

Three Kinds of Practice

The foundation to this practice is the **invocation** of the very mind-state of Buddha that we want to realize. Though the Lotus Sutra itself repeats this instruction in each chapter and in its exhortation to embrace, read and recite this sutra, it was Nichiren who formulated this as the practice (**essential practice**) of invoking the title of the sutra itself. This Chant or recitation is the **Daimoku** or invocation that represents the entirety of the teaching of Lotus Method for direct and immediate experience of Buddha. Adding to the five (5) characters of the “*Treasure Tower*” and title of the sutra, Myo, Ho, Ren, Ge, and Kyo, the two (2) preface characters of Na and Mu (see, **NaMu**), Nichiren renders the chant of **NaMuMyoHoRenGeKyo** as the seven (7) characters to include the honorific and personal dedication to Buddha of our presence in this moment to realize the ultimate Law of life (see, **Engine of life**) per the vehicle (method) of **MyoHoRenGeKyo**.

Additionally, Nichiren adds the recitation of two (2) specific chapters of the Lotus Sutra as he described in his Goshō of “**The Daimoku of the Lotus Sutra**”;

*To accept, uphold, read, recite, take delight in, and protect all the eight volumes and twenty-eight chapters of the Lotus Sutra is called the **comprehensive** practice. To accept, uphold, and protect the “Expedient Means” chapter and the “Life Span” chapter is called the **abbreviated** practice. And simply to chant one four-phrase verse or the daimoku, and to protect those who do so, is called the essential practice. Hence, among these three kinds of practice, comprehensive, abbreviated, and **essential**, the daimoku is defined as the essential practice.*

Nichiren

In total this is referred to as **Gongyo** (see, **Gongyo**) or the *Liturgy of Nichiren Doctrine*. Practiced daily this is our effort to influence our constant stream of moment-to-moment karmic momentum with our maximal awareness and potential.