

The LOTUS SUTRA

- Dedicated to All the people of Bharat -

For Hindus, Muslims, Christians, Sikhs,
Jains, Pārsī, and followers of every faith.
Including Buddhists.

Created by the Japanese śramaṇa, Monk Kōken
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[The Illuminating Essence of the Mantra - The Daimoku]

The characters representing "Namu Myōhō Renge Kyō" in this mantra envelop the chanter in the compassionate light responsive to the voice of prayer.

The extended and pointed form of the characters symbolizes light. Hence, this format is respectfully called the Illuminating Essence.

"Namu Myōhō Renge Kyō" is expressed in Sanskrit as "namo saddharma-puṇḍarīka-sūtra," translating to "Deeply worship the Lotus Sutra" in English.

The Lotus Sutra reveals the truth of this world as a golden domain overflowing with the brilliance of the Buddha's wisdom and joy.

The fundamental practice is to simply chant "Namu Myōhō Renge Kyō" repeatedly. It forms the essential core of all practices.

Please chant this mantra ten times every
morning and night.



Namu Myōhō Renge Kyō

नामु म्योहो रेंगे क्यो

[The True Nature of the World Revealed by the Lotus Sutra]

"The light from between the Buddha's eyebrows illuminates the eighteen thousand worlds of the east, And all sparkle with a golden luster."

/ Chapter I: Introduction

"The lion seats have a buddha sitting on each one, adorning them with their brilliance, like a huge torch burning in the darkness of the night."
/ Chapter XI: The Appearance of the Jeweled Stūpa

"All of these countless bodhisattvas have golden bodies with the thirty-two features of enlightenment and are shining with immeasurable lights."

/ Chapter XV: Bodhisattvas Surging up from the Earth

“The Buddhas, saviors of the world, abide in their great transcendent powers. In order to bring delight to all living beings, they manifest infinite spiritual powers.

Their tongues reach up to the Brahma Heaven, their bodies send forth innumerable lights, and they show these wonders to those who are on the path to enlightenment.”

/ Chapter XXI: The Spiritual Transcendent Powers of the Buddha

“Just as the light of the sun and moon extinguishes all obscurity and darkness, ‘This Man’, living and working in the actual world, eliminates the blindness of sentient beings.”

/ Chapter XXI: The Spiritual Transcendent Powers of the Buddha

“Please chant ‘Namu Myōhō Renge Kyō’. Undoubtedly, in this lifetime, one will lead a tranquil existence, and in the afterlife, be born into a peaceful world.”

/Nichiren, Akimoto Dono Gohenji: Return Mail to Mr. Akimoto

“Chanting only the seven characters of ‘Namu Myōhō Renge Kyō’ may appear as a superficial practice. However, upon profound reflection, we recognize that these seven characters embody the guiding principles of all Buddhas throughout time - past, present, and future.

They symbolize the leaders of bodhisattvas in all realms. As such, these characters serve as the path to the enlightenment of all sentient beings.”
/Nichiren, Shijō Kingo Dono Gohenji - Bonnō Soku Bodai: Return Mail to Mr. Shijō Kingo - Worldly Desires are Enlightenment

“Everything has a fundamental essence, and in a section of the Lotus Sutra, this essence is encapsulated in the title, or the Daimoku, Namu Myōhō Renge Kyō.”

/Nichiren, Myōhō Ama Gohenji - Roku Nan Ku I: Return Mail to Nun Myōhō Ama - Six Difficulties and Nine Eases

[The Significance of the Chant "Namu Myōhō Renge Kyō"]

“The five characters, ‘Myō’ ‘Hō’ ‘Ren’ ‘Ge’ ‘Kyō’, represent the virtues and merits derived from the Buddha's boundless practices. By embracing these five characters in our hearts, we can naturally receive these virtues and merits.”

/Nichiren, Kanjin Honzon Shō: Treatise on Observation of the Mind and the Main Object of Worship

“The chanting of ‘Namu Myōhō Renge Kyō’ is a profoundly effective practice that authentically alleviates the sufferings and troubles of all living beings, both in body and mind.”

/Nichiren, Shijō Kingo Dono Gohenji: Return Mail to Mr. Shijō Kingo

[妙法蓮華經 如來壽量品 第十六]

Myō Hō Ren Gē Kyō. Nyō Rai Jū Ryō Hon.

Dai Jū Roku.

म्यो हो रें गे क्यो. न्यो रै जू र्यो हों. डै जू रोकु.

自我得佛來 所經諸劫數 無量百千萬 億載阿僧祇
Jī Gā Toku Butsu Rai. Shō Kyō Shō Ko-sshū.

Mū Ryō Hyaku Sen Man. Oku Sai Ā Sō Gī.

जी गा टोकु बुट्सु रै. शो क्यो शो कोशू. मूर्यो हाकु से मां.
ओकु से आ सो गी.

常說法教化 無數億衆生 令入於佛道 爾來無量劫

Jō Se-ppō Kyō Kē. Mū Shū Oku Shū Jō.

Ryō Nyū Ō Butsu Dō. Nī Rai Mū Ryō Kō.

जो सेप्पो क्यो के. मू शू ओकु शू जो. र्यो न्यू ओ बुट्सु डो.
नी रै मूर्यो को.

爲度衆生故 方便現涅槃 而實不滅度 常住此說法

Ī Dō Shū Jō Kō. Hō Ben Gen Nē Han.

Nī Jitsu Fū Metsu Dō. Jō Jyū Shī Se-ppō.

ई डो शू जो को. हो बें गें ने हां. नी जिट्सु फू मेट्सु डो.

जो जू शी सेप्पो.

我常住於此 以諸神通力 令顛倒衆生 雖近而不見
Gā Jō Jū Ō Shī. Ī Shō Jin Zū Riki.
Ryō Ten Dō Shū Jō. Sui Gon Nī Fū Ken.
गा जो जू ओ शी. ई शो जिं जू रिकि. र्यो टें डो शू जो.
सुइ गों नी फू कें.

衆見我滅度 廣供養舍利 咸皆懷戀慕 而生渴仰心
Shū Ken Gā Metsu Dō. Kō Kū Yō Shā Rī.
Gen Kai Ē Ren Bō. Nī Shō Katsu Gō Shin.
शू कें गा मेट्सु डो. को कू यो शा री. गें कै ए रें बो.
नी शो काट्सु गो शिं.

衆生既信伏 質直意柔軟 一心欲見佛 不自惜身命
Shū Jō Kī Shin Buku. Shichi Jiki Ī Nyū Nan.
I-sshin Yoku Ken Butsu. Fū Jī Shaku Shin Myō.
शू जो की शिं बुकु. शिचि जिकि ई न्यू नां.
इशिं यो कु कें बुट्सु. फू जी शाकु शिं म्यो.

我見諸衆生 沒在於苦惱 故不爲現身 令其生渴仰
Gā Ken Shō Shū Jō. Motsu Zai Ō Kū Kai.
Kō Fū Ī Gen Shin. Ryō Gō Shō Katsu Gō.
गा कें शो शू जो. मोट्सु ज़ै ओ कू कै. को फू ई गें शिं.
र्यो गो शो काट्सु गो.

因其心戀慕 乃出爲說法 神通力如是 於阿僧祇劫
Īn Gō Shin Ren Bō. Nai Shutsu Ī Se-ppō.
Jin Zū Riki Nyō Zē. Ō Ā Sō Gī Kō.
इं गो शिं रें बो. नै शुट्सु ई सेप्पो. जिं जू रिकि न्यो ज़े.
ओ आ सो गी को.

常在靈鷲山 及餘諸住處 衆生見劫盡 大火所燒時
Jō Zai Ryō Jū Sen. Gyū Yō Shō Jū Shō.
Shū Jō Ken Kō Jin. Dai Kā Shō Shō Jī.
जो ज़ै र्यो जू सें. ग्यू यो शो जू शो. शू जो कें को जिं.
डै का शो शो जी.

時我及衆僧 俱出靈鷲山 我時語衆生 常在此不滅
Jī Gā Gyū Shū Sō. Kū Shutsu Ryō Jū Sen.
Gā Jī Gō Shū Jō. Jō Zai Shī Fū Metsu.
जी गा ग्यू शू सो. कू शुट्सु र्यो जू सें. गा जी गो शू जो.
जो ज़ै शी फू मेट्सु.

以方便力故 現有滅不滅 餘國有衆生 恭敬信樂者
Ī Hō Ben Riki Kō. Gen Ū Metsu Fū Metsu.
Yō Koku Ū Shū Jō. Kū Gyō Shin Gyō Shā.
ई हो बें रिकि को. गें ऊ मेट्सु फू मेट्सु.
यो को कु ऊ शू जो. कू ग्यो शिं ग्यो शा.

我復於彼中 爲說無上法 汝等不聞此 但謂我滅度
Gā Bū Ō Hī Chū. Ī Setsu Mū Jō Hō.
Nyō Tō Fū Mon Shī. Tan Nī Gā Metsu Dō.
गा बू ओ ही चू ई सेट्सु मू जो हो. न्यो टो फू मों शी.
टां नी गा मेट्सु डो.

我此土安隱 天人常充滿 園林諸堂閣 種種寶莊嚴
Gā Shī Dō An Non. Ten Nin Jō Jū Man.
On Rin Shō Dō Kaku. Shū Jū Hō Shō Gon.
गा शी डो अं नों. टें निं जो जू मां. ओं रिं शो डो काकु.
शू जू हो शो गों.

寶樹多花菓 衆生所遊樂 諸天擊天鼓 常作衆伎樂
Hō Jū Tā Kē Kā. Shū Jō Shō Yū Raku.
Shō Ten Kyaku Ten Kū. Jō Sā Shū Gī Gaku.
हो जू टा के का. शू जो शो यू राकु. शो टें क्याकु टें कू.
जो सा शू गी गाकु.

雨曼陀羅花 散佛及大衆 我淨土不毀 而衆見燒盡
Ū Man Dā Rā Kē. San Butsu Gyū Dai Shū.
Gā Jō Dō Fū Kī. Nī Shū Ken Shō Jin.
ऊ मां डा रा के. सां बुट्सु ग्यू डै शू गा जो डो फू की.
नी शू कें शो जिं.

憂怖諸苦惱 如是悉充滿 是諸罪衆生 以惡業因緣
Ū Fū Shō Kū Nō. Nyō Zē Shitsu Jū Man.
Zē Shō Zai Shū Jō. Ī Aku Gō In Nen.
ऊ फू शो कू नो. न्यो ज़े शिट्सु जू मां. ज़े शो ज़ै शू जो.
ई अकु गो इं नें.

過阿僧祇劫 不聞三寶名 諸有修功德 柔和質直者
Kā Ā Sō Gī Kō. Fū Mon San Bō Myō.
Shō Ū Shū Kū Doku. Nyū Wā Shichi Jiki Shā.
का आ सो गी को. फू मों सां बो म्यो. शो ऊ शू कू डोकु.
न्यू वा शिचि जिकि शा.

則皆見我身 在此而說法 或時爲此衆 說佛壽無量
So-kkai Ken Gā Shin. Zai Shī Nī Se-ppō.
Waku Jī Ī Shī Shū. Setsu Butsu Jū Mū Ryō.
सोक्कै कें गा शिं. ज़ै शी नी सेप्पो. वाकु जी ई शी शू.
सेट्सु बुट्सु जू मूर्यो.

實在而言死 無能說虛妄 我亦爲世父 救諸苦患者
Jitsu Zai Nī Gon Shī. Mū Nō Se-kkō Mō.
Gā Yaku Ī Sē Bū. Kū Shō Kū Gen Shā.
जिट्सु ज़ै नी गों शी. मूनो सेक्को मो. गा याकु ई से बू.
कू शो कू गें शा.

爲凡夫顛倒 實在而言滅 以常見我故 而生憍恣心
Ī Bon Bū Ten Dō. Jitsu Zai Nī Gon Metsu.
Ī Jō Ken Gā Kō. Nī Shō Kyō Shī Shin.
ई बों बू टें डो. जिट्सु ज़ै नी गों मेट्सु. ई जो कें गा को.
नी शो क्यो शी शिं.

放逸著五欲 墮於惡道中 我常知衆生 行道不行道
Hō Itsu Jaku Gō Yoku. Dā Ō Aku Dō Chū.
Gā Jō Chī Shū Jō. Gyō Dō Fū Gyō Dō.
हो इट्सु जाकु गो योकु. डा ओ अकु डो चू. गा जो चू शू जो.
ग्यो डो फू ग्यो डो.

久乃見佛者 爲說佛難值 我智力如是 慧光照無量
Kū Nai Ken Bu-sshā. Ī Setsu Butsu Nan Chī.
Gā Chī Riki Nyō Zē. Ē Kō Shō Mū Ryō.
कू नै कें बुश्शा. ई सेट्सु बुट्सु नां ची. गा ची रिकि न्यो ज़े.
ए को शो मूर्यो.

壽命無數劫 久修業所得 汝等有智者 勿於此生疑
Jū Myō Mū Shū Kō. Kū Shū Gō Shō Toku.
Nyō Tō Ū Chī Sha. Mo-ttō Shī Shō Gī.
जू म्यो मू शू को. कू शू गो शो टोकु. न्यो टो ऊ ची शा.
मोट्टो शी शो गी.

當斷令永盡 佛語實不虛 如醫善方便 爲治狂子故
Tō Dan Ryō Yō Jin. Butsu Gō Ji-ppū Kō.
Nyō Ī Zen Hō Ben. Ī Jī Ō Shī Kō.
टो डं र्यो यो जिं. बुट्सु गो जिप्पू को. न्यो ई जें हो बें.
ई जी ओ शी को.

隨所應可度 爲說種種法 每自作是意 以何令衆生
Zui Ō Shō Kā Dō. Ī Se-sshū Jū Hō. Mai Jī Sā Zē Nen.
Ī Gā Ryō Shū Jō.
जुइ ओ शो का डो. ई सेश्शू जू हो. मै जी सा ज़े नें.
ई गा र्यो शू जो.

得入無上慧 速成就佛身
Toku Nyū Mū Jō Dō. Soku Jō Jū Bu-sshin.
टोकु न्यू मू जो डो. सोकु जो जू बुश्शिं.

[妙法蓮華經 如來壽量品 第十六]

The Lotus Sutra - Chapter XVI: The Lifespan of the Buddha

自我得佛來 所經諸劫數 無量百千萬 億載阿僧祇
Since attaining enlightenment, an
immeasurable amount of time has passed.
The number of eras I have traversed is
incalculable - hundreds, thousands, millions,
billions, and more.

常說法教化 無數億衆生 令入於佛道 爾來無量劫
Throughout countless eras, I have always been
teaching the Dharma – the true law, leading and
inspiring innumerable millions of living beings
to enter the Buddhist path.

爲度衆生故 方便現涅槃 而實不滅度 常住此說法
For the purpose of saving living beings, I appear
to enter nirvana as a temporary measure.
Though in reality, I have never become extinct,
abided here, and been preaching the Dharma.

我時語衆生 常在此不滅 以方便力故 現有滅不滅
This is the time when I tell the truth to sentient
beings: I manifest temporary extinction and
non-extinction through the power of skillful
means. I abide here forever without dying.

餘國有衆生 恭敬信樂者 我復於彼中
爲說無上法 汝等不聞此 但謂我滅度
You don't know this and suppose that I enter
extinction. Yet in any world, if there are living
beings who revere and believe in me sincerely,
I will preach the supreme Dharma for them in
their land.

我見諸衆生 沒在於苦惱 故不爲現身
令其生渴仰 因其心戀慕 乃出爲說法
In my eyes, you sentient beings are in the ocean
of suffering. I dare not show myself to you in
such a state. It will cause you to have a thirsting
heart and to long for me. Then when your minds
are truly eager and receptive, I will appear and
expound the Dharma for you.

我常住於此 以諸神通力 令顛倒衆生 雖近而不見
Although I have always been here, by means of
my spiritual transcendental powers, I prevent
spiritually lost living beings from seeing me.

衆見我滅度 廣供養舍利 咸皆懷戀慕 而生渴仰心
By seeing that I have passed into extinction,
they earnestly revere my relics far and wide,
begin to harbor feelings of longing, and yearn to
see me.

衆生既信伏 質直意柔軟 一心欲見佛 不自惜身命
At this time, living beings have become truly
faithful, flexible, and receptive, desiring to meet
the Buddha with all their hearts and are willing
to give wholeheartedly of their bodies and lives.

時我及衆僧 俱出靈鷲山
And then I have appeared on Holy Eagle Peak,
called Mount Gṛdhrakūṭa with an assembly of
monks.

神通力如是 於阿僧祇劫 常在靈鷲山 及餘諸住處
Such are my spiritual transcendental powers.
Over innumerable eras, constantly I have
dwelled on Holy Eagle Peak and in various other
places.

衆生見劫盡 大火所燒時 我此土安隱 天人常充滿
Even when the end of the sentient world is
coming and the world is in great fire, this land
of mine remains peaceful, tranquil, and always
full of celestial beings and humans.

園林諸堂閣 種種寶莊嚴 寶樹多花菓 衆生所遊樂
All the gardens and groves, halls and pavilions
are majestically adorned with various kinds of
jewels. All jeweled trees abound in flowers and
fruit. The living beings live with pleasure among
them.

諸天擊天鼓 常作衆伎樂 雨曼陀羅花 散佛及大衆
The celestial beings beat heavenly drums and constantly make varied music. The celestial flowers called māṇḍārava rain down and scatter over the Buddha and the great assembly.

我淨土不毀 而衆見燒盡 憂怖諸苦惱 如是悉充滿
My Pure Land is never destroyed. However, the sentient beings see the world as devastated by fire, with anxiety, fear, and other sufferings filling it everywhere.

是諸罪衆生 以惡業因緣 過阿僧祇劫 不聞三寶名
Because of their wrongdoings, these erring sentient beings can never hear the name of the Three Treasures - Buddha, Dharma, and Sangha even after the passage of innumerable eras.

汝等有智者 勿於此生疑 當斷令永盡 佛語實不虛
You, wise ones, should not be in doubt on this point. Banish all doubt forever! The words of the Buddha are true, never false.

如醫善方便 爲治狂子故 實在而言死 無能說虛妄
In the parable mentioned earlier, to save his crazed children, the father, a physician, had them informed he was dead, though in reality, he was alive. This was not a lie, not a falsehood, and out of concern for his children.

我亦爲世父 救諸苦患者
Just like the father in this story, I am the father of this world, saving you sentient beings from your various sufferings and worries.

爲凡夫顛倒 實在而言滅 以常見我故
而生憍恣心 放逸著五欲 墮於惡道中
For unenlightened and spiritually lost people, I appear to die and cease to exist, even though I am eternally alive.

諸有修功德 柔和質直者 則皆見我身 在此而說法
Those who practice meritorious ways become receptive, flexible, and harmonious, and all of them will see me here forever, expounding the Dharma.

或時爲此衆 說佛壽無量 久乃見佛者 爲說佛難值
In such cases, for the sake of these living beings, I teach that the lifespan of the Buddha is infinite. Or, to those who have finally been able to see the Buddha after a long time, I explain how difficult it is to meet a Buddha.

我智力如是 慧光照無量 壽命無數劫 久修業所得
This is the power of my wisdom. The light of my wisdom illuminates immeasurably, and my lifetime is of countless eras. This has been achieved through lengthy practice.

This is because those who believe they can always see me will become self-centered and overly proud, leading to a decline in moral integrity, indulging in the five desires - greed for food, sleep, wealth, sex, and honor, and ultimately following destructive paths.

我常知衆生 行道不行道 隨所應可度 爲說種種法
Always I am aware of whether living beings are walking on the right path or not. In response to their need for salvation, I teach the Dharma in various ways.

每自作是意 以何令衆生 得入無上慧 速成就佛身
By what means can I cause you, all living beings, to be able to enter the highest path and quickly acquire the body of a Buddha?
And at all times, I think about YOU.

[The Lotus Sutra - Scripture of Prophecy]

- The Lotus Sutra is a scripture of prophecy. It predicts the emergence of a bodhisattva group that overcomes the endless struggles of history, rising from the depths of the earth in the age of the decline of the Dharma, and expounding this Sutra of the Most Victorious King.

“As the Buddha was preaching, all the lands of the thousands of universes quaked and split open, and from out of them, all at once countless thousands, millions, and billions of great bodhisattvas surged up.”

“Each of these bodhisattvas presides over a great assembly, and the leader among them.”

“There were four leaders in this multitude of bodhisattvas. The first was named Superior Practice, the second was named Boundless Practice, the third was named Pure Practice, and the fourth was named Practice Established in Peace. These four bodhisattvas were the foremost leaders in the assembly.”

/ Chapter XV: Bodhisattvas Surging up from the Earth

“Nichiren spread the sacred five characters, the Daimoku, entrusted by Śākyamuni Buddha to Bodhisattva Superior Practices when Śākyamuni Buddha and the Many Treasures Buddha stood side by side at the jeweled stūpa of the Many Treasures Buddha, throughout Japan. Doesn't this mean that I am a representative of Bodhisattva Superior Practices?”

/Nichiren, Shijō Kingo Dono Gohenji - Bonnō Soku Bodai: Return Mail to Mr. Shijō Kingo - Worldly Desires are Enlightenment

“Nichiren is the most important practitioner of the Lotus Sutra in Japan. If you encounter deities such as Brahma, Indra, the Four Heavenly Kings, or King Yama, declare yourself as a disciple of Nichiren, the most important practitioner of the Lotus Sutra in Japan.”

/Nichiren, Nanjō Hyōe Shichirō Dono Goshō: Letter to Mr. Nanjō Hyōe Shichirō

- In the Kamakura period, in the far east land of Japan, "Son of the Outcaste" Nichiren was born. At the beginning of the Dharma's decline era, he spread the teachings of the Lotus Sutra and the Daimoku throughout Japan. He represented the bodhisattva emerging from the depths of the earth, fulfilling the prophecies of the Lotus Sutra.

“Nichiren is "Sendara Ga Ko, a Son of the OUTCASTE", living on the shores of Tōjō in Awa Province, a region historically referred to as the land of the Eastern Barbarians in Japan. Isn't it remarkable to navigate life with a sincere commitment to dedicate oneself to the Lotus Sutra, giving up this impermanent body? It's like transforming roadside stones into precious gold.”

/Nichiren, Sado Gokanki Shō: Letter at the time of exile to Sado

- Nichiren prophesied that Buddhism, born in India, would spread from the west to the east, ultimately blooming as the grand flower of the Lotus Sutra in the far east, Japan. A day will come when this teaching returns to its homeland, India.

“The moon rises in the west, casting its light towards the east, and likewise, the sun rises in the east, illuminating the west. The teachings of the Buddha reflect this cosmic pattern, with Buddhism in the era of semblance oriented towards the east. Transitioning into the age of the decline of the Dharma, Buddhism undergoes a shift, turning from the east to face the west.”

/Nichiren, Ken Butsu Mirai Ki: Prophetic Writing of the Buddha

“The land of India is revered as the Moon Kingdom because it is the birthplace of the Buddha. Fusō, which is Japan, is called the Land of the Rising Sun, as it is believed to be a sacred land where enlightened beings are destined to appear. The moon's movement from west to east symbolizes the historical spread of Buddhist teachings from India towards the east. Similarly, the sun rising in the east symbolizes the belief that Buddhist teachings from Japan will eventually return to the Moon Kingdom.”
/Nichiren, the Writing of admonishing the deity Hachiman

- Then, in the post-World War II era, in the land of India, "Son of Outcaste" Dr. B.R. Ambedkar declared Buddhism as saddharma, reviving a Buddhism rooted in equality. The Lotus Sutra is "saddharma-puṇḍarīka-sūtra" in Sanskrit, it is "saddharma"! He became the guide of the bodhisattva from the depths of the earth, fulfilling Nichiren's prophecies.

“Blending them together after grinding and sifting, he gave the mixture to the children. Only then did they realize that the medicine had a fine color and flavor and aroma, so they immediately took it and are healed of all the effects of the poison.”

/Chapter XVI: The Lifespan of the Buddha

- O people of Bharat!

Now is the time to accept the beneficial teachings of the Lotus Sutra and the Daimoku, bringing back the spirit of equality and profound wisdom to illuminate the world.

Let's go beyond all forms of discrimination - such as caste, social class, religious, and ethnic differences - and become the brilliant messengers of the truth, laying the foundation for a great new era in India!

“No.9 I believe that all human beings are equal.”

“No.10 I will strive to establish equality.”

“No.20 I firmly believe that Buddha Dhamma is Saddhama.”

/Twenty-two vows, Pratijñā of Ambedkar were administered by B. R. Ambedkar at Dharmadhikṣā, Nagpur, Maharashtra on October 14 1956

- Also, the Lotus Sutra makes predictions using stories. A father goes on a journey, leaving his sick children. When he comes back, he administers the medicine and heals their illness. The father symbolizes the teachings of Buddhism, and the medicine is the Lotus Sutra. The children are YOU!, the people of modern India.

“When their father returned home, the father saw how his children were suffering so much, and from among all his formulas, he found the right medicinal herbs. “

“Just as the Buddha is king of all the teachings, likewise this Lotus Sutra is king of all the sutras.”

/Chapter XXIII: The Deeds of the Bodhisattva Medicine King

“From the beginning until just now, for the sake of the enlightened path, I have been widely preaching many sutras in immeasurable numbers of lands. And yet among them, this Lotus Sutra is the best. You could preserve the form of the Buddha in your heart when you deeply honor and revere this teaching.”

/ Chapter XI: The Appearance of the Jeweled Stūpa

“In essence, the Lotus Sutra proclaims, reveals, and expounds all the teachings of enlightenment, spiritual transcendent powers, secret essentials, and innermost essential treasures possessed by the Buddha.”

/ Chapter XXI: The Spiritual Transcendent Powers of the Buddha

[References]

- All responsibility for the text of this document rests with the Japanese śramaṇa, Monk Kōken.

- The source of the Lotus Sutra is the Taishō Shinshū Daizōkyō, and the English text was translated by Monk Kōken.

* Taishō Shinshū Daizōkyō 2015 edition [Chinese Buddhist Canon] - Taishō Revised Tripiṭaka 2015 edition (Vol. 9, No. 262, 1c12-62b1)

- The source of all Nichiren's writings is the Shōwa Teihon Nichiren Shōnin Ibun, and the English text was translated by Monk Kōken.

* Shōwa Teihon Nichiren Shōnin Ibun 1968 edition
- Writings of Nichiren Shōnin Standardized in the Showa Period 1968 edition (Nichiren Kyōgaku Kenkyūjo, Risshō Daigaku - Center for the Study of Nichiren Buddhism, Risshō University)

- The 22 vows of Ambedkar are based on the following texts:

* the Text on the twenty-two vows marble stone at the Deekshabhoomi, Nagpur, Maharashtra

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