



DISCUSSION
MEETING
TOOLBOX

ON GONGYO

Buddhism aims to make people free in the most profound sense; its purpose is not to restrict or constrain. Doing gongyo is a right, not an obligation. Because Buddhism entails practice, tenacious efforts are required, but these are all for your own sake. If you want to have great benefits or to develop a profound state of life, you should exert yourself accordingly. (*My Dear Friends*, p. 75)

The ceremony of gongyo is, in a sense, an exchange between the microcosm of our own lives and the macrocosm of the universe. Through the power of the Mystic Law, we are physically and spiritually invigorated from the very depths of our beings, our inner balance is restored, and we gain energy and vitality. We thus begin to sing life's song of joy. (*My Dear Friends*, p. 109)

Gongyo is a practice that calls forth and activates the infinite power that the microcosm inherently possesses. It transforms your fate, breaks through any apparent dead end and converts sufferings into happiness. It creates a transformation, a revolution of the microcosm. It is a diagram in miniature of kosen-rufu in our lives. (*My Dear Friends in America*, p. 40)

The language of gongyo and daimoku reaches the Gohonzon and the realms of the Buddhas and bodhisattvas of the three existences and the ten directions. We might call it the language of the Buddhas and bodhisattvas.

That is why the voice of gongyo and daimoku directed to the Gohonzon, whether we understand it or not, reaches all the Buddhas, bodhisattvas and heavenly deities. They hear it and say, "Excellent, excellent!" in response, rejoicing and praising us, and the entire universe envelops us in light. (*My Dear Friends*, p. 48)

When we carry out gongyo and chant daimoku before the Gohonzon, our individual existence is perfectly harmonized with the universe. Both the universe and our individual existence are the concrete manifestations of Nam-myoho-rence-kyo, as is the Gohonzon. That is why when we do gongyo and chant Nam-myoho-rence-kyo with faith in the Gohonzon, our existence and the universe mesh as perfectly as two gears and, with an initial creak, begin to work together. (*My Dear Friends*, p. 39)

Gongyo and chanting daimoku are like starting the automobile's engine every day and driving in the direction of happiness and truth. By doing so day after day, you will gradually attain perfect unity with the universe and the Law. That state is the state of the Buddha. (*My Dear Friends in America*, p. 40)

