

Jogyo-Shindoku

Traditional Auxiliary Practice



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Lexington
Nichiren Buddhist
Community

DO JO GE

Place of Enlightenment Verses

GA SHI DO JO
NYO TA I SHU

JU HO SAN BO
YO GEN CHU U

GA SHIN YO GEN
SAN BO ZEN

ZU MEN SE SOKU
KI I MYO RA I

Invocation

Honor be to the great Mandala, the perfect circle of all honorable ones, the ground of being revealed by our founder Nichiren.

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 protective deities of the Dharma who have vowed to defend those who keep and practice the Lotus Sutra.

Honor be to our Founder, the Great Bodhisattva Nichiren.

We now honor all of you. May we know your presence in this hall of enlightenment out of your compassion for us. Look at us with the light of your

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wisdom, and accept our offering of chanting the Sutra!

Namu Myoho Renge Kyo!

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 Buddha.

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 it; so many merits are accumulated in this sutra!

Anyone can expiate their sin, do good deeds, and attain Buddhahood by the merits of this sutra. It does not matter whether they are wise or not, or whether they believe the sutra or reject 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!

The Sutra of the Lotus of the Wonderful Dharma

Chapter 2 - Expedients

**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 BUTSU 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 SEM MAN NOKU
MU SHO 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

Pa – as in pot
Pi – as in peel
Pu – as in poof
Pe – as in pay
Po – as in poke

Ma – as in model
Mi – as in meter
Mu – as in mood
Me – as in may
Mo – as in motel

Ya – as in yahoo
Yu – as in you
Yo – as in yolk

Ja – as in job
Ji – as in jeep
Ju – as in Jew
Je – as in jay
Jo – as in joke

Ra – as in rod
Ri – as in replay
Ru – as in room
Re – as in ray
Ro – as in row

Wa – as in watch

N – as in hen

Pronunciation Guide

Unlike English, in the Romanization of the Chinese text, all vowels and consonants are pronounced the same

A – as in palm
I – as in tea
U – as in food
E – as in bay
O – as in old

Ta – as in top
Chi – as in cheap
Tsu – as in lights
Te – as in table
To – as in total

Ka – as in cot
Ki – as in keep
Ku – as in coupon
Ke – as in cake
Ko – as in Kodiak

Da – as in dot
Di – as in deed
Du – as in duty
De – as in day
Do – as in doe

Ga – as in gobble
Gi – as in gear
Gu – as in gooey
Ge – as in gator
Go – as in go

Na – as in not
Ni – as in neat
Nu – as in new
Ne – as in neighbor
No – as in noble

Sa – as in saga
Shi – as in shield
Su – as in soup
Se – as in say
So – as in soap

Ha – as in hot
Hi – as in heat
Hu – as in who
He – as in hay
Ho – as in hoe

Za – as in pizza
Zhi – as in jeep
Zu – as in zoo
Ze – as in zany
Zo – as in zoology

Ba – as in bottle
Bi – as in beetle
Bu – as in boo
Be – as in bay
Bo – as in boat

ZUI GI SHO SETSU
I SHU NAN GE
SHARI HOTSU
GO JU JO BUTSU I 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 DATSU SAN MAI
JIN NYU MU SAI
JO JU IS SAI
MI ZO U HO
SHARI HOTSU
NYO RAI NO SHU JU FUM 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
SHO HO JIS SHO
SHO I SHO HO
NYO ZE SO
NYO ZE SHO
NYO ZE TAI
NYO ZE RIKI
NYO ZE SA
NYO ZE IN
NYO ZE EN
NYO ZE KA
NYO ZE HO
NYO ZE HOM MATSU KU KYO TO
SHO I SHO HO
NYO ZE SO
NYO ZE SHO
NYO ZE TAI
NYO ZE RIKI
NYO ZE SA
NYO ZE IN
NYO ZE EN
NYO ZE KA
NYO ZE HO
NYO ZE HOM MATSU KU KYO TO
SHO I SHO HO
NYO ZE SO
NYO ZE SHO

SHI SEI

The Four Great Vows

SHU-JO MU-HEN SEI GAN DO
BON NO MU-SHU SEI GAN DAN
HOM MON MU-JIN SEI GAN CHI
BUTSU DO MU-JO SEI GAN JO

Namu Myoho Renge Kyo

Namu Myoho Renge Kyo

Namu Myoho Renge Kyo

BUSO

Seeing Off Verses

YU I GAN SHO
SHO U SHU U

KE TSU JO SHO
CHI GA

KA KU TO ZU
UI I SHO AN

GO BU SU I
AI I HU

Memorial Prayer

We respectfully dedicate the merits of chanting the *Dharma Flower* and reciting the Sacred Title in the presence of the Buddha, our Founder Nichiren, and the Three Treasures to the soul(s) of _____, for whom we observe memorial service today. May the soul(s) of the deceased permeate throughout the spiritual world! May the heart of our prayer permeate throughout the spiritual world! May all our merits go to the deceased and increase the happiness of the deceased!

It is said in the *Dharma Flower*, "Good men or women in the future who hear the Sutra of the Lotus Flower of the Wonderful Dharma with faithful respect caused by their pure minds, and have no doubts, will not fall into hell, the region of hungry spirits, or the region of animals. They will be reborn before the Buddhas of the worlds of the ten directions. They will always hear this sutra at the places of their rebirth. Even when they are reborn among people or gods, they will be given wonderful pleasures. When they are reborn before the Buddhas, they will appear in lotus-flowers."

May all sentient beings be blessed with these merits, and may we all together attain Buddhahood!

Namu Myoho Renge Kyo!

NYO ZE TAI
NYO ZE RIKI
NYO ZE SA
NYO ZE IN
NYO ZE EN
NYO ZE KA
NYO ZE HO
NYO ZE HOM MATSU KU KYO TO

The Coming of the Buddhas

From Chapter 2 - Expedients

YOKU RYO SHU JO
KAI BUT' CHI KEN
SHI TOKU SHO JO KO
SHUTSU GEN NO SE
YOKU JI SHU JO
BUT' CHI KEN KO
SHUTSU GEN NO SE
YOKU RYO SHU JO
GO BUT' CHI KEN KO
SHUTSU GEN NO SE
YOKU RYO SHU JO
NYU BUT' CHI KEN DO KO
SHUTSU GEN NO SE
SHARI HOTSU
ZE I SHO BUTSU
YUI I ICHI DAI JI IN NEN KO
SHUTSU GEN NO SE

The Triple World

From Chapter 3 - A Parable

SAN GAI MU AN
YU NYO KA TAKU
SHU KU JU MAN
JIN KA HU I
JO U SHO RO
BYO SHI U GEN
NYO ZE TO KA
SHI NEN HU SOKU
NYO RAI I RI
SAN GAI KA TAKU
JAKU NEN GEN GO
AN JO RIN YA
KON SHI SAN GAI
KAI ZE GA U
GO CHU SHU JO
SHITSU ZE GO SHI
NI KON SHI SHO
TA SHO GEN NAN
YUI GA ICHI NIN
NO I KU GO

Dispatch of Monks and Nuns

From Chapter 10 - The Teacher of the Dharma

GA KEN GE SHI SHU
BIKU BIKU NI
GIS SHO SHIN JI NYO
KU YO O HOS' SHI

General Prayer

We respectfully dedicate all our merits gathered up
till now
To the Great Mandala, the perfect circle of all
honorable ones;
To the Eternal and True Teacher, Shakyamuni
Buddha;
To the Supreme Teaching, the Sutra of the Lotus
Flower of the Wonderful Dharma;
To the leader of the Age of Degeneration,
Our Founder, the Great Bodhisattva Nichiren;
And to the protective deities of the Dharma.

May the sacred title, Namu Myoho Renge Kyo
And the Lotus Sutra spread throughout the world!

May all beings under the heavens and within the
four seas
Awaken to the true nature of reality
Which is the Wonderful Dharma.
And by the merits of following the teachings of the
Lotus Sutra,
May all beings be helped equally, overcome
suffering,
And gain the happiness of blissful liberation.
With this prayer
We strive 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 Difficulty of Keeping the Sutra

From Chapter 11 - Beholding the Stupa of Treasures

SHI-KYO NAN JI
NYAKU ZAN JI SHA
GA-SOKU KAN GI
SHO-BUTSU YAKU NEN
NYO-ZE SHI NIN
SHO-BUTSU SHO TAN
ZE-SOKU YU MYO
ZE-SOKU SHO JIN
ZE-MYO JI-KAI
GYO ZU-DA SHA
SO KU-I SHIT' TOKU
MU-JO BUTSU DO
NO O RAI SE
DOKU JI-SHI KYO
ZE-SHIN BUS SHI
JU JUN ZEN JI
BUTSU METSU DO GO
NO GE-GO GI
ZE-SHO TEN NIN
SE-KEN SHI GEN
O-KU I SE
NO SHU YU SETSU
IS' SAI TEN NIN
KAI O KU-YO

IN DO SHO SHU JO
SHU SHI RYO CHO BO
NYAKU NIN YOK' KA AKU
TO JO GYU GA SHAKU
SOK' KEN HEN GE NIN
I SHI SA E GO

The Appearance of a Stupa

From Chapter 11 - Beholding the Stupa of Treasures

NI JI HO TO CHU
SUI DAI ON JO
TAN GON ZEN ZAI ZEN ZAI
SHAKA MUNI SE SON
NO I BYO DO DAI E
KYO BO SAP PO
BUS' SHO GO NEN
MYO HOK' KE KYO
I DAI SHU SETSU
NYO ZE NYO ZE
SHAKA MUNI SE SON
NYO SHO SES' SHA
KAI ZE SHIN JITSU

The Sutra of the Lotus of the Wonderful Dharma

Chapter 16 - Duration of the Life of the Tathagata

**MYO HO REN GE KYO
NYO RAI JU RYO HON DAI JU ROKU**

JI GA TOKU BUTSU RAI
SHO KYO SHO KOS SHU
MU RYO HYAKU SEM 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 REM BO
NI SHO KATSU GO SHIN
SHU JO KI SHIM BUKU
SHICHI JIKI I NYU NAN
IS SHIN YOK KEM BUTSU
FU JI SHAKU SHIM MYO
JI GA GYU SHU SO

Tranquil Light shall be made manifest in our sight; our Buddha nature shall be identified with the Buddha of Three Bodies in One; and together with all other beings, we shall enjoy living in the Land of Truth.

May the sound of our chanting the Sacred Title permeate the whole world, be offered to the Three Treasures, and bestowed on all beings! May all beings enter the world of the One Reality, the Great Vehicle; may the Buddha-land be adorned and all beings favored with the merits of our chanting!

Odaimoku Chanting

Namu Myoho Renge Kyo

From the Itai-Doshin-Ji

All things are possible if people are united in one mind. Nothing can be accomplished if they are not united. If a person has two thoughts, nothing can be accomplished. Even if there are hundreds or thousands of people, if they are united in one, they are surely able to accomplish their aim.

From the letter to Myomitsu Shonin

I, Nichiren, sincerely keep the most profound Lotus Sutra among other sutras which have been preached, are being preached, and will be preached. I also chant the Sacred Title, the heart of the Sutra, by myself and teach others to chant it. Mugwort grass grows straight amidst the hemp field. Trees do not grow straight, but by cutting them straight, they become useful. If you chant the Sutra as it instructs, your mind will be straightened. Be aware that it is hard for us to chant the Sacred Title unless the spirit of the Eternal Buddha enters into our bodies.

Devotion

The Wonderful Truth expounded in the Sutra whose Sacred Title we now chant is what the past Buddhas taught, the present Buddhas are teaching, and the future Buddhas shall teach. It is the Great Law, true and pure, the propagation of which was entrusted primarily to Superior-Practice Bodhisattva by the Buddha on the Vulture Peak. Once we chant the sacred title, *Namu Myoho Renge Kyo*, we shall attain the right view that the three thousand things exist in our minds just as they are; the Pure Land of

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 REM 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 SAM 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
SETSU BUTSU JU MU RYO
KU NAI KEM 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 ZEN 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

From the Hokke-Shuyo-Sho

Since time immemorial all people on the earth have been the Buddha Shakyamuni's beloved children. We had not realized the relationship, because we had been undutiful children. It is a unique relationship. As the moon reflects on calm water, the Buddha appears in our mind.

From the Letter to Myoichi Ama

Those who put their faith in the Lotus Sutra are like winter, for many hardships come incessantly. Winter is surely followed by spring. We have never heard or seen that winter returns to fall. We have never heard that those whose faith is in the Lotus Sutra return to become ordinary people. The Lotus Sutra says, "All people who listen to this sutra will attain Buddhahood."

From the Kaimoku-Sho

To be filial(*ko*) means to be high(*ko*); heaven is high but not any higher than being filial. To be filial(*ko*) also means to be deep(*ko*); the earth is deep but not any deeper than being filial. Both sages and the wise come from filial families. How much more should students of Buddhism realize the favors they receive and show gratitude for them? Disciples of the Buddha should not fail to feel grateful for the four favors received from parents, people, nation, and Buddhism. Show gratitude to them.

From the Kanzin-Honzon-sho

When the sun shines brightly in the sky, everything is visible on the earth. In the same manner, those who understand the *Sutra of the Lotus Flower of the Wonderful Dharma* will be able to know why calamities take place. The compassion of the Buddha is great. To save those who live in the Age of Degeneration, and who are too ignorant to know the truth of the Three-thousand-existences-in-one-mind, the Buddha wraps this gem in a bag of the five characters: *Myo Ho Ren Ge Kyo*, and hangs the bag around their necks. Those who are given this bag will be protected by the four great Bodhisattvas.

From the Shoho-Jisso-Sho

Have faith in the Great Mandala Gohonzon, the most superlative in the world. Endeavor! Endeavor to strengthen your faith, so that you may be blessed with the protective powers of all Buddhas. Learn and practice to strengthen your faith. Without learning and practicing there is no Buddhism. To learn and to practice are a part of faith. Follow these yourself and influence others to do the same. Even if only a word or phrase, spread it to others.

From the Sado-Gokanki-Sho

I, Nichiren, vowed to learn and to master Buddhism and to attain Buddhahood so that I would be able to save the people from whom I had received favors. To attain Buddhahood, one must not think selfishly, even at the cost of his life.

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

The Merits of the Lotus Sutra

From Chapter 21—The Supernatural Powers of the Tathagatas

MYO HO REN GE KYO
NYO RAI JIN RIKI HON DAI NI JU ICHI

NI JI BUTSU GO
JO GYO TO BO SATSU DAI SHU
SHO BUTSU JIN RIKI
NYO ZE MU RYO MU HEN
HU KA SHI GI
NYAKU GA I ZE JIN RIKI
O MU RYO MU HEN
HYAKU SEN MAN NOKU
A SO GI KO
I ZOKU RUI KO
SES' SHI KYO KU DOKU
YU HU NO JIN
I YO GON SHI
NYO RAI IS' SAI SHO U SHI HO
NYO RAI IS' SAI JI ZAI JIN RIKI
NYO RAI IS' SAI HI YO SHI ZO

NYO RAI IS SAI JIN JIN SHI JI
KAI O SHI KYO
SEN JI KEN ZETSU
ZE KO NYO TO
O NYO RAI METSU GO
O TO IS SHIN
JU JI DOKU JU
GE SES' SHO SHA
NYO SES' SHU GYO
SHO ZAI KOKU DO
NYAKU U JU JI DOKU JU
GE SES' SHO SHA
NYO SES' SHU GYO
NYAK' KYO GAN SHO JU SHI SHO
NYAKU O ON CHU
NYAKU O RIN CHU
NYAKU O JU GE
NYAKU O SO BO
NYAKU BYAKU E SHA
NYAKU ZAI DEN DO
NYAKU SEN GOK' KO YA
ZE CHU KAI O
KI TO KU YO
SHO I SHA GA
TO CHI ZE SHO
SOKU ZE DO JO
SHO BUTSU O SHI
TOKU A NOKU TA RA
SAN MYAKU SAN BO DAI
SHO BUTSU O SHI
TEN NO HO RIN
SHO BUTSU O SHI
NI HATSU NE HAN

Nichiren's Instructions

From the Ho-on-sho

If my compassion is great, the chanting of *Namu Myoho Renge Kyo* will be transmitted for all posterity, generation after generation, even to the age after the expiration of the ten-thousand year age of Degeneration. This chanting has the merit of liberating all people from blindness. It blocks the way to hell. To perform the Bodhisattva practices in the Western Paradise for one hundred years is much easier than to do the same in the defiled world just for one day. The propagations of the Lotus Sutra during the two thousand years from the beginning of the Age of the Right Teachings of the Buddha to the end of the Age of the Counterfeit of the Right Teachings of the Buddha were much easier than the propagation of the Sacred Title during the Age of Degeneration even for a moment. I am not wiser than the others. It is only the needs of the time that have established this merit.

MYO ON KAN ZE ON
BON NON KAI CHO ON
SHO HI SE KEN NON
ZE KO SHU JO NEN
NEN NEN MOS' SHO GI
KAN ZE ON JO SHO
O KU NO SHI YAKU
NO I SA E KO
GU IS SAI KU DOKU
JI GEN JI SHU JO
HUKU JU KAI MU RYO
ZE KO O CHO RAI
NI JI JI JI BO SATSU
SOKU JU ZA KI
ZEN BYAKU BUTSO GON SE SON
NYAKU U SHU JO
MON ZE KAN ZE ON BO SAP' PON
JI ZAI SHI GO
HU MON JI GEN
JIN ZU RIKI SHA
TO CHI ZE NIN
KU DOKU HU SHO
BUS' SETSU ZE HU MON BON JI
SHU CHU HACHI MAN SHI SEN SHU JO
KAI HOTSU MU TO TO
A NOKU TA RA SAN MYAKU SAN BO DAI SHIN

The Sutra of the Lotus of the Wonderful Dharma

Chapter 25 – The Universal Gate of World-Voice-Perceiver Bodhisattva

**MYO HO REN GE KYO
KANZEON BOSATSU HU MON BON
DAI NI JU GO**

SE SON MYO SO GU
GO KON JU MON PI
BUS SHI GA IN NEN
MYO I KAN ZE ON
GU SOKU MYO SO SON
GE TO MU JIN NI
NYO CHO KAN NON GYO
ZEN NO SHO HO SHO
GU ZEI JIN NYO KAI
RYAK KO HU SHI GI
JI TA SEN NOKU BUTSU
HOTSU DAI SHO JO GAN
GA I NYO RAKU SETSU
MON MYO GIK' KEN SHIN
SHIN NEN HU KU KA
NO MES SHO U KU
KE SHI KO GAI I
SUI RAKU DAI KA KYO
NEN PI KAN NON RIKI
KA KYO HEN JO CHI
WAKU HYO RU KO KAI
RYU GO SHO KI NAN
NEN PI KAN NON RIKI
HA RO HU NO MOTSU

WAKU ZAI SHU MI BU
I NIN SHO SUI DA
NEN PI KAN NON RIKI
NYO NICHU KO KU JU
WAKU HI AKU NIN CHIKU
DA RAKU KON GO SEN
NEN PI KAN NON RIKI
HU NO SON ICHI MO
WAKU CHI ON ZOKU NYO
KAKU SHU TO KA GAI
NEN PI KAN NON RIKI
GEN SOK KI JI SHIN
WAKU SO O NAN KU
RIN GYO YOKU JU JU
NEN PI KAN NON RIKI
TO JIN DAN DAN NE
WAKU SHU KIN KA SA
SHU SOKU HI CHU KAI
NEN PI KAN NON RIKI
SHAKU NEN TOKU GE DATSU
SHU SO SHO DOKU YAKU
SHO YOKU GAI SHIN SHA
NEN PI KAN NON RIKI
GEN JAKU O HON NIN
WAKU GU AKU RA SETSU
DOKU RYU SHO KI TO
NEN PI KAN NON RIKI
JI SHIP PU KAN GAI
NYAKU AKU JU I NYO
RI GE SO KA HU
NEN PI KAN NON RIKI
SHIS' SO MU HEN BO
GAN JA GYU HUK' KATSU
KE DOKU EN KA NEN

NEN PI KAN NON RIKI
JIN SHO JI E KO
UN RAI KU SEI DEN
GO BAKU JU DAI U
NEN PI KAN NON RIKI
O JI TOKU SHO SAN
SHU JO HI KON YAKU
MU RYO KU HIS' SHIN
KAN NON MYO CHI RIKI
NO KU SE KEN KU
GU SOKU JIN ZU RIKI
KO SHU CHI HO BEN
JIP' PO SHO KOKU DO
MU SEP PU GEN SHIN
SHU JU SHO AKU SHU
JI GOK' KI CHIKU SHO
SHO RO BYO SHI KU
I ZEN SHITSU RYO METSU
SHIN KAN SHO JO KAN
KO DAI CHI E KAN
HI KAN GYU JI KAN
JO GAN JO SEN GO
MU KU SHO JO KO
E NICHU HA SHO AN
NO BUKU SAI HU KA
HU MYO SHO SE KEN
HI TAI KAI RAI SHIN
JI I MYO DAI UN
JU KAN RO HO U
METSU JO BON NO EN
JO SHO KYO KAN JO
HU I GUN JIN CHU
NEN PI KAN NON RIKI
SHU ON SHIT' TAI SAN