

If you have any questions about *JUZU* or Nichiren-Shu, please contact your local Nichiren-Shu church/temple or Nichiren Buddhist International Center.

The third is to place the large bead with two tassels on the first knuckle of your middle finger of your right hand, twist the *Juzu* once and place the large bead with three tassels on the first knuckle of your middle finger of the left hand, then put your palms together in *gassho*.



This is used when you do not need to hold anything in your hands like during the first part of a service, during prayer and while chanting Odaimoku, if you are not using a drum. This method also shows the relationship of ourselves in the Saha world, represented by our left hand, and the Buddha world, represented by our right hand, by connecting the two together.



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# JUZU



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Prayer Beads are used by all Buddhists and by many other religions as well. These beads are called *Juzu* or *Nenju* in Japanese, *Mala* by the Tibetans and in Sanskrit they are called *Japamala*. When the Romans first saw prayer beads (Japamala) used by the Hindus, they mistakenly heard “jap” instead of “japa”. Jap in Sanskrit stands for rose. Translated into Latin Japmala comes out as “Rosarium” and in English as “Rosary.” The *Juzu* or *Mala* may have been the inspiration for the prayer beads used by some Christians and Muslims today.

Each Buddhist School may have a different use for the *Juzu*, but one of the main uses is for counting prayers or prostrations. It is also a symbol that identifies the carrier as someone who follows the Buddhist path. Each school of Buddhism has their own style of *Juzu*. Some are small for the wrist and others are large. The beads may be made of bone, crystal, Bodhi tree wood, bamboo, coral or any number of materials. The number of beads may vary but the most common denominator is one hundred and eight. One hundred and eight represents the one hundred and eight defilements.

The Nichiren Shu *Juzu* has one hundred and eight beads in a loop with five tassels, three on one side and two on the other. Besides the one hundred and eight there are several special beads. Two larger beads represent Sakyamuni, Buddha and Taho Buddha. Four smaller beads in the main loop represent the four Bodhisattvas from under the earth. The *Juzu* also represents ourselves. The tassels represent our head, arms and legs. This reminds us that we are made up of the one hundred and eight desires.

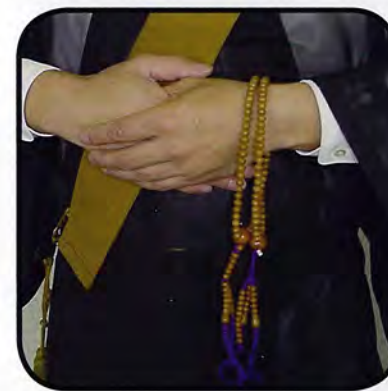
There are several styles of *Juzu* used by Nichiren Shu. These styles vary in the tassels. The first is used by lay followers and has five tassels with balls at the ends of each. The second is used by priest and has lace with tufts over the balls at the ends. The third has tassels like the first but they are much longer. The third style is used by a priest who can deliver a special kind of blessing called a Kito blessing.



Five tassels Juzu

There are several ways to hold a *Juzu*.

The first is to make a double loop and place the *Juzu* on your left wrist. This is used when you are beating the drum or during meditation practice or while listening to Dharma talks.



The second is to place the *Juzu* in the double loop between your thumb and finger on the left hand and to put your palms together in *gassho*. This is used when you need to be holding a sutra book during a service.

