

今月のおことば **Buddhist Thoughts for the Third Month (March 2019)**

色即是空 (しきそくぜくう) 空即是色 (くうそくぜしき) 受想行識 (じゅそうぎょうしき)

亦復如是 (やくぶによぜ)

「摩訶般若波羅密多心經」

Shikisoku-zeku Kusoku-zeshiki Jusō-gyōshiki Yakubu-nyoze

Quoted from the Heart Sutra “**Makahannya Haramittta Shingyō**”

Things visible are empty. The void (air) makes the objects discernible (seen).

Receptive thoughts drive from impartiality. That is the essence of the Lotus Sutra.

The passage from the subject dharma, which mean, roughly, for implementing the various virtues, required of the bodhisattvas

物質的現象には実体がなく、実体がないことこそがすべての物質的現象の本質である。(空)くう) 偏らないところ、こだわらないところ、とらわれないところ、“ひろくひろく”これが般若心經の示す空(くう)のころなり。

Physical phenomena hold no substance, and the void itself is the essence of Nature. (Emptiness) The minds with non-bias, non-stickler, non-obsession, whereby stretching ones' hearts to the far and wide, as is the true nature of emptiness expounded in the Lotus Sutra.

偏らないところ **Unbiased Heart and Mind**

暖かい日が続く春の訪れを感じる今日この頃です。三月は日本独自の仏教行事、お彼岸があります。お彼岸は、春は春分の日、秋は秋分の日を中日(ちゅうにち)として前後三日、計七日間で修行されます。春分、秋分は二十四節気のひとつで、太陽が真東から昇って真西に沈み、昼と夜の長さがほぼ同じになります。春は春分の日を境に日が長くなっていき、暖かくなっていきます。秋はこの逆で夜が長くなり寒くなっていきます。厳しい暑さや寒さの目処がつく頃なので、「暑さ寒さも彼岸まで」といわれるのです。

お彼岸をこの時期に行う理由のひとつに、お釈迦さまの「中道」(ちゅうどう)という教えがあります。中道とは、二つの極端な立場から離れた自由な立場のことを指します。時に人間は、「善い・悪い」、「好き・嫌い」、「綺麗・汚い」といった極端に偏った考え方で物事を判断してしまいがちです。

しかし、弦楽器は弦が緩すぎると聴き心地の悪い音になりますし、強く張りすぎても弦が切れてしまうように、適度な強さで張ってこそ美しい音色が出ます。つまり、何事も極端さにとらわれてしまうと、良い成果を得ることができないのです。

With a string of warm weather, these days, we feel the advent of spring. March is full of Buddhist ceremonies, such as the Vernal Equinox feast. The equinox is observed in spring and autumn, with the Equinoctial Day as the middle point of a seven-day festival, and three-days span, before and after, straddling the middle day. The Equinoxes are ones of the 24 seasonal points. On these days the sun rises in the true east and sets in the true west, with night and day being almost equal in length. In spring, beyond the Vernal Equinox, day gets longer and weather warmer. In autumn, reversely, night gets shorter and weather colder. The periods are in sync with the change of seasons that induce intense hot or cold weather. That's why people say both heat and cold will lasts until the equinoctial week.

A reason for celebrating the equinox at this time of the year is linked to Buddha's teachings of “Chū-dō” (lit. way of neutrality), which indicates standing apart from the two extraordinary oppositions, being at liberty. On occasion, we, humans, are liable to discern things, blindly in

our own biased way of thinking, (choosing) from the ambivalent terms (in pair), shown in the followings: “better or worse”, “likes or dislikes”. “pretty or filthy”, and the like.

As with the tones of string instruments, loose chords make dull sounds, causing listeners to be uncomfortable, while, strained chords cut out the stings. Any pleasing or aesthetically sounds could be only produced with the properly stretched chord, of which musicians know. That is, in everything, too much obsessions with things or issues will yield no fruit

また、お彼岸の七日間は、煩悩が尽きない状態(此岸(しがん)) から煩悩を滅された状態(彼岸(ひがん)) へ至るための修行期間でもあります。彼岸とは、悲しみや苦しみ、悩みのない世界を意味し、私たちも中道の教えをもとに物事を考えられれば、その彼岸へ近づけるでしょう。

お彼岸には皆様もお墓参りをされるかと思えます。春の暖かい日のように優しい“偏らないところ”でお彼岸を迎え、ご先祖供養をしていただきたいと思えます。

合 掌

(内近司(ないごんす) 常盤(ときわ) 慈人(じじん))

Also, the seven days Equinox is construed to be the ascetical training period ready to transfer from this world rife with blind passion, to the other world with extinction of worldly desires. The Dharma equinox implies the world being free from sorrows, agonies, sufferings, and the realm of which is accessible by common mortals. Thinking of things (matter) in the way of neutrality would enable anyone to approach the *higan*. During the vernal equinoctial week, it is assumed that you and your family members would pay visits to the ancestral graves. Just like the warm spring sunlight coming through the shades of trees, We, the temple staff, wish you all to welcome the Vernal Equinox with your warmhearted, unbiased minds to eulogize the souls of the ancestors.

In Prayers

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

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時宗総本山 遊行寺 神奈川県藤沢市西富 1-8-1 (〒251-0001)

The Head Temple of the Buddhism Ji-Sect: The Yugyō-ji

Nishitomi 1-8-1, Fujisawa City, Kanagawa Pref. (〒251-0001)

☎ 0466-22-2063 Fax: 0466-23-8243

ホームページ: <http://www.jishu.or.jp>