

**POINTING OUT THE COMPLETE AND SUDDEN
PROFOUND-DHARMA-LOTUS-BLOSSOM,
TEACHING. PRACTICE, BENEFIT, AND
TRANSMISSION OF NATURALLY ABIDING
FREEDOM**

[DRAFT COPY]

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THE ROOT TEXT**
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SUPLIMENTARY TEXT**

**I always know the mass of
living beings, those who
practice the path and those
who do not; therefore i establish
various teachings in response
to the time and place.
For this is my constant
thought: How to cause**

**the mass of living beings
to enter the ultimate path
and quickly realize the
buddha-body-of-qualities
*[Skt: buddha-kaya;
Jp: busshin].***

[1.2]

**I am the wondrous-dharma;
the profound-reality of
dependent-origination,
the dynamic open basis
and ground of all and everything
in which all persons, places,
things and times; the body,
ego, awareness and all that
appears to awareness; all
sensations, feelings, memories,
desires and thoughts are a
wondrous display like a white-
lotus-blossom, empty of
separate-reality, non-self,
and naturally-free in
themselves like waves and
ripples on water; sparks
from a fire; clouds and
rainbows appearing in the sky;**

**sounds arising and ceasing in
the air, and the rhythm of
the breath.**

[1.3]

**Homage to gotama, the
shakyamuni and buddha,
the exalted; the noble,
the balanced-and-fully-
enlightened-one, who has
fully realized and awakened to
me, the wonderful-dharma-
lotus-blossom of naturally
abiding freedom and who fully
embodies me as the tathagata
who comes-and-goes-in-the-
suchness of all and everything;
who is fully in the world but
not fooled by the world
and who proclaims this as such.**

[1.4]

**Homage to the sangha of origin,
the community and
lineage of earth-bodhisattvas
and the mystic lineage
of the lotus-priesthood**

**comprised of men and women
who receive and keep, read,
recite, inscribe, teach, study
and present offerings in honour
of the wondrous-dharma for the
benefit and delight of all the
worlds, who everywhere transfer
the teaching, practice and
realization of the wondrous-
dharma-lotus blossom of
naturally abiding freedom
in worlds without end.**

[2]

ROOT PRACTICE

[2.1]

**Nam-u-myo-hoh-ren-gey-kyo:
Unceasing-homage-to-the-
wondrous-dharma-lotus-
blossom-teaching of naturally
abiding freedom in thought, word,
and deed is the root-practice
and the direct path of mindfulness
and penetrating insight into
the liberating reality
of the wonderful dharma; and**

**the one and universal precept
of complete and naturally
abiding liberation in the spirit
of unity and diversity unity and
harmony between one and all.**

As it is taught:
*I proclaim the profound-dharma
Employing diverse methods of
Teaching, thereby causing people
To be of joyful heart.*

*All the teachings [sutras]
Proclaimed by the tathagata are
Only for the purpose of removing
veils from the mass
of living-beings.
Sometimes I speak of my true-nature.
Sometime I speak of other natures.
Sometimes I reveal my true-nature.
Sometimes I reveal other natures.
Sometimes I reveal my actions.
Sometimes I reveal the actions of others.
All my teachings are fact and not fancy.*

*The reason is the tathagata
Knows and sees the threefold
World system as it truly is:
There is neither arising or ceasing.*

*Neither birth nor death.
Neither existing nor non existing.
Neither real nor unreal.
Neither identity nor different.*

People have different characters.
Different desires, different ways
Of acting, different views and
perceptions.
It is for this reason that I have
Taught in different ways.
This natural activity of the
Buddha, the enlightened-one,
Is continuous and unceasing.

*Oh noble heirs, at one time
I carried out the
root-practice [hon-gyo]
Of the bodhisattva path,
And the resulting life
duration [Skt: ayes; Jp: juryo]
Realized by me is unceasing.
[saddharma-pundarika sutra, chapt. sixteen]*

*Because in the presence of
Former buddhas, I received
and kept, read, recited
and taught this sutra-or-teaching,
to others that I was able to realize*

*utter balanced and full
awakening so quickly.
[saddharma-pundarika sutra, chapt. twenty]*

**[3]
BENEFITS**

**[3.1]
By this truth and, the interactions
within life and environment
give protection.**

**[3.2]

There is the triumph of the
enlightened-attitude and caring
heart over the dark-forces of
greed, ill-will; selfishness
and fundamental ignorance.**

**[3.3]
By this truth, the results of past
harmful views and actions are
consumed and extinguished
like the flame of a lamp;
the illusions of thought and
desire are washed away,**

**and the thirst for liberation is
satisfied.**

*As it is taught:
To those who receive and
keep it may there be praise.
For even as the boundless
ages are inexhaustible
and the ten directions are
without conceivably-limit,
So too will their blessings
also be boundless and
without end.*

*After the tathatagata's
Passing, this person will*

*Know the teachings taught
by the buddha, their
causes and conditions
and sequence, and
will be able to expound
them in accordance with
their meaning.*

*For just as the light of
the sun and moon*

*dispels darkness, so too
this person living in the world
dispels the gloom
of living-beings and
causes countless bodhisattvas
to finally dwell in the
one-and-universal-vehicle
[Skt: eka-yana; Jp: ichi-jo].*

*Therefore after my passing
May all people who see and hear
These benefits receive and keep
this teaching of the profound-dharma-
lotus-blossom [myoho-renguey],
For without a doubt they will be
established in the fully
enlightened way.
[saddhama-pundarika sutra,
chapt. Twenty one]*

[3,4]

**No prayer will go unanswered.
No offence will remain unforgiven.
No reason will remain unclear.
All good fortune will be bestowed.
And all virtue will be proven.**

[3.5]

**By this truth, new opportunities
will continually open up.
Obstacles will change into
blessings, and all noble aims in
life will accomplished.**

[4]

[4.1]

**By the reality of the wonderful
dharma lotus blossom, may the
teaching, practice and realization
of naturally abiding freedoms
be everywhere-declared and
spread, and the lotus-blossom
of naturally-abiding-freedoms
be everywhere opened and
revealed.**

[4.2]

**May our parents, family and
friends both living and deceased
be free from suffering healthy,
prosperous and wise; may
they rely in the dharma,
live the middle way; help**

each other and all living being.

[4.3]

**Homage to the teaching of
the wondrous-dharma lotus-blossom
of naturally abiding freedom.
By this truth, may all beings be
showered with blessings in
worlds without end.**

[5]

**THE ONE AND UNIVERSAL
TREASURE REFUGE**

[5.1]

**Know that the one ultimate
buddha-nature is <myohoh-
rengey> the living reality of
the saddharma-pundarika teaching,
the wondrous-dharma-lotus-
blossom of naturally abiding
freedom and liberation; the original
buddha nature and true nature
of all persons, places and things,
the dai-ich-gohonzon,**

**the one and most fundamental
supreme-honourable-one-worthy
of refuge, mindfulness and insight,
the non-duality of the three
great mystic treasure refuges
of the mystic buddha, dharma
and sangha treasures, the one ,
the original-teacher of all
buddhas, living-beings; the naturally
abiding reality-body-of-qualities
[svabhava-dharma-kaya],
the true-relic *[buddha-dhatu]* and
living presence of the buddhas
and noble-ones of the ten
directions and the three times,**

**and the basis of their realization
directly knowable here
and now by those who look.**

**Which is revealed all around,
inside and in front of us as a
mystic-skillful-means in the form
of the great-mandala
of words and letters:**

**<Namu-myohoh-rengey-kyo-
butsu-hon>, embracing all
buddha, dharma, and sangha
treasures; all living beings the
ten states of existence and
their environments.**

**Those who receive and keep
The wondrous-dharma, take refuge in
and dwell in mindful awareness
of the root buddha-nature.**

**They see the true-relic or
living-presence of the buddhas
and all living-beings.**

**They take refuge in the wondrous-
dharma of dependent-origination;
the dynamic open basis and
ground of all and everything
to which all the buddhas are fully
awakened and enlightened.**

**They see the profound-reality in
which all persons, places,
things and times; all sensations,
feelings, memories, desires and
thoughts are a wondrous display:
empty of permanence; empty of
lasting-satisfaction; empty of
separate-reality, utterly non-self**

**and naturally free in themselves
like a white-lotus-blossom,
neither sentient nor non-sentient;
neither personal nor impersonal;
neither arising nor ceasing;
neither moving nor still;
neither existing nor non-existing;
neither real nor unreal, and
neither identical nor different.
They see the profound-reality of
the lotus-blossom like teaching,
practice, realization of all the noble-
ones, the bodhisattvas and
buddhas of the ten directions.**

**They see the root-teacher of all
buddhas and living beings; their
very essence and potential
for awakening and freedom.**

**The wondrous-dharma is the
buddha-nature of origin,
the fundamental true-nature
and reality that is at once
the one and supreme
universal treasure-refuge
of original cause [*hon-nin*],**

**the root and basis of the
buddhahood of shakymuni and
all buddhas, bodhisattvas and
noble-ones to the lotus-blossom
like display of the threefold
world [*Skt: tri-loka*]; and the
origin of the threefold treasure-
refuge of the buddha, dharma
and sangha of root effect [*hon-ga*].
Those who take refuge in
the dai-ichi-gohonzon of
<myohoh-rengy> take refuge
in the non-duality of the three
treasures all at once.**

**[5.2] Again, know that the one and
universal treasure of the dharma
is the root reality of <myohoh> the
liberating teaching of middle
view of the emptiness of separate
reality and non-selfness of all
and everything all at once,
that is to say, the profound-reality
of dependent-origination [*Jp: en-gi*];
the basis of path of wellbeing,
awakening and freedom; and
the basis of the enlightened-attitude**

of a seeking spirit [*Skt: bodhi-citta*]
and caring-concern [*Skt: mettteya;*
karuna, ahimsa; dana], and
the practice of beneficial-
action [*Skt: shila*], balanced one-
pointed-mindful-awareness [*Pali:*
sati-samadhi], and balanced
liberating-insight [*Skt: prajna;*
nyana-darshana], that is to say,
those who receive and keep the
teaching practice, benefit, and
transmission of <myohoh-rengey>
thereby open, reveal, enter and
dwell in the most profound, direct,
simple, and accessible one-and-
universal-vehicle of balanced knowing
and seeing that is the original-
practice of the bodhisattva-path
[*Skt: bodhisattva-yana, or paramita-*
yana] in thought, word, and deed;
the root-precept of compete and
sudden [*Jp: en-don-kai*] realization;
the root-practice-of-meditative-
mindfulness, and the penetrating-
insight that cuts through the surface
appearance of the world and
opens, reveals, enters, and dwells

**in the liberating direct knowing
and seeing of the <myohoh-rengey>
of which thenoble-ones say:
<Done is what had to be done>.**

[5.3]

**Again, know that the one and
universal sangha or community
of those who receive and keep,
read, recite, inscribe; teach,
present offerings and celebrate the
dai-ichi-gohonzon of myohoh-
rengey dwell in knowing and
seeing the original buddha-
nature, the wondrous-reality of
<myohoh-rengey> is the noble-
sangha treasure of earth-
bodhisatvas arisen from the
ground of all and everything,
and the basis of all sangha
treasures without exception;
a vast field of merit for
living beings and worlds,
that is to say, the lineage of the
lotus-priesthood [*Jp: ren-so-kai*]
of those who receive and keep,
read, recite, inscribe, interpret,**

**realize and celebrate with
offerings and who everywhere
transfer the teaching, practice,
and benefit of <myohoh-rengey>,
the wonderful-dharma-lotus-
blossom of naturally abiding
freedom for the benefit of
all living beings, and thereby
enter-the-stream of the noble-sangha
dwelling in the world without
being fooled by the world with
caring, honour, insight and
humour, the natural way of things,
knowing and seeing the
emptiness-of-seperate-reality
and non-selfness of body, ego,
awareness and all that appears
to awareness as it truly is without
any uncertainty regarding the reality
of <myohoh-rengey>, and without
attachment to rules, rituals, and
social conventions as ends in
themselves, as one who has
eliminated the first three of the
ten fetters and arisen in the world
as an ariya, a noble-one who has
entered-the-stream [*Pali: sotapanna*]**

and is no longer subject to backsliding.

**Such is the original sangha of
earth-bodhisattvas arisen from
<myohoh-rengey>, the ground and
basis of all sangha treasures and all
liberating-realizations without
exception.**

[6]

THE FOUR RELIANCES

[6.1]

**First, rely in the teaching; practice;
benefit, and transmission of
the fundamental
reality of the saddharma-
punadarika, the living reality of
<myohoh-rengey>, the wondrous
and profound-dharma-lotus-
blossom of naturally abiding
freedom and the true-nature
of all buddhas, living-beings,
and their environments in the
ten directions and three times,
as the primary refuge and not
in persons, personalities, nor the
interpretations of the teachings**

**and practices of buddhadharma
that are not in full accord with the
middle view of <myohoh-rengey>
taught in the sutra-body as
a whole.**

**That is to say, rely in
<myohoh-rengey>
saddharma-pundarika,
the supreme, wondrous, and
profound-reality of dependent-
origination; and the dynamic
open basis of all and everything;
the root teacher and refuge
of all living beings; the one-
supreme-exalted-refuge-
being most worthy of refuge
[ichi-dai-gohonzon],
mindfulness and insight and
the necessary pre-condition
for awakening, freedom and
liberation.**

**And in this light, regard all
dependently arisen persons,
places, things and times;
awareness and all that appears
to awareness, all sensations,
feelings, memories, desires,**

and thoughts as empty of
separate reality, non-self, and
naturally free, a wondrous
display of the saddharma-ta
like a blossom in the spirit
as primary and not in the letter nor
in the theoretical meaning.
That is to say, rely in the intended
experiential meaning and spirit
of <myoho-rengey> and so on,
as primary.

And in this light, regard the all
the dependently arisen
literal and theoretical meanings
of words, letters, sutras,
teachings, signs and symbols
as empty of any separate reality
In themselves, non-self, and
naturally free in themselves as
a wondrous display of myohoh,
the wondrous-dharma, like
a renege, a lotus-blossom.

[6.2]

Second, rely in the spirit as
primary and not in the letter.
That is to say, rely in the intended

**Experiential meaning and spirit
Of the words wondrous-dharma-
lotus-blossom or saddharma-
pundarika and so on, as
Primary.**

**And in this light, regard the literal
And theoretical meaning of
All words, letters, signs and
symbols and so on; as well as
the various customs, formalities,
regulations, and social
conventions common in the world
As means of insight, awakening
And freedom and not as ends
In themselves but as a wondrous
display of myohoh, the living
reality of the saddharma,
the wondrous-dharma, and the
mystic-law, as empty, non-self,
and naturally free in themselves
Like a white lotus blossom.**

[6.3]

**Third, rely in the root teaching,
practice, benefit, and transmission
of the saldharma as primary
and not in its various adapted**

**changing and provisional modes
of expression arisen in response
to particular places, times, and
needs, as ends in themselves.
That is to say, in the fundamental
reality of myth as the root, primary,
and fundamental basis,
the necessary pre-condition for
the arising of the arising of
the phenomenal world as for
the arising of the teaching, practice,
and realization of freedom and
liberation.**

**And in this light, regard the myriads
of sutras, teachings, practices,
benefits and transmission lineages
as various expressions, branches,
and appropriate methods of
teaching adapted to specific
places, times and needs as a
wondrous display of myohoh,
the living reality of the wondrous-
dharma and mystic-law, as empty
of separate reality, non-self, and
naturally free in themselves
like a white lotus blossom.**

[6.4]

**Fourth, rely in the practice
of dharma, the living reality of
myohoh-rengy as primary and
not in the theory as an
end in itself.**

**That is to say, rely in direct
liberating knowing and seeing
for oneself through penetrating-
insight [*Jp: shi; Skt: prajna*]
as primary through the root-
practice [*Jo: hon-gyo*] in thought,
word, and deed.**

**And in this light, regard
the evidence of independently
verifiable direct sensory
knowing and observation
[*Skt: pratyaksha-pramana*];
the principles of valid reasoning
[*anumana-pramana*] the
teachings, reports and claims
of reliable persons and tradition
[*shubda-pramana*] including
statements of metaphor and**

**comparison [*upamana-pramana*]
that are in full accord with reason
and observation.**

**[7]
THE COMMISSION**

**[7.1]
Such is myohoh-rengey
the living reality of the
saldharma-lotus-blossom,
the mystic-law and true
nature of all all and everything
and the teaching, practice,
benefit, and transmission
of naturally abiding freedom,
that opens and reveals the
intended meaning of the
entire body-of-teachings of
gotama shakyamuni, the
shakya sage and buddha and
other great and reliable sages
And teachers for the inspiration
of living beings, inspiring them
To enter and dwell in knowing
and seeing the living reality
of myohoh-rengey, the**

**ssaddharma-pundarika,
the wondrous-dharma-lotus-
blossom, the mystic-law and
reality of dependent-origination
and the dynamic open basis
of all and everything in which
all beings, and worlds are a
wondrous display, empty of
separate reality, non-self
and naturally free like a lotus
blossom.**

[7.2]

**As it is heard, so the profound-
reality-lotus-blossom teaching
received and kept, read,
recited, inscribed, interpreted,
Taught, celebrated with offerings
and passed on.**

[7.3]

**And so does the sublime
transmission of the wondrous-
dharma flow and spread for the
wellbeing and blessing of all
beings in worlds without end.**

[7.4]

Just as a lamp is lit in the darkness, the hidden is revealed and the way is pointed out to those who are lost, so too is the saddharma-pundarika pointed out by the noble ones in so many ways in response to the place, time and need; however, even though expressed in diverse ways, they are all based in the one and universal reality of the saddharma, the wondrous-reality lotus blossom of naturally abiding freedom and the living reality of myohoh-rengey, and so should it be correctly taught and practiced.

[7.5]

Therefore, quickly receive and keep myoho-rengey, the living reality of the

**saldharma, the primordial
buddha-nature, the profound-
reality of dependent-origination
and the dynamic open basis of
all and everything, the ultimate
treasure and lamp seeking no
other refuge and in this spirit,
remove the causes of suffering
and give the causes of freedom
and wellbeing in the world by
living in accord with the
saddharma with penetrating
awareness and cutting insight
into the emptiness of
separate reality and non-selfness
of all and everything as the
wondrous display of the
saddharma, and revealing the
dharma in appropriate ways
with caring, honour, and an
inspiring sense of humour, for
there are those wha are
floundering but through hearing
will grow and through knowing
and seeing will be free.**

May it be accomplished!

Sadhu!

This concludes the:

***POINTING OUT THE PROFOUND-DHARMA-
LOTUS-BLOSSOM TEACHING, PRACTICE,
BENEFIT, AND TRANSMISSION OF
THE MIDDLE WAY***

***As heard and written down by
Jotidharma;
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