

IN YOUR BUSY DAILY LIFE

Reverend Raidō Hirota

Sanbo-in Temple

2023

In your busy daily life, why not stop and think for a moment?

Among all the life forms that exist in this world, why were we born human and not animal, insect, or plant?

Why were we born?

What do we live for?

Everyday life: work, home, family, children, grandchildren, friends, housing, cars, health, school, education, employment, lovers, marriage, property, future, retirement, hobbies, and fun . . . are all important and worth living for.

But is the meaning and purpose of being born a human being only for these things? There must be something more important, something we could not do or feel if we were not born as human beings. There must be something deeper – an eternal and essential meaning and reason that we have lost sight of.

Do you perhaps think that life is only something you have while you are alive, and that it belongs to you?

A life is born resembling a father, mother, grandfather, or grandmother. That is because we are connected to past lives. Life is also eternal: It is connected to the future life that cannot be seen now. No one can

say that they created their own life. The fact that our life is sustained by eating meat, fish, vegetables, drink water, and breathe the air, means that one life is connected to many forms of life. We do not, and cannot live on our own. Life is connected to all life. Thus, we are only able to live by supporting and being supported by each other. And this is not something that is unique to this present life.

God created the heavens and the earth, hence God determines the beginning and the end. This is based on the Bible, and is what Christianity, Islam and Judaism assert.

The teachings of the Buddha are based on the premise of causes, connections, and results. Therefore, God, Buddha or a special being did not create this heaven and earth. There is no beginning or end, there is eternity. And within eternal time there is an eternal past and an eternal future. If all living things – including humans who are connected to the eternal past and eternal future – can be compared to the eternal and infinite ocean, then life in this world is born from the ocean and returns to the ocean. Although a single life may seem finite, it is actually like a drop of water that lives forever.

The belief that God created the heavens and earth is a teaching that ignores causality. Even within Buddhism the Shingon sect teaches that Dainichi Buddha is the original Buddha and is revered because he gives birth to Buddhas. While the Nembutsu sect believes that humans should not waste their time thinking. They should instead rely entirely on Amida Buddha and be reborn in paradise. As one can see, there are teachings even within Buddhism that are similar to those of Christianity, Judaism, Islam and Shintoism, which ignore cause, effect and results.

Since all religions say their teachings are correct, there are people who think that all teachings are the same. To them, choosing a religion would be like choosing clothes. Nevertheless, different teachings have different goals and values. Even if you put up a sign saying that you will be saved, if the

teachings do not explain why and how you can be saved, it is false advertising that deceives people.

For example, there are many religions that preach that if you believe and follow their beliefs, your illness will be cured; you will make a lot of money; your worries will disappear; and you will be able to escape birth, old age, illness, and death. But these are lies that take advantage of the weakness of the human mind. There are many people who cling to the lie and are fooled as they are by the supposedly mythical “Oreo heron” (a new Japanese term arising from *oreore sagi* which means ‘fraud.’ Many young fraudsters call old women and lie, telling old grandmothers that they are their son, grandson, or nephew who has gotten trapped in a scam and needs money transferred immediately. The term *sagi*, meaning “fraud,” also means heron.) The number of stories about religious “herons (frauds)” and worldly blessings and favors is increasing year by year.

The true religion preaches that no life can escape birth, old age, illness, and death. No one cannot escape birth, old age, illness, and death. We live with the truth that if we don't eat, we will die; as well as the truth that no matter what we eat, we will die. Because life is limited, it is a precious treasure. Therefore, the true teaching of Buddha conveys to us how we should face life and death with an unwavering mind, without being discouraged when we are confronted with life, aging, illness, and death.

The Lotus Sutra, which the Buddha describes as the king of all sutras, teaches us that our lives are far more precious than we imagine based on our own knowledge and experience. It preaches absolute equality in that all lives in the world are endowed with the life of Buddha, and that every life is qualified to become a Buddha. The teachings that rank or categorize life, and force people to submit to, and blindly believe in unreasonable teachings that affirm discrimination, may cause hatred and retaliation in the future, but will never lead to freedom, equality, and peace of mind.

Most people think that "Buddhism" is called "Buddhism" because it is "the teachings preached by the Buddha." But that is not the reason. "Buddhism" is "Buddhism" because it is "the teachings that leads us to become a Buddha." In other words, the highest and final goal of the teachings that the Buddha tried to preach for all sentient beings was to make it his mission and responsibility to preach and convey teachings that would enable anyone to become a Buddha.

The Buddha does not enlighten us. But just as the Buddha became a Buddha by practicing as a human being and realizing the Dharma (the True Law), this Dharma or Law, realized by all Buddhas and bodhisattvas, also shows us the way to attain Buddhahood. The Law realized by all Buddhas and Bodhisattvas, including Shakyamuni Buddha, Dainichi Buddha Amida Buddha, Yakushi Buddha, Bodhisattva Kanzeon, Bodhisattva Jizo, and others is Nam-myoho-renge-kyo, the Law of Buddhahood for all sentient beings.

Nichiren Daishonin realized that this Law is the Nam-myoho-renge-kyo of *Kuon Ganjo* (the eternal past, and eternal life), *Honinmyo* (original cause), and *Ichinen Sansen* (3,000 realms in a single life). And Nichiren Daishonin manifested this Law as the Gohonzon, the true object of worship. In other words, the object of worship of Nam-myoho-renge-kyo is the object of worship that reveals the substance or contents of the Buddha, which is the fundamental law of all life in the universe. The Gohonzon was manifested to convey to us our very life.

Having an amulet or a talisman will not protect you or bring good things to you.

If you want to gain knowledge, you must study. If you want to excel at sports, you must practice. Faith, as well, requires practice. Faith without practice, without knowing what you are putting your hands together for or what you believe in, is not faith. Faith without understanding is not faith. Faith is a practice. It is not a performance or a feat to be admired by

others such as the harsh practices of being battered by a cascading waterfall, or fasting. Faith is a daily practice to confront one's life. In our busy daily lives, just as we breath, eat and sleep, every day we face the Gohonzon, put our hands together and face our own lives through the Dharma that correctly explains our lives. It is a practice anyone can do to confront one's own laziness and hesitation, and to feel the Buddha's life, which is present in our lives, even if only slightly,.

In your busy daily life, why not stop and think for a moment?

What were we born for?

What do we live for?

忙しい毎日の中で、心だけでも、立ち止まって、少し考えてみませんか？

世の中に存在する全ての生命の中で、私達は何故、動物や虫や植物でなく、人間として産まれて来たのでしょうか？

何のために産まれて来たのでしょうか？

何のために生きるのでしょうか？

毎日の生活、仕事、家庭、子供、孫、友達、住居、車、健康、学校、学歴、就職、恋人、結婚、財産、将来、老後、趣味、遊び・・・・・・・・みんな大切に生き甲斐です。

でも、人間に産まれて来た意味、目的は、こういうものの為だけでしょうか？もっと大切な、人間に産まれなかったら出来ない事、感じられない事、もっと深い私達が見失っている永遠で本質的な意味、理由があるはずであります。

あなたは、ひょっとしたら、生命は生きている時だけのもの、自分のものだと考えていませんか？

生命は御父さん、御母さん、おじいさん、おばあさんに似て産まれて来るように、過去の生命と繋がっているからこそ産まれて来ます。それは、同様に今は見る事の出来ない未来の生命とも繋がって永遠なのであります。自分の生命を自分で作ったという人はどこにもいません。肉、魚、野菜、水、空気、沢山の生命を頂いて生きているという事は、生命は全ての生命に繋がっていて、支え支えられ合って、生きていられるのであり、自分だけで生きられるものではなく、今だけのものではないのであります。

神が天地を創造したので、神が始まりと終わりを決める。とキリスト教イスラム教ユダヤ教では聖書をもとにして主張します。

仏の教えは、原因、縁、結果を前提にして説かれています。ですから、神や仏や特別な存在がこの天地を創ったのではなく、始まりも終わりも無く、永遠の時間の中で、永遠の過去、永遠の未来があり、永遠の過去、永遠の未来に繋がる人間を含む全ての生命を永遠無限の大海に譬えれば、この世の中に大海から生まれ大海に帰る、有限に見えて、実は永遠常住を母体とする一滴のしづくの様な生命なのであります。

神が天地創造したというような原因を無視した教えや、仏教の中にも、真言宗のような、大日如来は初めから仏であり、それも仏を産む仏で尊いとか、念仏宗のような、人間は考えるだけ無駄だから、何も考えないで阿弥陀如来に丸投げし全てを任せれば、極楽に往生出来ますよと説く、仏教の中にも、原因、縁、結果を無視したキリスト教・ユダヤ教・イスラム教・神道と同様の教えも有ります。

どの宗教も自分達の教えが正しいと言っているのだから、服を選ぶようにどの教えでも同じだろうと考えている人達がありますが、教えが違えば行く先の目的観も価値観も違います。救ってあげると看板を出していても、教えの中に、何故どうして救えるのか内容が説かれていなければ不正広告ということになり、人々をだましていることになります。

その一例として、これを信じ、すげれば、病気が治る、御金が儲かる、悩みが無くなり生老病死から逃れられると説く宗教が沢山ありますが、それは人間の心の弱さにつけ込んだ嘘であります。その嘘にすげってオレオレサギのようにだまされる人たちも沢山います。宗教サギ、現世利益のもうけ話は年々増えています。生命は生老病死から逃げられないと説くのが本当の宗教です。生老病死から逃げられない、私達は【食べなければ死んでしまう】という真実と【食べても食べても死んでしまう】という真実を抱えて生きているのであります。限られた生命だからこそ宝のように尊い、だから、その生老病死に直面した時に、うろたえることなく、

どの様に心を定めて、生きる事、死ぬ事に向き合わなければいけないかが真実の仏の教えには説かれているのであります。

私達の生命は、私達が自分の知識や経験で考えているよりも、はるかに重く尊い事を、仏は全ての御経の王と自ら表現している法華経に、世の中の全ての生命に仏の生命がそなわり、どの生命も仏に成る資格が有るという絶対の平等を説いています。生命にランクを付け、差別を肯定する理不尽な教えに服従盲信させる教えに未来に憎しみ報復の争いは有っても、自由と平等、平和安心は絶対に無いのであります。

「仏教」とは「仏が説いた教え」だから、「仏教」と考えている世の中の人々がほとんどですが、そうではなく、「仏に成る教え」だから仏教なのであります。つまり、仏が一切の衆生のために説こうとした教えの、最高、最終の目標は、誰でも仏に成る事の出来る教えを説き示し伝えることを使命、責任としたのであります。

仏が私達を成仏させてくれるのでなく、仏が人間として修行して法を悟り仏になったように、一切の仏が悟った法にこそ成仏の道が示されているのであります。釈迦如来、大日如来、阿弥陀如来、薬師如来、観世音菩薩、地蔵菩薩等々全ての仏菩薩の悟った一切衆生成仏の法は南無妙法蓮華経なのであります。

この法こそが、久遠元初・本因妙・一念三千の南無妙法蓮華経であると日蓮大聖人は悟り、本尊に顕しました。つまり、この南無妙法蓮華経の本尊は仏の中味、森羅万象全ての生命の根本の法を顕わした本尊なのであります。私達の生命そのものを私達に伝える為に表わされているのであります。

御守りを持ったり、御札を貼っているだけで守られたり良い事が転がり込んで来たりすることは有りません。

知識を得る為には勉強、スポーツで勝利を得たいと思えば練習をしなければなりません。つまり信仰には修行が無ければなりません。修行をしないで、何に手を合わせているのか、何を信じているのかが分からない信仰は信仰ではありません。修行の無い信仰は信仰ではありません。その修行は、その時だけ滝に打たれたり、断食をしたり、過酷な荒行で、他人に感心されるような映像的に見栄えするパフォーマンスではなく、忙しい毎日の生活の中でも、呼吸をしたり、御飯を食べたり、

寝たりするのと同様に、毎日本尊に向かい手を合わせ、自分の生命を正しく説いてくれている法を通して、自分の生命と向き合い、生命にそなわっている仏の生命を、かすかでも感じるといふ、誰にでも出来る、自分の怠け心、迷いの心と向き合う修行であります。

忙しい毎日の中で、心だけでも、立ち止まって、少し考えてみませんか？

私達は何のために産まれて来たのでしょうか？

私達は何のために生きるのでしょうか？