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慈光寺

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Gobunshō

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Gobunshō

Shōnin Ichiryūshō

Gobunshō - 聖人一流章

聖人一流の御勸化のおもむきは ●
信心を の もつて本とせられ 引 候。 ↓

そのゆへは、 ●
もろもろの雑行をなげすてて、 ●
一心に弥陀に帰命すれば、 ↓
不可思議の願力として、 ●
仏のかたより往生は治定せしめたもふ。 ↓

そのくらいを ●
一念發起入正定之聚とも 引 積し、 ↓
そのうへの称名念仏は、 ●
如来わが往生をさだめ 引 たまひし ↓
御恩報尽の念仏と ●
こころう 引 引 べきなり。 ↓

あなかしこ、あなかしこ。

Gobunshō - Shōnin ichiryūshō

Shōnin ichiryū no gokanke no omomuki wa, ●
shinjin wo mot-te hon to serare 引 sōrō. ↓

Sono yue wa, ●
moromoro no zōgyō wo nagesutete, ●
isshin ni Mida ni kimyō sureba, ↓
fukashigi no ganriki to-o shite, ●
Butsu no katayori ōjō wa jijō seshimetamō. ↓

Sono kura-ai wo ●
Ichinen pokki nyūshōjō shiju tomo 引 shakushi, ↓
sono ueno shōmyō nenbut-ta, ●
Nyorai waga ōjō wo sadame 引 tamaishi ↓
go on hōjin no nenbut-to ●
kokorō-o 引 引 beki nari. ↓

Anakashiko, anakashiko.

- alles vloeïend uitspreken, niet hakkellend...
● net voordien zakken in pitch, korte pauze
[geen adempauze, maar wel uitfaden]
↓ pitch aanhouden, adempauze
引 pull, lettergreep lang aanhouden

**Gobunshō - Shōnin ichiryūshō
[Those Lacking Wisdom in the Latter Age
Letter 5-1]**

Laymen and laywomen in the latter age who lack wisdom should deeply rely on Amida Buddha with singleness of heart, entrusting themselves to the Buddha single-mindedly and unwaveringly for their emancipation, without turning their thoughts to other matters.

However deep and heavy their evil karma may be, Amida Tathagata unfailingly saves them.

This is the essence of the Eighteenth Vow that assures our birth in the Pure Land through the nembutsu.

Once our heart is thus settled, we should say the nembutsu, whether awake or asleep, for as long as we live.

Humbly and respectfully.

Source Hongwanji International Center, 2008

**Gobunshō - Shōnin ichiryūshō
[Zij die in de Verworden en Laatste
Dharmaperiode wijsheid missen]**

Lekenmannen en lekenvrouwen die in de verworden dharmaperiode wijsheid missen, zouden zich met gans hun hart moeten toevertrouwen aan Amida Boeddha, hun gemoed uitsluitend gericht op de verwezenlijking van de Verlichting, zonder hun gedachten op andere dingen te laten afwijken.

Hoe diep en zwaar hun slecht karma ook moge zijn, Amida Tathagata zal hen zeker redden.

Dit is de essentie van de Achttiende Gelofte die onze geboorte in het Reine Land verzekert door de nembutsu.

Van zodra ons gemoed aldus gevestigd is, zouden we de nembutsu moeten uitspreken, wakker of slapend, zolang we leven.

Met eerbiedige groeten.

[voorlopige vertaling]

Outline of the Gobunshō

1. Self-transcending trust is the essence of Shinran's teaching.
2. Give up all traditional religious practices.
3. Take refuge in the embrace of the Infinite (Here named Amida Buddha, literally "infinite awake")
4. This self-transcending trust carries us into the community of the truly assured, those who without fail will attain nirvana at least by the end of this present lifetime.)
5. Recite the name of the Infinite (namo amida buddha) with gratitude for your spiritual rebirth into Infinite Life and Infinite Light.

source

www.manitobabuddhistchurch.org/jodoshinshu/gobunsho.html

alternative version

Our founder, Shinran, declared Shin Buddhism to be rooted in the Satori of Faith (shinjin). This Awakening is the fruit of taking refuge in the Bodhi-sattva Vow.

This is true because we experience this shinjin when we give up attachments to all self-centered religious practices and take refuge in Amida's Bodhisattva Vow with our whole hearts and minds. This profound Vow embraces without exception all suffering beings. It brings about our rebirth into the Pure Land (nirvana) when we pass from this life.

This experience is thought of as, "joining those who have found true peace through shinjin." This is the fellowship of those who are future Buddhas.

After the shinjin experience, we recite joyfully Amida's Name - Namo Amida Buddha (Refuge in Infinite Life and Light, Awake!). This Name is recited in gratitude for that gift of nirvana which we will enjoy upon our next rebirth.

With friendly reverence,
I remain

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Jodo Shinshu in Our Daily Lives

While the Gobunshō is the "Heart of Shin Buddhism", there is the ever-present question, "How do we put our Jodoshinshu into our daily lives?" This is a difficult question to ponder, since in traditional Jodoshinshu theories, Shin Buddhists have no practice due to their reliance on Amida Buddha. In fact, even the word 'practice' is a red flag to most traditional Jodoshinshu thinkers and writers.

In Japan, there is the ever-present, powerful influence of Confucianism, Taoism, Shinto, and Japanese culture to fall back on, whether consciously or unconsciously. This unstated, unconscious 'vinaya' has been attached to the framework of Jodoshinshu practice for centuries. It is unrealistic to expect Canadians to practice Confucianism, Taoism, and Shinto in order to live in Canada as Shin Buddhists. It is also impossible for them to become Japanese in culture and outlook in order to live the Jodoshinshu life in Canada. This gives rise to the challenging question of how to live their new faith in their own country. My response to this need it to use, in Canada, the Five Precepts, the Six Paramitas and the Eightfold Path as replacements for the Confucianism, Taoism, Shinto and mores of Japanese culture. These replacements are an integral part of the history of Buddhism after all. The only proviso is to be aware or the fact that the Jodoshinshu Buddhist in Canada does not practice these things as vinaya, but as an expression of joy and gratitude

towards the hongwanriki—the Vow Power—of Amida. It should not be a self-power practice, but rather a heart-felt reciprocation for the benefits of the shinjin experience. Hence their practice is a non-practice.

Recently, we held a discussion in our temple about the Gobunshō using the following three quotes as lead-ins to the discussion:

1. To study the Dharma is to study the self.
To study the self is to forget the self.
To forget the self is to be embraced by Other Power.
To be embraced by Other Power is to be enlightened by all things.

2. The nembutsu is the practice of no practice,
the Way of no Way,
the thought of no thought,
the self of no self.

Therefore the nembutsu is the real practice,
the real Way,
the real thought,
the real self.

3. There are some things that are so worthwhile
that even doing them imperfectly is of great
value.

source
www.manitobabuddhistchurch.org/jodoshinshu/gobunsho.html

Voor heel wat van Rennyō's andere brieven (volumes 1..3) zie ook:
http://shinmission_sg.tripod.com/epistles/id1.html

Zie ook discussion in:

<http://groups.yahoo.com/group/hongannews/message/130>

Q: How many epistles are there in the Gobunshō?

A: The Gobunshō (Epistles) is a compilation of the letters written by Rennyō shonin. Altogether there are 80 letters in 5 volumes. Of these the letters in Volume V are read most frequently.

A collection called Okuwa-e Gobunshō (The Edited Epistles) contains most of the letters of Volume V together with selected letters from the other 4 volumes.

Another that is known as Shohon Gobunshō (Small Book Epistles) is just small in size alone and contains all the letters.

Editor's note: In 1998, in commemoration of Rennyō shonin's 500th Anniversary, a Hiragana Gobunshō (Epistles in Hiragana script) was published by the Honganji Press. It contains the Gobunshōs used for daily reading at the Honganji. Also, the **Honganji International Centre** published an **English translation** of the Hiragana Gobunshō.

In: <http://www.nishihongwanji-la.org/church/messages/2004/May-Jun.html>

BY REV. WILLIAM BRIONES
JIHO MAY-JUNE, 2004

“Thoughts On Rennyō's Gobunshō”

“In recent years in particular, when there have been meetings (wherever they have been), everyone has dispersed after nothing more than sake, rice and tea. This is indeed contrary to the fundamental intent of the Buddha-dharma. Although each of those lacking faith (fushin) should by all means raise their doubts and discuss what it is to have faith or be without it, they take their leave without coming to any conclusions.”

Rennyō Shonin: IV-12