SELF-RESTRAINT COMES FROM COMPASSION



SELF-RESTRAINT MEANS BEING CONSIDERATE OF OTHERS

[Poem by Ryokan Zen Master]

"Before sweeping away a spider's web, / Hidden in a bush by my house, h My broom stops."

I feel, in this small, spontaneous gesture, that he is

a person with self-restraint and a mind of compassion that embraced all things.

[Regarding self-restraint]

Shakvamuni said. "Excercise self-restraint in body & speech" and "Restraint in body, speech, and mind is good conduct."

As with humility.

I think that, as we can see from Ryokan's poem, self-restraint is one and the same as compassion, isn't it?

[Yasuaki Nara, Buddhist scholar & Soto Sect Priest]

"All of Shakvamuni's teachings are based upon & expounded from the concept of compassion."

Therefore. because selfrestraint deepens the mind of being considerate of others, it can also be interpreted as a teaching of the Buddha's.

[That said]

I hope to the extent we can show consideration for others and exercise restraint through our words & actions.

[Dr. Nara]

Compassion increases & matures by repeatedly acting with -that is, practicing-compassion.

This shows us the importance of coming to a realization, in the course of interacting with other people out of consideration for them & restraining our words & actions, that life means we are all connected as one, that self & others are one & the same. & that therein lies our awakening.

FROM A FAMILIAR ACTIVITY TO GLOBAL ISSUES

[60 yrs ago, on March 4, 1964] [Indeed, in this sense]

The year of the completion of the Great Sacred Hall -our organization's principal place of the Way--Founder Niwano said. "When a religious organization builds a large temple, it starts to lose its substance.'

He was telling us the importance of continuing to be the kind of religious organization in which good friends in the faith gather in the Great Sacred Hall. always full of energy as they learn the Buddha's teachings, & that our manifesting humility &

exercising selfrestraint give warmth & vitality to the minds of the people in our communities and societies.

it's very meaningful that RK's Donate-a-Meal Movement has been

going on for such a long time. I hope that we will continue to value this familiar activity originally practiced by

members of the Shintoderived religious organization Šhoroku Shinto Yamatoyama,

by skipping a meal several times a month & donating the money that would have gone toward those meals, thereby

putting into practice the mind of compassion & contributing to society.

[Furthermore]

It would not be possible for colleagues in organizations such as Religions for Peace to transcend the parameters of their own religion or sect & engage in ongoing

dialog aimed at resolving global issues. unless the participants humbly approached each other with selfcontrol & self-restraint.

We take pride in the fact that founder Niwano laid the groundwork for Religions for Peace, [But I also think that in order to ensure]

that such programs do not become empty gestures, it's important that we take action

while always remembering humility & considering every situation from the perspective of compassion, which is the basis of Shakyamuni's teachings.

Shakyamuni said that "those who exercise restraint & humility in all situations protect themselves."

When we interpret "themselves" as "the self that is one with the whole universe.'

we are all the more deeply struck by the significance of exercising restraint in our bodies and through our words, and we cannot help but pray that everywhere in the world, everyone is exercising restraint in their bodies and through their words.