

今月の宗祖のおことば **Founding Master Ippen's Thoughts of Second Month (Feb.)**

本来仏性一如にて 迷語の差別なきものを そそろに妄念おこしつ

迷いとおもうそ不思議なる

「百利口語」

Originally the Buddha's nature being the single existent with no particular distinctions among labyrinthine words, therefore, if one triggers deep delusions in his mind with no reasons, finding himself to be at a loss (what to do), he would be running into too complex the maize of annoyance.

Quoted from Master Ippen's "*Hyakuri-kugo*", lit. hundred useful verbal words

～一遍上人のおこころ～

本来我らは仏ゆえ、迷い、悟りという区別はないのだから、理由もなく妄念をおこしては迷いと思うことが不思議である。

In essence, we, humans, are endowed with the Buddha-nature, which can never be separated into the two phases of confusion and awakening, therefore, with no good cause, we must not be obsessed with too much worldly anxieties, plunging into an abyss of bewilderment, which is ridiculous.

迷いも悟りもなきゆえに **Neither Confusion nor Enlightenment**

2月15日はお釈迦さまが入滅された(亡くなった)日とされ、遊行寺でも涅槃図を掲げ、涅槃会を修行します。

お釈迦様は入滅する際、悲しみに嘆く弟子達に、「自らを灯とし、自らを拠(よ)り所(どころ)とせよ。法を灯とし、法を拠り所とせよ、他を拠り所とする事なかれ」と『自灯明(じとうみょう)・法灯明(ほうとうみょう)』の教えを説きました。それは、物事の判断に迷ったときは法(真理、お釈迦様の教え)を拠り所として、自分で判断しなさい。そして、出した結論の責任は全部自分で受け止め、他人の意見や原理、原則、主義、主張に惑わされてはいけないというものでした。

February 15th is supposed to be the date marking Buddha's Nirvana (his death). That day, at the Yugyo-ji, too, by hanging the scroll depicting Buddha's dying images, will duly observe the Nirvana ceremony. On the occasion of his leaving this world, the Buddha preached to his mournful disciples around his death bed, telling them that "Everyone should assume their own guiding lamps to lead their way. By hoisting the Buddha's lawful light, they should rely on it, never be yielding to others' authorities." His discourse is called "*ji-tōmyō*" (lit, self-votive light), "*hō-tōmyō*" (lit. law abiding pledged light) That is, when one falls into an abyss of confusion, he should depend on the law (truth, Buddha's teachings) to make his own judgment. And once decided, he should be responsible for whatever the outcomes might be, without throwing into others' opinions, theories, rules, principles, or assertions.

私達は進学、結婚、就職など、人生の節目で大きな決断を迫られます。その際自分だけで判断することが困難なものもあります。そんな時、信頼できる友人や家族に相談する人が多いかと思います。それは、第三者に相談をして物事を違った角度から見ることで、自分ひとりで判断した時よりも良い結果が出る気がするからでしょう。しかしながら、相談をして出した結果に満足できなかった時には、その悪い結果を相談相手のせいにしてしまう時もあります。大前提として、あくまで相談相手の話はアドバイスであることを忘れてはいけません。そして、最終的な結論は自分で出さなければならず、その結果は全て自分で負うべきものなのです。

In some highlights in life such as school entrance, marriage and choice of career, they are

compelled to make grave decisions on their own. In that, I'd assume, there may be cases that are hard for them to act alone, consulting with their family members or trusted friends. This is probably because they would expect better results gained by letting things exposed to the third parties' eyes by way of consultation. However, when they could not be satisfied with the decisions made upon consultation, they might attribute the bad results to the other's failure. As a major premise, any advices from the consulting parties should be treated as the secondary matter, which they must not forget. The final decision should be made by their own judgement, being obligated to assume the whole responsibilities by themselves.

本来仏性一如 (ぶつしょういちにょ) にて 迷語 (めいご) の差別 (しゃべつ) なきものを
そそろに妄念 (もうねん) おこしつ 迷いとおもうそ不思議なる
[The above phrases repeat Master Ippen's thought listed this month.]

一遍上人はこのことばの中で、本来人間は善人や悪人を問わず、誰しも仏心 (ぶっしん) (慈悲心 (じひしん)) が備わっており、自分と仏は一体なのだから、仏のこころでもって物事を考え、行動すべきだと説いてくださっています。とはいえ、私達は外的要因による気持ちのぶれで、迷いが生まれてしまう生き物です。だからこそ判断に迷った時は、『自灯明・法灯明』の教えや一遍上人のお言葉を思い出して、責任ある行動を心がけたいものです。

合 掌

(内近司 (ないごんす) 常盤 (ときわ) 慈人 (じじん))

In that passage, the Master preached on the merits of the man's nature being synonyms as the Buddha's, that is fitted with mercy, regardless of the good or the bad. Therefore, with the possession of the Buddha's heart, one should think of things and act accordingly.

That said, we, humans, are the creatures that tend to be swaying in feelings pressurized by the external forces, becoming confused. Just because of if, in case of getting vacillated, we should remember the teachings of "self-votive light" and "Buddha's law abiding pledged light", being ready for taking the consequences.

In Prayers

Written by the temple inner-affairs attendant: Priest Jijin Tokiwa

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