

7

Drowning Wife and Mother 1303

Hello, my name is Yugen Saito.

Today I would like to talk about drowning Wife and Mother

Your mother and wife are drowning in a large pond. Neither of them can swim. In such a situation, which of them would you save first?

I think we tend to think of the answer in terms of the value of my mother first considering the fact that she raised me, or my wife first, considering our future life together.

Before answering, let me tell you one story about the time of the Buddha's ordination.

He lived in a castle in Shakya and was carefully raised as a prince, the heir to his father, who was the king.

One day, he suddenly left his wife and became training monk.

No one can stop me from being ordained, and my determination remains unchanged.

"I will not change my mind," he declared, and he was ordained.

His wife died a week after giving birth to their son, Rahula, and his wife's sister raised him as a nanny.

Rahula later became one of the Buddha's ten great disciples.

If there had been social networking sites in those days, it would have been inevitable that there would have been an Inevitable Flames of Confusion.

After being ordained, Shakyamuni lived with his disciples in a bamboo grove, but soon received the news that the castle had been destroyed. Then his father, who was a king, and his son, Rahula, came to him and asked to become his disciples.

The Buddha abandoned his country and his family when he was ordained. He did not dislike his father, nor did he dislike his children. Therefore, he welcomed them and treated them like everyone else.

His wife's sister, who raised Rahula, also became a disciple of the Buddha and became the first bhikkhuni. A bhikunī is a female ordained believer.

After that, more and more members of the family came to become disciples of the Buddha, but the Buddha accepted them.

However, he did not give them any special treatment, nor did he make them into a family, which was the Buddha's form of "ordained" followers.

Some might say that this is not a meaningful family and that it is unsympathetic, but I believe that the Buddha's family was more peaceful and loving than most modern families.

What is important now is the people who are in front of you by fate.

If it is family in front of you, then family is important.

However, I think he is teaching us that it is not the family that is important, but the person in front of us now that is most important.

The first question, when your mother or your wife is drowning, which would you save first?

The answer of the Master who was giving this Dharma talk was, "I would save the one who is closest to me first." I see.

This is a Buddhist way of thinking that is free from attachment.

Judging things according to one's own convenience and self-centeredness is a cause of hesitation.

When we understand the concept of "karma," that all existence is based on cause and effect, and when we learn about "selflessness," we may be able to see life in a different light.

He is saying that we should not make judgments based on our own convenience or sense of value, but rather, we should do things without any preconceived notions of what is important.

Let us quietly open the door of our own hearts and consider whether our daily decisions are not based on attachment or self-centeredness.

You will find the spirit of free, equal, and compassionate love for others at the bottom of your heart.

The postcard sermon series was given by Rev. Yugen Saito of Hagyu-ji temple . Translation and voice in English by Hirokazu Kosaka.