

Tsukiji Hongwanji Dharma Talks in English
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Living is coincidental; Death is inevitable.
- Living and Dying embraced by Amitabha -

Entrust yourself to Amida's Primal Vow.

Through the benefit of being grasped, never to be abandoned,

All who entrust themselves to the Primal Vow

Attain the supreme enlightenment.

弥陀の本願信ずべし、
本願信ずるひとはみな
攝取不捨の利益にて
無上覺をばさとりなり

- Buddhism teaches Dependent-origination ENGI 縁起 and INNEN 因縁。For every effect there is a cause. Everything is interrelated. Nothing happens spontaneously, without cause.
- In Buddhism, death is a part of our lives, not something separate. Birth, Aging, Illness, and Death are all part of living, and are all unavoidable.
- Elisabeth Kubler-Ross, Swiss-American psychiatrist. Researcher. "On Death and Dying" (1969)
- Kisagotami and the Mustard (Poppy) Seed
The Shakyamuni Buddha did not give her a straight answer.
She was guided to awaken to her selfishness and the truths of life.
- Master Shinran, in his "Hymn of True Shinjin and the Nembutsu"
- "A Record in Lament of Divergences" is a collection of Master Shinran's words, written down by Yuienbo who closely accompanied the Master. Chapter 9
- Master Shinran teaches the importance of and emphasized Listening to the Dharma.
- *Myoukounin* Asahara Saiichi of present day Shimane Pref. (1850 - 1932) 妙好人 浅原才市
Myoukounins are devout Nembutsu followers. Saiichi wrote many poems on his joyous feelings.

平生に臨終すんで
葬式すんで、
私はあなたを待つばかり。

In daily life, my dying has been taken care of,
and my funeral finished.

I now only have to wait for you.

ごかいさんを、うることは、
ここにいながら、まいらせて、
いただくことをまつばかり。

To receive Shinran Shonin's teachings,
Is to join Those who are Rightly Established while
still here,
and wait for attainment of Buddhahood, through birth
in the Pure Land.

The usage of the word "wait" can have several meanings, but here, Saiichi is using the definition "to look forward to". It is not to be confused with "statically waiting to be met", since Saiichi has already received absolute assurance in present life by stating his worldly ties has already been taken care of.

In conclusion, we have seen that Life is coincidental and is a result of interdependent-origination. Once we have gained life and are born, death is inevitable and cannot in any way be done away with. We have finally been born into the Human Realm. The Primal Vow of Buddha Amitabha/Amitayus works to save all sentient beings unequivocally. Master Shinran states that although we still live our lives surrounded by blind passions and attachments, we live each day assured of our attainment of Buddhahood in the Pure Land of the Buddha Amitabha/Amitayus, as we have already single-heartedly received the Nembutsu. Though Death is inevitable, we remain in this Samsara world guided by the Great Compassion.