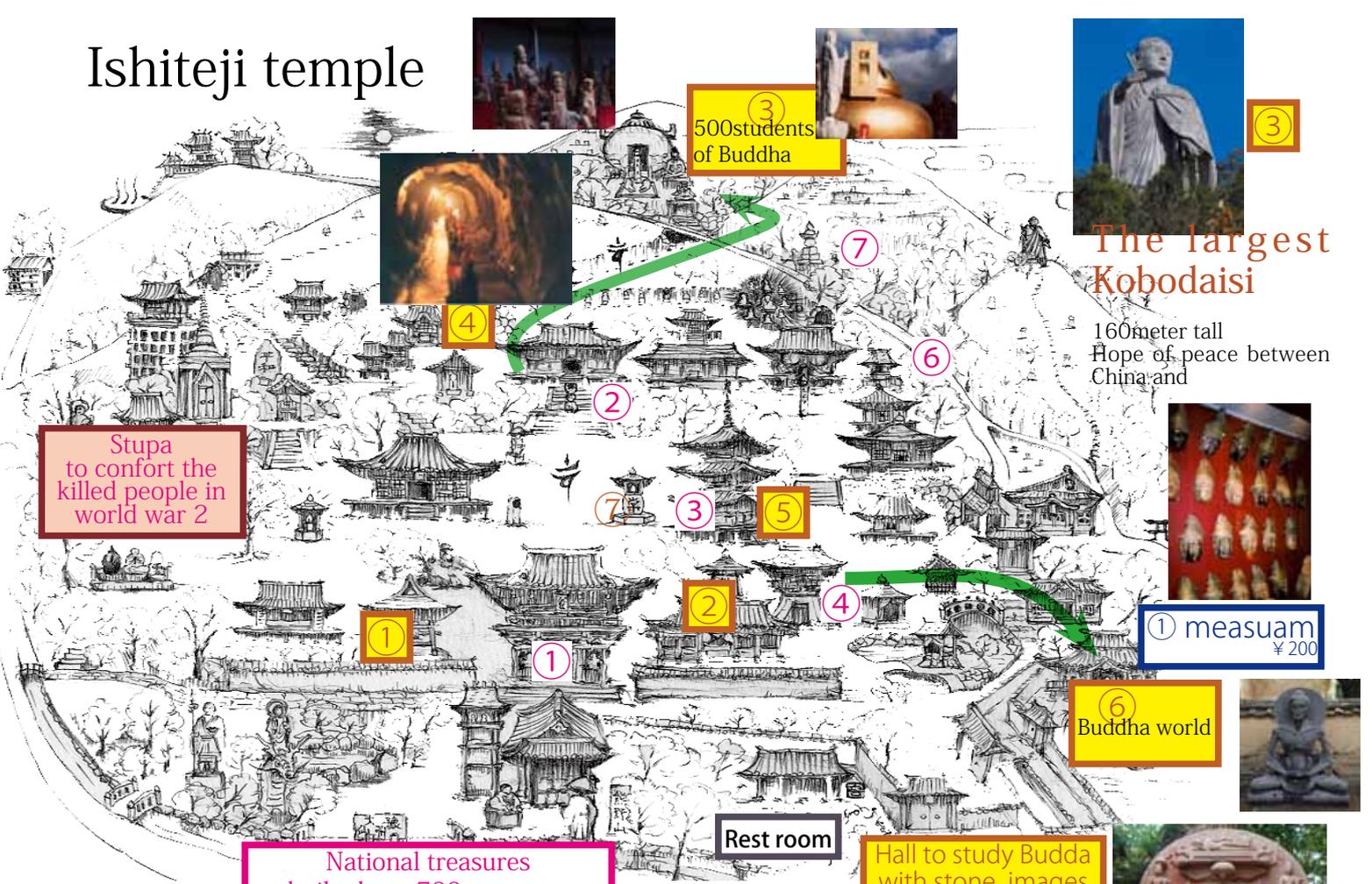


Ishiteji temple



Stupa to confort the killed people in world war 2

500students of Buddha

The largest Kobodaisi
160meter tall
Hope of peace between China and

① measum ¥200

⑥ Buddha world

Rest room

Hall to study Budda with stone images with tea see next page

- National treasures built about 700years ago
- ① GATE
 - ② main hall
 - ③ Stūpa Syaka Buddha
 - ④ Ring holl
 - ⑤ Homa holl FudouMyouou
 - ⑥ God of Birth Kariteibo
 - ⑦ Five stone elements

- yellow numbers
- ① Ring for peace by giving goods to others
 - ② To serve incense and lites.
 - ③ Chinese design.Kobodaisi the beginner of this temple`s teaching learnt in Seian in China 1200years ago.
 - ④ Cave 88Jizo-Buddha where to practice Buddhism.
 - ⑤ Sands of 88pilgrimage we touch and get goods from pilgrims.
 - ⑥ You can see Buddha`s life and study Buddhism with stone images curved by three famous Indian sculptor.
 - ⑦ Master of this temple visited the places of battle Hiroshima Nagasaki Okinawa Tiran snd Koria ,China Burma to sympathize deads and apologize them,by the reason we buddhists couldn`t stop it.

History
This temple is built Ad.670 on the base of chain manor of Houryuuji temple.As old roof tiles are found under ground. Now we can only see the rebuilt buildings built 700years ago. At first called "An-you-ji"temple where we can get eternal comfort or peace.Time going on and Emon-sabrou`s history changed this temple`s name into Ishiteji which means Hand with stone.
1200years ago Emon-sabrou was loving about 10kilometers from here,a rich farmer eager to earn money and had big store house.One day a dirty monk came and begged him to stay any where or some food ,as was weary out without safe-sleeping inside of house.and had little food ,so very hungry. Sabrou felt pity for him but was busy to earn.So he denied the mon`s offer.
The monk gone and eight sons of Sabrou died one by one.He regretted he should have saved the monk,and he couldn`t work any more to forsake his house and everything and departed to see that monk once he neglected.
This is the beginning of 88pilgrimage.Sabrou is the first man of Henro.He spent money and must stay outside with little food and pillow to lay on.He begged place to sleep in vain.Suddenly he found he was the man who denied him.Now he is the monk. But some people said "please come in,take food and stay as your like".
When he was dying,the monk in fact Kobodaishi appeared and asked what he want.Sabrou wanted to reborn to save people.The meaning of it is that if another dirty person come ,I`ll say yes.And he was reborn without opening his hand.So Anyouji` monk orayed and he opened hand with stone named Emon-sabrou.



Hall to study
Budda with stone
images
with tea

Birth of Budda

Whose name is Gotama born as prince in battle age.

About 2400 years ago Gotama was born as a prince of Syaka tribe in the village Runbini. Syaka tribe was living between two large nation Kosara and Magada. And the age is called Sixteen big kingdom age. Syaka is so small that it was belonged to Kosala. So King of Magada asked Gotama to obey him to conquer Kosara with his elephant armies and to get much wealthy. Then Gotama said "I'll enjoy to be free without money more than to battle and kill with money and wealthy." Time past and Kosara killed all of Syaka, but many people who followed Gotama to abandon house-living could survive as they were Buddhist.

Pleasure Taste life

Gotama's biography says that he was given the house for summer and another for winter with servant for him to want nothing with everything he want. And he was very glad that there is nothing wrong in this world. But one day he escaped from castle under the eyes of his father to see the old wretched or the dead or the sick to be disappointed that we being would be sick, old, dead with very short life against our will and endeavor. And then he never get joy of life and abandon House-living to get eternal life. This story teach us that our purpose of life is pleasure and there is another end of life beyond pleasure which pleasure never prepare to let us get. It is to say "Free of soul" In very old Sutra Samyutta, The God Verochana says "We all beings have his aim. Most Pleasure is to be unite with aim" And The God Sakka says "Patience is more" In oldest Sutra Suttanipata "Being is what gets something others" I guess we were what eat Pleasures.

Struggle People are bumping each other just like fishes jumping and crashing in little water.

Buddha says "not only I but also all the people are struggling just like fishes bumping in little water. People are rushing toward what he or she wants without feeling sympathy with other people like him. Getting what he wants he's satisfied, in vain disappointed or get anger to hurt someone else. Or to survive eat some lives of others. Buddhist must hate Myouri which are position and possession: the power to make others obey and no to follow and power to take something inside to taste. I wonder if Gotama was so anxious of our struggle for existence that he felt guilty in taking pleasure. In fact Gotama took sword to kill enemies against his families and fellows, but he couldn't use it, because the pain of others are equal of his pain he knew. After his death, and when no purples were aware of Gotama, the leader of Buddhist shouted An-ātman which means there is nothing continuing itself, Sūñyatā that is Rūpa the matter which can be touched by five senses; which I think Gotama would't prefer because those new ideas couldn't stop killing each other in this world. Gotama shouted "please draw your arrow you can't find."

Temptation given by the King of Magada

The King of Magada says "I'll give you the elephant arms and wealthy. Please attack Kksara". Gotam answer "Taking arms I felt sad. I know the pain of others when I injure them. In the people struggling each other, robbing, killing, I'll live without battle, robbing, killing with the mind free from desire, anger, patience without knowledge, that take a grad of being against no one". History repeats itself. Japan is suppressed between USA and Russia and China just like Syaka-tribe. Ancient Buddha teaches us we must not use arms to get welfare, we must not take goods for ourselves without sharing them with others.

Awakening , draw off arrow

Buddha says "I roamed around all places and visited teachers to find the place to be safe in vain. There are no place not occupied by killing or robbing or crashing. In dropping down to be hopeless, suddenly I found an arrow difficult to notice which is attached everyone's heart and which power makes people rush to every direction. Reaching aim satisfied and far from end disappointed or anger to kill others without reason and sink down. Withdrawing arrow, we are free from struggling and never sink down to suffer". Or in other place Buddha says "our life is as big flood, which strong current is our desire, which driftwood is what we cling not to be drowned and recognize attractive object as for gold or welfare and to be attached and next time, those object attract us to be Kāma that our desire made colorless-something into attractive-one. After having constructed Kāma-mud-world: self-made-attractive-stage, it is very difficult to escape to be free and



see everything flat as natural as they are. Because that stage was built by my own desire, it is to say desire loves desire itself. And now we have to dissolve that built Kāma world. Begin to see without desire or with good will to be conscious of happiness of others. Do not possess, do not take position, do not abandon, do not surpass nor get under.

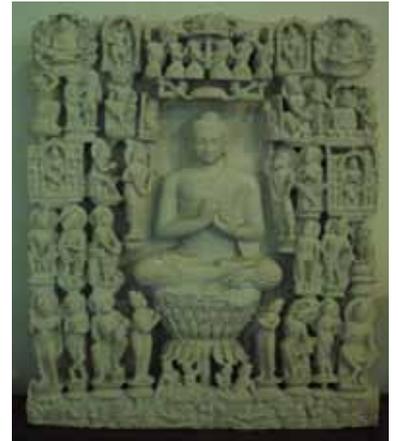
Teaching saving and feel compassion with everyone

Buddha says "the state I attained is Samo and Santo: feel friendly with others and feel comfort with calming desire down everywhere every time with everyone. Because I drew off unseen arrow." Then many people came to see Buddha: person discriminated by color, by job, by birth, by sexual, by wealthy, by power and people sold to be servant, prostitute, slave, soldier to kill innocent person. Buddha says "we are same, only name is different. A man with good act is indeed good man. Without doing good with famous name, he or she is never good." It is because in the beginning of learning his way, Gotama could not kill anyone as he knew pain of killed person as him and pain of family of killed. And know the pain of killing, robbing, envying, despising, suppressing, obeying and so on. He is eager to take hands with everybody even if were enemy or the mad, feel as if there is no fence nor border.



Rise and fall of Buddhism A new idea to escape from this world and Only looking Buddhism

The Gotama's idea is to make the state where we draw arrow off to be satisfied with shaking hands with every being. So many wretched people gathered to him to have hopes against discrimination, poverty, violence to enjoy being even-equal and completely peaceful state. But after his death and his immediate purple has gone, and many people not suffering from living troublesome but eager to learn how to escape from the shape of human being that is Samsāra: re birthing-eternal, main aim of Sangas became how to conquer the fear of death or resolve next birth: reborn-being. Some successors hit upon to look into ancient Upanisad-teaching of Yājñavalkya, which says there is one that exists behind the one what is looking around named Ātman. Ātman is the only one essential being in the universe and it exists everywhere filling whole of universe, so it is one and many, nothing and everything. Because when it wants to be more and many, it can be everything it wants. Whole of Ātmans is called Brāhman. Then people neglect their human body or this human like existence. Their practice is that changing their wish to enjoy this world to abandon this being by thinking not to want this existence, to wish nothing, to mind nothing, because in this existence there is nothing important. Without wish at all, they can become nothing only to be Ātman. A monk lived at 1st century named Nāgārjuna declare that matter is śūnyatā-empty, because without our desire nothing is occurs to be. This is the Only looking Buddhism. Nowadays monks are eager to pray for the dead to go to good state, or for the living to get welfare, which Gotama never taught.



Future of Buddha any possibility to be free from pain and get perfect happiness

In belonging to the daily counseling with suffering people, ceremony for the suicide, the lunch for the refugee to assemble to talk with each other to say what they could not say to person in different situation, saving homeless people to stay at this temple, hearing what had happened in the last war, I know that pain on earth is not only the fear of after-death but more than death, the pain of struggling to survive, to keep one's family safe, losing child, death of the known, heavy sick, the handicapped, fear of losing life. So the answer to those suffering people is shown in the teaching of Suttanipata-4-15: "As we all are hitting each other and robbing, clear arrow off and have our desire be calmed down to be friendly with everyone, everywhere, every time". This teaching is very short but says much. In one case arrow means desire, in another case means the situation of losing job or one's spouse, or in other case means fear of war, luck of oil, sick, Tsunami, Every kind of situation and desire and society and friend and so on let us to do something good and wrong. So we must choose bad arrow and get rid of it and decide what should be done.



Buddha whose name is Gotama Siddhartha a prince of Syaka tribe is the beginner of Buddhism. He is a soldier caste a fixed role to battle in old India named Kshatriya. Syaka tribe is small, so they relied on the big tribe Kosara. But finally they all were killed by Kosara. In that age there were 16 tribes or nations in east India, and Magada which is as big as Kosara amalgamated them all. In that occasion Gotama was to battle or surrender one of the big nations. In truth a king of Magada invited him to join by giving him wealth, and strong soldiers. But Gotama refused. So Kosara attacked Syaka.

At that time Gotama decided to raise arms. But he felt pain of enemy.

He left the killing field and saw everybody fighting each other as though fishes are bumping in a pond with little water.

He roamed around everywhere to find somewhere to get peace and begin teaching. But nowhere was trampling. At last he felt sick. Suddenly he found an arrow difficult to see that pierced on him and pushed him ahead toward everything it aimed. That arrow made him rush to target and crashed with others and feel pain. If it is pulled off, he never runs and sinks into pains.

This is how Shaka found his truth and teaching.

Buddha teaches us that our desire or our condition makes war or struggle or robbing each other. So if we are without desire or intent or condition to move, we have no interest or have interest on nothing, so we are in peace only with friendly consciousness. If we have no intent, we are empty which means we can begin whatever I think, or we can recognize something what or how it is by our intention. But if there is no intention in me, I'll hit upon nothing and nothing will appear in front of me, to lose my world to live in. And if there is good intention, for example giving food for the poor, I see the wretched people, and kindness will appear in mind. On the other hand, if bad intention, bad consciousness, bad image of this world, bad behaviour.

Syaka also had various mind or intent, both good will and bad, and middle, or unconcern. If he didn't encounter battle with enemy, he enjoyed his life generally. Bad situation against some one made him enter the passage with branch point to kill or not to kill. Because of his kindness that makes him to feel pain of others as though they were enemies, he couldn't kill others. He noticed his bad will and good will, thinks for others and thinks only for him and his family and what he thinks as his possessions. Now he understands there are some will that he could not notice in usual. He named that unconscious will arrows unseen. He thought if he could get rid of the arrow, and everybody did so, no one rushes to his aim, moves against any one, robs of any one, and he could get peace and be friends with everybody everywhere. Now without death, perishing his body, being reborn, escaping from this life this time like the person whose teaching denies pleasure of life of this time, everybody can escape from the passage without any branch to run away to battle with others, in case of loss to hate, winning to despise,

If there were no pain or fear or want, if we were free from fear and want, we could not consider about sin. But we have heart. We think I were you. Without changing our arrows, we could not be happy.

But unfortunately, we can not recognize our arrows without meeting the case in which we are struggling for one's aim against some others.