

3. 坂井孝彦

■ I 発表内容（発表制限時間：.5分未満 青字の部分）

仏教徒 Steve Jobs の現世肯定の卓見 <Even people who want to go to heaven don't want to die to get there.> には、<耶蘇教の山上の説教（垂訓）、マタイ 5:3> へのいくぶんかの反目も込められているように感じられます：

末法やハルゲマドンを想起させる世相の中では、多くの市井人は「苦しいときの神頼み」にすぎることになります。今風に言えば、ライフラインの電気や水道が切断されて、年金もいただけなくなってしまう不運と不条理のさなかに至れば、「なむさん、神様、お助けください！」と人は初めて神にまみえることになります。

勤務先の倒産、事業のおもわぬ失敗からも人はいつどのような時にもこのような悲惨・悲劇に見舞われてしまう可能性があります。このような社会的な病理をすこしでも軽減化してゆくためには、余生・老後・高齢化の六十代・七十代のさらに八十代以降の時期もふくめてその時期の心身壮健な折々にこそなんらかの利他への貢献をしてゆくことが大切です。

「アンデルセン童話のマッチ売りの少女」をひとりでも二人でも天国においてではなくて現世において救済するためには、一人よりは二人、二人よりは三人によるコラボへの、仲間づくりへの、company づくりへの不断の努力をしておくことが利他への基盤として大切です。「共生することのすばらしさ・連帯することの大切さ・共同体の形成」が—多くの教えの理解への深化と実践への指針・道筋のつけかた—に対するヒントになり得ます。

自我が生まれ変わって慈愛へ、自利から利他へ—千万の教えあるも帰するところは根本ひとつなり—利他のなかに不運・不条理を超えての、手をさしのべあつての、生きて生き抜いてゆき、やりたかったことをやりぬいてゆくためのヒントが隠されています。

これが、Steve Jobs の Stanford 大学 卒業式スピーチ（2005）や <コヘレトの言葉（旧約、従来和訳：伝道者の書）> の背景をなしているこの世の現実のようにおもわれます。

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There seems to be some degree of enmity, concealed or latent, against The Sermon on the Mount (Matthew 5:3), in the graduation speech, Stanford University, June 5, 2005, delivered by Steve Jobs, a follower of Buddhism, in which he said, “Even people who want to go to heaven don't want to die to get there,” a view full of insights obviously affirming this world not the next.

In a social condition that forces people to call to mind the pessimism to be caused by the latter days of the Laws or by the world destruction per se, those ordinary citizens generally turn to Something Great for help, praying for divine aid. In the

current course of human life, there definitely arises some numbers of people going to misfortune or destruction, usually so clearly unreasonable and prejudiced, in which they are to face no availability of the service of electric power, gas, water, telephone, among others, and no more chance of the receipt of their annuity as well, until finally they are to see a divine being for the first time in their life to rely on him for their protection from any further hardship.

Any people, at any moment in their lifetime, are likely to meet with this kind of misfortune or adversity to be caused by the failure of their places of employment or of their own ventures. To avoid or reduce such pathological incidents as a whole of society and as an individual as well, it is highly important for the aged in their 60s and over to make contributions, sufficient or insufficient, to unselfish concern for the welfare of others especially when they are hale and hearty.

This seems to clarify a reality of this world not that of the next as shown in the graduation speech, Stanford University, June 5, 2005, delivered by Steve Jobs, a follower of Buddhism and in ECCLESIASTES saying that life isn' t always fair, so live wisely (3.9–6.12) and that no one knows what the future will bring (9.1–11.6) .

Collaboration or working together—two is better than one, and three is much better than two—is an important step as a basis for altruism, unselfish concern for the welfare of others, in order to give relief in this world not in the next to such a girl appearing in THE Little Match-Girl, a Hans Christian Andersen' s fairy tale. In constant efforts of forming a comradely relationship with like-minded people based on mutualism, solidarity, and collaboration arises many a hint for further understanding of numerous teachings and brings about a series of strategy and tactics about how to put each one of those implications into practice.

The affection regenerated from the sense of self and the selflessness regenerated from self-interest serve as a lodging that implicates every one of us could overcome misfortune and absurdity through the altruistic way of thinking. It conceals a hint that comrades should stand by each other to survive any dangerous period of chaos and carry through what they have determined to do.

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■ II 追加発表の内容

Your time is limited, so don't waste it living someone else's life. Don't be trapped by dogma — which is living with the results of other people's thinking. との Steve Jobs の至言は、現世現実のものづくり・システム構築に命を懸けてこられているいわゆる実業界の人々にとっては「自らをよりどころとせよ」との世尊の教えに通じる応援歌のように聞こえます。

一生は瞬く間に食い尽くされてゆきます。人生はまるで風のように束の間です。シニア世代のなかでの壮健な時期はきわめて限定されています。人間はあっという間に塵に帰ります。

your own inner voice <こころの奥底が叫ぶ自分のほんとうに実現してゆきたいよう慈愛への希求を通しての利他への実践的な貢献> の源泉は、天啓・天恵・天与とも感じられるささやかな思い付き・気づきがその発端です。

アイデアを形にするには、頭の中の醸造所でしばらく寝かせる—しばらく忘れる—熟成させる。その小さな閃きを育てて神業的にこれを実用化・実現化してゆくプロセスのなかで、その推進役の中心となるのは仲間とのコラボです—神業的にみえる実用化・具現化は和と誠実と開拓者精神を念頭においた人間業の双肩にかかっています。

人間業は、1パーセントのインスピレーションと99パーセントのパースピレーションにかかっています。問題点の抽出とその解決策・対応策に日夜を通じての精魂を傾けてゆくことが <Stay hungry (Steve Jobs).> の真髄であり、「いつまで馬鹿なことをやっているんだ」との批判誹謗の声にもひるむことなく愚直に馬鹿に徹して具現化への道をすすめてゆくことが <Stay foolish (Steve Jobs).> の神髄です。

いまの世の中では、たとえばAI利用の閃きを利他化してゆくことがその典型的な例示となり得ます。歴代の世界的なリーダーもこのことは十分に承知されていて、ケネディ就任演説の最終パラグラフには次のような言及があります：

Finally, whether you are citizens of America or citizens of the world, ask of us here the same high standards of strength and sacrifice which we ask of you. With a good conscience our only sure reward, with history the final judge of our deeds, let us go forth to lead the land we love, asking His blessing and His help, but knowing that here on earth God's work must truly be our own.

最後に、アメリカ国民の皆さんにも、世界各国の国民の皆様にもお願いいたします。政権を担う私達に高い水準の奮闘心と犠牲的行為を求めてください。それと全く同じ奮闘心と犠牲的行為を皆様にもお願いをいたします。道義のこころこそが確かにいただけるただひとつだけの報償であると考えて、さらにまた、歴史こそがこれからの諸行為・行動に対する最終的な審判者になってくれるのだと考えて、祖国愛に燃えて前進してゆくではありませんか。どうぞ、天の創造主よ、ご祝福くださり、ご加護を賜りますように。ただし、私達は次のことを承知しています。この地

上では天の創造主の御ところを具現化させていくのは間違いなく私達であり、それは私達の双肩にかかっているのです。 (邦訳：坂井孝彦)

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“Your time is limited, so don't waste it living someone else's life. Don't be trapped by dogma — which is living with the results of other people's thinking.” This is what Steve Jobs said in his graduation speech, Stanford University, June 5, 2005 and it is very appropriate especially for those who have established themselves in industry. It sounds like not only a cheerleading club's song to them but also a real message from the Buddha: “Make of yourself a light: Rely upon yourself.”

The rest of your life will be exhausted in the twinkling of an eye. It will pass away like a whirlwind in a brief period of time. Life will be over in a flash. The hale and hearty period of time in your senior years is extremely limited. You will return to the earth in less than no time. “You will have to sweat to earn a living: you were made out of soil, and you will once again turn into soil.” (GENESIS 3.19)

“All living creatures go to the same place. We are from earth, and we return to the earth. Who really knows if our spirits go up and the spirits of animals go down into the earth?” (ECCLESIASTES 3.20-21)

The practical contribution of yours in line with altruism will come from your own inner voice calling out what you really want to do in this world but not in the next as well as from your longing for affection toward others. It originally starts at the time when you hit upon a tiny little idea or are awakened to the importance of this and that. It might be a gift of nature divinely revealed.

Doubtless it requires a certain period of time to put the idea into practical use. Leave the object of thought as it is for a while in the brewery of your head. Forget about it for a time until it reaches the stage of practical application, a process thereafter mainly promoted by comradeship toward the realization of the initial mental conception. Even if it looks like divine work, here on earth it must truly be our own. It is to be accomplished by comradely collaboration with harmony, sincerity, and pioneering spirit in mind.

One percent of inspiration and 99 percent of perspiration, as hinted in Edison's strenuous efforts, is necessary for you to carry out something desired as your own work here on earth, not as divine work there in heaven. “Stay hungry” by Steve Jobs says it very well. It means to devote yourselves night and day to the extraction of the points at issue and the groping for a solution strategy. “Stay foolish” by him also says it very appropriately. It means to proceed your own way toward the goal

to realize your own inner voice with straightforward honesty in mind. Act like a fool and pose as a fool, undaunted by slanderers stating to third persons what a fool you are to do such a thing for such a long time. “Live as if you were to die tomorrow and learn as if you were to live forever” by Mahatma Gandhi is just the right saying.

Several of the successive US Presidents in full awareness of the distinction between this world and the next enlightened us in a way as giving the light of fact and knowledge as seen in the final passage of the inaugural address by John Fitzgerald Kennedy (1917–1963):

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にいただけるただひとつだけの報償であると考えて、さらにまた、歴史こそがこれからの諸行為・行動に対する最終的な審判者になってくれるのだと考えて、祖国愛に燃えて前進してゆこうではありませんか。どうぞ、天の創造主よ、ご祝福くださり、ご加護を賜りますように。ただし、私達は次のことを承知しています。この地上では天の創造主の御ところを具現化させていくのは間違いなく私達であり、それは私達の双肩にかかっているのです。 (邦訳：坂井孝彦)

7. 中川澄子

夏期特別セッション開催ありがとうございます。

仏教と私というテーマが与えられて、参加の返信をして以来、ますますこのテーマを抱えてずっしりとした重みを感じて、さまざま思い出しておりました。

終戦の時4歳でしたから、戦前の雰囲気に残る子供時代を過ごしました。仏さまや神さまやお天道さまという言葉が普通に聞いていましたし、赤ちゃんは前世の夢を見て笑っているんだよ、とか、袖すり合うも他生の縁、とか周囲の大人達は言っていたのを覚えています。

戦後の疲弊からの復興期には、酷いことも多く、神様なんて居るの？と聞いたとき、親は、神さま仏さまがおられるからこの程度で済んだんだよ。とか、あの子達もこの間までは親もいたろうに気の毒に。とか応えてくれたことを思い出します。

そんな時代の中で、私は人々の社会的な幸せの道を探求していたようで、高校三年の時、キリスト、仏陀、マルクスのことを新設の社会科の講義で聴き、長い間探していた人々の幸せ実現の道ともいうべき光明を得ました。その後図書館で出合った薄い文庫本でしたが、岡倉天心著の茶の本にはうたれて、大切な茶道の師にも出逢いました。

時代は経済成長優先で走っていき、いつの間にか、私も親の世代を軽んじたのだと思います。

紆余曲折。

企業戦士を自認するような有能な商社マンと結婚してバックアップにまわりました。

海外赴任の最中でしたが、強い浮腫みと痛みで簡単な家事さえままならなくなり、一旦帰国して診察を受けました。どうにも原因不明で、実家で面倒見てもらっていましたが、母の縁で紹介していただいた宗教家にお目にかかり助けていただきました。

人間は神の分け御霊であり、業生ではない。現れて来ることは、過去生から知らず知らず蓄積された想念が、表面化して消えて行く時の姿だから、消えて行くままにして、世界平和の祈りに置き換えて行きなさい。との教えでした。

はっとしました。

ケネス先生の示して下さる、縦と横の図によって覚ったのですが、私は縦の仏さまに向かうまことの軸と、横の時間の流れと共に変転する社会的な利己的な成功に向かう軸とを一つに重ねようと無理な頑張りをし過ぎたのだと思いました。端的に言えば、ご本尊をマネーにしてしまったような時代の流れに同調していたのだと思います。

縦と横とのごちゃ混ぜに気づきました。

しかしながら気付いたからといっても直ぐには復帰できず、こけつまるびつ、今日に至りました。

こうして仏道の学習をさせていただく過程で、若い頃の茶の湯の稽古の時に感得した言葉にできなかった体験や、勘違いして自分の心身ばかりでなく周囲の人々も痛めた体験に言葉を与えていただき、智慧とすることが少しはできたように思います。

先生がいつも言われる、健全なる自己愛が如何に大切かを身を持って体験いたしました。根本的に社会的な幸せの探求から始まっていた道程は、残念ながらしっかりとした自己認識に裏打ちされていなかったのです。もしも健全な自己肯定、自己愛が育っていたら多分、もっとはやく今居る境地にたどり着けたかもしれません。じんわり涙が滲む心地です。

現在は、小さな庵で茶の湯教室をさせていただいておりますが、私のこうした体験と学びが、人生の後輩達の役に立っていれば幸いです。

思いがけず、この仏教と私というテーマに向き合って、ほぼ80年の生涯を振り返る機会をいただきました。

ほんとうにありがとうございました

13. 澤本雅弘 : Stay hungry, Stay foolish! についての見解

Stay hungry, Stay foolish! について当方見解を述べさせていただきます。

①hungry について : 人間が生まれてくる目的は、「人間関係」を通じて自分の「魂を磨く」ことでありその結果として「つながりから幸福」を感じることができると信じます。そして「何をして魂を磨く」かですが、持って生まれた資質、先天的強みに裏打ちされた「ミッション」（天命や志＝この世において自分は本当に何をしたいのか）、このミッションを見出すことに hungry になれ！とされている気がします。

②foolish について : 世間の目を気にするな、親の言うことが絶対正しいとは思うな、自分で徹底的に考え抜いて、それが正しいと思ったら、善だと信じられたら、人のためになると確信できたら、それを実行すればいいじゃないか。周りの人の意見に流されてはいけないよ、と私には聞こえました。

最後に「唯識」についての横山先生とのコラボはもうなくなったのでしょうか？

14. 前川清美

about Buddhism and I

I would like to talk about my Buddhist studies in my life.

I was born in Hokuriku district, where Jhodo Shinshu denomination is very popular among peoples. It is said that in Fukui pref. ([i.e. my](#) home country), the numbers of temples per population is No.1 in all Japan.

Any way, I was born and influenced in the strong Buddhist environment.

When I was young, my father had been reciting a some strange and mysterious words in almost every morning at the family Buddhist altar (仏壇). He had been also chanting "Nanmanda-bu Nanmanda-bu" at any place at any time.

However, That reciting was nothing but a disturbance of my good sleep! The voices were very loud and having a rising intonation toward the end. I could'nt keep sleeping any more!

I noticed, later, the reciting was called "Shoshinge(正信偈しょうしんげ)" composed by Shinran Shonin in about 800 years ago, and it was written by classical chinese(漢文).

I understood the reason why it sounded like a Buddhist Sutra un-understandable!

Almost 50 years had passed.

The time had come to have my age-limit retirement(定年). Suddenly I happened to remember a question,"What was that my father's reciting?,and What was that constant chanting of "Nenbutu"?"

I wanted to know the true meanings of my father's practices.

Fortunately, I could find a Buddhist school 中央仏教学院,established by Nishi Hongwanji Temple in Kyoto. In the beginning,it was the school for temple-members to become priests.Later,It added a correspondence course(通信教育) to study the Buddhism for laypersons.It took three-years for the graduation.

Luckily,That school has a group-study-classes, managed by graduate members of its school in various places in Japan.

In Kantou district, Tsukiji Hongwanji Temple was selected as the study class room.

Surely, if it was only through self-text-readings(独学), especially for bigginers, the Buddhist studies would be nothing but sleeping.

I think It is vitally useful to study Buddhism wifh others toward fhe same goal.

In Tsukiji, I had studied the basic teachings of Buddhism or of Shinran Shonin and practiced "How to recite the "Shoushinge" and the related "Pure Land Sutras" farther more. I had the times to understand its meanings closely and to recall my father's loud voices again.

Really, I had to work hard to prepare the papers for the annual tests(期末レポート) on many required subjects. But three-year-situdy was fhe happy and pleasant expierience in my life.

After graduation, I've been a member of volunteer guides in Tukiji Hongwanji Temple. It's just to appreciate for Tukiji Hngwanji Temple and

to keep living in such a unique Architecture and a Religious Atmosphere,
even in once or twice a month.

(it's now discontinued by corona pandemic)

There were many foreign visitors,so I thought it was necessary to
understand the Buddhism in English.Then, I soon started learning in
Dr.and Mrs.Tanaka 先生's class on "the Buddhism in Basic English" at
BDK.

It was exactly very exciting and fascinating class for me to understand the
Buddhism through English. I learned many Key vocabularies on Buddhism
and also Buddhist Humors!

That learning was very helpful to communicate with many foreigners
from all over the world.

Some members in this Sangha or class at BDK were working as
volunteers in Tsukiji Hongwanji Temple together. So I feel this Sanga and
BDK and Tsukiji are the one connected deeply each other.

Now I think, we can be lived interdependently with others, and "My father's Reciting" in my younger age is "Passing the Torch" of Buddhism. I truly wish to learn and understand the meanings of our Life through Buddhism.

Thank you for your kind listening.ありがとうございます。

