To get you started on a Buddhist practice, we have placed this file on our meetup page. If you have not done a service with Nichiren Shu please visit a Temple or one of our online services to learn how service is conducted in Nichiren Shu. This is a simple daily service to start with. The commonly chanted sections of chapter 2 and 16 of the Lotus Sutra are used in this service. Chapter 2 is chanted in English in this guide and 16 in the traditional Shindoku reading. If you would like to get a liturgy book please visit your local Temple or the NBIC (Nichiren Buddhist International Center) website for liturgy books or other study materials on Nichiren Buddhism.

If you have a bell; Ring it gently 3 times to begin the service.

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 Sakyamuni, Our original Teacher, the Lord of the Dharma, our Great Benefactor, who attained Enlightenment in the remotest past.
Honor be 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!
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.
Expounded is the Buddha’s truth.
Expounding is the Buddha’s essence.
The letters composing this sutra are the Buddha’s manifestation.
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.
Anyone can expiate his sins, Do good deeds, and attain Buddhahood by The merits of this sutra.
It does not matter whether he is wise or not,
Or whether he believes the sutra or rejects 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!
Myō Hō Ren Ge Kyō
Chapter II Expedients

There-up-on the World Ho-nored One e-merged qui-et-ly from his Sa-ma-dhi, and said to Sa-ri-pu-tra: “The wis-dom of the pre-sent Bud-dhas is pro-found and im-mea-sur-a-ble. The gate to it is dif-fi-cult to un-der-stand and dif-fi-cult to en-ter. Their wis-dom can-not be un-der-stood by any Sra-va-ka or Pra-tye-ka-bud-dha be-cause the pre-sent Bud-dhas at-tend-ed on ma-ny hun-dreds of thou-sands of bil-lions of past Bud-dhas, and prac-ticed the in-num-er-a-ble teach-ing-s of those Bud-dhas brave-ly and stren-u-ous-ly to their far flung fame un-ti-l they at-tained the pro-found Dhar-ma which you have nev-er heard be-fore, and be-came Bud-dhas, and al-so be-cause since they be-came Bud-dhas they have been ex-pound-ing the Dhar-ma ac-cord-ing to the ca-pa-ci-ties of all liv-ing be-ings in such var-i-ous ways that the true pur-pose of their var-i-ous teach-ing-s is dif-fi-cult to un-der-stand.
Sa-ri-pu-tra!
Since I be-came a Bud-dha, I also have been ex-pound-ing var-i-ous teach-ing-s with var-i-ous stor-ies of prev-i-ous lives, with var-i-ous par-a-bles, and with var-i-ous sim-i-les. I have been lead-ing all liv-ing be-ings with in-nu-mer-a-ble ex-ped-i-ents in or-der to save them from var-i-ous at-tach-ments, be-cause I have the po-wer to em-ploy ex-ped-i-ents and the po-wer to per-form the par-a-mita of in-sight.
Sa-ri-put-ra!
The in-sight of the Ta-tha-ga-tas is wide and deep. The Ta-tha-ga-tas have all the states of mind to-wards in-num-er-a-ble liv-ing be-ings, un-hin-dered el-o-quence, po-wers, fear-less-ness, Dh-ya-na con-cen-tra-tions, e-man-ci-pa-tions, and sa-ma-dhis. They en-tered deep in-to bound-less-ness, and at-tained the Dhar-ma which you have nev-er heard be-fore.
Sa-ri-put-ra!
The Ta-tha-ga-tas divide the Dhar-ma in-to var-i-ous teach-ing-s, and ex-pound those teach-ing-s to all liv-ing be-ings so skill-fully and with such gen-tle vo-i-ces that liv-ing be-ings are de-light-ed.
Sar-i-put-ra!
In short, the Bud-dhas at-tained the in-num-er-a-ble teach-ings which you have ne-ver heard be-fore.
No more, Sar-i-put-ra, Will I say be-cause the Dhar-ma at-tained by the Bud-dhas is the high-est Truth, rare to hear and dif-fi-cult to un-der-stand.
On-ly the Bud-dhas at-tained the high-est Truth,

(This section repeated 3 times)
* that is the re-al-i-ty of all things
  in re-gard to their ap-pear-anc-es as such,
  their na-tures as such,
  their en-ti-ties as such,
  their pow-ers as such,
  their ac-tiv-i-ties as such,
  their pri-mar-y caus-es as such,
  their en-vi-ron-men-tal caus-es as such,
  their ef-fects as such,
  their re-wards and re-tri-bu-tions as such,
  and their e-qual-i-ty as such des-pite these dif-fer-en-ces.
Chapter XVI The Duration of the Life of the Tathagata

MYOHORENGEKYO
NYORAI JURYOHON DAIJUROKU
妙法蓮華経如来寿量品第十六

Ji Ga Toku Butsu Rai 自我得仏来
Sho Kyo Sho Kos’ Shu 所経諸劫数
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 常説法教化
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 常住此説法
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 令転倒衆生
Sui Gon Ni Fu Ken 雖近而不見
Shu Ken Ga Metsu Do 衆見我滅度
Ko Ku You Sha Ri 広供養舎利
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 余國有衆生
Ku Gyo Shin Gyo Sha 恭敬信楽者
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 没在於苦海
Ko Fu I Gen Shin 故不為現身
Ryo Go Shō 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
Jo Zai Ryo Ju Sen 常在靈鷲山
Gyu Yo Sho Ju Sho 及餘諸住處
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
Nichiren Shu Daily Service
Nichiren Buddhist Sangha of New England

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 以惡業因縁
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 説仏壽無量
Ku Nai Ken Bus’ Sha 久乃見仏者
I Setsu Butsu Nan Chi 為説仏難值
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 寿命無數劫
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 当斷令永盡
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 実在而言死
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 為凡夫転倒
Jitsu Zai Ni Gon Metsu 実在而言滅
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 堕於惡道中
Ga Jo Chi Shu Jo 我常知衆生
Nichiren Shu Daily Service
Nichiren Buddhist Sangha of New England

Gyo Do Fu Gyo Do  行道不行道
Zui O Sho Ka Do  随応所可度
I Ses’ Shu Ju Ho  為説種種法

Mai Ji Sa Ze Nen  毎自作是念
I Ga Ryo Shu Jo  以何令衆生
Toku Nyu Mu Jo Do  得入無上道
Soku Jo Ju Bus’ Shin  速成就仏身
Recitation of Odaimoku

南無妙法蓮華経

Na - Mu Myō Hō Ren Ge Kyō

I devote myself to the Sutra of the Lotus Flower of the Wonderful Dharma
PRAYER

We respectfully dedicate all our merits gathered up now 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!
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!
We pray for the spirits of our ancestors and for all the spirits of the universe;
We pray that all beings awaken to the true nature of reality which is the Buddha Dharma, and by the merits of following the teaching of the Lotus Sutra;
May all beings of all realms be helped equally, and overcome suffering, and gain the happiness of blissful liberation!
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 Myōhō Renge Kyō
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 hō Ren ge Kyō
Namu Myō hō Ren ge Kyō
Namu Myō hō Ren ge Kyō

If you have a bell; Ring it gently 3 times to end the service.