

## Rishu Kyo 1257

Hello, my name is Yugen Saito.

Today I would like to talk about learning from adversity.

The biggest obstacle to crossing over to the other shore is our selfish desires and attachments, in other words, our worldly desires and attachments. In a word, the other shore is a place of enlightenment where there is no suffering.

On the other hand, however, these vexations are also the energy that enables us to live.

One of the sutras read in the Shingon sect is the Rishu-kyo. It is written as "the truth of understanding" and "the taste of enjoyment".

The Rishu-kyo is an important core scripture that is read at morning and evening services, as well as at funerals and memorial services.

The Bodhisattva appears in the form of a human being who is lost to the end in order to save all sentient beings, and this is the work of the Buddha's great wisdom to save all sentient beings.

It is not easy for us to break our ego by ourselves, but when we encounter the more powerful ego of others or the great action of adversity, we are compelled to break it.

In other words, it is the worldly desires of others, or adversity, that can break our self-conceit.

In other words, it is the troubles and adversities of others that break our self-conceit.

The lost appearance of others is actually the Bodhisattva who took it upon himself to play the role of a villain in order to save me from my own foolishness.

There is no other way to the other shore than to learn from the adversities of others, to realize the ideal "other self," and to weep, laugh, suffer, be troubled, and rejoice together.

The other shore is an ideal world where there are no particulars, a world of enlightenment.

Let me tell you another paradoxical story about good people and bad people.

There is the most famous saying of Shinran in "Tannisho" ,which is called the theory of the righteous and the wicked.

In the "Tannisho," Shinran says, "If a good person can live, even then an evil person can live".

"If a good person can pass away, it is only natural that an evil person can pass away".

Usually, the opposite is true.

If bad people can pass away, it is only natural that good people can pass away.

So this is considered a religious paradox.

What does it mean to say that evil people are the very ones who can be saved by the Buddha?

Actually, it is a matter of perspective.

Whether we think in terms of the world or the Buddha's standard, the way we think differs.

We humans can only understand relative right and wrong, right according to the world's standards, and so our views change from time to time.

However, the Rishu-kyo teaches the four equalities of righteousness, vajra equality,

Dharma equality, and karma equality.

It says that all beings are absolutely equal.

I will not explain it here because it is too complicated, but it seems that the same thought flows through Shinran Shonin's Shoki-Setsu.

All human beings do not wish for misfortune, but for happiness.

By the way, we have no way of understanding the Buddha's yardstick.

It is an ideal world where there are no particulars, and it is a world of enlightenment, so we cannot understand unless we become one.

What would you think if an evil person passed away before you? That may be the time to test your mind.

If you are able to rejoice with them when you see them go to the other shore, then you will be able to go to the other shore as well.

When you see the suffering of others and when you are in adversity, it may be a time of great salvation as well as the greatest test of all.

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