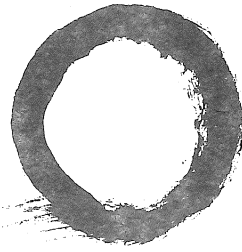


DHARMA EYE



法眼

News of Soto Zen Buddhism Teachings and Practice in North America



Turning the Dharma Wheel together— Dogen Zenji Symposium at Stanford

Rev. Gengo Akiba

General Director of Soto Zen Administrative Office of North America

The true person is

Not anyone in particular

But

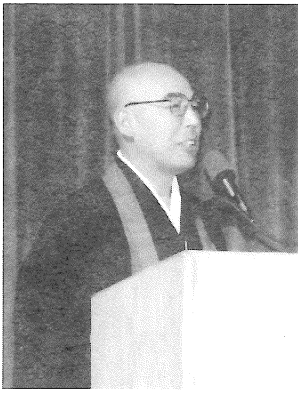
Like the limitless deep blue sky,

It is everywhere, and everyone in the world.

(Dogen Zenji : Translated by Steve Heine)

In this poem by Dogen Zenji, I think what he is saying is that the true person is not one person in particular, but rather the vast and limitless sky of essential nature that all people, everywhere, share.

On October 23rd and 24th 1999, at Stanford University, the Dogen Zenji Symposium was held to celebrate the 800th anniversary of our founder's birth. This was the first time in the history of Soto Zen that Dogen Zenji's birthday was officially celebrated outside Japan. Seven American Zen teachers and scholars and three Japanese speakers gave presentations on "Dogen Zenji's teaching and its relevance for our time". The symposium was followed by a conference on Dogen Zenji participated in by seventeen scholars who study Dogen, Soto Zen or Japanese Buddhism and culture.



Many participants remarked that the symposium and conference were particularly appropriate events to celebrate the 800th anniversary of Dogen Zenji's birth and very helpful to the study of Dogen Zen, and its contribution to our life. It seemed that everyone involved in these historical events set their

minds at ease and together felt that Dogen Zenji would be happy with our efforts.

In this newsletter, I would like to express my deepest gratitude to everyone who helped in preparation for the events, and also to those who traveled to the Kresge Auditorium in Stanford University to share the fruits of our efforts.

The great wheel of Dogen Zenji's dharma was turned and many sisters and brothers in the dharma promoted friendship, and mutual understanding. The staff who worked to organize the events felt that the conference was a success and we were content and filled with a dharma joy. I think that this conference was the fruit of many people's love of dharma and respect for Dogen Zenji.

In the fascicle of *Shobogenzo* (Treasury of The True Dharma Eye) entitled *Busso* (Buddha Ancestors), Dogen Zenji said, "The manifestation of the Buddha-ancestors is upholding the Buddha-ancestors and paying homage to them. This is not only in the past, the present, and the future; it is also going beyond even the going beyond buddha. By upholding [our practice] in which we maintain the face of buddha, we make prostrations to the Buddha ancestors, and meet them. By making the virtue of the Buddha-ancestors manifest and uphold itself, we ourselves dwell in this virtue, maintain it, and experience it."

What I understand this passage to say is that at any time in the past, present and future, in any country, when ancestral teachers such as Shakyamuni Buddha, seek the way and practice *shikantaza* (just sitting) as the true gate to the everlasting principle (buddha dharma), they forever live on through our practice.

It is our great fortune that we have become part of this wonderful assembly of ancestors and join them on the path by upholding or practice in this moment.

In the *Eiheishingi*, (Rules of purity for Eiheiji Monastery) in the section titled *Shuryo-shingi* (Regulations for the Study Hall) Dogen Zenji said:

"The whole pure assembly should abide in mindfulness that everyone in the study hall is each other's parent, sibling, relative, teacher, and good friend. With mutual affection take care of each other sympathetically, and if you harbor ideas that make it difficult to treat each other like this, nevertheless please display an expression of harmony and accommodation."

At the point of "going beyond even the going beyond Buddha", which is none other than right here, in this present moment. We are, without making distinctions between America and Japan, without the differences of our history and traditions, each other's fathers and mothers, brothers and sisters, relatives, teachers, and good friends.

At this time when we are upholding the face of buddha ancestors and practicing the same dharma together, we can make prostrations to each other as "only buddha together with buddha". And in the future, we will together receive the offerings of ancestral teachers.

I felt the symposium allowed many of us to deeply awaken to this truth. In the future, it is my hope that Japanese and American Soto Zen practitioners will work together, to create a new wheel of dharma and that we will support each other and turn this wheel together with all beings.

Under the boundless great sky, in the near future of the twenty first century, on this vast earth of America, the true dharma wheel will turn and make the sound of purity ceaselessly. I can feel it.

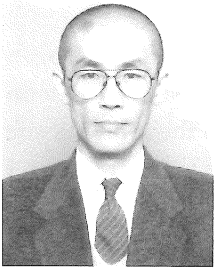
Please continue to support our efforts at the Soto Zen Education Center. I hope things are going well with all of you in the year of 2000.



Practice and Scholarship-My thoughts on the Dogen Zenji Symposium

Rev. Seijun Ishii

Assistant Professor of Komazawa University,
Visiting Researcher at Stanford Center
for Buddhist Studies.



I received the information about the Dogen Zenji Symposium at the end of the year 1998. At that time, I had been thinking of going to Stanford University in the year 2000 as an overseas researcher from Komazawa University.

The article I read in the Sotoshu journal (*Shuho*) announcing the Symposium was a small one. But even so, as soon as I read it I made up my mind to participate because I thought that this event would be a good chance for me to get in contact with the religious spirit of American practitioners.

Yet, for some reason, it was difficult to get any further information on the event. In Japan the existence of the symposium seemed mystically veiled. I could not find any information about the date and contents of the symposium or how I could enroll in it. The only way I could make sure that the Symposium was actually being held was through the homepage of Stanford University.

Finally, after all this, I was able to participate in the symposium thanks to the efforts of many people including the members of Soto Zen International. Later on I heard that the number of participants from Japan was limited in 50 people. I was very grateful to have the good fortune to be one of them.

The contents of the symposium greatly exceeded my expectations.

First of all, I was surprised by the large number of participants.

Honestly speaking, I could not imagine that such a large number of people would get together at a Symposium to discuss only Dogen. I was greatly impressed by the number of the people who filled the auditorium.

The second surprise for me was the high quality of the audience.

I felt that the people who came to Stanford University from all over the country were surprisingly enthusiastic. This was proved to me by the quality of the questions asked by the audience.

I won't introduce examples now, but at times I felt the speakers had difficulty in responding to the sharp questions they received pointing out the contradictions between theory and practice.

I think the reason these people could ask such meaningful questions which connected with the very heart of the teachings of Soto Zen Buddhism was due to the fact that they are actually disciplining and polishing their lives with their own practice and truly following the teachings of Dogen Zen.

By the way, it was clear that the people who worked on the preparation and organization of the symposium had made an enormous effort, and worked very hard to enable such a fruitful event to occur. I would like to express my heartfelt gratitude for having the opportunity to participate in such a wonderful gathering and I deeply appreciated the effort of the staff of the executive committee and the volunteers.

Finally, I would like to mention one thing that was most impressive to me. I found at the Symposium, the two points of view, that is, the Academic and that of the Zen teachers (practitioners) were both well established.

In my opinion, the separation between Academic study and that of Practice became clear after Showa era (1926-1988) in Japan. I think this separation, at the same time, showed the maturity of Dogen study. Furthermore, I had been thinking this separation was something particular to Japan.

And yet, it seems this same phenomenon already exists in the USA. What does this mean? First of all I believe it shows that the evolution of Practice and Academics is the same one that took place in Japan. And also, the faith in Dogen Zenji's thought and the academic study of it now have both been clearly established, and both have begun to develop in this country.

Of course, I don't think that it's desirable that these two endeavors become separated like the North and South Pole. Academic study should offer the philosophical foundation of the practice and the practitioners should function as the proof of the philosophy in the actual world by putting the philosophy to work through their practice.

In the Sotoshu texts, these two points of view could be represented with the *Shobogenzo*, as the philosophical standard, and the practice texts being the "*Chiji-shingi*" and other writings about the Pure-standards (*shingi*) and the *Eiheikoroku* (the Extensive Record of Eihei Dogen).

These two orientations should not be simply homogenized and both should be rigorous in order to allow the true Soto Zen to develop in the future.

In other words, "practice and study are one". As I said before, practice and study should be equal to each other, and therefore the oneness of these should be, "not one and not two."

However, for now, I don't have any clear answer to the question of how we shall find the exact form to actually practice this "not one and not two". But, when I participated in the Symposium, I felt that I might have found the path to my answer within the study and practice of Zen in America.

I would like to make this point one of the subjects of my research at Stanford University beginning in April.

There was one thing I regretted about the symposium. Because the date of the Symposium was the same as the dates of the "Conference for Propagation Study" and "The Conference for Sotoshu Study", many of the young scholars at the Center for the Modern Sotoshu Study in Japan could not participate in this Symposium. I would like to see that the people who were unable to be involved in this event be given the same opportunity I had, sometime in the future.

Finally, once more, I would like to express my heartfelt gratitude to all the people who made this gathering possible and I would like to thank the Soto Zen Education Center for allowing me to write this article for their newsletter.



Dogen Zenji Symposium Impressions

Rev. Shoken Winecoff
Decorah Zen Center



I appreciated the opportunity to participate in the Dogen Zenji Symposium. It was definitely a step in the right direction.

My impressions of the Dogen Zenji Symposium started as soon as I walked into the lobby of the place where we were staying. I saw friends I haven't seen for quite a while, both American and Japanese. It was a great reunion as we all greeted each other with *gassho* and open arms. These face to face meetings were treasured moments at this symposium in honor of Dogen Zenji. I thought how wonderful it was that our paths were all crossing in this global community.

It was an honor to see so many of the head monks from Japan come to this symposium in America. I had the good fortune of sitting at the same table with the Director of the International Division, Rev. Shugen Ito. His English was about as good as my Japanese (which is not very good), but we connected well on a heart level. Japan didn't seem so far away. The symposium became a bridge between East and West.

It was also great to see so many of my Dharma brothers and sisters from this country. I enjoyed seeing people that I haven't seen for many years. The symposium did a lot for pulling many of us together.

I enjoyed the various papers that were presented at the symposium. The scholarship and effort that went into the presentations were very much appreciated. There was a broad range of topics, and it offered an excellent opportunity to meet various people that I had read and heard about.

There was one paper, however, that never quite made it to the podium. It was given to me by an older gentleman dressed in jeans with a long gray beard, and he was driving a pick-up truck. He picked me up as I was walking to the first early morning meeting. I wasn't sure where the auditorium was located and neither was he. We found the way together, and as I was hopping out of

the pickup- truck he said, " I have something for you." He reached in his brief case, and pulled out a paper that had a story about Katagiri Roshi. Katagiri Roshi was giving a four- day Dogen study program at Genjoji in Sonoma County in California in 1982 or 83.

Here is the account of this story:

"Three days into this Dogen program, a woman interrupted Roshi with a question "Roshi!" Katagiri halted. "Roshi, I'm troubled by something. I have sat here for three days. I have a small mountain of notes. I am waking up in the middle of the night wondering what this guy Dogen looked like. My kitchen at home will never be the same. I'm wondering however, did Dogen ever appreciate a pretty girl? Did he ever get pie-eyed on sake? Did he ever laugh?"

Katagiri, with the beautiful fluid motions so characteristic of him placed his papers on the floor, lifted his glasses and shifted the frames to the tip of his nose. He gazed at the woman for a moment and raising his right hand, extended his forefinger towards the roof, moved it back and forth like an inverted pendulum and said, "Dogen gives you no candy"."

I applaud the courage and effort it took from both sides of the ocean to sponsor this symposium. Once again Dogen Zenji was travelling the high Seas.

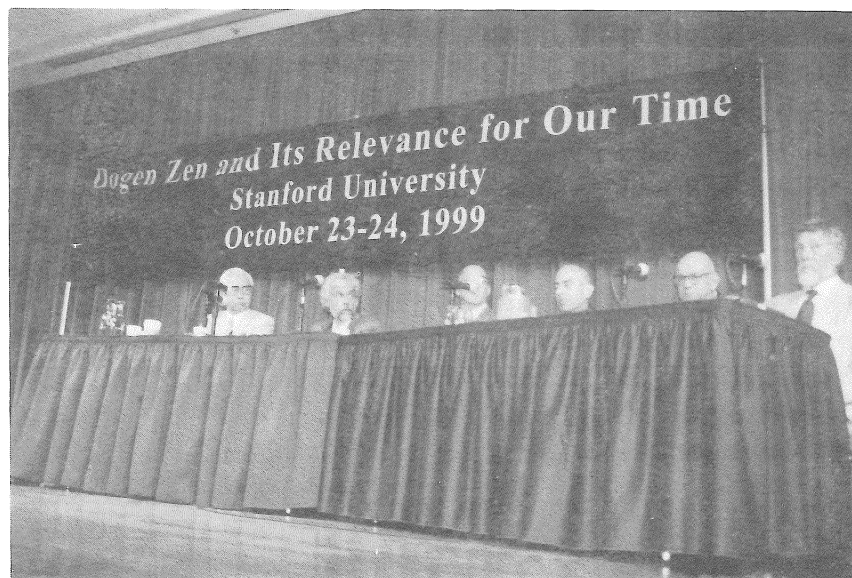
The Dogen Zenji Symposium: A Truly Historical Event

Prof. Griffith Foulk
Sarah Lawrence College



The Dogen Zenji Symposium held at Stanford University in October, 1999 was an especially meaningful occasion for me. I was very happy to witness and take part in an event that was truly historical — a milestone in the development and spread of Soto Zen.

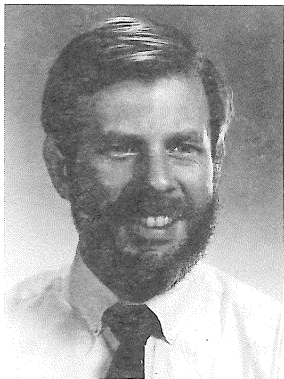
There is, of course, a geographical, cultural, and linguistic divide that separates the parent, that is the Japanese Soto Zen institution from the various offspring that are the more-or-less independent Soto Zen centers of the West. A different sort of fault line divides scholars, who tend to be engaged with Soto teachings in a rather historical and critical manner, from Zen masters and students who are striving to put those teachings into practice in a tangible way in their everyday lives. As an American closely associated with the Soto school in Japan, and as an academic who has played a peripheral role in the development of Zen practice communities in North America, it was especially gratifying for me to see how practitioners and scholars from both sides of the Pacific were able to come together in celebration of Dogen Zenji and learn about and from each other.



Soto Zen in America (1)

The Incredible Variety of Sitting

Prof. John R. McRae
Indiana University



I had always thought that zazen was pretty straightforward. Not that getting up every morning to sit was always easy, nor that I have always made it through a five-day sesshin without my knees and back screaming out in agony. But at least the mechanics of sitting seemed pretty simple, both physically and

mentally: sit upright so you're stable and comfortable, then concentrate on the breath or do shikan taza, "just sitting," neither trying to think nor trying not to think. Easier said than done, of course, but still basically pretty simple in terms of program design.

Then I started asking questions. To be a bit more specific, last summer I began a three-year project surveying Soto Zen in America. By "survey," I don't mean any grandiose statistical analysis. Sure, I'll collect some data about demographics and participation, so that I can see if there are any new trends out there we haven't quite noticed yet. Such as, for example, what's the impact of so many newly accredited Zen teachers coming "on line" these days? In comparison with the much more visible Tibetan style of Buddhist practice, which is literally gobbling up all the media attention these days, my impression is that American Zen is quietly growing at the grassroots level, building up community strength around the country. And, where we used to talk about the "missing generations" — the Reagan years did for spiritual communities pretty much what the Cultural Revolution did in China, albeit in a far less extreme fashion — it seems that the teens and twentysomethings may be coming back to Zen. (Shall I tell you about interviewing a young Zen student with over forty body piercings? "They don't know all the stuff I used to do," she said, speaking of her teacher and fellow trainees.) All this is intriguing, but you don't really need me to tell it to you.

What I'm really interested in is talking to Soto Zen practitioners about what they actually do when they sit,

and what they think about it. I mean, why would anyone decide do nothing for thirty or forty minutes at a time, let alone for an entire weekend or week? In this project I'm really not concerned with what their teachers say they should be doing, what grandiose philosophical spin the revered models of spiritual training from Japan and China put on the practice. Don't get me wrong, although I don't identify myself as a card-carrying Soto Zen sectarianist (well, OK, so who does?), I am seriously impressed with Dogen as a religious thinker and leader. It's just that, if I want to know what Dogen thought and did, I'll study his writings and what the tradition says about him.

At this point, my focus is on the nitty-gritty of American Zen practice. What is it that American students are actually doing on the zafu, and how do they understand it?

I've only begun to ask this question in interviews, but the answers have already surprised me for their remarkable depth and variety. Perhaps this is a result of the great differences in where I've been snooping around, and believe me I've only just begun. Last summer I was involved in a translation project organized by Rev. Shohaku Okumura, Director of the Soto Zen Education Center, and one of my oldest and dearest friends on this earth. Also involved were Revs. Tom Kurai of Sozenji Buddhist Temple in Montebello, Taigen Daniel Leighton of the San Francisco Zen Center, and Jisho Warner of Stone Creek Zendo in Sebastopol. In between editing meetings, we managed to get in some very productive interview time. Later in the fall I visited two radically different practice centers and another old friend: Valley Zendo in northwestern Massachusetts, directed by Issho Fujita; Zen Mountain Monastery in Mt. Tremper, New York, directed by Daido Looi; and Eishin Ikeda of Beantown Sangha in Boston, another friend from long ago.

The most radical differences in what I heard may derive from the differences in the groups I visited. At Valley Zendo, a tiny practice center off in the woods that does nothing to advertise its existence and follows a no-frills schedule of long zazen with no chanting and no sermons, I talked in some depth with about half a dozen practitioners. At Zen Mountain Monastery, a large and well-organized community with a highly structured approach to Zen training and extensive teaching and outreach activities, I interviewed about a dozen residents, from newcomers to longstanding members. In the future I hope to visit other Soto Zen groups, from large-scale

training centers to tiny living room sitting meetings.

So, what are Zen practitioners actually doing, and what do they think about it? First, in addition to breath concentration and just sitting, some of them are doing koan study. We tend to think of koan training as coming from Rinzai Zen, and in modern times at least that's certainly the case. However, whatever distinctions scholars and others well-versed in East Asian Zen traditions may make, the rank and file don't always make clear distinctions between Soto and Rinzai. Of course, some of this avoidance of sectarian labels comes straight from Dogen and other historical figures. Second, "just sitting" covers a multitude of Zens. (Sorry about that!) One longtime Zen meditator told me that what he does during zazen depends on what's going on in his life at the moment. Sometimes he simply observes his thoughts, sometimes he lets a current problem he's working with turn itself over in his mind, sometimes he does breath concentration, and sometimes he even recites a silent mantra. This sort of adaptability is probably unusual, and the individual in question has done a lot of zazen — in addition to who knows how many sesshins, he says he's missed only a couple of mornings in the last quarter-century! Third, for some meditators the very act of sitting quietly supports an entire fabric of personal identity. I'm thinking in particular of a Japanese white-collar worker living in Boston who identifies zazen as the means by which he connects with traditional Japanese culture, a connection he says he could only have made after coming to America. His particular case may be unique, but I suspect there are plenty of similar stories out there. Fourth, for some people zazen has an emotional or personal depth that is difficult to assess or explain. No doubt this is true for all of us, but I was moved by one very creative and intellectually dynamic person who said that zazen was the only time her mind slowed down enough for her to gain real in-depth contact with it. And this is not simply a welcome luxury, but the very touchstone of her life: Recently she e-mailed me, saying that for her "Zen is one of the five basic food groups."

Over the next couple of years I'll be visiting other centers and talking to as many students as I can, both new and old. I fully expect to learn about other approaches to Zen training, to realize the diversity of the practice in totally unexpected ways. Perhaps it's fair to say that fully expecting the unexpected is my own type of Zen. My own Zen, but part of that same basic food group.

My Zazen Sankyu Notebook (5)

Rev. Issho Fujita
Pioneer Valley Zendo
(With translation assistance from Tansetz Shibata
and Tesshin Brooks)

Fragmentary Thought XV

<Zaso Korin: Zazen Posture Has Descended From Heaven>

"Since zazen is the posture in which a human being does nothing for the sake of the human being, the human being is freed from being a human being and becomes a Buddha."

(From "Songs of Life - Paeans to Zazen" by Daiji Kobayashi)

"It is good to take a little break. Buddha is a human being who is just taking a break from being one. Make no mistake, Buddha is not a human being grown up great and admirable!" (Kodo Sawaki, Roshi)

In these two quotations Mr. Kobayashi and Sawaki Roshi use the word "*ningen* (人間)", a word that is usually translated into English as "human being." The familiarity of the English phrase may obscure what they mean by it. They are contrasting "Buddha" with "*ningen* (human being)." If so, it is more appropriate to use the Buddhist technical term "*bonpu* (凡夫), ordinary human being" or "*shujo* (衆生, living being)" which have much more clear definition. A bonpu is a non-Buddha, a person who is not yet enlightened and who therefore is caught up in all sorts of ignorance, foolishness and suffering. As a reminder of this meaning I will use the word "bonpu" in this article.

In the *Shobogenzo Zuimonki* Dogen says that "Zazen is Buddha's practice." When we actually carry out the Buddha's practice instead of keeping it as an idea, we should never fail to understand that, zazen practice is in a sense, negation or giving up our *bonpu-ness* as Mr. Kobayashi and Sawaki Roshi said, "doing nothing for the sake of bonpu" or "taking a little break from being a bonpu."

If we fail to take this point seriously we ruin our selves by pandering to our own bonpu-ness, we get slack, adjust zazen to fit our bonpu-ness and ruin zazen itself.

* * *

In the summer of 1979 when I was a Ph.D. student at Tokyo University, I hosted a weekend study retreat for a group of my fellow students from the developmental psychology department. We left the heat and congestion of

Tokyo for the cool mountain air of Komoro, in Nagano prefecture. One afternoon we took a walk in the Ruins of Komoro Castle Memorial Park.

As we were walking we saw a strange old man, sitting perfectly straight and still, under his tent in front of a portable charcoal brazier. His dignified bearing was unmistakable. We watched him for a moment. I was wondering if this old fellow was sitting zazen, when he quickly glanced over at us. He plucked a leaf from a nearby tree limb. With two fingers he pressed it flat against his lips and whistled a simple, haunting melody.

We were not quite sure what to do, so we just continued on our way. Someone in our group said, "He is playing a grass flute. Very unusual for a homeless beggar..."

The sight and sound of this old man made a strong impression on me, although I didn't know why at the time. Back in Tokyo, one evening after our Noguchi exercise class, I mentioned him to some friends of mine. One woman seemed to recognize the man I was talking about. "Really! It sounds like the old monk my uncle sponsors. His name is Sodo Yokoyama. He is a disciple of the great Roshi, Kodo Sawaki. I have seen his calligraphies and his letters. Everyone calls him "Grass Flute Zen Master".

"I wonder if that was him. I wish I would have spoken to him..." I was very disappointed that I missed that opportunity to talk to the old monk, but I was determined to go back to Komoro during the next study retreat, the following August, and see him.

Sad to say, he died several months later, and I missed my chance to speak with him, forever.

Causes and conditions works in mysterious ways... During the first summer that I entered Antaiji temple I met Yokoyama Roshi's patron, Masakichi Nakamura, the man my Tokyo friend had mentioned. He and his children lived in Tokyo, but were visiting Antaiji for a while that summer. I was a new monk and I was assigned the job of baby-sitting the children from time to time, so after a while I became well acquainted with the family.

From then on whenever I had occasion to go to Tokyo, I was invited to stay at the Nakamuras' home. Over the course of time Mr. Nakamura showed me some extraordinary examples of the calligraphy and letters of Sawaki Roshi and Yokoyama Roshi. And he told me many stories about those great Zen masters, about events he had witnessed by himself or had heard about. I cannot tell you

how much, as a novice monk, I was inspired by listening to the stories of these great teachers both of whom were so intimately connected with Antaiji.

I moved to Valley Zendo in the United States in 1987, and in 1990 I returned to Japan for the first time in three years. On that trip I visited Yokoyama Roshi's memorial monument, at the Ruins of Komoro Castle Memorial Park, with my teacher Koho Watanabe Roshi. On the same trip we visited Joko Shibata, Yokoyama Roshi's only disciple, who shared his memories of Yokoyama Roshi with us.

I am telling you about these things not simply to share my personal recollections with you, but to introduce you to the life and thought of the extraordinary monk Sodo Yokoyama Roshi (1907-1980). I would like to acquaint you with this man with whom I share strong karmic ties, and to introduce you to the zazen of the Zen master who coined the phrase "*zaso korin*" — Zazen posture is descended from heaven.

Yokoyama Roshi's essays, letters, calligraphy, and songs — with his own words and music — are his "footnotes to zazen". They are collected in four books: *I Stand By The Tall Tree*, *The Grass Flute Master - The Man and His Works*, *The Collected Songs of the Grass Flute Master*, and *The Collected Songs of Sodo Yokoyama*.

Since I did not have a chance to speak with or practice with Yokoyama Roshi directly, I can only infer his understanding of zazen from the works he left behind. Reading his books I can see that Yokoyama Roshi thoroughly assimilated the teachings of Sawaki Roshi, and sat shikantaza single-mindedly. It is clear to me that because of his sincere desire to transmit the practice of zazen and the Buddha way correctly to future generations, he deepened his practice continuously.

That Yokoyama Roshi truly inherited the tradition of Sawaki Roshi is evident both in his total dedication to the practice of zazen and in his fertility as a creator of his unique "footnotes to zazen."

The list of Yokoyama Roshi's coined expressions is long, and it conveys clearly how well he understood, absorbed and practiced zazen. Some of his expressions are aphorisms, some are technical terms. Both help to communicate his understanding in a fresh, lucid way. His expressions are highly unusual, even in Japanese. Among the expressions he created are:

"zaso yuishiki" - zazen is all about form

"bansho rinen" - phenomena are separate from thought

"miyabi no zazen" - the zazen of grace

"zaso mihotoke" - zazen posture is Buddha

"hishi no ryo" - the substance of non-thinking

There are many more. Of all his expressions the statement "zaso korin" - zazen posture has descended from heaven" most completely reveals his profound understanding of zazen.

Yokoyama Roshi often spoke of the time when he was about 28 years old, before he was ordained a monk. He was sitting zazen alone in the mountains when a pheasant suddenly appeared. The pheasant stopped and stared at him. Had he been standing the pheasant surely would have run away. But since he was sitting in zazen, the pheasant must not have been able to tell he was a human being, so the pheasant stared at him, perhaps wondering what he was. Yokoyama always said that from his "pheasant experience" he learned, intuitively, what *shikantaza* really is.

His teacher, Kodo Sawaki Roshi, had a very similar experience when he was a young man. When Kodo Sawaki was seventeen years old, still a novice and not yet fully ordained, he was sent out to help perform a service at a nearby temple. He had only recently learned to sit zazen. And when he was finished with his ceremonial duties, he sat zazen alone in his room.

Suddenly an old woman burst into the room. This woman worked for the temple, supervising the work of the young novices, and she had a habit of driving this particular young monk very harshly. Assuming the room was empty she slid open the sliding door and burst in. As soon as she saw him sitting in full lotus, she pressed her hands together and bowed deeply before his zazen posture. She bowed more fervently than if she were bowing to a Buddha statue. She chanted, "*Namu Shakamuni Butsu, Namu Shakamuni Butsu* (Homage to Shakyamuni Buddha)."

Since the young novice had no academic training in Buddhism at all, he had no theoretical understanding of what zazen was all about. Nevertheless this woman, who had been treating him like a slave every day, was now worshipping him as she would a Buddha.

Sawaki Roshi said that this early experience of the sacred mystery of zazen posture was decisive in forming his lifelong faith in zazen.

It is significant that both of these great masters, as young men, before their formal ordination, had insight into zazen posture as something that is beyond individual consciousness. Sawaki Roshi and Yokoyama Roshi both agreed that "The Buddha way is the faith that zazen posture is Buddha. When we refer to the qualities of *hishiryo* (beyond thinking) and *munen muso* (no thought, no image) we mean that sitting posture is beyond thinking and has no thought, no image, not that we ourselves are. We will never be beyond thinking, nor have no thought, no image, as long as we live. What we can do is sit with the faith that zazen posture itself is Buddha, that zazen posture itself is beyond thinking, with no thought, no image. Shikantaza is only concerned with zazen posture. Zazen posture is the supreme way for human beings to be."

Yokoyama Roshi's faith in zazen posture was extremely profound. He said "Zazen and the universe are congruent. It was zazen posture as the whole universe that descended to the foothills of the Himalayas (where the Buddha was born), as if to say 'this is the way I am. Briefly we can say "zaso korin" : zazen posture has descended from heaven. We tend to think that we are sitting zazen. This is not the case. The entire universe is sitting zazen."

Yokoyama Roshi is saying that in zazen we can rely upon sitting posture alone. He is saying that Buddhism as the source of intellectual knowledge is not essential. When there is nothing but zazen posture, a pheasant will stop and stare at zazen. Zazen is just to sit. If we sit, that is all there is. Thus, zazen is open widely and become available to everyone. Simply instructing people on the elements of the proper posture of zazen - fold your legs like this, hold your hands like this, stretch your back, pull in your chin - is enough. Yokoyama Roshi was quoting the Bible (Matthew 5-37) when he said: "Say yes when you mean yes, and no when you mean no. Anything beyond this comes from the evil one."

In the Annual Collected Essays, published by Antaiji in 1976, Yokoyama Roshi wrote: "Let me restate zaso korin in slightly different words: A flower blooming or a human being thinking are events which occur on a cosmic scale. If we look at human beings from the point of view of the stars, we can see that human beings are just part of the universe. Trees, flowers, human beings and human action all are connected to the whole universe." He is telling us that in zazen we adopt a posture in which we accept the fact that we are seamlessly connected with the whole uni-

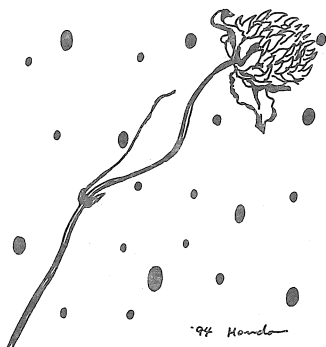
verse; we immediately and naturally conform to it with our own body-mind.

He is also saying that a person sitting and breathing in full lotus posture is the grass, a tree, a bird, a life - the person is the world, the person is "*keisei sanshiki*" the voice of valleys, the form of the mountains. The person is the universe itself.

This may just sound grandiose, like a fantasy far removed from the reality of daily life. However, it will be helpful to recall that Shigeo Miki (cf. Sankyū Notebook 4) asserted essentially the same idea, drawing on evidence from a field of exploration very different from Buddhism. I personally feel a very strong need to reconsider Buddhism along the lines indicated by Yokoyama Roshi and Shigeo Miki.

Zazen as *zaso-korin* can be practiced by anyone in the world. Anyone who actually practices *zaso-korin* can immediately experience and understand it. The rest of one's life, Yokoyama Roshi said, can be lived in a way that is harmonious with the traditions and character of one's country.

The great challenge is to get practitioners to understand and accept that it is zazen posture that is precious. It is not your own brain or personality that are most valuable. For someone like me, who's life is centered on zazen, the last 22 years of Yokoyama Roshi's life spent at the Ruins of Komoro Castle Memorial Park - he called the place the Blue Sky Temple on Sunshine Mountain - is a beacon lighting my way. I am deeply grateful for the karmic connections that allowed me to see Yokoyama Roshi, even though it was only for five minutes or so, before I became a monk at Antaiji, the temple with which he was so closely connected.



Dogen Zenji's Genjo-koan Lecture (6)

Rev. Shohaku Okumura
Director, Soto Zen Education Center

(text: section 7) When a person first seeks after the dharma, the person becomes far from the boundary of the dharma. When the dharma is correctly transmitted to the self, the person is immediately an original person.

If a person riding in a boat watches the shore, the person mistakenly sees the shore as moving. If the person watches the boat, then the person notices that the boat is moving. Similarly, when we perceive our body and mind in a confused way and grasp all things with a discriminating mind, we mistakenly think that the self nature of our mind is permanent. When we intimately practice and return right here, it is clear that all things are without a [fixed] self.

In the first two sections of *Genjo-koan*, Dogen discusses two aspects of the dharma. On one side of the dharma, there is delusion and realization, practice, life and death, buddhas and living beings. On the other side of the dharma, there is no delusion and no realization, no buddhas and no living beings, no birth and no perishing. In the third section Dogen discusses the buddha way as nothing other than the concrete life experience of our daily lives. Here there is arising and perishing, delusion and realization, living beings and buddhas. In our actual life, there is the time of arising (birth) and the time of perishing (dying), but these are not a dichotomy in reality. For example, When arising, there is just the arising, which is not in opposition with perishing. When we are alive, we are one-hundred percent alive. Even if we are seriously ill, our life is still one-hundred percent life. There is life and death but life and death are not a dichotomy in our actual life. Only in our conceptual thinking is life opposed to death. In our mind, life is desirable, and death is not desirable, Buddha is enlightened, and living beings are transmigrating in samsara because of delusion. But actually, when we are living, that is just the reality. It is not opposed to enlightenment or enlightened Buddhas. Dogen Zenji discusses enlightenment and delusion, buddhas and living beings, from section 4 to section 7. In section 8, he discusses life and death or arising and perishing.

Earlier in section 4 of *Genjo-Koan*, Dogen says, "Conveying oneself toward all things in order to carry

out practice/enlightenment is delusion. All things coming forward and carrying out practice /enlightenment through the self is realization." This is Dogen's definition of delusion and enlightenment. Dogen's definition of Buddhas and living beings is, "Those who greatly realize delusion are buddhas. Those who are greatly deluded in realization are living beings." Dogen discusses delusion and enlightenment within the relationship of all dharmas (beings). If we actively go toward all beings, measure them, value them and deal with them based upon our own limited ideas, this is delusion. But, all beings carrying out practice/enlightenment through this self is enlightenment.

In section 7, Dogen discusses this same topic within our search for the dharma, or as seen through the process of practice. First he says, "When a person first seeks after the dharma, the person becomes far from the boundary of the dharma."

When we begin to search for the dharma or practice some sort of spiritual path, often or almost always, we have a problem or question in our lives. Sometimes we feel that something is lacking and feel a kind of emptiness in the usual way of life we live in society. Or we have a question about our way of life, when we have some kind of crisis, for example, when we are sick, facing death, when we have made a serious mistake, when we have conflict with others, or lose our wealth or social status, etc. We sometimes feel the way we have been living is not healthy, and then we start to look for something better. We try to change the direction of our life from the usual materialistic way of life to something spiritual. I think that for most of us, we begin to practice in order to fill some emptiness, or to recover from some sort of unhealthy life. We call this aspiration in Buddhist terms, *bodhi-citta* (*bodai-shin* in Japanese) which is often translated into English as *bodhi-mind*, awakening mind or way-seeking mind. Isn't this another kind of desire? Yes, it is. Only the object has changed. We feel sick of living seeking after money, fame, status etc. and we start to look for something spiritual, in our case Buddhism or enlightenment, liberation or nirvana. Without such desire, we don't have any motivation for a spiritual search.

However, Dogen Zenji says, when we first seek after the dharma, we become far from the boundary of the dharma. Because, such aspiration is still a kind of hunting-mind. We feel something lacking, so we pursue things to fill up the emptiness. The goal is different but, what is happening in our mind is the same as when we

are hungry and trying to get food, or when we are poor and looking for money. This is the attitude Dogen Zenji mentioned in section 4 when he says, "Conveying oneself toward all things to carry out practice/enlightenment is delusion." The more we practice, the more we became far from the boundary of dharma.

When we start to practice zazen or some kind of meditation, we often feel that we have some sort of special experience, and we feel fantastic, and we want to experience it again. But such a condition does not last so long. So we practice hard to try to taste the same condition again. But, often we don't experience the desirable condition again. Then we become frustrated, disappointed, bored and tired, and after a while we stop practice. According to Dogen, such practice is not the true buddha way because this attitude is how we are "conveying ourselves to all things" to catch them with our greedy-mind.

Then what can we do? Because of our desire to attain something like enlightenment, liberation etc, we practice. Without such desire, it is very difficult for us to find the motivation to practice. It is like trying to remove the cushion on which we are sitting.

After many years of diligent practice, we face this problem. Our motivation for practice is itself the obstacle for practice of the buddha dharma. We need to fight against our own way-seeking mind and become free from it. Can we practice without desire for practice? After getting tired of fighting against ourselves, the only thing we can do is really just sit.

This is what *shikantaza* or just sitting means. This is what Dogen Zenji meant when he said, "All dharmas coming toward us and carrying out practice/enlightenment through the self is enlightenment." The subject of this sitting is not "Me" anymore. We just let go of all thoughts, even the desire for enlightenment or to become a buddha. We come to the place where we cannot do anything other than really just sit as Dogen Zenji said in *Fukanzazengi* (Universal recommendation of Zazen), without the intention even to become a buddha. Letting go of all the thoughts including the desire for enlightenment, at that time, within that sitting, all dharmas carry out practice through our body and mind. This is not "my" personal attempt to get something but, as Dogen said, sitting is buddha's practice (*butsugyo*, 仏行).

In *Shobogenzo Zuimonki*, Dogen said, "Sitting is the practice of the buddha. Sitting itself is non-doing. It is nothing but the true form of the Self. Apart from sitting,

there is nothing to seek as the buddha dharma." (2-22)

Dogen also said, "Do not think that you learn the buddha dharma for the sake of some reward for practicing the buddha way. Just practice the buddha dharma for the sake of the buddha dharma. Even if you study a thousand sutras and ten thousand commentaries on them, or even if you have sat zazen until your cushion is worn out, it is impossible to attain the Way of the buddhas and ancestors if this attitude is lacking. Just casting body and mind into the buddha-dharma and, practicing along with others without holding onto previous views, you will be in accordance with the Way immediately." (5-18)

Here in *Genjo-koan*, Dogen says, "When the dharma is correctly transmitted to the self, the person is immediately an original person."

Original person refers to the self that is living in the network of interdependent origination. When we sit and open our hand of thought, in a sense, we negate everything from our karmic consciousness, even the aspiration to be a buddha. And we just sit. Even when we let go, thoughts well up, but we keep letting go without grasping them. In another sense, we accept everything that springs up from our consciousness. We neither negate, nor affirm anything. We really do nothing. We don't control our mind. We just keep upright sitting, breathing naturally, deeply and quietly from our abdomen and keep waking up, and letting go of our thought. This is why Dogen says, "zazen is non-doing". "We" do nothing. Sitting is not my action anymore. All dharmas are sitting using our body and mind. That's all. In doing so, we put our entire being on the ground of interdependent origination, impermanence and egolessness. This zazen is dropping off body and mind.

"If a person riding in a boat watches the shore, the person mistakenly sees the shore as moving. If the person watches the boat, then the person notices that the boat is moving. Similarly, when we perceive our body and mind in a confused way and grasp all things with a discriminating mind, we mistakenly think that the self nature of our own mind is permanent. When we intimately practice and return right here, it is clear that all things are without a [fixed] self."

Here, Dogen Zenji uses the analogy of riding in a boat while one can see the shore. We think that the shore is moving and don't see that it is the boat or we ourselves that move. In the same way, in our daily life we don't notice that we are changing, but things outside of our-

selves are forever changing or moving. Then we try to find the principle of how the things are moving so we can put them under our control. This is how civilization has been developing. In modern times, we accumulate a lot of knowledge about things in the universe and we develop technologies to control things and use them for the sake of fulfilling our desires. This way of development is the typical example of delusion, as Dogen discusses here. When we think of scientific development, we often forget, that we are also changing. We are born, live for a while constantly changing, and then we die.

In order to make our life wealthier, easier and more comfortable, we have invented many things. In doing so, we have killed many living beings, and we have destroyed a large part of the earth under the banner of pursuing happiness, prosperity, or development of civilization. When we kill living beings and the earth, we are killing ourselves. That is the actual result of this way of life based on delusion.

So Dogen says we should intimately practice and return "right here" and see that we are impermanent and egoless. The most intimate practice to do so is zazen. "Right here" refers to the reality of interdependent origination in which everything exists in the net of causes and conditions.

Dogen Zenji also uses the analogy of "riding in a boat" in two other chapters in the *Shobogenzo*; "*Zenki*" (全機 Total Dynamic Function) and "*Tsuki*" (都機 The Moon). "*Zenki*" (22nd chapter in 75 chapter version) was written in December 17th, 1242 and "*Tsuki*" (23rd chapter) was written on January 6th, 1243. The Chinese characters for the Moon (in *manyogana*) also mean "Full Function". (Manyogana is the way Japanese people used Chinese characters as phonetic to show Japanese pronunciation.)

In "*Zenki*" Dogen said:

Life is, for example, similar to when a person is riding in a boat. In this boat, "I" use the sails, "I" am at the helm, and "I" pole the boat. Although "I" operate the boat, the boat is carrying "me" and there is no "I" outside of the boat. "I" am on the boat and "I" make the boat into the boat. We should inquire and study this very moment. At this very moment, there is nothing other than the "world" of the boat. The sky, the water, and the shore, all become the "time" of the boat. This is not the same as the time of not riding in the boat. Therefore, "I" give birth to "life". "Life" makes "me" into "me". When we are riding in a

boat, our body and mind, self and environment are all "essential parts" (*kikan*) of the boat. The whole great Earth and the whole of empty space are essential parts of the boat. "I" as "life" and "life" as "I" are thus.

I think this could be an explanation of this paragraph in *Genjo-koan*. The self and the boat, as well as the shore, the entire ocean and the whole universe are all moving, functioning together. Here Dogen Zenji says that there is no fixed self that does not move. Everything is moving. And this entire world which is always moving is "Me".

In "*Tsuki*", Dogen quotes a phrase from a sutra in which the Buddha said, "Just as, for example, moving eyes are able to stir calm waters and still eyes make fire seem to swirl, so too it is that [when] a cloud flies the moon moves and [when] a boat sails the shore drifts." Then he said:

The words now spoken by the Tathagata that "[when] a cloud flies the moon moves and [when] a boat sails the shore drifts" mean that at the time of the cloud's flying the moon is moving, and at the time of the boat's sailing the shore is drifting. The point is that the moving together of the cloud and the moon, in the same step, at the same time, in the same Way, is beyond beginning and ending and is beyond before and after. The moving together of the boat and the shore, in the same step, at the same time, in the same Way, is beyond starting and stopping and is not a cycle. Similarly, when we learn human action, a person's action is beyond starting and stopping, and the action of stopping and starting is beyond the person. Do not think of human action in the relative terms of starting and stopping. The flying of a cloud, the moving of the moon, the sailing of a boat, and the drifting of a shore, are all like this. Do not mistakenly think limited thoughts according to your small point of view. Do not forget the principle that the flying of a cloud is beyond east, west, north and south, and the moving of the moon is ceaseless day and night, past and present. The sailing of a boat and the drifting of a shore, both being beyond the three times, are able to utilize the three times. For this reason, "Having arrived directly at the present, we are filled up and not hungry." (Gudo Nishijima's translation in "*Master Dogen's Shobogenzo*" book 3, page6)

Then Dogen says:

Still, stupid people have understood that the unmoving moon appears to move because of the flying of a cloud, and that the motionless shore seems to drift because of the sailing of a boat. If it were as stupid peo-

ple say, how could it be the teaching of the Tathagata? The fundamental principle of the Buddha-Dharma is never the small thoughts of human beings and gods: although it is unthinkable, it is that there is only practice at every opportunity. Who could fail to sift through the boat and the shore over and over again? Who could fail to put on their eyes at once and look at the cloud and the moon? (Nishijima translation)

At the Dogen Zenji Symposium held in October 1999 at Stanford University, Prof. Carl Bielefeldt gave a talk entitled "Living with Dogen" and said that Dogen is not an easy person to live with. I really agree with him. When I read his writing in the *Shobogenzo*, Dogen often uses the same analogies such as boat and shore, moon and cloud or moon and dewdrop. If we only read the *Genjo-koan* we think that the correct view is to see that the shore moving is delusion and when we see the boat (self), we see that we are the ones that moving. And we think that this is the correct view. But, in "*Tsuki*" he says to think that the shore is not moving but we are moving, is a mistaken view. If we only understand what Dogen says in *Genjo-koan*, he says we are mistaken. Did he create a mistaken view in *Genjo-koan* and then criticize what he wrote in *Genjo-koan* later when he wrote "*Tsuki*"? If so, why didn't he rewrite *Genjo-koan*? Why did he put *Genjo-koan* at the very beginning of the *Shobogenzo* without correcting his "stupid" view? Did Dogen say one thing in *Genjo-koan* and another thing in "*Tsuki*" using the same analogy, so that both are correct?

This is not the only contradiction we can find in Dogen. We can find many such contradicting statements on the same topics. Many scholars are still discussing what is Dogen's true or final opinion? When we find a contradiction should we choose one side and negate the other side? Or should we accept both and try to find the common ground on which both may make sense?

Because I am a practitioner, not a scholar, I believe that we should think on the basis of our own experience in our practice when we encounter this kind of contradiction. I have not had the experience of riding in a boat on the ocean like Dogen did when he went to China. But, when I lived in Minneapolis, I had some experiences of driving a car in the vast space of the Midwest.

Based on that experience I sometimes think we feel, mountains, rivers, buildings, and the vast earth are moving all around us. Sometimes, or at the same time, we look at a map and put a picture of mountains, rivers,

buildings and the vast earth in our mind, and then we measure how far we have driven, and how far we have to go to reach our destination. And when we see the actual mountains and rivers or towns, we feel that these are points on the map and they never move, but it is us who is moving on the unmoving earth on the map. In a sense both are a reality for us. The shapes of mountains are changing while we drive. And in a sense both are illusion. When we feel mountains are moving, we are deceived by our senses. And when we feel, we are moving and mountains are not moving, we are deceived by our thoughts.

Further Dogen said in *Shobogenzo Shinjingakudo* (Studying the Way with Body and Mind), "Going-and-coming, with the whole Universe in the ten directions as two wings or three wings, goes flying away and comes flying back, and with the whole Universe in the ten directions as three or five feet, steps forward and steps backward." (Nishijima's translation) Dogen says that in our life and death, and coming and going, we are moving using the entire universe as our wings and feet. The movement of everything in the entire universe is part of our flying. Is the shore moving or is the boat moving? Whose movement is this? Am I a part of the movement of the entire universe? Or is the entire universe a part of my movement? Which is right? Which is wrong?

There is another example in Dogen's writing. In *Shobogenzo Makahannya-haramitsu* (Mahaprajna-paramita), Dogen quotes a poem about a wind bell by his teacher Tendo Nyojo (Rujing) which says, "Whole body like a mouth, hanging in empty space, / Without questioning the wind from east, west, south or north, / Together with all beings, expressing prajna to all beings, / Di Ding Dong Liao Di Ding Dong."

Like the two monks in the story of Huineng who had a discussion about the banner and the wind, we should ask if it is the bell that makes the sound, or the wind makes the sound of Di Ding Dong Liao Di Ding Dong? Is this the same kind of question as whether a boat is moving or the shore is moving?

Huineng said, neither the banner nor the wind, but your mind is moving. But, Dogen said in the *Eiheikoroku* (a collection of his formal discourse) (4-283), "The sound of the mind is nothing other than the sound of emptiness. If you say that it is the sound of mind, that is actually the sound of the bell. If the wind bell is not rung, our mind does not make a sound. How can we call it the sound of

mind?" This is Dogen's question to Huineng.

Does the bell make the sound? Does the wind make the sound? Does our mind make the sound? Is it the sound of emptiness? Does everything in the universe participating in making the sound? What is the sound? Who is the hearer? Is there the sound even when there is no one hearing? Is the sound vibration of the bell or vibration of hearer's ear? Or is the sound something that happens in our brain?

When our mind is occupied by something, we might not hear the sound of the wind bell. In that case, does the sound exist separately from our condition of mind? Or, when we don't hear it, does the sound not exist?

The reality of interdependent origination causes such strange questions to arise when we think of it using our intellection.

As Dogen said in "*Tsuki*", actually both mountains and I move. When I move, mountains move. Both are moving simultaneously. Both self and mountains have no permanent self nature so they are impermanent and egoless (not substantial, no fixed self). Every thing is moving and changing. This total dynamic function (including the shore and the boat, the mountains and the car, the wind, wind bell and hearer) is the reality of our life. Within this reality, as the way of moving for us, we arouse bodhi-mind and practice continuously going through the ever changing situation. When we grasp this reality and make a kind of view, theory, or concept, and we are caught up in our thoughts, we lose sight of the reality. I think that is why Dogen criticizes all views and says, "When a person first seeks after the dharma, the person becomes far from the boundary of the dharma". That is the way, I think, he tries to show us the reality of our life before it has been processed by our thoughts. He always urges us to get out of the cave of thinking and see the reality meeting our own eyes and live out this reality.

Another point we have to understand is that Dogen uses language to negate language and go beyond the limits of language. Then language begins to function as a tool to show us the reality beyond language. This is what Dogen calls "*dotoku*" (Being able to speak 道得). He does not simply negate language and thinking, but he uses language and thinking as a tool to allow us to awaken to the reality beyond language and thinking. When we see the reality, whether we say, the mountain is moving, or the boat is moving, or both are moving simultaneously, all can be the expression of reality. Whether we say, the wind

makes the sound, the bell makes the sound, or our mind makes the sound, or the entire universe makes the sound, all can be the expression of reality. This is what he meant when he says, "When the dharma is correctly transmitted to the self, the person is immediately an original person".

In *Fukanzazengi* Dogen says, "Think of not thinking. How do you think of not thinking? Beyond thinking. This is the essential art of zazen." Dogen uses language in the same way. He uses thinking as "think of not-thinking" and says: "think of not-thinking" is thinking of "how"(thusness). And this is the function of the reality of life that is "beyond thinking".

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NEWS

FROM THE SOTO ZEN ADMINISTRATIVE OFFICE AND EDUCATION CENTER

- The Dogen Zenji Symposium at Stanford University on October 23, 24, 1999 was a wonderful gathering. We deeply appreciated the various contributions from so many people including the \$547.53 we received as donations.
- At the Dozen Zenji Conference on October 25, 26, seventeen academics had a very high-level discussion about Dogen Zen and its development in history. We also had many observers including Zen teachers and scholars from Japan. A record of the Dogen Zenji Symposium including all the lectures will be published by Shumicho (the Administrative Headquarters of Soto Zen Buddhism in Japan).
- On the occasion of the 100th anniversary of the immigration of Japanese citizens to Peru from Japan, a memorial service was held at Jionji temple in Cañete, Peru on January 16, 2000. Rev. Koichi Miyoshi was appointed as the Bishop of the Administrative Office of Soto Zen Buddhism in South America and his installation ceremony was held on January 21st at Busshinji in São Paulo, Brazil. Rev. Taiken Yokoyama and Rev. Ikki Nambara from the Soto Zen Administrative Office and Education Center attended the ceremonies.
- In a ceremony held on February 13, Rev. Jiko Cutts was installed as the co-abbess of San Francisco Zen Center. We offer our congratulations.
- Rev. Ryosho Kokuzo resigned Long Beach Buddhist Church. He is going to move to Hawaii to take office as Kaikyoshi at Soto Mission of Aiea-Taiheiji.
- The Soto Zen Text Project is an initiative of the international Division of Sotoshu Shumicho that seeks to provide English-language material for the international study and practice of Soto Zen. The translation of the Soto Zen Liturgy will be made available by Shumicho sometime this year. Further details of it's publishing may be available in the next Dharma eye.

SOTO ZEN EDUCATION CENTER ACTIVITY SCHEDULE

April to October, 2000

DHARMA STUDY GROUP

At Sokoji Temple, San Francisco, CA.

On Sundays - May 14, June 4, July 16, August 6, September 10, October 15, 2000

8:30am Zazen, 9:10am Morning Service, 9:30am Work Period, 10:00am Lecture

(Dates of Dharma Study Group in June and July have been changed. On June 4th and July 16th, lecture will be held at 2:00pm. On these days we have no Zazen and service.)

Led by Rev. Shohaku Okamura in English

Text: Shobogenzo (Buddha Nature)

For more information call Soto Zen Education Center: (415)567-7686

LECTURE SERIES ON BUDDHISM

At Sokoji Temple, San Francisco, CA

On Fridays - May 5, June 2, July 7, August 4, September 1, October 6, 2000

6:30pm Zazen, 7:20pm Lecture

May 5: Led by Rev. Furyu Schroeder, Green Gulch Farm
"Meditation in Buddhism"

June 2: Led by Rev. Kokai Roberts, San Francisco Zen Center
"Buddhism"

July 7: Led by Rev. Michael Wenger, San Francisco Zen Center
"Japanese Culture and Buddhism"

August 4: Led by Rev. Meiya Wender, Green Gulch Farm
"Tea Ceremony and Zen"

September 1: Led by Rev. Zenkei Hartman, San Francisco Zen Center
"Buddhist Precepts"

October 6: Led by Mr. Mark Gonnerman, Stanford Center for Buddhist Studies
"Gary Snyder's Mountains and Rivers Without End" Part I

SESSHIN

June 10 - 16, 2000 (Gathering of Soto Zen Sangha)

At Hokyoji in Minnesota

For more information call Minnesota Zen Meditation Center (612)822-5313

October 20 - 26, 2000 (Gathering of Soto Zen Sangha)

At Mount Equity Zendo in Pennsdale, Pennsylvania

For more information call Mount Equity Zendo (570)546-2784

WORKSHOP FOR KAIKYOSHI AND DENDOKYOSHI

July 21 - 23, 2000

At Zenshuji Soto Mission, Los Angeles, CA.