

Gongyo TLK Liturgy of the Nichiren School

Methods for the attainment of an excellent being.
Achieving happiness and fulfillment in this lifetime.

“GONGYO”



A sacred place for the research,
study and practice of attainment.

By the same author

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The Way of the Threefold Lotus



Secrets for the attainment
of an excellent being.
Achieving happiness and
fulfillment in this
lifetime.

Gongyo TLK Liturgy Of Nichiren School Rev. Sylvain Chamberlain, Nyudo

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The Threefold Lotus Kwoon Sanctuary is an organization dedicated to the nurturing and development of leadership and maximal potential in all peoples of the world with high ethics and moral responsibility toward all the worlds' peoples. To create communicative and strong people of compassion and determination in service to fellow human beings and leadership learned through the training of Mind Body and Spirit using Meditation, Nichiren Buddhist practice, guidance, exercise, breathing, and physical routines.

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Fifth Edition

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PRONUNCIATION GUIDE

This sutra book follows the Hepburn system of romanization. Here is a brief, approximate guide to pronunciation:

Vowels

a as in father
e as in let
i as in machine
o as in north
u as in rule
y like the y in
yes or you
ai like the English "I"
ui as in Louie

Consonants

ch as in cherry
g as in go
j as in Just
s as in say
sh as in shell
ts as in gets
z as in zebra
h is always sounded –
note the difference between
yaku and hyaku.

A note on rhythm: Generally, there will be one Chinese character per beat in the rhythm of Gongyo, with the following exceptions:

しゃ り ほつ
舍 利 弗

shari-hotsu (two beats)

は ら みつ
波 羅 蜜

hara-mitsu (two beats)

しゃ か む に ぶつ
釋 迦 牟 尼 佛

shaka -muni -butsu (three beats)

し ぎ
此 義

shigi, p. 37 (one beat)

Some of the more complex words have been hyphenated to aid in rhythm and pronunciation.

These instructions are intended as guidelines only. To master Gongyo, there is no substitute for practicing with other people.

HOW TO DO GONGYO

Gongyo consists of a series of meditations. Recite all five meditations in the morning. In the evening, recite the second, third and fifth meditations only.

For convenience, this sutra book is divided into four sections:

A - Excerpt from the *Hoben* chapter, pp. 11-15.

B - *Chogyo* or prose section of the *Juryo* chapter, pp. 16-37.

C - *Jiga-ge* or verse section of the *Juryo* chapter, pp. 37-48.

D - Silent meditations, pp. 49-51.

Here is the order of recitation:

First Meditation

Face the Gohonzon and chant NaMuMyoHoRenGeKyo three times (Daimoku *sansho*), bowing in reverence to the three treasures of True Buddhism (Body, as expressed through our manifestations, Mind, as expressed throughout True teachings, and Spirit, as expressed through our Buddha Nature and all three expressed in Namu-Myoho-Renge-Kyo). Face east, chant NaMuMyoHoRenGeKyo three times, bow, and recite part A. The portion of part A from “*Sho-i shoho*” to “*nyo ze honmak-ku-kyo-to*” is always repeated three times. Bow after the third recitation. Recite the title of the Juryo chapter (the first two boldface lines of part B), omit the remainder of part B and recite part C. Chant three prolonged Daimoku (*hiki*-Daimoku, pronounced Na-mu-myoho-renge-kyo), (e.g. Chant Na-mu, then breathe, chant Myoho-Renge-Kyo, Na-mu, then breathe, chant Myoho-Renge-Kyo, Na-mu, breathe, chant Myoho-Renge-Kyo). Bow, chant NaMuMyoHoRenGeKyo three times, and while bowing, offer the first silent meditation. (The bell is not rung during the first meditation.)

Second Meditation

Face the Gohonzon or Butsudan (alter) or East, sound the bell seven (7) times. Recite part A; sound the bell three (3) times. Recite parts B, C, and chant three prolonged Daimoku and Bow. Sound the bell five (5) times, chant NaMuMyoHoRenGeKyo three times, bow, and offer the second silent meditation. This is the only time the entire sutra book is recited straight through. (The places indicated for Bowing in the first meditation are the same for all five meditations.)

Third Meditation

Sound bell seven (7) times, recite part A. Sound bell three (3) times, recite first two lines of part B, omit remainder of B and recite part C. Chant three prolonged Daimoku, sound bell five (5) times, chant NaMuMyoHoRenGeKyo three times, bow and offer the third silent meditation.

Fourth Meditation

Sound bell seven (7) times, recite part A. Sound bell three (3) times, recite first two lines of part B, omit remainder of B and recite part C. Chant three prolonged Daimoku, sound bell, chant NaMuMyoHoRenGeKyo three times, bow and offer the fourth silent meditation.

Fifth Meditation

Sound bell seven (7) times, recite part A. Sound bell three (3) times, recite first two lines of part B, omit remainder of B and recite part C.

Then Sound bell seven (7) times while beginning the chanting of Daimoku (NaMu-MyoHo-RenGe-Kyo). After completing Daimoku, sound bell five (5) times with one strike for each character of Myo-Ho-Ren-Ge-Kyo and Bow. Chant NaMuMyoHoRenGeKyo three times, Bow and offer the fifth silent meditation. Then, after observing the last part of the fifth silent meditation, sound bell three (3)

times, conclude Gongyo by chanting NaMuMyoHoRenGeKyo three times, and Bowing.

Chanting Daimoku (*Shodai*)

There may be times during the day when you will want to chant additional Daimoku apart from Morning and Evening Recitations of Gongyo. To do this, the following recommendations are given:

Chant Daimoku Sansho, sound the bell seven (7) times, and recite part A. Then, sound the bell three (3) times and recite the title of the *Juryo-hon.* and part C.

At the end of part C. sound the bell seven (7) times and start chanting Daimoku. Chant as much as you wish, then sound the bell five (5) times with each syllable of Myo-Ho-Ren-Ge-Kyo as you finish.

Observe the Second, Third, last part of the Fourth, and last part of the Fifth Meditations, one after the other, chanting Daimoku Sansho at the appropriate intervals as indicated in this sutra book. Then sound the bell three (3) more times and recite a final Daimoku Sansho.

The Daimoku that we chant must be performed attentively and diligently. When chanting, we should not have trivial thoughts in our minds. The speed should not be too fast and our pronunciation should not be slurred. We must maintain a medium pitch and chant calmly, resolutely, and steadily. There is no established number of Daimoku we must chant. The amount depends on individual circumstances.

When we chant, the entire body should feel a tremendous surge of joy. We must persevere until we become totally one with our true Buddha Nature.