

今月の宗祖のおことば **Master Ippen's Verse of the Ninth Month (September)**

心に我執の本念あれば いかにも本念こそ 臨終にはあらはる 「播州法話集」

With an intention of the blind passion (mammon greed) hidden in mind, one reveals his true nature at the term of life.

“Chronicle of Master Ippen's Precepts in Banshu Province”

～一遍上人のおこころ～ **Founder's Innermost Thoughts**

どんな取り組みも心に我執(がしゅう)の念があると、その少しの驕(おごり)が必ず最後に結果としてあらわれてくる。心に妄念(もうねん)は起こさないように。

In whatever dealings (with issues), if being stuck to the defilements, one shows his slightest arrogance, ensuing his final dues to be paid for his haughtiness.

Therefore, be sure not to raise any distracting ideas.

我慢ではなく辛抱を Not Endurance But Patience ?

立秋が過ぎて暦の上では秋となりましたが、未だに日中の最高気温は夏日を観測し、もう少し残暑が続くそう今日この頃です。近年の夏は異常な猛暑に見舞われ、今年もいたる処で熱中症への注意喚起がされていました。皆様も厳しい暑さを耐えしのぎ、仕事に精を出していたのではないのでしょうか。我慢強く物事に立ち向かい、何かを成し遂げるといふ精神は、古くから伝わる日本人の良き姿のように感じます。

With the passage of the beginning of autumn on the calendar, the season has set in, though, we still observe hot days with mid-day temps rising to almost their record highs, and it is that time of year when the lingering heats look to remain for a while. The summers in recent years have been hit by the abnormally scorching heats, and this year, too, warnings to the heatstroke have been issued everywhere. I would presume that everyone must have been working hard by enduring the deadly heats. By challenging tough things stringently and getting the very things done, whose vibes or spirits, I feel, surely display the good characters of the Japanese inherited from the ancestries.

さて、仏教にも我慢という言葉がございます。ただし、一般的に使われている忍耐や抑制といった肯定的な意味合いとは少し異なります。仏教において我慢の語源は「我に慢心(まんしん)を抱く」ということであり、自分に自惚(うぬぼ)れて驕(おごり)高ぶり他を軽(かる)んじることから、「我意(がい)(わがままな気持ち)を張ること、強情(ごうじょう)なこと」を意味します。例えば、辛抱とは自分に降りかかってくる困難に耐えている状態を言いますが、耐えていることがすごいことであるかのように勘違いをしたり、辛抱しているのに結果がでないことにいらだったり、周りと比べて自分ばかりが大変な思いをしていると考え恨んでしまう状態などは仏教の我慢です。

In Buddhism the word *gaman*, (perseverance or endurance), differs a bit from general use of its meaning in the affirmative implications to be patience or self-restraints. The source of Buddhist term derives from the phrase “one who assumes his haughty attitude,” with which he is self-conceited, being arrogant, despising others, thereby, implying “the self-assertion of one's own merits (the feelings of selfishness), being perversity.” For instance, the patience is synonymous as the situation where one is enduring the unbearable inflicted on him, though, he misunderstands his perseverance as the valorous acts, or gets irritated with no fruition of his toil, or begrudges the notion of hardships biasedly imposed on him, compared to others, such situations fall in the *gaman* in the Buddhist terms.

同じ耐え忍ぶでも、我に慢心を抱いたがゆえに引き起してしまう我慢は決して良いものではありません。むしろ「辛抱」は、仏教の心の働きを表す「心法」からきていると言われ、「辛棒」とも当て字で書かれます。慢心することなく、心をまっすぐな棒のように、耐える

べきことを“辛抱”するのが大切です。慢心が生まれると自己に執着(しゅうじゃく)し、他者との比較がはじまり、他者を見下すことにも陥ってしまいます。どうか、仏教における我慢を減らすようにしていただければと思います。残暑を乗り切ると、季節が秋へと変わります。草木が紅葉し、落ち着きをもたらしてくれる秋を慢心や執着心のない綺麗なところでむかえたいものです。

合掌

(内近司(ないごんす) 常盤(ときわ) 慈人(じじん))

The Kanji expression, to tolerate and to endure, even in the same vein, when driving from assuming a haughty mind, never implies good things. Rather, the Kanji characters “*shinbō*” (endurance) are said to have come from “Dharma of the heart or mind” representing the Way of *kokoro*, also to be substituted with the other Kanji “*shinbo*” (lit., a stick to help reduce the ordeal)..Without becoming much proud, and enduring the “unbearable” like an upright staff does is of one’s most significance. The yielding of self-conceit causes an adherence to selfishness, therein triggering the comparison with others, falling into making light of others. We wish everyone trying to do the abeyance of the *gaman* in the Buddhist term. As we ride out the lingering heats, we enter into the real autumn, affluent with the plants in the maple colors, enabling us to enjoy the views of serene composure. We are desirous of welcoming the fall at hand with our pure *kokoro*, without the haughty or obsessions with the selfishness.

In Prayers

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

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