

ENLIGHTENMENT



Honolulu Myohoji
2003 Nuuanu Ave.
Honolulu, Hawaii 96817

By Rev. Kancho Kajiya

Enlightenment

by Rev. Kancho Kajiyama

Compiled by
Rev. Takamasa Yamamura
and Dan Liu

Translated by
Dean Makinodan



Honolulu Myohoji

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honolulumyohoji@hotmail.com
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Preface

As we bring out an English translation of Rev. Kancho Kajiyama's work, which is inspired by the Eternal Buddha of his work, I would like to reflect on the question of why we study and train ourselves in the teachings of Buddhism.

The ultimate goal of Buddhist training is the attainment of enlightenment. To achieve the happiness as a human being, to improve human life, to escape from suffering—these are also some of the aims of Buddhist training. Nevertheless, the goal of Buddhist training is enlightenment.

Enlightenment is to escape from the drama of human life. It is human beings who are tossed about by the drama of human life and suffering. Yet is it possible to not be influenced by the various phenomena, which are occurring about us, and to live in a mind of tranquility, ease and peace? This is not a state of having no feelings, but it is enlightenment.

Since 2013, a change has been continuing to occur in the earth's energy. Difficult training is no longer needed for enlightenment. If we touch our inner being through simple methods, we can move closer to enlightenment.

When reading this writing of Rev. Kajiyama, my mind was filled with joy. Until this day I have never read writing on enlightenment that was so clear and with such deep meaning. Even among the existing publications on Buddhism topics and Nichiren related works, I have never seen something so clearly written on enlightenment. By reading Rev. Kajiyama's writing, we can learn about what enlightenment is and even about our relationship with

the great universe. Moreover, truth is being explained in his writing.

I believe it is good that even one out of one hundred people, who read what is written here, understand it from the depths of their mind. Many may give up in between or not take interest in what is written. Truth is something that is not taught to just anyone but to those who really need to know. I also feel that there are only a few who can understand this writing at its surface and with the intellect alone. When an intellectual understanding is accompanied by practice, the content's meaning gradually imbues our mind.

This time, we are again blessed by a translation by Dean Makinodan. Even as a non-native English speaker, such as myself, I could feel a sense of splendor in the use of beautiful words and well-fitted expressions. I felt that this indeed was a translation of wholehearted sincerity, which is fitting for a translation of truth.

I hope that you will savor this beautiful work while listening to the gentle sounds of wonderful music or in the calm of silence. I am sure that a mind of joy will come forth from within you too.

Finally, I am most grateful to Dan Liu, the President, and each member of the Board of Directors of the Honolulu Myohoji Mission for making this publication possible.

Rev. Takamasa Yamamura
Head Minister, Honolulu Myohoji Mission

The Origins of Buddhism

What is first important is from whom and how did Buddhism begin. Buddhism began from the act of becoming the Buddha (One Who Is Enlightened to Truth, the Awakened One Siddhartha) by Siddhartha, who was born as a prince of the Shakya clan.

To signify that He is a noble person of the Shakya clan, the Buddha is called *Shakuson*. And from the fact that He is the *muni* (sage) of the Shakya clan, the names *Shakamuni* or *Shakamuni Seson* are also used. It is with a feeling of respect and affection that we call the Buddha by the name *OShakasama*.

At the age of thirty-five, Shakyamuni Buddha (OShakasama) entered a deep meditation, beneath a Bodhi-tree, in Buddha-gaya and awakened to the Eternal Great Life, which is the Universal Truth and the Real Truth, and achieved enlightenment. It was on December 8. This holy day of the Buddha's enlightenment is called *Bodhi Day*.

That is why the origins for the teachings of Buddhism are the attainment of Buddhahood by Shakyamuni Buddha. His attainment of enlightenment is the starting point.

*Eternal Buddha and Historical Buddha

The Eternal Buddha is the source of all life in the universe. He dwells in all beings of heaven and earth as their essence. He is always changing His appearance for our salvation. According to human philosophy, there are many differences between God and the Eternal Buddha. However, there is spiritually and essentially no difference between the Eternal Buddha and God.

The Historical Buddha Shakyamuni is a human being who had become one with the Eternal Buddha. We can call Him an existence that had become enlightened to and fully experienced the Truth. Shakyamuni Buddha is a manifestation of the Eternal Buddha.

The Sphere of Enlightenment

The world that is achieved with enlightenment is the state of the single world of infinite light that opens deep within the mind when the consciousness, which had been turned to the outside world, is directed to one's inner world.

It is the consciousness of Shakyamuni, who entered a profound and deep enlightenment, eliminated all delusory thoughts and simply soared higher and higher without end to infinite heights.

Shakyamuni's consciousness ultimately entered into the realm of the Buddha World, which is overflowing with joy, and where all is grand harmony and the original light of the universe brilliantly shines, and He melted into the Great Life of the Original Eternal Buddha. (He clearly revealed the original ground of human beings—the Universal Truth.)

A person is originally a precious existence, which is a *branch-life* of the Eternal Buddha that is the Universal Great Spirit. This precious existence is born into this world and is being sustained.

This truth is being symbolized by the figure of the Buddha when He announced “Holy am I alone in heaven and earth.”

The Buddha-nature (exalted, holy consciousness), which is a branch-life of the Eternal Buddha, is truly the original mind of a human being, his entity and his true aspect. Shakyamuni Buddha has taught us that to awaken to the workings of this Buddha-nature, namely, *to become a Buddha* is indeed the ultimate goal of a person that realizes self-perfection.

The solemn event of Shakyamuni's enlightenment—the exalted figure and mental sphere is not the possession of Shakyamuni alone, but it is the true aspect that each one of us must realize.

“A human being is originally the Buddha Himself”—this truth is not a world that is only for Shakyamuni, but something so very important that all people must awaken to.

That is why He taught: “Concentrate on your self. Look deeply within.”

And with nirvana (death) before Him, as His last words, Shakyamuni Buddha said: “All things are transient. Do not be unmindful and make effort.”

He was speaking about our efforts *to become a Buddha* in our present life.

Becoming the Buddha

Becoming the Buddha is also described as *opening Buddha-nature* or *achieving Bodai* (Wisdom, Way, Enlightenment). Nevertheless, the central topic is enlightenment.

On the topic of *enlightenment*, do you know the word *Anokutara-sammyaku-sambodai*? It appears in the Lotus Sutra and various Buddhist sutras. It describes the mental state of the Buddha's enlightenment.

Anokutara-sammyaku-sambodai is a Chinese character rendition of the ancient Indian Sanskrit, *annuttara-samyak-sambodhi*. It means the *highest, excellent, true awakening* and describes the working of the absolutely perfect wisdom of the Buddha.

From this we know that the Buddha is brilliant, highest wisdom itself. This means that within human beings, who are a branch-life of the Buddha, there dwells infinite ability.

I shall next touch on the subject of *gedatsu* (liberation, freedom, emancipation) and *nehan* (nirvana [extinction of evil passions—the final goal of Buddhist practice])

***Gedatsu* (Liberation, Freedom, Emancipation)**

It is said that Shakyamuni Buddha relinquished his status of prince and went out of the castle to solve the four sufferings (birth, old age, sickness and death) and the eight sufferings (the four sufferings and the suffering that comes from parting from a loved one, the suffering from being together with a hateful person, the suffering of not having what we seek, the suffering from attachment to the five elemental aggregates for our body, mind and environment).

We are daily troubled by various feelings and thoughts. Hatred, resentment, anxiety, fear, jealousy, complaint, discontent, desire—we are bound by various illusions and swayed about.

That person said this. He said that. He did this. In such a way do the words and actions of others bother us. Our consciousness is being swayed about by the gap between the circumstances of our surroundings and our thoughts. This becomes pain, suffering and even conflict. In the end, we “cannot forgive” and often hold hatred and resentment in our hearts.

When we have such thoughts as the fault lies in the deeds of another but we ourselves are correct,

we simply intensify our feelings of blaming another. The result is the great tragedy that, before we know it, we have fallen into the darkness of gloomy troubles.

Such a way of life could hardly be a happy one.

This is the state of a person that appears when the radiant original mind (Buddha-nature, Divine-nature) of the human being, which essentially one with the Buddha and received from the Eternal Buddha, is covered by negative karmic thoughts.

To erase these negative karmic thoughts, which are clouds of delusion, and to manifest the awakened state of the brilliant and free original-mind (life) is *gedatsu* (liberation, freedom, emancipation).

A human being is not a material body and a solid body called the physical body. He is an existence that transcends the physical body. He is a brilliantly shining spirit, which is a branch of the Eternal Buddha's Life, and an existence that is the sacred consciousness itself.

Yet, under the consciousness, which is bound by the limited, material body called the physical body, through the ego-consciousness that thinks "Me" and "I," various delusive thoughts appear, and sufferings arise when the original mind is covered and hidden.

I believe that it is important to know this truth of our lives.

Nehan (nirvana [extinction of evil passions—the final goal of Buddhist practice])

Next, there is the word *nehan*.

This word expresses the state of *gedatsu*.

In ancient Indian, this state is called nirvana, which means the state where the fires of delusion are extinguished and the flames of afflictions have been blown out.

Although our consciousness is always directed to the outside world, when it is turned to our inner world, the Buddha World and the World of Light—what unfolds before us is a peaceful, perfectly free world of light that is filled with love and wisdom.

It is the mental state that unfolds when we are freed of all bounds of the phenomenal world, awakened to the Buddha-nature that dwells within us and merged into the brilliantly shining eternal-life of the Eternal Buddha.

In other words, it is *to enter nehan (nirvana)*.

What kind of existence is a human being? Shakyamuni Buddha said, “search for yourself.” He was telling us to look for our real self.

To know our real self (become the Buddha)—this is indeed the most important truth that we must know from reincarnating and being born into this world and the various experiences in life.

What kind of existence is the real self (human being)?

A human being exists in this world with a physical body. That is why it is most natural to think that this physical body is ourself (a human being). Ourself that is a physical body takes action while giving rise to a variety of thoughts. That is why our physical body and thoughts become one and we are convinced that there is a specific-self called the physical body.

Before long, however, there will come the time when the physical body, which we thought was ourself, will surely die. The physical body will become a lifeless corpse. If that were the case, wouldn't it be that we would cease to exist with the death of our physical body? That is not true. Our consciousness (life body) is living. We go to a higher dimension wave-motion world that is called the spiritual world.

The fact that we are living even if our physical body dies means that our physical body itself is not ourself (a human being). A human being is not his physical body. If a human being is not his physical body, the ideas that arise that are based on the physical body have no substance. (That is why they are an illusion.) Yet, if there is no physical body and our ideas have no substance, what kind of existence are we? Is there a definite entity that is called ourself?

What gave us this answer is the Buddha's profound enlightenment.

The universe is a realm where the Mind of the Eternal Buddha is everywhere present as the Great-Life Body As It Is. The Eternal Buddha, which is the Universal Great Spirit, works in all living things as brilliant Great Light, and gives them life and makes their existence possible through His great power. A human being is a branch life from that Eternal Buddha, and a son of the Buddha that is His incarnation. A human being is life itself that has come from the highest dimension and is joined to that dimension.

Nevertheless, this state of things cannot be understood when we perceive them through our five senses. It is a world that we perceive with a clear and deep consciousness. It is a world that opens

before us when we awaken to the Buddha-nature that resides within us.

With the sensations, which are steeped in material civilization there is a tendency to believe only what we can see and hear. Yet, the sphere that can be perceived by the five senses is a most narrow one.

What is at the foremost source of the unseen is the Great Life of the Eternal Buddha and the Great Light.

Awareness of Life

There is a book by Shinichi Matsushita, who was a professor of atomic physics at Hamburg National University in Germany, entitled *Hokkekyo to Genshi Butsurigaku—Inochi no Chikara Yo Wakiagare* (The Lotus Sutra and Atomic Physics—Well Up Life Power!). In that book, chapter 11 of the Lotus Sutra, Beholding the Stupa of Treasures, is being explained. He refers to the sutra saying, “In eleven, in the four hundred billion nayuta worlds, the Buddhas and Tathagatas are omnipresent” and he explains its meaning from the standpoint of a physicist. I would like to share it with you.

“What is most important in Buddhism is being written here.... The statement that the Buddhas are filling the universe means that within a single atom,

within a single molecule, and consequently, within one human cell—to put this another way, in the human body, the totality, the Buddha is permeating.

“It is a matter of becoming aware of this or not. It is the crossroad between reaching ‘enlightenment’ or not arriving there. Yet, even if we do not have this awareness, the Buddha is giving us life....

“We must not think that our ‘life’ belongs to us. If it were our own possession, we would be able to not fall ill if we wished to be free of illness, and if we wanted to live to a good age, a sudden death and the like would not affect us.... We are able to breathe, our heart is working, and our stomach and intestines are functioning. That is to say, we become aware of the ‘life’ that is being sustained by the Buddha... and we awaken to and have gratitude for life that is ‘being sustained’....” This is what is written. Impressive, isn’t it?

A physicist is writing about “becoming aware” of “life” that is being sustained by the Buddha.

The truth is that as life that has branched from the Eternal Buddha, a human being is a spirit body that is being given life by the Eternal Buddha.

Nevertheless, there is something rather difficult to understand about this truth. It is result of our strong

preconception that the physical-body self is the human being, and the powerful working of egotism and the self-centered consciousness, which sees things in a selfish manner that is attached to the self of “I” and “me,” and is based on physical-body self.

This consciousness gives rise to the fabric of the dualistic conflict of rivalry, discrimination and exclusivism, which become various negative emotions such as animosity, hatred, discontent and anger that cover the real mind of a human being and cause us to lose sight of our true self.

Words From the Primitive Buddhist Sutras

There are so called *primitive Buddhist sutras* that are inlaid with what are close to the actual words of Shakyamuni Buddha.

They are collections of sutras known as the Dhammapada and the Suttanipata.

When looking at those writings we can strongly feel the deep thoughts of Shakyamuni Buddha that people will quickly wake up from their delusive thoughts and awaken to their true self.

A small sample of this writing is the lesson:

“Release attachment,
Discard anger,
Remove self-conceit,
Transcend all your fetters.”

Anger, attachment and self-conceit are all karmic-conceptions that are born from self-obsession. They are clouds of delusion that are covering the real mind of a human being.

Shakyamuni Buddha is strongly advising us to transcend all notions that shackle our self and strive to discard them.

He also has these words of guidance for us:

“Do not see the faults of another. Do not see what he had done or has not done. See only what we have done or have failed to do.”

There are people who are concerned about the words and deeds of others and criticize each one of them. The result is that they neglect the words and deeds of their own self, which is fundamental. We must first see the state of our own mind, and live in a way that is proper for our self. This is what we must first do.

Shakyamuni Buddha next tells us: “Know your self. Make your self whole.”

“Make your self whole”—means to strive to awaken to your true self.

Our True State

I earlier introduced the writings of a physicist that used the words “being sustained.” Let us think about the state of “being stained.”

The other side of the words “being sustained” is that there is “something that is sustaining us.”

Moreover, from the standpoint of the “sustainer and the sustained,” we know that these two parties are in a state of being deeply connected. What is it that joins these two parties together?

It is indeed the very *life* of the Eternal Buddha. The *sustainer* and the *sustained* are the same one life. Everything is the life of the Eternal Buddha.

The mind of the Eternal Buddha is filling the universe as the vibration of the Great Life. As the source light, His mind gives life to all things and is shining throughout the universe.

It is through the workings of this great power that all things are existing.

By being sustained I mean to become aware of this great power. We awaken to the truth that we are existing by the workings of the great power of the Eternal Buddha's Great Life as our life. We take notice of our mistaken thinking that assumed that we are living on our own.

A human being is the universe itself, and one portion of the universe.

In the same way that in the middle of the Dai Mandara Gohonzon, the point of illumination, which is the Odaimoku (the secret title of the Lotus Sutra, Namu Myoho Renge Kyo), is written symbolically with large strokes, centered in the absolute great light of the Eternal Buddha, all existences in the universe are being embraced and guided to harmony.

We are not idle spectators that are watching the workings of the universe from the outside, but existences that are residing within and being included among those solemn workings. In other words, we are existences that are being sustained.

From the truth that all things are existing and being sustained within the life of the Eternal Buddha, we probably know that the human consciousness, which is within that sphere of life,

that is to say, the real mind is the mind that is merged in oneness with the vibration of the mind of the Eternal Buddha, and one with the mind of the Eternal Buddha.

The truth that the real mind of the human being and our entity is one with the life of the Eternal Buddha means that the omnipotent vibration of absolute wisdom, great love and grand harmony of the Eternal Buddha is dwelling, as it is, deeply within us.

The state of being sustained is to awaken to this truth.

And to become aware of this truth is to, at the same time, turn our mind, which until now lived freely as it pleased, to the Eternal Buddha, who is the parent of our life as a thought of gratitude.

It is important to deeply impress this on our mind.

Let us say that the state of being sustained is to honestly manifest and live, as it is, the life that is being sustained, and to live according to the will of the Eternal Buddha is the real living form of the child of Buddha, who is the human being.

Nevertheless, our actual form is not the holy figure of the Buddha, which is the vibration of the Great

Life of the Eternal Buddha manifesting, as it is, upon us without hesitation.

The ego consciousness became the main character that creates the confrontational society and distorts the workings of grand harmony of the Eternal Buddha. The mind's biases are hindering the flow of the infinite light of the Eternal Buddha.

As an example of this condition, please look at your hand and its five fingers.

Your five fingers each have a different form, shape and its workings are different. In other words, they possess individuality. And while they have individuality, each do not move just as they please. Under the Eternal Buddha and Great Life called the palm, the fingers work harmoniously while possessing their individuality.

If that is true, what about the form of ourselves who are living at this moment? We must say that it is by no means a proper form.

We know that our form is clearly removed from the vibration of grand harmony of the Eternal Life.

The State of Selflessness

We can liken the form of a human being, who is bound by egotism and living willfully as his pleases, as a state of being locked in a prison that is hardened by the illusory consciousness called delusion or thinking that one is one's ordinary self in spite of being confined in a small shell.

Accordingly, to awaken from delusion and to manifest the form itself of the branch-life that is being sustained, what each of us must do is the work of endlessly removing the various consciousness limitations that are binding our self.

It is to completely erase the various thoughts—exclusive feelings and ideas that push up from within our mind, and the small wisdom and scheming, which ponders over this and that within the mind and the ego consciousness, which is based on the physical human being—and enter the state of selflessness and emptiness.

When we enter the state of emptiness and selflessness, from within that emptiness, the self, which is life itself that is being sustained by the Eternal Buddha, awakens. And we awaken to the life that is being joined in oneness with the universe.

When this happens, the Eternal Buddha's infinite workings, which are wisdom, compassion and harmony, become light and flow into us.

The clouds (karmic ideas) that cover the sun (original mind) are dispelled and the light of the sun shines in. The original mind in the Buddha World, which is one with the Mind of the Eternal Buddha, awakens, and we are able to manifest true ideas and actions that are in accord with the will of the universe. That is to say, we *become the Buddha*.

Now, to arrive at this state that is free of all worldly ideas and thoughts, we engage in such practices as Zen or meditation. Yet, even if we are able to enjoy Zen or meditation with lighthearted feelings, it is extremely difficult to actually achieve the nothingness of the self and arrive at the depths of the state of selflessness.

Moreover, it is almost impossible to daily devote long periods of time and so forth for these practices amid our very busy schedules.

The Prayer of the Wondrous Law

We are, however, greatly blessed. In the form of the good medicine of the Myoho Renge Kyo (Sutra of the Lotus Flower of the Wonderful Dharma), the Historical Buddha Shakyamuni, has placed in the Lotus Sutra, the way to save humankind, which conforms to the present age. And it was St. Nichiren that awakened to the profound intentions of the Buddha and taught them to us.

It is the way of the prayer of life that thinks deeply of the Eternal Buddha, who is the source of all life, and receives and keeps the Odaimoku, which is His Mind.

It is a prayer that can be used at every moment even in our busy daily routines. It does not pass through difficult processes for achieving the state of emptiness and the state of selflessness, but it jumps beyond those processes, and directly within the brilliantly and shining Mind of the Eternal Buddha, it rides on the spirit word of Namu Myoho Renge Kyo and melts into His Mind, and by so doing, the prayer communicates with the Mind of the Eternal Buddha, and it is the way of prayer to the absolute oneness of the Buddha and manifests our inner Buddha (real mind).

The Myoho Renge Kyo (Sutra of the Lotus Flower of the Wonderful Dharma) is the Mind of the Eternal Buddha and the vibration of Everlasting Life Itself. As Everlasting Life, the vibration of the Mind of the Eternal Buddha, which gives life to all and shines throughout the universe, is expressed in spirit word as Myoho Renge Kyo.

The mighty power of the Great Life of the Eternal Buddha of Myoho Renge Kyo divides into small lives and flows into us, and we are being sustained at this moment.

The workings of infinite love of the Eternal Buddha, as power of a grand life, rests for not even a moment, is always working, and is giving life to us.

Our blood circulation, the workings of our organs and into each one of our cells—the workings of life is pouring in unceasingly. It is within this life that we see the Buddha.

Without the workings of the Life of the Eternal Buddha, we do not exist.

It is essential that we are able to live by grasping our life and inner power, and it is through this that we gain the awareness of we are existences that are being sustained.

Until now we had forgotten that our lives are being sustained, believed that our physical body of the material world was our self, and lived a willful way of life within the thoughts of our small wisdom and scheming that is based on that belief.

What hinders the flow of the Great Life of the Eternal Buddha, which gives life to all things, is the ego consciousness that is lacking in harmony and insists “I...” and “I...” The biases of our mind stagnate the workings of life.

Accordingly, we place upon the ideas of self-discretion that fly about within our head the vibration of Myoho Renge Kyo. In other words, we recite Namu Myoho Renge Kyo and enter into the Mind of the Eternal Buddha. And from melting into the Mind of the Eternal Buddha by reciting Namu Myoho Renge Kyo, our ego consciousness vanishes and we become one with the Eternal Buddha.

We awaken to Life Itself that is joined in one with the universe.

The Mind of *Rembo* (Adoration)

For human beings to live a true way of life, it is important that they are always directing thoughts of gratitude to the Eternal Buddha, who is the universal source light.

In order that we may lead a life that complies with the Mind of the Eternal Buddha, we melt into the flow of the Great Life of the Eternal Buddha, and to enable us to live according to the universal law, it is essential that we always strive to direct a mind of prayer to the Eternal Buddha.

There are words in the verse section of chapter 16 that I am sure you all know: “And adore me, admire me” (literally “hold thoughts of *rembo* and give rise to a mind of *katsugo*).

Rembo 恋慕 is, as the Chinese characters express, a mind that yearns for and adores. *Katsugo* 渴仰 is the same. And since these are a mind of intense adoration, the meaning of this portion is to direct to the Eternal Buddha thoughts of genuine adoration and yearning.

Moreover, these words are followed by “and wish to see me with all their hearts at the cost of their lives,” which convey the intensity of devotion to the

Eternal Buddha. There is deep meaning here, and it is an important topic.

Since it is speaking about a mind of willing to spare one's own life, it tells us to cast off all thoughts that arise from attachments to the physical self, and to adore and yearn for the Eternal Buddha with a mind of meekness.

We firmly move our thoughts to the source of life that is sustaining us, and with a mind of entrusting all to the Eternal Buddha and with feelings of gratitude that say "Eternal Buddha, thank you very much, Namu Myoho Renge Kyo," let us go into the light of great mercy and compassion of the Eternal Buddha.

Do now allow the thoughts that fly about through our head to remain as they are, but it is important that as feelings of adoration and yearning, we move our thoughts toward the direction of joining with the world of the source of life.

To pray Namu Myoho Renge Kyo is to become one with the Mind of the Eternal Buddha and to enter into and be, as we are, in the Eternal Buddha's Mind. It is not a mind of worshiping from afar the Eternal Buddha, while holding firmly to our egotistic self as it is.

Therefore when we continue our prayer of the Odaimoku with a sincere mind, our karmic thoughts are erased by the Light of the Eternal Buddha, and such workings of eternal life as naturally becoming aware of our mistaken ideas, the deepening of our loving thoughts, the workings of wisdom and intuition, thoughts of gratitude and the joy of being sustained, begin to shine forth.

At the same time that the harmonious vibration of the Eternal Buddha gathers in our body, through our body, the Eternal Buddha's Light also vibrates through the world of the Earth.

Together with purifying ourselves, the prayer of the Odaimoku is also the prayer where our actions bring changes to another that enriches to our surrounding.

What is important here is that, while it is goes without saying that we daily pray at a set time and place, it is essential that we are able to always have prayer resounding within our mind, wherever we may be, throughout the entire day.

Through many reincarnations, our daily life is prone to lose sight of the real brilliant and free mind. The various self-centered ideas and feelings, which are attached to the life of the physical body, are

constantly welling up by contact with an external cause.

If we transform these ideas and feeling, just as they are, into action, we turn away from the Mind of the Eternal Buddha, deviate from the universal law and again create the internal and external cause for reincarnation.

In order to awaken to our real mind and to manifest as it is, without sluggishness, the working of life that is sustained by the Eternal Buddha, through prayer, we always return these swaying feelings and ideas to the original light of life and erase them, and so that our thoughts are forever within the mind of the Eternal Buddha, and that the vibrations of our mind are constantly living together with the vibration of the mind of the Eternal Buddha, it is essential to develop the habit of continuously being in the mind of prayer.

In regards to this, I would like to share from two compilations from past teachers.

There is a most eminent gentleman by the name of Rev. Nissho Honda, who is a high priest and was active from the Meiji to the early Showa period. He writes within his lecture record, *Hokekyo Shinzui* (Essence of the Lotus Sutra):

“The light of the great mercy and compassion of the Eternal Buddha always shines above my head.... Therefore no matter what may happen, firmly keep this in mind, and when waking in the morning, first think about the blessings of the Eternal Buddha and recite Namu Myoho Renge Kyo.... In the course of daily life, even when walking along the road, remember this and recite Namu Myoho Renge Kyo....”

I have slightly set his writing into modern terms, but when we add the meaning of the writing that comes before and follows these words, we are being told to always think of the Eternal Buddha, and to recite the Odaimoku of gratitude even when walking along the road so that our faults will gradually improve, we become a person who works for the sake of society and people, and that we may be guided to become a fine person.

There is also Ven. Fukakusa Gensei Shonin, a high priest, who represented the religious order in the early Edo period. After his passing, Rev. Emyoin Nitto Shonin, his leading disciple, classified and organized the high priest’s prescriptions on training. In his *Shumon Kinyo* (Important Matters for the Religious Order) he states:

“Simply recite Namu Myoho Renge Kyo at this present moment. By continuing for an hour, we are

an hour Buddha. By continuing for a day, we are a daylong Buddha, or if we continue to ten-million years, we become a ten-million year Buddha.... When walking or still or sitting or lying down or speaking or silent, with everything that we do...we recite with our mind, thoughts and mouth....”

Since Rev. Emyoin Nitto Shonin uses the words “walking or still or sitting or lying down or speaking or silent, with everything that we do” he is telling us to always continue the prayer of the Odaimoku during the course of the entire day, at any time. Moreover, he is telling us it is important that our mind never leaves the Odaimoku not even for an instant and that we are continuing to pray through all the days and the years.

As is expressed in the words of these teachers, in order for us to live a daily life with the prayer of the Odaimoku always in our heart, it is important to develop the habit of doing so.

Conclusion

While our discussion is coming to an end, when we live by reciting the Odaimoku with our mind, thoughts and mouth, there is something that we must always set into our mind at the same time. It is “to train ourselves with great mercy toward others.”

These words come from the Introductory chapter of the Lotus Sutra. However, in the Lotus Sutra there are such statements as “always train ourselves in a merciful mind,” “continually practice compassion” and “compassion must be practiced diligently.”

No additional explanation is required. We are being told to become people that live by radiating the light of mercy.

The Buddha Mind is great compassion. Great compassion is indeed the entirety of the Eternal Buddha’s existence. In other words, what resides in the source of the universe is infinite great compassion.

Furthermore, since the work of compassion is the power that gives life to all things, it is also the work of wisdom and harmony. In other words, we know that great compassion, great wisdom and great harmony are the mind of the universe.

We could say that the universe resides within the law of compassion, wisdom and harmony.

The Mind of the Eternal Buddha flows from the source of the universe, and the power that is working to give life to all things is the vibration of infinite wisdom, great compassion and great harmony itself, and what is being sustained within that vibration is our existence.

All human beings are born from a single source.

There are no boundaries in world of life of a single Buddha. While the Lotus Sutra speaks about that joining of all Buddha Lands with the earth, that state is the world of life of oneness and the oneness of oneself and others. The light of great compassion of the Eternal Buddha simply shines majestically and within it all things are existing and being sustained. This is the true state of things.

What gives us the impression of boundaries within that true state of things are the creations of the willful consciousness of human beings.

It is said that a special characteristic of Buddhism is tolerance and magnanimity. It is an infinite broad and great mind that forgives all.

Instead of saying that tolerance and magnanimity are the special characteristic of Buddhism, to put this precisely, let us say tolerance and magnanimity are the innate form of the universal existence. The light of great compassion of the Eternal Buddha is the form of illuminating and giving life to all things. Accordingly, this light is also endowed within human beings, who are the Buddha's children.

Therefore, let us say that a way of life that is lacking in love is a way of life that is removed from the flow of the source of life and the universal law.

It is here that Shakyamuni Buddha strongly admonishes us to live to the utmost and sincerely a loving mind: "In the same way that a mother, at the risk of her life, watches over and protects her child, let us give rise to a mind of boundless love."

He also teaches: "Whether standing, walking, sitting or lying down, firmly hold to a loving mind. This is called the noble state of mind."

From the very fact that everything about our existence becomes love itself, our's is the supreme form and our state of mind is praised as being noble.

What is in the source of the universe is noble and infinite great love and infinite great compassion that

only shines with light. It is a vibration that guides all to great harmony.

When this loving vibration blooms within the mind of humankind as an awakening of the real mind, the mind of the universe projects itself upon the earth as the form of peace.

The above is what it means to being sustained by the Eternal Buddha. It is because we are being sustained that we do not live with willful thoughts, but we must strive to awaken to a true way of life that is being sustained. This is what I have discussed here.

I thank you for reading what I have written.

When I revere the sublime chalkstone treasure stupa of the Eternal Buddha, the Eternal Buddha sounds His Mind of infinite compassion, which becomes the great power of life and sustains all living things. And He resides in us.

We are being sustained as the Eternal Buddha's branch life, and we exist, here and now. We renew our belief, always repeat and deepen our prayer of the Odaimoku with gratitude in our hearts, and together with our self-realization, we hope for the awakening of humankind, and let us strive for a

world of perfect peace on earth and the building of
the Buddha Land.



The Eternal Buddha of the Lotus Sutra

NOTES
