

Single-Mindedly Be Buddha

What should our thoughts be when we chant?

What does NaMuMyoHoRenGeKyo mean?

Why learn Gongyo?

What should I chant for?

What is Enlightenment and How long does it take?

Have you heard or thought these same questions? Would you be surprised to hear me tell you that you have been, that you are now, and that you will always be Buddha? Also, that this physical realm is a construct of our will to experience the engine of life in forms of ownership of the experience of “being”. We, in Samsara, equate experience with ownership, possession, as we identify a unique set of sensations as “belonging” to us as individual experience-sors labeling and collecting those experiences as our own particular validation of the process of energy combining and representing the vast potentials of the cosmos. Just for us individually and collectively. Shakyamuni saw this clearly and did his best to work with all those who would engage him, the way to see this situation clearly in order to get free of these delusions to simply get back to Buddha, back to the simple observation of the multitude in each moment, without ownership, with detached observation and amazement, appreciation, and quietude.

For some 60 years after his awakening, Shakyamuni traveled and spoke with all who would listen. He spoke to those from all social caste with words and stories familiar to them in their education and cultural identities. All in the effort to awaken within them the knowledge of innate and inherent Buddha mind. This mind of the clarity of understanding of this immense engine of life that is instantiating moment-to-moment the fleeting momentary expressions of potential in an energetic firestorm of unimaginable dimensions, constantly churning scenarios of becoming, being, enduring, and dissolving; like rain drops from clouds to the ground and evaporating back into clouds. To appreciate the observation of phenomena without requisite ownership, remaining unattached to constantly changing phenomena, converting experience for identification and collecting into experience as momentary expression, in process, observed as Buddha. Buddha as without time, without possession, without attachment, and remaining critically aware of momentum. The movement without the mover...

We are all manifest of this capacity. We are all experiencing this capacity. We will all rejoin this capacity as potential. This capacity is a vast field of energies, distinct only

in moments of interdependent amalgams building and dissolving within this vast quiescence. With this in mind, I will endeavor to answer those questions at the start of this document.

What should we contemplate when chanting?

To quote Nichiren, "...to be single-minded in meeting the Buddha." From his first days of teaching to his final days of Mahayana talks, Shakyamuni Buddha was urging sentient beings to find the quietude of Buddha within their sensational sensory minds, to find and maintain Buddha. In short, to make the decision to "be" Buddha. Live each moment of your life as though you already know Buddha! Live "up" to it.

What does NaMuMyoHoRenGeKyo mean?

It is an invocation to be Buddha. After all the dissections, the scholarship of language and translations etc... the stories and poetics, the "meaning" of this chant is a self directed commitment, determination, in this very moment and in future moments, to "BE" Buddha. This is the highest expression of "will" or volition (to be).

Why learn Gongyo?

Recitation of the Lotus teachings is a fundamental homage, a ritual training to implant the idea of Buddhahood indelibly into our conscious minds. This idea provides a stable footing for our invocation to "BE" Buddha. One could say that the invocation calling forth our innate Buddha nature rests on a foundation of clear and voluminous teachings from the original Buddha teacher Shakyamuni.

What should I chant for?

To "BE" Buddha. There is no other goal, no other achievement, no other purpose for this invocation. I would again refer to the earlier quote from Nichiren.

What is Enlightenment and How long does it take?

I am confident that I answered the question of enlightenment in the above texts, and as for the length of time, well, it takes exactly the same amount of time as it takes to chant the invocation of NaMuMyoHoRenGeKyo with surety, with confidence, with determination, with an attitude that it is already your station. Do not make the mistake of turning this invocation into a wishing well or magic lamp. This invocation is the actual switch, the revulsion of Dukkha and Samsara, the palpable release from attachment and the opening of the Buddha mind of perception.

Sifu Sylvain,

NaMuMyoHoRenGeKyo, NaMuMyoHoRenGeKyo, NaMuMyoHoRenGeKyo,