buddhism. Follow these yourself and influence others to do the same. Study and practice come from faith. Even if it is only a word or a phrase, please spread it to others.

Odaimoku - chanting together the sacred title of the Lotus Sutra

Namu Myoho Renge Kyo
南無妙法蓮華經

The Difficulty of Retaining the Sutra (Hotoge)

From Chapter XI Lotus Sutra

It is difficult to keep this sutra.

I shall be glad to see anyone keeping it even for a moment.

So will all the other Buddhas.

He will be praised by all the Buddhas.

He will be a man of valour, a man of endeavour.

He should be considered to have already observed the precepts,
and practiced the dhuta.

He will quickly attain the unsurpassed enlightenment of the
Buddha.

Anyone who reads and recites this sutra in the future is a true son
of mine.

He shall be considered to live on the stage of purity and good.

Anyone, after my extinction, who understands the meaning of this
sutra, will be the eye of the worlds of gods and men.

Anyone who expounds this sutra even for a moment in this
dreadful world, should be honored with offerings by all gods and
men.

Prayer

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 thousands 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 beings 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;

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!

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 Myoho Renge Kyo

The Four Great Vows

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-ho-ren-ge-kyō
Namu-myō-ho-ren-ge-kyō
Namu-myō-ho-ren-ge-kyō