

Single Mindedly Contemplate Buddha

1. From the Lotus Sutra on the mental Attitude and Intent of the strong mind of Bodhisattva practice.
2. Used by Bodhisattva Nichiren to indicate the proper attitude and intent of chanting the Daimoku.

To be “Single” “Minded” is to be focused and to maintain the aim of that focus on our awakened experience of mind; a mind that is in the condition of perceiving the true nature of all phenomena. That is to say that the Buddha mind experiences with total and consistent clarity the Engine of Life, the moment-to-moment instantiations of karma in momentum. Further that any thought of enduring materialism is completely shut down or discarded as delusion and distraction from the clear mind of experience of the momentum in tendencies and conditions constantly influenced and manifesting in streams of “Be-ing”. For Nichiren, and for our Bodhisattva practice, our constant effort is to remain in-as-much-as it is possible, in the awakened experience of Buddha as we navigate our Samsaric existence.

Essential to this effort is Daimoku. As Nichiren would later say as he setup his central location of teaching and dissemination at Mount Minobu, that he was living his life in MyoHoRenGeKyo from moment-to-moment throughout his entire days.

From this state of mind and awareness comes all other necessary manifestations in support of our Samsaric existence. Any stresses or anxieties, desires or protections we “think” we need are either resolved or disappear as the temporary delusions and vicissitudes of Samsaric cravings, clinging, and delusions as products of the Samsaric mental condition. When we enforce and maintain our Buddha mind, all obstacles dissolve and become irrelevant as we move through time to share and support the teaching of the great Dharma of enlightenment.

To quote Nichiren from his Gosho, “*Happiness in this World(Realm)*”. *It is critically important here to remember that Buddhism is about the mind, our attitude and intent. How we choose to experience events in our lives is paramount, not the subjective judgment of bad, good, mediocre, excellent, or horrible, but rather, that events are as they are, and our experience of them need not be tied to those judgments or definitions. Here is the quoted translation;*

*There is no true happiness for human beings other than chanting **Namu-myoho-enge-kyo**.*

Right away, Nichiren says the obvious. It is the mental invocation of Buddha in our life experience that directly connects us to our full expression of potential. The Gosho continues;

The sutra reads, “where living beings enjoy themselves at ease.” How could this passage mean anything but the boundless joy of the Law? Surely you are included among the “living beings.” “Where” means Jambudvīpa (The physical world or realm or Saha), and Japan lies within Jambudvīpa. Could

*“enjoy themselves at ease” mean anything but that both our bodies and **minds**, lives and environments, are entities of **three thousand realms** in a single moment of life and Buddhas of limitless joy?*

Here again we are reminded of the constant **stream of influences or Engine of Life**, available to our minds, and to choose from and experience via our enlightened, awakened Buddha-mind or ninth consciousness. To continue;

There is no true happiness other than upholding resolve in the Lotus Sutra. This is what is meant by “peace and security in their present existence and good circumstances in future existence.” Though worldly troubles may arise, never let them disturb you. No one can avoid problems, not even sages or worthies.

In plain language, Nichiren lays out the life well lived. The vicissitudes of life are simply our witnessing of the karmic stream of expressed potential within our “self”. To be observed without anxiety or stress as simply expressed karma is to detach one’s life condition from the observable actions. Dispassionately taking further actions then becomes a simplified matter of creating better outcomes.

He then continues with advice that many “mainstream Buddhists” would regard with scorn, as Nichiren advises imbibing at home. I will point out here that this letter was written to Shijo Kingo, a Samurai warrior. This letter is written to a non-monk, a citizen, just as you and I. He is not suggesting a drunken bar run, but rather containing an intimate sharing time with his spouse, within the safety of their home, and adds still that they then chant the Daimoku.

*Drink sake only at home with your wife, and chant **Namu-myoho-rence-kyo**. Suffer what there is to suffer, enjoy what there is to enjoy. Regard both suffering and joy as facts of life, and continue chanting **Namu-myoho-rence-kyo**, no matter what happens. How could this be anything other than the boundless joy of the Law? Strengthen your power of resolve and confidence more than ever.*

With my deep respect, Nichiren

To chant the Daimoku is to single-mindedly contemplate Buddha.