

Sokushin Jobutsu

Hello, my name is Yugen Saito.

Today, I would like to talk about Sokushin Jobutsu. Kobo-Daishi Kukai advocated Sokushin-Jobutsu. Sokushin Jobutsu means that my life that I am living now becomes a Buddha as it is.

The ultimate goal of Buddhism is the enlightenment of Buddha.

However, when classified according to its approach, it can be divided into two major categories: esoteric Buddhism and manifest Buddhism.

Esoteric Buddhism, which is written as "manifest teaching," emphasizes the study of scriptures and the understanding of words.

Esoteric Buddhism, on the other hand, emphasized the existence of a "secret teaching" that could not be solved by scriptures, and that one should learn directly from Dainichi Nyorai, the source of life in the universe, and not from one's head.

In contrast to the slogan of the manifest teachings, "If you do blank" you will go to the Pure Land or nirvana after death," or "reincarnation," Kukai, the founder of the Shingon sect of esoteric Buddhism, which brought reform to Japanese Buddhism in the early Heian period, said, "A living person can become a Buddha not in the next life but in this life! The living person can attain Buddhahood in this life, not in the next life!

You can become a Buddha by living, and you can be enlightened. That is true happiness.

At the time, this was an incredibly groundbreaking theory that was controversial and considered unorthodox.

The Buddha taught that life, aging, illness, and death are all inevitable and cannot be avoided by those of us who have been born.

Therefore, by becoming a Buddha himself, we can overcome birth and death and save others.

Kukai said the following, which is a bit long, but in modern terms

If anyone wishes to escape from the suffering of birth and death in this life and reach a peaceful state of enlightenment, he must first accumulate both material blessings and spiritual wisdom to attain the state of enlightenment.

Among material and spiritual merits, accumulating spiritual merits first means copying sutras, listening to their profound meanings, and understanding their contents.

On the other hand, practicing the purification practice of the six paramitas, which is to begin the act of giving offering to others, in one's daily life is the cause of acquiring material merit.

Thus, if one accumulates the two kinds of merits, blessedness and wisdom, and repays the visible and invisible favors received in daily life and helps various people, he or she accumulates both his or her own merits and those of others, and as a result, attains the perfect wisdom of the Buddha. The wisdom is called bodhi, and those who practice actions equipped with this blessed wisdom are those who have attained enlightenment and are repaid for all the favors they have received in past lives and in this life.

This is the way for those who are still in Buddhism to escape the suffering of life and death, and to attain a state of peaceful enlightenment.

Then there is the "three secrets," the three most important teachings of Buddhist practice, namely, body, oral, and intuition. The "three" refers to the Chinese numeral "san" (three) and "mitsu" secret and refers to the sanmitsu of esoteric Buddhism introduced by Kukai from the Tang Dynasty.

The "body" in "Shinmitsu" refers to the body, and is used to regulate one's body and behavior.

Mouth, in Kumitsu, is the mouth of the face, and is used to make words and speech correct.

The "Imitsu" "intention" of "intellect" is the "consciousness," and it regulates the mind and thoughts.

When we perform actions, we use these three secrets.
If we practice the three makings, we can live peacefully like a Buddha even in this life, and become a Buddha while living.

I hope you enjoyed my explanation.

If you are interested in Sokushin Jobutsu, please knock on the door of a Shingon temple.

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