



SOTO ZEN JOURNAL

DHARMA EYE

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A Greeting

Rev. Kenzen Yamamoto
Director of Education and
Dissemination Division
Sotoshu Shumuchu

On this occasion of writing a greeting to the readers of Dharma Eye, I hope that all of you are doing well. I would like to express my heartfelt gratitude for your warm support.

I am Kenzen Yamamoto. I was appointed as the Director of the Division of Education and Dissemination on October 21st of last year. This is an undeserved honor as I have always been a person of shallow learning and ability. Taking on this responsibility of teaching and education, which is the basis of Soto Zen Buddhism, is a sobering thought. Yet, while aware of my responsibility, I have taken on this task.

Looking back, it was about forty years ago that I first engaged in the international teaching activities of Soto Zen. During this period of time, I have walked together with the various transitions that have taken place for the international teaching activities of Soto Zen, first while on the staff at the Sotoshu Shumuchu (Administrative Headquarters of Soto Zen Buddhism in Japan) and after leaving that position as a member of the council for international teaching activities. In order to make good use of that experience so that the international teaching activities of Soto Zen can continue to develop from now on, I have renewed my resolution to be even more diligent.

If we untie the strings binding the history of Soto Zen teaching activities outside Japan, we see that these activities began in Hawaii and South America with Japanese immigrants as the target. Since then, the scope of these teaching activities has expanded considerably, particularly in North America and Europe. While overcoming various difficulties, the pioneers who taught in those countries remained committed with their passion of imbuing the people in a convincing way with the teachings of Shakyamuni Buddha and the Two Founders. Inheriting their spirit, there are now 125 priests currently active as *Kokusai Fukuyoshi* (who disseminates the Soto Zen teachings outside Japan. He or she is appointed by the Head Priest of Sotoshu) in places around the world and there now as many as 52 Special Temples (Soto Zen temples located outside Japan and officially registered with Sotoshu). The branches and leaves of Soto Zen have undergone great growth.

This year in Europe, it is fifty years since Rev. Taisen Deshimaru, who was appointed as the first Director of the Soto Zen Administrative Office of Europe (currently, the Soto Zen Buddhism Europe Office), went by himself to France to begin Soto Zen teaching activities there. Many Europeans were drawn to the practice of *shikantaza* which he taught and which has subsequently been handed down to local Soto priests. From May 12 to 14, commemorative events for the 50th anniversary of Soto Zen Buddhism in Europe will be held in France at Zendonien (La Gendronnière).

This year is also mark the 20th anniversary for the founding of the Soto Zen Buddhism International Center located in San Francisco.

In April 1997, the Soto Zen Education Center was established at Zenshuji in Los Angeles with Rev. Shohaku Okumura (presently *Kokusai-fuyoshi* in North America) as its first director. Later, this office was renamed as the Soto Zen Buddhism International Center. Presently, this office has the objective of expanding Soto Zen teachings around the world by meeting the needs of local sites, creating teaching opportunities and educational materials, convening study workshops, as well as developing various projects. In November of this year, we plan to convene a commemorative event to mark the 20th anniversary of Soto Zen Buddhism International Center at Tokyo Grand Hotel.

Moreover, next year will be the 115th anniversaries of teaching activities of Soto Zen in Hawaii and South America. Five years hence in 2022, we will have the 100th anniversary of teaching activities of Soto Zen in North America. Teaching activities in North America began with the people who had emigrated from Japan. While on the one hand there is the history of the Japanese American temples which fulfilled the role of providing a spiritual bastion for these people, from the 1960s onwards, Zen centers in America and Europe were formed where sangha members practiced Soto Zen that centered on *zazen*. Following along with this history, we come to the present-day state of Soto Zen teaching activities outside Japan. There are now considerable expectations for the “Tempyozan Zendo Project.” While creating a link between you, and to create the next generation of Soto Zen, I think this is the way we should steadily proceed.

Regarding the Soto Zen Text Project, we have finally entered the last phase of the editorial work for the English translation of *Denkoroku*. We plan to publish this book in the autumn of this year. As for the *Shobogenzo* translation, we expect that work will be completed sometime next year. I feel strongly that both of these books will be used as beneficial texts for people practicing at places outside Japan.

Finally, I pray that there will be further development of Soto Zen teaching activities outside Japan. I conclude my greeting by asking for your continued cooperation and love for the Dharma.

Gassho



Some thoughts on the 50th anniversary of Soto Zen Buddhism in Europe



–Soto Zen in Europe, its past, present and future–

Rev. Yusho Sasaki
Director of Soto Zen Buddhism
Europe Office

The year 2017 is the 50th anniversary of Soto Zen Buddhism in Europe. To commemorate this, the events will be held from 12th to 14th of May. The first day and a half will be a symposium about the past, present, and the future of Soto Zen in Europe; in the afternoon of the second day, the sanghas and zazen groups from all over the Europe will gather, and set up the stands respectively to introduce their own activities like an expo; on the last day, the ceremony for 50th anniversary of Soto Zen Buddhism in Europe will be held with all the participants. It is hoped to be, though it sounds rather grand, an overall representation of the fruits of Soto Zen Buddhism's dissemination of the past 50 years. I hope that the participants will express not only formal aspects of Zen practice, but also the joy of meeting the way of Zen.

Today, associated with this event, I would like to describe a little about the past, present, and future of Soto Zen Buddhism in Europe, which is also the theme of the symposium for the 50th anniversary.

Look back over the past, the history of Soto Zen Buddhism dissemination in Europe started when Rev. Taisen Deshimaru, who was

under Rev. Kodo Sawaki's tutelage, came to France on his own in 1967 to engage in dissemination of Soto Zen Buddhism. In those days, the vestige of hippie culture was still going and Europe was very open to cultural differences. Also, it is not difficult to imagine that the many young people who were disappointed in politics after the French revolution of May, 1968 were attracted by Zen as the Zen's emphasis on non-verbal spiritual and pragmatic practice must have had a certain mystical appeal as an antithesis to dogmatic Christianity. Meanwhile, Rev. Deshimaru, was 53 years old, the majority of disciples were in their 20's, and it can be assumed that the vigorous Zen was practiced in high spirits. The result of this flourished rapidly. Only two years after his arrival in Europe, The European Zen Association (currently The International Zen Association) was created. At that point, there were already 38 groups and 13,000 members. In 1982, by the year Rev. Deshimaru died, it is said they had 110 *dojos* (Zen centers) and 200,000 or even 300,000 members.

35 years have passed since then, the first generation of Rev. Deshimaru's disciples have aged into their 60's and 70's. Now Buddhism in general has a lot of followers and has become a major force. This is not limited to Soto Zen Buddhism but includes Chinese, Taiwanese, Tibetan, and Korean Buddhism, they have members and followers which as same form as in Japan. There is also Vipassana meditation of the Theravada school. Furthermore, Thich Nhat Hanh's Vietnamese Buddhism based in France; thus a variety of groups are active in Europe.

As for Soto Zen Buddhism, some 400 priests reside in Europe and most of the major cities have the sangha, and each of them acts actively. As a matter of convenience, we called sangha, but there are two groups: One group is considered as a “special temple” (temples located outside of Japan and officially registered with Sotoshu) and they practice residentially in non-urban settings. There are 12 sanghas as such with around 100 priests in Europe. The second group is an urban “*dojo*” where typically, the leaders and their supporting members sustain its finance, hold *Zazen-kai* (zazen class), and open their *Zendo* to sit zazen before and after work, and organize *sesshin* during weekends. The vast majority of priests belong to the latter group of sanghas, thus, they have regular employment and family commitments and dedicate time to *Zazen-kai* where possible. In other words, it is very similar to the *Zazen-kai* held by temples in Japan. So their principle activities are, to sit zazen during *sesshin*, do *gyohatsu* (although *oryoki* is simplified to just one bowl), study texts, and attend lectures by the founders. In Europe, this kind of urban-style lay practice of Zen is the main stream. Under such circumstances, naturally, no ceremonies are necessary for the parishioners and followers. Funerals are non-existent; there are only zazen and study with fellow practitioners.

When we look in to the history of large sangha, as a group of non-Christians, it has not been so easy for them to become accepted by their local communities. But 50 years of their effort has made it possible to develop an interaction with the locals. Nowadays, many people who do not practice zazen come and visit their

open days and cultural events. Within these sanghas, their dissemination has shown the spread, not only zazen but they are now searching for a new European approach that appeals to the general public. While organizing *sesshin* as their core to sustain their economy, and become more integrated into the local society. They potentially develop similar to temples in Japan.

On the other hand, in *Zazen-kai* based sanghas, priests will likely continue working in regular jobs and at the same time, steadily devote part of their income and spare time to *Zazen-kai* and its organization. In Christian culture, charity work is a very important part of their social activities. Likewise, priests of these *Zazen-kai* are keen to get involved in social activities. In Japan lately we often hear the word, “Engaged Buddhism.” They also engage themselves in social work, organize *Zazen-kai* in prisons, concern themselves with rescue work for immigrants and refugees. This is perceived to be the living practice of Buddhism. Therefore, in Europe where temples do not exist in the Japanese sense of the word, Buddhism and its practice may naturally evolve in different from Japan. Such that, in the future, there will possibly be different needs from Japan for priest qualification and ceremonies. As the current style of priesthood in Japan is different of that of Chinese Tang and Song Dynasty, there should be no reason why European priesthood will unfold diversely from that of Japan. That being the case, it is critical to make sure of what it means to teach about Zen.

The only thing I expect is that along with

expanding of Zen in Europe, the temporal influences of changing Japanese culture and customs that are embedded in the current expression of Zen, will be gradually watered down and be replaced by new influence with getting mixture of European culture. What is most important then is that the timeless essence of Zen transmitted from Buddha and our two founders must stay firm at its core. In that respect, luckily, Soto Zen in Europe has started out from *Shikantaza* as its base. As a tree, it is still young. And yet, it has spread its roots steadily in these 50 years. So it must be going in the right direction. It is hoped that the progress of Soto Zen in Europe continues to be watched over with kind attention and care.



Now, Here, the Self
–Living Our Lives with the
Teaching of Cooperation as a Beacon–
Rev. Hoshō Kurata
Sotoshu Specially Dispatched Teacher
Rindoji, Toyama, Japan

Empty Nest Zendo
California, U.S.A
September 24, 2016.

Good morning, everyone. My name is Hoshō Kurata. I have come from Japan. I serve as the resident priest of a temple called Rindoji which is located in Toyama Prefecture. It is very moving for me to be able to meet you and to see the form of your zazen. All of you, as well as I, have chosen Buddhism as the way to live your lives. Even more precisely, we have come together within the Soto Zen teaching and are diligently walking the Way of Buddha. Since the Soto Zen teaching is certainly our unshakable foundation and the teaching which clearly awakens us to a sense of fulfillment in our lives, it gives us the courage to act steadfastly.

Today, I have a certain role in coming here. You have all received a handout and on this piece of paper there is a photo of the Sotoshu's Head Priest, Fukuyama Taihō Zenji. I have come here with a message from Fukuyama Zenji, a message which is based on a Soto Zen teaching for the contemporary world.

*Message from the Head Priest of
Sotoshu in 2016*

*We are now being asked about our way of
life by the many challenges facing us.*

Five years have passed since the Great East Japan Earthquake, the great tsunami, and the accident at Tokyo Electric Power Company's Fukushima Daiichi Nuclear Power Plant and yet there remain many people who are in the midst of much sadness and anxiety. In addition, the grave problems of climate change and disaster, war, conflict, terrorist activities, poverty, discrimination, suicide, and bullying are spreading.

Looking squarely at this reality, we hope for the fulfillment of a society in which people are compassionate to each other and where there is no conflict, a society that does not rely on nuclear energy, and a society which is mutually-energizing and which values life, all of which is based on the pillars of our efforts to "respect human rights, establish peace, and conserve the environment" and on the teachings of "do not kill and do not allow others to kill."

In The Meaning of Practice and Verification, there is the teaching, "The ocean does not reject any water; this is Cooperation. It is because of this that water collects and becomes an ocean." "Cooperation" is this aspect of the Ocean not rejecting any water. This is a way of living in which we can accept the sadness and suffering of each person and where we support each other by experiencing the sadness and suffering of others as if it were our own. This is a way of living that is harmonious because we do not build fences in the space between us and all other people and things.

This year, let us study the wisdom of "Cooperation" found in the teaching of The Bodhisattva's Four All-Embracing Methods and proceed with the vow to bring comfort to

others by "Aspire together, Stand together, and Walk together."

In this ephemeral human life, let us receive the teachings of the Buddha and the Two Founders by quietly sitting in front of our ancestors with an upright posture, regulating the breath, and harmonizing the mind. The great kindness and great compassion of zazen will become the power of "Cooperation" by itself.

Each day, let us practice the bodhisattva's vow to be compassionate to others and learn to live together with others.

I take refuge in Shakyamuni Buddha.

I take refuge in Koso Jōyō Daishi Dōgen Zenji.

I take refuge in Taishō Jōsai Daishi Keizan Zenji.

Fukuyama Taihō

Head Priest of the Sotoshu

Now, I would like to proceed with my talk, speaking about the Head Priest's words.

Before I begin, I see that some of you have tension in your shoulders, so please feel free to relax and smile.



In the Head Priest's message, he mentions the Great East Japan Earthquake which took place five years ago. I'm sure you are all aware of this event. I think you were able to see coverage of it on CNN and other news sources. Which brought serious damage, and approximately 20,000 people passed away.

I went to volunteer at a place called Watanoha, which is in the city of Ishinomaki, Iwate Prefecture. This was a place that experienced tremendous damage during this disaster. I was at the mouth of the river, a place heavily damaged by the tsunami. There was a big bridge at this plaza called Mangoku Bridge. The area next to the foot of this bridge was empty because everything had been swept away in the tsunami. And it became a community place for people living in temporary housing. I was at a place facing the river mouth helping to set up an altar for the memorial service to be held in honor of those people who had died in the disaster.

An old woman who appeared to be in her 80's approached me from the foot of the bridge. She was walking very slowly and when she reached me she said,

"Priest, won't you please chant a sutra for me?"

I asked her, "Did someone in your family die in the tsunami?"

She said, "Priest, all of my grandchildren and great-grandchildren were taken away in the tsunami. Why is it that an old person like me is still here? Why was it that the young died? It would have been better for me to die, but there's no one to blame. I beg you, Priest, please chant a sutra."

After offering a sutra, the old woman

repeated "Thank you, thank you," many times and while she slowly returned on the path she had come, she looked back at me several times. Many things flashed through my mind as I watched her walking away. This Great East Japan Earthquake snatched away the ordinary, everyday lives of many, many people. People important to others – parents and children, grandchildren, friends – were swept away in an instant without so much as even being able to say "Goodbye." Even if someone were to ask me, "Priest, why did this happen?" I wouldn't be able to give a satisfying answer. If I were to say something, I could only say "This is the absurdity of life." Watching this old woman as she walked away, I was struck once again by this irrational, absurd aspect of our lives. Nevertheless, there is one thing we must grasp within this reality of life. Shakyamuni Buddha taught that all things are impermanent. "This world is impermanent. Nothing stays in the same condition even for an instant. It is constantly changing and never stops." Everything in this world is always like a flowing river and even the moment now is changing. Within this ongoing change, we assume that we will be able to live tomorrow just as we are living today. We think that we will be able to meet each other tomorrow in the same way we meet each other today. Nevertheless, within this principle of constant change, it isn't possible for anyone to know what will happen tomorrow. It is a fact that there is no certain guarantee.

Now, what do you think we can liken our existence, this life here, to?

If we were to replace or change our life with something else that is this "tick, tick, tick..." it

would be “time.” Dogen Zenji, the founder of Eihei-ji, taught that “Time itself is being and all being is time.” The time that we have lived until now is our life itself and the time we think we will live from now on is also our life itself. “tick, tick ...” one minute, one hour, twenty-four hours, this all represents our life. A watch is a mechanism and so the hands go around and around returning to where they started. However, the time of our lives never returns to the beginning. The present moment “now” which has passed will never return again. There is no time we can call “again.” The teaching of Shakyamuni Buddha that “this world is impermanent” teaches us that everything is changing. And yet, we forget that within everything, “I” is also included. In other words, we cannot say that this condition which is constantly changing has nothing to do with me. The Buddha is strongly stating that each one of us is constantly changing; that our existence is impermanent.

Is there anyone in this place who will not die? Please raise your hand if you think you will not die. Rest assured that wherever I’ve gone and asked this question, not once has anyone raised their hand. It is 100% certain that we will die. There are only two things about our lives that we do not know. What are those two things? We don’t know “when” and “how” we will die. In other words, we are living our lives without knowing when and in what way we will die.

So, what, then, is for certain?

That is the moment now. You are living now, aren’t you? There is no other absolute truth in our lives than this time “now.” In Buddhism, we have a special word for this moment,

“*nikon*.” Dogen Zenji taught, “Even if you think of the past, present and future millions of times, all times is this very moment, right now.” Our lives are a succession of this point called “now.” The point between the past and now is a continuation of now, now, now becomes just now. And then there is a continuation of now, now, now which becomes tomorrow, the day after tomorrow, one year later, five years later, and ten years later. The important part of our teaching is that “Within this life that is an always changing existence, one in which we don’t know what will happen, we must, while mutually respecting each other’s lives, live cherishing the present moment, cherishing *nikon*.” This is our teaching. It is precisely because our lives are impermanent that we are asked how we should live, how can we live valuing this present moment which is “Now, here, the self.”

All people love themselves. If we really look into this thoroughly, the self is what we love the most. This is why when things don’t go the way we want them to or when we are inconvenienced in some way, we are unable to see the other person’s point of view because we want to protect the self we love the most. Sometimes, we become aggressive. It can happen when facing another person that we say some words, feelings or an attitude which cut into another person’s heart; this is like a sharp knife that we thrust at another person. Furthermore, the other person does not remain silent. That person also thrusts out a sharp knife to protect the self which he or she loves so much. Consequently, people with sharp knives can surely harm each other causing irreparable injury.

This is the nature of conflict within the world in which we live. Everything from a small, ordinary quarrel all the way to war is like this. Nevertheless, as long as we only protect the self we love and to the extent that we throw ourselves into conflict, we will never know true peace of mind. For this reason, the way of living which we must seek is not one where we think only of ourselves and continue to point a knife at others, a way of living where we live with our backs to one another. It is important that we live in such a way that we hope for each other's happiness, where we are able to mutually exert ourselves to ensure that this happens. In his message, the Head Priest speaks about the actual practice of this way of living. This teaching is called "cooperation (*doji*)."

This is a way of living in which each person is aware of the sadness and difficulties of other people, one in which we are able to support each in times of similar struggles and grief. It is a way of living that is harmonious and does not build fences between all other people and things. Buddhism is built on the two big pillars of compassion and wisdom. Buddhism is, as indicated by the Chinese characters used to write this word in Chinese and Japanese is the teaching of becoming "Buddha." But this is something that cannot be understood without practice. Even if we intellectually understand the meaning of compassion and wisdom, this is nothing more than something learned from a book. What is this practice? It is the zazen which you are practicing now, as well as actions that benefit others. Dogen Zenji taught "*shikantaza*" which is simply to sit single-mindedly without doing anything and without trying to do something; it is even to throw away the mind which seeks

awakening (*satori*). He taught that zazen itself is the practice of a Buddha. In short, the sitting posture itself is the same form as that of Shakyamuni Buddha when he was sitting. Furthermore, zazen is not something done only for you. He taught that in zazen we must not forget all sentient beings. Keizan Zenji taught that we send the merit from zazen to all people. By sitting firmly in zazen as you are now practicing, the merit of this zazen practice will appear in your everyday lives. You will be free of expectations that you will receive something in return for what you've done as well as from gain and loss. This is to practice wholeheartedly for the benefit of other people. This is the practice of benefitting others which Dogen Zenji taught as "The vow to save all beings before saving ourselves." As a signpost for the practice of benefitting others, Dogen Zenji taught the four methods of a bodhisattva:

First, Generosity (*Fuse*) : by empathizing with other people, we happily give material as well as spiritual things to others.

Second, Kind speech (*Aigo*) : by empathizing with other people, we speak to them with warm, affectionate words.

Third, Beneficial deeds (*Rigyo*) : by empathizing with other people, we do actions for the benefit of other people.

Forth, Cooperation (*Doji*) : by empathizing with other people, we are able to live acknowledging each without building fences between each other.

The fourth method is cooperation. Cooperation is not a teaching the Dogen Zenji created. Rather this is a teaching which arose through Shakyamuni Buddha's enlightenment. It expresses the way relationships between self

and others should be. The awakening of Shakyamuni Buddha is the way things are in fact, in reality. In concrete terms, Shakyamuni Buddha taught about the way things are with the principle of causality. This principle of causality is the most fundamental teaching of Buddhism. It is a teaching which expresses this important truth:

“When this exists, that exists.

When this is born, that is born.

When this does not exist, that does not exist.

When this disappears, that disappears.”

Put simply, this expresses the nature of relationships. When thinking of this teaching of causality, try thinking of the gears inside a watch. The relationship is similar: when one gear wheel moves, the other gear wheels move. When one gear wheel stops, the other gear wheels stop. Shakyamuni Buddha taught that “all things in this world exist in relationship to each other like the mesh of a net. For this reason, our existence appears and disappears in relationship with all other phenomena as well as with other people, things, and events.” He taught that the way everything in the whole world is the fact of existence. Shakyamuni Buddha directly realized that within this teaching he himself was allowed to live within this truth. And furthermore, he realized that all other things that exist in the same way as he did. This truth of causality which Shakyamuni Buddha awakened to was a view of the world that all things exist in relationship to each other and that regardless of whether one realizes this or not the relationship between self and other is that “self and other are one.” This is to say that the relationship between self and other is one where they certainly exist connected to each

other. And within that relationship, he awakened to the way the relationship between self and other should be. Shakyamuni Buddha taught in various ways with words about the relationship between self and others. One example among these appears in the *Dhammapada*,

“All tremble at violence; all fear death. Putting oneself in the place of another, one should not kill nor cause another to kill. All tremble at violence; life is dear to all. Putting oneself in the place of another, one should not kill nor cause another to kill.”

“You must not kill nor must you cause another to kill” are truly extreme words. The violence of the words refer to all compulsive, destructive energy including murder, injury, cruelty, damage, war, causing injury to body and mind, and killing another person. I am afraid of this kind of violence; it is really horrifying. How about you people? You are afraid of it, too, right? This is why all people can empathize with this teaching of Shakyamuni Buddha, “All beings tremble at violence.” And that life is dear. It is not only human beings that are afraid of violence. On our way into this building, we saw some dogs outside. I’m sure that those dogs are also afraid of violence. It is precisely for this reason that Shakyamuni Buddha taught that human beings as well as other living beings must “put yourself in the place of another; you must not kill nor must you cause another to kill.” This is an important teaching in which Shakyamuni Buddha and Buddhism takes the clear position of rejecting all violence and warfare. At the same time, the way we as individuals must relate with others is expressed in the clear words “think of the other

as yourself.” The way to understand this is that while I am I and the other person is the other person relates each other in which I and the other person are able to put ourselves in the place of the other such that we can experience the joys and sadness of each other. And while doing this, each existence can mutually be of help to the other. In this way, Shakyamuni Buddha clearly taught the way a relationship between yourself and another person should be. This is “cooperation,” a relationship of living where fences are not built up between each other.



In our lives now, various problems continue to arise around us. In particular, terrorist activities have recently been often occurring. It may well be that these actions are committed by people with conviction based on their beliefs. It may be that they are dissatisfied with society and that they have their ideas and principles. Nevertheless, as I’ve just explained, it is absolutely impossible according to the Buddhist teaching to permit indiscriminate violence that disregards the life of someone else. It appears that various incidents in which another’s life was treated like dirt could only have been committed by people who are sim-

plistic, shortsighted, and unable to grasp complex situations. And yet, there is surely something that they have in common. What is it? The people who commit such acts certainly have something in common and that is “they are unable to see other people.” For such people, “others do not exist.” In short, they can only see things through the small peephole of “me”; this is where there is an extremely self-centered thought of “only me.” They merely thrust their own beliefs and claims, their desires, anger and emotions onto other people without being able to empathize with other people or to reflect on other people’s sufferings. Other people have their lives and their families; they are wholeheartedly living their lives here, right now. These people are certainly lacking in the power of imagination to concern other people. “To put yourself in the place of another person” means in terms of specific actions that you must imagine yourself as the subject. “How would I feel if I was going to be killed?” “How would I feel if someone who is important to me was severely wounded?” “What sort of feelings would I have if these kinds of things happened to me?”

For me, it would be terrible. I would be angry. I would not be able to bear such things. So, by using your imagination and thinking of things from the other person’s point of view, we should never do to others those things which we would not want done to us, whether it simply be something unpleasant or something harmful. And then, not stopping and not doing those kinds of things, but rather doing to others what we would be grateful to have done to ourselves. We must make an effort to live such that we can in a proactive manner do

things to others that make them happy. “Do not do things that others despise; do things that make people happy” – this is simple expression, isn’t it? We even teach this to children. And yet, I think the starting point of putting into practice the teachings of Shakyamuni Buddha, Dogen Zenji and Keizan Zenji with regard to benefitting others, all begins with this teaching. To put this teaching of “cooperation” into simple words, it would be “to live in harmony with each other.” Are you live in harmony with each other? What is the mean of this “to live in harmony with each other”?

My home town in Japan, I teach the martial art of *Shorinji Kempo* to children. At one time, I was going to teach this martial art at a childcare institution where about fifty children were living apart from their parents. One day after practice was finished and I was about to return home, a seven-year-old boy called out to me,

“Teacher, come again, okay?”

“Sure. I’ll come again next week.”

When I said this, the young boy looked straight at me.

“Teacher, is your mother alive?”

“My mother is dead. She’s no longer alive,” I said.

The boy looked me in the eyes and said, “Oh, I see. But Teacher, I have a mother.”

I think this young boy probably wanted to tell me “I’m not living with my mother now, but I really do have a mother.” At that time, I thought here is this small boy who is enduring the pain of living away from the tenderness of his mother; that all sorts of things were packed into his small body. I’m not saying that he was unfortunate so that you will sympathize with

him. No matter how old a person may be, or whether a person is young, we certainly all live our lives filled with sadness, worries, hopes, and happiness. All of you here came to sit today embracing all sorts of things in your everyday lives, earnestly facing these things, and living as if your whole life depends on it. The true meaning of living in harmony is to understand each other, to steadfastly face that truth of another person, to be able to understand the difficulties, concerns, joys and hopes that another person is carrying. But you people might think, “It’s fine to say that, but each person is different.” That’s certainly true. The environment of the situations we are put in, the feelings, the personalities are all different. This is true even for people in our families who we see every day, or even for our best friends. Each and every person is a different human being. It only stands to reason that everyone is different. Therefore, it is impossible to know and understand everything. This is difficult, that is certain. A person has actually said to me, “To understand each other in every way, that is idealistic. In reality, it’s not that easy. I understand what you are saying, but it’s not really possible.” Is that how you really feel? Is it really acceptable to leave things as they are by rationalizing the situation and saying “It’s hopeless, it can’t be helped?” If we leave things as they are, then no matter how long we live like two train tracks running parallel with each other, our lives will never intersect. Are we going to live our lives resigned to giving up and holding onto the idea “that nothing can be done” or “I understand but there’s nothing I can do about it” or “It’s difficult, so I give up” or “I’m busy and don’t have time, so I’m not going to even

try.” To live our lives not thinking more deeply about it, that’s not the way to live, certainly not. Even within this condition, we mustn’t give up. You and I are different, “your feelings, your hopes, your joys, your sadness,” while making the effort to understand each other, I think this is the true meaning and happiness of living in harmony.

For example, those important people you practice with, what ideas do they have, what are their hopes, how are they living each day, do you understand these things? To make the effort to understand these things you must not forget that first you must understand their hopes for happiness, you must come together to support each other, you must make the effort to take each other’s hand, walking together, within the lives of these people. It is important to do the very best you can within the situation that you’ve been put into. If there is even one person who understands me, one person who warmly supports me, if there is even one such person, it gives me courage. Then, we can go on living.

“Why doesn’t anyone understand me?” It isn’t good to only wait quietly hoping that someone will understand you. First, we must conduct ourselves in a positive manner by accepting the other person and trying to understand him or her.

I’m coming to the end of my talk. As the Head Priest mentioned in his message, there is a mountain of serious problems surrounding us which must be resolved. I am well aware that it is no easy matter to find the methods by which to solve these problems. As I just said, we must not answer by saying “It’s difficult, so it’s hopeless.” Even if countries, peoples, religions and

cultures are different, they all exist and are related to each other like the mesh of a net. This is the principle of causality. Our lives are certainly linked together. That thread which connects us is compassion. To acknowledge each other and while supporting each other to live by practicing “cooperation” is the way to resolve the challenges we are facing. I’m confident that this will undoubtedly be the pillar for realizing peace in the world. Each of us by ourselves is very small. But if we don’t first start from ourselves, there will be no change. If lots of small amounts of power are gathered together, it will become a truly great power. This is the way of living “now, here, the self.” Together, let us realize the way of living that is “cooperation,” one where each and every person is overflowing with compassion.

In conclusion, I am very happy to have had the opportunity to meet you. I am full of gratitude. Thank you very much.





Visiting Top American Companies with Rev. Issho Fujita

Kimiko Bokura-Shafé
Executive Director of the Mindful Leadership Institute

While living near California's Silicon Valley, I go back and forth between America and Japan teaching business-oriented mindfulness. Until now, my main task has been to bring the contents of mindfulness, which has arisen in America, to Japan. However, I've been interested in having the opportunity to feel mindfulness by way of Japanese culture. I've always wanted to help with the interchange of wisdom in both directions. And then, quite out of the blue, I was honored to be asked by Rev. Issho Fujita, Director of the Soto Zen Buddhism International Center (from here on, with all due respect, I refer to him as "Issho-san"). "I'm going soon to San Francisco. Is there any chance of teaching some people in Silicon Valley?" he asked. I wasn't sure if I could be a big help, but I agreed to assist him. And then, I was able to see with my own eyes that Issho-san's wealth of knowledge, and the interest and enthusiasm of the people in Silicon Valley to study mindfulness and Zen.

To start with, we decided that I would give a workshop in my home, mainly by bringing together some of my friends and acquaintances. Then, I thought that with this opportunity I would take Issho-san to visit some companies in Silicon Valley. Thinking this would be next to impossible, I contacted Dr. Rich Fernandez (formerly worked in Google and pres-

ently president of Wisdom Labs) to see if he would introduce us to various companies. To my surprise, it was decided that lectures would be given at various world-famous companies including Salesforce, Facebook, and Starbucks. In addition, I was able to take Issho-san to a workshop given by Search Inside Yourself Leadership Institute, a leader in the mindfulness field. With only a little bit of preparation, five workshops were set up to be held within approximately a week's time. Unable to hide our surprise at this good response from Silicon Valley, Issho-san and I began our workshop tour.

Very Exciting Workshops at World-class Companies and the Reasons Why

Issho-san and Rev. Ikki Nambara, from Soto Zen Buddhism International Center, came to my home in Santa Cruz, CA. We held our first workshop there, a casual gathering of some of my friends and acquaintances. Thirty people participated and Issho-san taught us about "practice." While actually moving his body, his manner encouraged us to be able to feel openness in somatic sensation. While the participants came from various backgrounds including scholars, business people, engineers, teachers, and waiters, the workshop was very lively and even after it was finished, there were many questions for Issho-san. The discussion about zazen, neural science, neutrinos, and so forth continued on late into the night.

Next, we went to Salesforce.com, a company which prides itself in being the world leader in productivity for customer relation-

ship management. This company is led by CEO Marc Benioff who advocates for well-being and mindfulness to the 20,000 employees around the world. The company is presently building a skyscraper in San Francisco which will be their corporate headquarters. The design includes a meditation room on each floor of this building. The one-hour workshop which Issho-san led was sponsored by an organization within the company called Employee Engagement Programs. The 150 seats which had been set up in preparation for the workshop were completely filled. Moreover, a professional camera team was at the venue to film the workshop so that employees around the world would be able to view the workshop at a later date. Inside, I felt nervous. “Is this really going to have such a big impact?” I thought. But I got over with a poker face to have Issho-san would relaxed.



Workshop in the writer's house

After one day's interval, we went to Facebook Inc., which needless to say is the world's largest SNS (social networking service) providing company. At their office building, employees can eat free, organic lunches and cuisine

from around the world. In one corner, there is what seems to be an amusement park. In other words, the atmosphere is that of a typical IT (information technology) company in Silicon Valley which is exceedingly successful. Nevertheless, the logo of Sun Microsystems, a company which no longer exists, but which previously occupied the site, had been intentionally left on the windows of the meeting rooms. Apparently, these logos had been left that way so that no one would forget the teaching of impermanence.

The sixty chairs which had been set up for the workshop were insufficient. Rev. Ito, from Soto Zen Buddhism International Center, and I hurriedly brought more chairs so that about 100 participants were drawn to Issho-san's lecture. I found it moving that the listeners were so concentrated they sat without stirring a muscle.

Interviewing several people who participated, I found that most of them were new to meditation and Buddhism, however their interest and adoration are high. They said they definitely wanted to put into practice Issho-san's teaching of “paying attention to the body and being mindful of the present moment.”

Following this, I brought Issho-san, Nambara-san and Ito-san to a program designed to train teachers of mindfulness. This workshop was sponsored by Search Inside Yourself Leadership Institute, a company provides mindfulness program which occurred in Google. Eighty people from around the world participated including a Japanese Rinzai priest who is a friend of mine. It was in order to have

these Japanese people who are involved with Buddhism see this workshop for themselves, which is connected with my wish for “exchange between the wisdom of both directions, East and West” and mindfulness as we know it today.

Subsequently, we went to Seattle for a workshop held at Starbucks. There, for three hours, about forty people enjoyed Issho-san’s lecture and body movement workshop, including Mr. Cory, Co-founder of Wisdom Labs. That we were given three hours of their time during business hours at a busy company like Starbucks shows that there is considerable interest.

Where does this sort of enthusiasm come from? I made inquiries of workshop participants, including Mr. Cory, as well as people I met at Google and the other companies, and summarized their opinions.



Facebook Inc.

Work is for my personal growth; work is not for the purpose of giving myself up to it

The number of participants at each workshop exceeded our expectations and this spoke to their high level of interest and motivation. Underlying this, we could clearly see a fundamental attitude which is that these people undertake their work for the purpose of their own personal growth and development. The opportunity for personal development is high on their list of priorities, so many people who participated in these workshops managed to attend even though they are extremely busy with their work.

Isn't it the case, then, that precisely because in this corporate culture employees take responsibility for their own personal development and that this independence is cultivated, there is a connection between corporate performance and the fact that these companies attract excellent personnel and encourage friendly competition between them?

It isn't the case that people study because they have the time and means to do so, but because they are driven by the need to do it

Following each of Issho-san's workshops, he was barraged by questions such as “How and in what way can I continue to actually do this?” and “What sort of methods are there in a stressful workplace?” There is what we could call the receptacle of the company's meditation room, but this interest must not simply end with participating in a workshop. At each company we visited, it was apparent that from this starting point, people have self-reliance such

that they want to create better habits for themselves. People who meditate on their own or those who participate in meditation retreats are more common in America than we find in Japan.

Why is this? In America, where output and achievement is assessed, first-class personnel compete furiously by aiming at high results. In addition, they need time to connect with the world through the internet and SNS, which means they have the habit of rotating at high speed in their heads throughout the day and night. So that the number of people is increasing who are unable to stop thinking themselves. When this happens, efficiency and the quality of output decreases and furthermore, people can ruin their health. In short, it is necessary to find a new approach so that well-being and the quality of people's lives are not traded off for company results.

California is a place where Zen became established early on and with this foundation many people find hope in the effectiveness of mindfulness, something which has become clear through recent scientific research and through neuroscience. The cover of *Time* magazine on Feb. 3, 2014 titled *The Mindfulness Revolution* brought attention to this phenomenon and efforts to broaden it are increasing. It was truly possible to catch a glimpse of this with Issho-san's workshop tour.

Regardless of the unexpectedly hard schedule, Issho-san taught about the essence of zazen with light and witty English and through application of bodywork. In the workshops as well as while we were traveling, Issho-san enjoyed

the trip more than anyone thereby showing us the way of living "here and now."

How were the people who learned so much this time from Issho-san affected? And what leap forward will Issho-san make as a result of this experience? I would to express my heartfelt gratitude for being able to be part of this workshop tour.





The 7th Chapter of Shobogenzo
Ikka-myōju (One Bright Jewel)
Lecture (5)

Rev. Shohaku Okumura
Sanshinji, Indiana, U.S.A.
(Edited by Rev. Shoryu Bradley)

【2】 尽十方世界は一箇明珠
(The Entire Ten-direction World Is One Bright Jewel)

In this section we read about the exchange between Xuansha and a monk concerning the one bright jewel.

[text]

(7)

つひにみちをえてのち、人にしめすにいはく、
「尽十方世界は一箇明珠」

After having attained the Way, he (Xuansha) instructed people, saying, “The entire ten-direction world is one bright jewel.”

(8)

ときに、僧問、「承和尚有言、盡十方世界は一
顆明珠、学人如何會得」。(承るに和尚言へる
こと有り、尽十方世界は一顆明珠と。学人如何
會得せん。)

Once a monk asked, “I have heard that you said that the entire ten-direction world is one bright jewel. How can this student (I) understand it?”

師曰、「盡十方世界は一顆明珠、用會作麼」。
(尽十方世界は一顆明珠、会を用いて作麼。)

The master said, “The entire ten-direction world is one bright jewel. What is the use of understanding it?”

師、師来日却問其僧(来日却つて其の僧に問う)、

「尽十方世界は一顆明珠、汝作麼生会」。(尽
十方世界は一顆明珠、汝作麼生か会せる。)

The next day, the master asked the same monk,
“The entire ten-direction world is one bright
jewel. How do you understand it?”

僧曰、「尽十方世界は一顆明珠、用会用作麼」。

(尽十方世界は一顆明珠、会を用いて作麼。)

The monk said, “The entire ten-direction world
is one bright jewel. What is the use of under-
standing it?”

師曰、「知汝向黒山鬼窟裏作活計」。(知りぬ、
汝黒山鬼窟裏に向かつて活計を作すことを。)

The Master said, “I know that you are making
a livelihood inside a demon’s cave in the black
mountain.”

“The entire ten-direction world is one
bright jewel” was Xuansha’s teaching to his
assembly. It seems he used this expression often
and it became so well known that all of his
disciples were familiar with this teaching. The
monk in the story was perhaps a visitor to the
assembly that heard it and asked what it meant.

Since this conversation is very simple and
there’s no explanation provided, we must inter-
pret it by ourselves. Since there are many pos-
sible interpretations, we are free to choose
whatever understanding we think most reason-
able. I believe basically there are two ways to
interpret it. One possibility is that this monk
did not really understand what Xuansha
meant, and another is that the monk com-
pletely understood and was playing with Xuan-
sha when he made his response.

First I’ll talk about Xuansha’s teaching and

this conversation based on the framework understanding that the bright jewel represents the noumenon hidden within human beings. According to this framework, the jewel is originally bright and free of any impurity, but in a human being it becomes covered with dust (i.e. karmic consciousness). Yet Xuansha found that this bright jewel is one with the entire ten-direction world and pervades every place and every being. This is the basic teaching of the three sutras I introduced previously, *the Laṅkāvatara Sutra*, *the Sutra of Complete Enlightenment* and *the Śūraṅgama Sutra*. Probably Xuansha's understanding was based on this teaching.

Previously in this fascicle Dogen wrote of Xuansha's life up until he attained the Way, basing it on the biography included in the *Jingde chuandenglu* (Record of Transmission of Lamp). Dogen translated the biography from Chinese to Japanese, and yet, as I mentioned in lecture (3), he intentionally omitted one sentence. The deleted sentence is: "Xuansha clarified the mind-ground by reading the *Śūraṅgama Sutra*." "Mind ground" refers to the Tathagata-garbha, Buddha nature, One-Mind, or Mind-nature. As I discussed in lecture (2), Dogen did not appreciate the theory of "mind-nature" as noumenon mentioned in the *Śūraṅgama Sutra*. "Mind-nature" had been considered to be the bright jewel in the Zen tradition since Guifeng Zongmi. The reason Dogen deletes the sentence is, I think, that he wants to cut off the connection between Xuansha's saying about the bright jewel and the mind-nature theory of the *Śūraṅgama Sutra*.

Dogen's *Shobogenzo* is not an academic work that should be used to introduce Xuansha's teaching objectively. The account of Xuansha and his sayings is a kind of fiction Dogen uses as a means to express his own insight of the Dharma. If we expect what Dogen describes here to accord with the historical Xuansha who lived in tenth century China, that is a mistake. Dogen is creating his own image of the one bright jewel using Xuansha's saying.

First Interpretation: the Monk Didn't Understand

In this view, the permanent transparent jewel without defilement is hidden within us. Since it is transparent, the jewel becomes any possible color, depending upon karmic causes and conditions. Whether it appears black, red, white, or any other color, whether beautiful or ugly, defiled or non-defiled, the jewel itself always keeps its transparency and never become defiled. The dust that covers the jewel is our karmic way of discriminative thinking and judgment making based on our preferences. And our intellectual understanding is the function of this dust.

The monk asked how he could understand this bright jewel using his intellectual thinking, thinking that was itself nothing other than dust. But the jewel was beyond his conditioned, judging mind. It is hidden by exactly this kind of discriminating thinking. In fact according to this interpretation, the jewel is the real subject of seeing, hearing and thinking, rather than the monk.

Xuansha's answer is very natural, "This bright jewel is one with the entire ten-direction world, what is the use of understanding?" Intellectual understanding is the dust that covers the jewel and prevents us from seeing the jewel directly. How can we use intellectual understanding to really see this true subject that hears, sees and experiences all things? The monk didn't understand what Xuansha tried to point out to his students, so he was still thinking about the jewel and asked how he could understand it. Xuansha essentially told him to stop thinking and truly awaken to this bright jewel. There's no way to grasp this jewel with thinking. What is the use of understanding? But this monk didn't understand and still tried to comprehend Xuansha's saying with conceptual thinking. With his intellectual understanding, the monk comprehended that this bright jewel could not be understood. But that was still just his intellectual understanding. To truly see the bright jewel that is one with the entire ten-direction world, the monk needed to get out of the pit of thinking.

Because Xuansha knew this monk hadn't awakened to the real point of his teaching, the next day he asked the monk, "How do you understand it?" Then the monk just repeated what Xuansha had said the previous day. Xuansha found that this monk was merely thinking that the mind-nature was beyond thinking. That's why Xuansha said this monk was still within a demon's cave in the black mountain, the realm of delusive karmic thinking devoid of the light of wisdom. This is the first possible interpretation: the monk had not penetrated in the least what Xuansha was pointing out.

Second Interpretation: the Monk Did Understand

Another possible interpretation is as follows. The monk already had the same awakening as Xuansha and knew what the teaching meant before he asked the question. His question was really asking why, if this bright jewel is one with the ten-direction world and beyond intellectual understanding, did Xuansha need to say such a thing using words? Such instruction would just cause more intellectual understanding to arise in his students. If the bright jewel was really beyond discrimination and understanding, what's the use of saying such a thing? To say "one bright jewel is the entire ten-direction world" is already extra. Why did Xuansha have to say such a thing, and how could one comprehend it without a mistaken understanding? Such an understanding is already a deviation from this reality, isn't it? This monk asked the question to examine Xuansha's intention. To say such a thing was already to bring this reality beyond discrimination into discrimination. Why did Xuansha do such a stupid thing? That was the meaning of the monk's question in this interpretation.

Then Xuansha said, "The entire ten-direction world is one bright jewel, what is the use of understanding it?"

"Use of understanding it" is 用會作麼 (*yu e somo*). *Yu* is "to use" and *e* is "understanding" and *somo* is "what." Usually this is read "what is the use of understanding?" But in this second interpretation this *somo* or "what" is not an interrogative but a noun which refers to 'thusness,' the reality beyond discrimination. This is a statement, not a question. Xuansha did not

ask the monk what the use of understanding might be. We can read the phrase as “using understanding for the sake of *what* (thusness).” This means that Xuansha used understanding for the sake of pointing to this reality beyond discrimination for his students, allowing them to awaken to the reality. As a teacher Xuansha had to communicate and share his insight or awakening with his students. Therefore as a skillful means he used these words and his understanding as an offering. Xuansha was saying that his phrase was a skillful means allowing him to share that reality with his students. In this interpretation Xuansha and the monk were on the same level and kind of joking with each other in order to make sure they were both on the same page.

The next day Xuansha asked the monk, “The entire ten-direction world is one bright jewel. How do you understand it?” Xuansha asked exactly the same question as the monk asked the day before. Then the monk repeated Xuansha’s answer. Both the monk and Xuansha knew that they were using words and understanding to share this reality beyond thinking, discrimination, and language.

And finally Xuansha says, “I know that you are making a livelihood inside a demon’s cave in the black mountain.” In this case this “black mountain” is not a metaphor for delusion, but this complete black or darkness is a metaphor for non-discrimination, and “making a livelihood” means “using discrimination or understanding.” Xuansha actually praised the monk and said that the monk was vigorously living and freely using discrimination within the reality of beyond discrimination. Both of them

used understanding or words, letters, and language, within non-discrimination. Language and the reality beyond language completely interpenetrated each other. This is the second possible interpretation of this conversation.

In Dogen’s comments he understands this conversation in a way close to the second interpretation. According to Dogen, however, even the monk’s first saying is not a question. This conversation between Xuansha and the monk is not a question and an answer exchange, rather both express their understanding of the Dharma together. Actually what Dogen writes here is not about a teaching of Xuansha’s that he repeats to a monk who doesn’t see the reality. According to Dogen, both of them understood that the reality is beyond thinking, and yet they nonetheless discussed how to express and show this reality using words. This is typical of Dogen’s creative way of reading traditional teachings.

Ten-direction world

[text]

(9)

いま道取する「尽十方世界は一顆明珠」、はじめて玄沙にあり。

The utterance “The entire ten-direction world is one bright jewel” was articulated by Xuansha for the first time.

その宗旨は、尽十方世界は、広大にあらず、微小にあらず、方円にあらず、中正にあらず、活潑潑にあらず、露廻廻にあらず、さらに生死去来にあらざるゆゑに生死去来なり。

The essential meaning of this saying is that the ten-direction world is neither vast nor tiny, neither square nor round. It is not centered and

not straight. It is not vigorous like a fish jumping and not clearly revealed. Also, because it is not the coming and going of life-and-death, it is the coming and going of life-and-death.

恁麼のゆゑに、昔日曾此去にして、而今從此来なり。

Thus, yesterday has gone from here and the present moment comes from here.

究辨するに、たれか片片なりと見徹するあらん、
たれか兀兀なりと撿挙するあらん。

Having completely penetrated it, who would thoroughly see it as each and every piece and who can investigate and hold it as the immovable stillness?

Here Dogen begins to comment on this conversation between Xuansha and the monk in detail phrase by phrase.

The utterance “The entire ten-direction world is one bright jewel” was articulated by Xuansha for the first time.

Dogen praises Xuansha for coining this expression of Dharma. For him, to express the Dharma using a unique expression (*dotoku*) that has never been used by former ancestors is really important. Dogen begins his discussion by explaining what “the ten-direction world” is like.

...the ten-direction world is neither vast nor tiny...

Measuring space

The ten-directions are east, west, south, north, halfway between each of these, plus downwards and upwards. “The ten-direction

world” commonly refers to this entire dharma world. When we hear this expression, we commonly imagine our huge universe as boundless space. But Dogen says that this ten-direction world is neither vast nor tiny. This means that there’s no way to measure the size of it. This idea came from expressions found in Mahayana Sutras. For example, in *the Vimalakirti Sutra*, we read,

“The bodhisattva who lives in the inconceivable liberation can put the king of mountains, Sumeru, which is so high, so great, so noble, and so vast, into a mustard seed. He can perform this feat without enlarging the mustard seed and without shrinking Mount Sumeru....Furthermore, the bodhisattva who lives in the inconceivable liberation can pour into a single pore of his skin all the waters of the four great oceans,.....”¹

The universe has no size because there is no way to measure its entirety. When we measure the size of something in our daily lives, we use for example the length of our fingers, hands, arms, or feet; that is, we compare the thing to be measured with something we can see and are familiar with. Since things like hands and fingers differ in size from person to person, people began long ago creating devices like rulers to measure things using some unit common to the human world, ensuring that the measurements were precise and shareable with other people. But how can we measure this entire universe? Because no part of our bodies are usable to measure the size of the universe, we may try to use a more suitable unit like the

light year. But the universe is getting bigger and bigger. I don't think it is possible for us tiny parts of the universe to know exactly how big it is if the universe is expanding faster than the speed of light. There is no way to measure it even using light years.

Since there is no way to measure it, we cannot say whether this ten-direction world is big or small. And actually this expression "ten-direction world" itself is fictitious. When we hear this expression we think there are objectively ten directions, but this is not true, as I will explain below.

Measuring Time

Once I flew from San Francisco to Anchorage, Alaska. When I arrived in Anchorage I heard an announcement saying there was a one hour time difference between San Francisco and Anchorage. I adjusted my watch. At that time, a question arose in my mind: "What time is it at the North Pole?" And I realized that there's no time on the North Pole.

We imagine longitudinal lines connecting the north pole and the south pole on the surface of the planet Earth. With them we divide the 360 degrees of the Earth's equator into 24 sections of 15 degrees each, and we determine the time within a particular section according to how far it is from the prime meridian at Greenwich, England. When it is 3 p.m. in San Francisco, in Anchorage it is 2 p.m. We follow this system of time without questioning it. However, at the North Pole what time is it? That was my question. And I realized there is no time there, and that this is true of the South Pole as well. I had never thought of

this before. To me it was a very interesting question. Then I considered an imaginary situation: if Santa Claus lives exactly at the North Pole, at the center of his house there's no time, but within the rooms of his house he must have 24 different time zones. I think logically speaking this is true. Each time he takes a step, he has to adjust his watch.

Direction is the same as time in this way. I went to Anchorage in January to lead a *sesshin*. There I found that the sun rises from the south, stays in the south for several hours, and then sets in the south. I looked in an English dictionary and a Japanese dictionary to check the definition of "north." In both of them the definition of "north" was "the left hand side when we face the direction the sun rises." If Santa Claus lives at the North Pole, from which direction does the sun rise? For him all directions are south; there's no east and no west. When we look upon the planet earth from the North Pole, the entire planet is south of us. At the North Pole there are only three directions: south, up and down. So we can see that "the ten-direction-world" is just a concept that makes sense in a relative way on most parts of the planet earth. But there's no such thing that really exists outside of our conceptual domain.

Another example illustrates this: some astronomers have been living at the International Space Station for quite sometime, but is there south, north, west or east on that space station? This also shows that the expression "the ten-direction world" is valid only on the earth, and even here it doesn't apply to two points on the planet. So there's actually no such thing as "the ten-directions." To me this shows

how important it is to be free from our habitual and conceptual way of thinking. There is a well known Zen verse that says:

“When we are in delusion, the triple world is like [an impenetrable] fortress.
When we are in realization, the ten directions are empty.
There is neither east nor west.
Where are north or south?”

In *Shobogenzo Komyo* (Radiant Light), Dogen speaks about this expression appearing in the Introduction of the Lotus Sutra: “the Buddha emitted a beam of light, illuminating the eighteen thousand worlds in the east....” He writes:

When we see or hear the expression, “illuminating the East,” it is contrary to our study of the buddha way to imagine it is as if one piece of white silk were extending to the East. The entire ten-direction world is only the East. The East is called the entire ten-direction world.

We think the twenty-four hours of a day really exist, and we live following our established system of time. But that system is also simply a man-made fabrication. Time is not a real thing; it’s a conventional product of the human mind. And yet we usually think the twenty-four hours of a day really exist. I wake up at 4:30 a.m. five days a week to practice zazen that begins at 5:10 a.m. And I need to do certain things at a certain time each day, each month, and each year. My life is ruled by this system of time, but actually this time is ficti-

tious. That means our way of living is also fictitious.

To understand this is really important in order to grasp what Dogen is saying here. There’s no such actual ten-direction world that exists objectively. This is something that instead reveals our way of thinking, our way of viewing things, and our belief within the conventional world. And this conventional world is created by our mind. As long as we live within human society, we must agree to follow this conventional or fictitious system. And yet as a reality there’s no actual twenty-four hours in a day. We may measure time using a day, a week, a year, a century or a millennium, but these are all man-made. No such things as these existed before human beings appeared on this planet. There’s no such measurement outside of the human mind. Measurement is performed only by us human beings.

Our picture of the world is also conditioned by the place we were born, our education, and many other elements of our lives. And yet, without conventions and a certain picture of the world, we cannot think at all. However the reality beyond our thinking is truly unreachable by our thinking, so we cannot encounter this reality by thinking. When Dogen says, “it is neither vast nor tiny,” this means our measurement is unusable in truly understanding this ten-direction world. It is not a matter of being enlightened or deluded. If we think the world we create in our minds really exists as it is, then we are truly deluded.

..., *neither square nor round.*

We have an image that the ten-direction world is like a sphere, but how can we know the shape of this universe? It is commonly believed that this universe is expanding, becoming bigger and bigger. And yet, what is the shape of this universe? We don't really know because we cannot reach the edge of this universe, and we cannot leave this universe and view it from the outside. There's no way we can judge the shape of the universe as round or square.

It is not centered and not straight.

This is a difficult sentence. The phrases "neither large nor small," "neither square nor round" are clear. But the word used in the above sentence is *chu sei* (中正). *Chu* is "middle" or "center," and *sei* is "right," "correct" or "straightforward." Large/small and round/square consist of opposites, and the words have different meanings. These can be pairs, but *chu* and *sei* are not opposites and do not constitute a pair. I don't really understand what this means. But the opposite of *chu* would mean "lacking any edge or center," and *sei* is in opposition with "incorrect," "curved," "crooked," or "twisted." So this sentence is saying we cannot judge whether the ten-direction world is twisted or straight; there's no way to say anything. This is what "beyond our thinking" means.

It is not vigorous like a fish jumping and not clearly revealed.

These two are well-known Zen expressions. "Vigorous like a fish jumping (活潑潑)" is sym-

bolic of the vigorous activity of living beings; living beings energetically move from place to place and are continually changing. "Completely exposed (露廻廻)" means never hidden and never covered, being always exposed and revealed. These are two well-known Zen expressions, but here Dogen negates them. He says we cannot say that our life is vigorous like a fish jumping, and we cannot say whether the ten-direction world is always completely revealed or not. This means nothing can be said.

Also, because it is not the coming and going of life-and-death, it is the coming and going of life-and-death.

"The coming and going of life and death" refers to our life. We are born, live for a while, and then we die. We come into this world, stay in this world for a time, and then leave this world. This is a common way of viewing our life. In Buddhism, this is considered transmigration within samsara; we are born into the world, live for a while, and then die, only to be reborn somewhere else as another being, lifetime after lifetime. This is the meaning of coming and going within life and death.

And yet Dogen says this is not the coming and going of life and death. Then immediately after saying this, he says precisely because this is not the coming and going of life and death, it is the coming and going of life-and-death.

Elements come together in a certain way to form a person, stay in this condition for a while, go through changes under to the influence of other elements, and finally disperse. This is due to the emptiness of the five aggre-

gates. Because of emptiness, within this process nothing is actually born and nothing dies. There is and at the same time there is not the coming and going of life-and-death, precisely because of the emptiness of all things.

This logic, “because this is not A, this is A,” comes from ancient teachings such as the Diamond Sutra. We find the same kind of rhetoric there. It says for example:

*Buddha dharma is not Buddha dharma, therefore it is called Buddha dharma.

*A world system is not a world system, therefore it is called a world system.

*All living beings are not all living beings, therefore they are called all living beings.

*All dharmas (things) are not all dharmas, therefore they are called all dharmas.

According to traditional commentaries, this kind of contradictory statement should be applied to everything Dogen mentions in these sentences. It is neither vast nor tiny, therefore it is vast and also tiny. Because it is neither square nor round, it can be square or round. And because it is not centered, it is centered. Wherever we are can be the center of the universe since the universe is infinitely large, having therefore no particular place that is its absolute center. Every place, in other words, can be the center.

This is Dogen’s unique rhetoric based on the insight of prajna, the wisdom that sees emptiness. This means “the ten-direction world” is neither big nor small, neither square

nor round, therefore it can be big or small, round or square. These two views express two sides of reality – one is emptiness, another is form. Viewed from the perspective of emptiness there are no such things as big or small, middle, round or square. But from another point of view, the view using our intellect, reason, and discriminating mind, we can say something is big compared to something smaller. The first of these two sides refers to the actual reality beyond thinking, and the other side refers to the copy of this reality created in our minds.

According to the framework of the bright jewel found in the *Śurangama Sutra*, the picture of the world or the copy of reality created in our thinking mind is delusion. It should be negated and we must directly see this true reality or bright jewel in order to awaken. That is the meaning of this practice and realization. But what Dogen is saying in his commentary does not follow such simple logic. He said rather that both sides are the entirety of the jewel. Because the dust is also part of reality, he didn’t say we must wipe it away; dust is delusion only when we are deceived by it.

In Buddhist philosophy, this is the distinction between the ultimate reality and the conventional reality. The conventional or relative truth created in our mind is not negated. Nagarjuna said in *Mulamadhyamakakarika*,

The teaching of the Dharma by the various Buddhas is based on the two truths; namely, the relative (worldly) truth and the absolute (supreme) truth. Those who do

not know the distinction between the two truths cannot understand the profound nature of the Buddha's teaching. Without relying on everyday common practices (i.e., relative truths), the absolute truth cannot be expressed. Without approaching the absolute truth, nirvana cannot be attained.²

In his commentary Dogen says the same thing he said when he interpreted this famous saying in *the Diamond Sutra*:

In general, all forms are void and illusive. To see all forms (諸相) as no-form (非相) is to see the Tathagata (凡所有相，皆是虛妄。若見諸相非相，則見如來。).

In this case to see all form is negated. It says if we negate all forms and see no form then we can see the Tathagata. The Tathagata in this case is not a person, but reality itself. If we see forms, that is delusion created in our minds and we cannot see the Tathagata. But if we negate or become free from all forms such as big or small and square or round, then we can see the true reality of emptiness; that is the Tathagata.

In one fascicle of the *Shobogenzo, Kenbutsu* (Seeing Buddha), Dogen reads this very simple statement in a different way. He reads this sentence as, "to see all forms (諸相) and no-form (非相) is to see the Tathagata." This tiny divergence makes a great difference. Commonly seeing all forms is negated as delusion, but Dogen does not negate either side. He says we need to see both all forms and no-form at the same time. Then we see the Tathagata. By

seeing both sides, both are negated and affirmed at the same time. This is kind of a crazy thing from our habitual way of thinking. But according to Dogen, this is the way to see the true reality of all beings.

Dogen is saying the same thing here about the ten-direction world. There's no such thing as the ten directions; they are fictitious as I said above. But it is also true that we are living in the fictitious, conventional world. If we ignore this fact, we lose the reality of our life as human beings in human society. Our lives become fictitious again in another way. But if we think the conventional world is the only one absolute reality, then we lose the true reality beyond conventions. When we see both, these two sides negate each other and also support each other.

This is what we actually do in our zazen. In zazen it is obvious that all thoughts are illusions since they come up almost randomly as we sit quietly before a wall, but when we grasp them as reality they become delusion. All different kinds of thoughts come and go in zazen, but it is our practice to release our grasping and let go of them. This means we don't believe some thoughts are true and other thoughts are false. We don't interact with thoughts, and we don't make judgments based on thoughts. Thoughts are just coming and going, or in a sense the mind is "idling," just as when we put a car into neutral gear and the motor still runs although the car doesn't move. Our brain is still functioning and the function of our brain is to produce thoughts. Thoughts are being produced but we don't grasp them; we just let go. We don't take any action based on those thoughts.

Thoughts are coming up from our karmic consciousness formed from our past experiences. When we let go and don't take any action based on those thoughts, we are free from karma, even if it is for just one moment – the next moment we might “shift out of neutral gear.” Then we continue the business of karmic consciousness and take action. Both are there. Our thoughts are not really negated and eliminated; they're instead coming and going freely.

Seeing no-form is our zazen itself. Within this no-form of zazen all forms are coming and going. All fictitious forms are there but we are not deceived by those forms and we don't make karma based on those karmic thoughts. Within our zazen both are there. To me, this is what Dogen meant when he said, “Think of not-thinking, and how do you think of not-thinking? Beyond-thinking.” Thinking (思量) and not thinking (不思量) negate each other. But within zazen both are included. Our zazen is not a method to see this reality, but this reality is happening within our zazen, or our zazen itself is this reality – including both sides. Our zazen is not a method to improve our way of viewing things. But our zazen is itself the beyond-thinking (非思量) that includes both thinking and not-thinking, or all forms and no-form. Our zazen is really a simple practice; just sit and do nothing. But within this simple practice, the essential teaching of Buddhism is actualized. And yet when we start to think about what this essential teaching is, we miss it. When we let go of thought, this reality that includes both sides is already there.

Thus, yesterday has gone from here and the

present moment comes from here.

This sentence is about space and time. Time is a very important part of Dogen's teaching. He discusses the nature of time in *Shobogenzo Uji* (Being-time). *U* is “being” and *ji* is “time.” Dogen basically says in the fascicle that being and time are one thing; *Uji* (Being-time) is one word. Being is time and time is being.

Our common understanding of time is that it flows from the past through the present to the future. Dogen says this is also a fiction because the present moment is the only real reality. The past is no longer with us because it has already gone, and the future is not with us because it has not yet come. So time doesn't really flow. Time is only this moment. There are no such things as the past and the future as actual existents. Past and future are man-made concepts created by our minds. Due to our memories of the past we think the past actually exists, and due to our hopes, plans and expectations, we think the future exists although it has not yet come. We think of it as if it were somewhere waiting for us. Obviously both of these consist merely of fantasies, memories and dreams, even though they are important to us. As reality, only this present moment exists.

And yet when we look closely at this present moment, this moment has no length. If it has even the slightest length we can still cut it into two parts, and one half is already in the past and another half is still in the future. So actually there's no such thing as the present moment. The past and the future are not here and the present moment is zero, simply a

border between the past and the future without any length. Then what is time? Time disappears. Time only exists in our way of thinking; time as a flow is a product of our mind. Because we remember things from the past and because we study history, we think things happened in the past. Of course conventionally we know we did such and such a thing in the past, and at this time I'm now doing what I'm doing as a part of a sequence of events from the past up to now. Because I have been studying and practicing Dogen's teaching, I now must discuss my understanding of what he wrote. This is my karma. But these things all actually exist only in my thinking. The actual reality is simply that I'm here now, writing about this strange teaching of Dogen's.

There is no past, no future and no present. And yet because there's no such particular time called the present, this moment is connected with the entirety of the past and the entirety of the future. The entirety of time from the beginning-less beginning to the endless end is one single moment if we don't measure it with some unit such as a day, a week, a year, etc. The first moment of the big bang to the end of the universe is simply one unsegmented moment. The entire range of time is one seamless moment. Yet we make a separation when we say "yesterday," "today," or "tomorrow" in creating the story of our lives with our minds.

In *Tenzo Kyokun* (Instructions for the *Tenzo*), Dogen introduces his conversation with an old *tenzo* monk at Tientong monastery. The *tenzo* monk was drying mushrooms in the hot sun after lunch. When Dogen met him, he

asked,

"Why do you not have an attendant or lay worker do this?"

The *tenzo* said, "Others are not me."

Dogen said, "Esteemed sir, you are truly dedicated. The sun is so hot. Why are you doing this now?"

The *tenzo* said, "What time should I wait for?"

The *tenzo* monk told Dogen that only here, now and the self exist as reality. This person, this moment, this place, and this work, are one. And yet, when we take a closer look, this oneness disappears; it becomes zero. To me it is interesting that when this oneness becomes zero, it becomes one with all time, all space, and all beings.

This is also what Dogen writes when he describes his *zazen* as *Jijuyu Zanmai* in *Ben-dowa*. He says this short period of *zazen* is one with all beings throughout all time. So we can say that one equals zero and zero equals infinity ($1=0=\infty$). That is my formula for this reality. That means in our mind we create this fictitious flow of time and we create histories or stories, thinking they are actual reality. But when we examine them closely we see they do not actually exist. The only reality is right now, right here, this one particular person doing this one particular thing. When in turn we take a closer look at this person, this place and this moment, they become zero. In this becoming zero, the entire seamless reality throughout time and space is revealed. This is a very strange idea, but this is what Dogen says not only about *zazen* but about the entire reality of our life.

In his writing “the ten-direction world” refers to this entirety of seamless time and space in which everything is connected. This moment comes from “here,” the entirety of time and space in which all things are happening interdependently. This means nothing is outside of this seamless time and space, everything is included and the past and present are truly connected. This is one seamless moment and one limitless place that are connected with the entirety of space. Everything is connected throughout time and space. Everything comes and everything goes within this ten-direction world although the ten-direction world does not really exist.

Having completely penetrated it, who would thoroughly see it as each and every piece and who can check and hold it as the immovable stillness?

“Each and every piece” is to see each and every thing interconnected within the network of interdependent origination, or Indra’s Net, both within space and within time. Each and every being is interconnected in space and time. From the perspective of “to view all forms,” each and every thing is unique and independent. Who I am today is different from who I was yesterday; I’m independent from who I was. I’m also not you, and you are not me, so I am an individual person that is different from other people. This is what “each and every piece” means here. This refers to “all forms” (諸相), where each form is different.

And yet the next phrase, “hold it as immovable stillness,” shows another side of reality. “Immovable stillness,” is a strange expression,

but this is the same expression Dogen Zenji uses in *Fukanzazengi*. The original word is *gotsu-gotsu* (兀兀). 兀 is an interesting Chinese character. Its origins perhaps are connected to the shape of mountains, such as those you can see in the Western United States. In the desert there is perhaps a huge rock as big as a mountain. 兀 is suggestive of the shape of such a rock. There’s no change in the rock or its environment throughout the year because it is located in the desert where there is no water and no vegetation. So nothing grows in the spring, there is no greenery in the summer, and there are no fall colors in autumn. All the seasons are the same and the rock never moves. It is an extremely stable rock made of just one piece. This is part of the expression used in *Fukanzazengi* that is translated as “immovable sitting” (*gotsu-za*, 兀坐). So our sitting is as immovable and stable as such a huge rock. This expression “*gotsu-gotsu*” is the opposite of “each and every piece.” In the case of “each and every piece”, each thing is different and continually changing. But “*gotsu-gotsu*” refers to one piece, so there’s no discrimination, no separation, no individuality and no change. This opposition again shows both sides of reality; everything is independent, and yet at the same time everything is one immovable piece. This is of course very contradictory. But these two views are not two separate things. If we think they are separate, we create more discrimination and illusion.

An example I often use to illustrate this reality is that of a hand and five fingers. A hand is a collection of five-fingers and yet at the same time it is just one hand. The collection of five fingers and the single hand are exactly the same

thing. When we see it as five fingers, each finger is different, having its own name, its own shape, and its own way of functioning. The thumb and little finger are different, for instance. Each finger of a hand is different just as each person in this world is different. And yet when we see the collection of fingers as a whole and call it a hand, difference or individuality disappears. In that case it is simply one hand like the one piece of rock. This doesn't mean that the five fingers have disappeared – the five fingers are still there – but those five fingers lose their individuality or separation so there is simply one hand. These are actually not two sides of one reality but two ways of viewing one reality. These two ways of viewing things are called absolute truth and conventional truth. As I said, these two truths are not half and half of one reality or two sides of one reality, but they are two ways of seeing one reality. These two views exist only within our minds; they are not actually “out there” existing objectively. The reality is just this, here and now, and this reality can be called “one hand” and it also at the same time can be called “five fingers.” That's all.

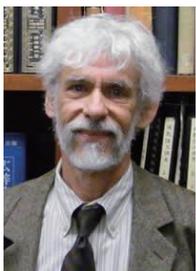
Sometimes it is useful to see reality as made up of individual things, calling it a collection of five fingers, so to speak. Sometimes it is useful to see things from a broader, more unitary perspective. We can say a human being is a collection of many cells, or we can say it is simply made up of flesh and bones, for example. There are many way of viewing things, but reality is just one reality. And this one reality ultimately has no name.

But an important point is that we some-

times think if we negate individuality we unite with something called “oneness,” the “one hand” as a kind of concept beyond our experience. And that is probably what in Western philosophy is called “noumenon.” But in Buddhism if we create a distinction between the five fingers as phenomena and the one hand as noumenon, treating the two sides as two separate things, that is a problem. According to Dogen if we consider the bright jewel to be some permanent thing hidden inside things (noumenon) and our thinking or viewing things to be dust (phenomena) that hides the jewel, then we create this kind of separation and become dualistic. This is the point of Dogen's writing these kinds of strange things. Basically the reality he tries to show us is very simple – it is one hand and also five fingers at the same time. But somehow within our minds we create all different kinds of philosophical possibilities or theories and we lose sight of this reality. What Dogen wants us to do is to return to this simple reality instead of chasing after all these different ways of thinking and grasping.

¹ See *The Holly Teaching of Vimalakirti: A Mahayana Sutra* (translation by Robert Thurmon) p.52-53.

² *Nagarjuna: A translation of his Mulamadhyamakarika with an Introductory Essay* (by Kenneth Inada, State University of New York at Buffalo), p. 146.



Treasury of the True Dharma Eye Book 4

Bringing Forth the Mind of Bodhi *Hotsu bodai shin*

Translated by
Carl Bielefeldt

Introduction

This fascicle, book 4 of the twelve-fascicle *Shōbōgenzō*, occurs as number 70 in the vulgate edition and as number 34 in the sixty-fascicle redaction. According to a colophon on some manuscripts, it was composed in the spring of 1244, at Kippōji, Dōgen’s monastery in Echizen province. This colophon is identical with that of another fascicle entitled *Hotsu bodai shin* that is found as number 63 in the seventy-five-fascicle redaction. This latter work, occurs as number 69 in the vulgate *Shōbōgenzō* under the title *Hotsu mujō shin*, the title given it in the sixty-fascicle collection, where it occurs as book 63. Although some have taken the two colophons at face value and assumed that both texts were in fact composed on the same day, given that their contents and style are completely different, it seems more likely that, like most of the other texts of the twelve-fascicle *Shōbōgenzō*, our text here was composed at a later date, and that, at some point in its history, the present colophon was added from the earlier text.

Unlike the earlier text, which deals with the metaphysics of the mind of bodhi and its expression in religious acts, the present work emphasizes the bodhisattva’s selfless aspiration to save all sentient beings from suffering. Relying almost entirely on proof texts from the

sūtras and scholastic commentaries, Dōgen here treats the expression “*hotsu bodai shin*” in the traditional terms of the bodhisattva’s aspiration to achieve the unsurpassed, perfect awakening of a buddha (*bodhi-cittotpāda*; “arousing the thought of bodhi”). In the process, he ignores the more innovative interpretations of the *bodhi-citta* as an inherent buddha mind and rejects the more radical claims that bringing forth this mind is equivalent to the ultimate awakening.

This translation is based on the text prepared by the Soto Zen Text Project for its forthcoming complete English version of the *Shōbōgenzō*. Due to considerations of space, it lacks the full annotation provided in that version. Passages in italics translate text given in Chinese in Dōgen’s original.

Bringing Forth the Mind of Bodhi

Broadly speaking, there are three types of “mind”:

First is the mind of citta, called here [in China] “the mind of thinking”; second is the mind of hrdaya, called here “the mind of grasses and trees”; third is the mind of vrdhha called here “the mind of accumulated essentials.”¹

Among these, it is always the thinking mind that is used to give rise to the mind of bodhi. “Bodhi” represents the pronunciation of Sindhu [i.e., India]; here [in Chinese translation, it is called “the way.”² *Citta* represents the pronunciation of Sindhu; here it is called “the thinking mind.” If it is not this thinking mind, it cannot give rise to the mind of bodhi. It is

not that we take this thinking mind as itself the mind of bodhi; it is by means of this thinking mind that we bring forth the mind of bodhi. To bring forth the mind of bodhi means making a vow and engaging in the effort to deliver all living beings before we ourselves are delivered. Though our status may be lowly, once we bring forth this mind, we are already the teachers of all living beings. This mind is not something present from the beginning, not something that arises suddenly; it is not one, not many; it is not spontaneous, not fixed; it is not something within our bodies, nor are our bodies within the mind. This mind does not extend throughout the dharma realm; it is not before, it is not after; it is not existent, it is not nonexistent; it is not something with its own nature, it is not something with another's nature, not something with a shared nature, not something with a nature lacking cause. Nevertheless, where there is the interaction of feeling and response, the mind of bodhi is brought forth. It is not something bestowed by the buddhas and bodhisattvas, not something we bring about ourselves. Because the mind is brought forth in the interaction of feeling and response, it is not spontaneous.³

This bringing forth the mind of bodhi occurs mostly among humans of the southern continent. There are a few instances under the eight inopportune circumstances but not many. After bringing forth the mind of bodhi, one practices for three *asamkhyeya* kalpas and one hundred great kalpas.⁴ After practicing for incalculable kalpas, one becomes a buddha; or, after practicing for incalculable kalpas and first delivering living beings, one does not in the end oneself become a buddha: there are those

who merely deliver living beings, who merely benefit living beings; it depends on the aspiration of the bodhisattva. In short, the mind of bodhi means working constantly through the three types of karma [of body, speech, and mind] at how to cause all living beings to bring forth the mind of bodhi and lead them to the way of the buddha. Frivolously providing them with worldly pleasures is not considered benefiting living beings. This bringing forth the mind, this practice and verification, far transcend the boundaries of delusion and understanding. They surpass the three realms [of desire, form, and formlessness] and excell in all ways; they are not something the *śrāvakas* and *pratyeka-buddhas* can reach.

The Bodhisattva Kāśyapa said in a verse praising the Buddha Śākyamuni,

*Bringing forth the mind and the ultimate
— the two are without distinction;
But of the two states of mind, the former
mind is the more difficult.*

First to deliver others before one is delivered oneself—

*For this, I pay obeisance to the initial
bringing forth of the mind.*

*Once it is initially brought forth, one has
become a teacher to devas and humans;
Surpassing the śrāvakas and pratyeka-
buddhas.*

*Bringing forth the mind like this goes
beyond the three realms;*

*And thus it can be called the highest
unsurpassed.⁵*

“Bringing forth the mind” means to bring forth the mind [that aspires] “*first to deliver others before one is delivered oneself.*” This is called “initially bringing forth the mind of

bodhi.” After bringing forth this mind, in meeting many buddhas and making offerings to them, to see the buddhas, hear their dharmas, and further bring forth the mind of bodhi is “adding frost to snow.”

“The ultimate” means bodhi, the fruit of buddhahood. When we compare *anuttara-samyak-sambodhi* and initially bringing forth the mind of bodhi, while they may be like the fire at the end of a kalpa and a firefly, when we bring forth the mind that “*first delivers others before one is delivered oneself*,” “*the two are without distinction*.”

I always have this thought:

How can I cause living beings

To enter the unsurpassed path

*And quickly achieve a buddha body?*⁶

This is itself the lifespan of a tathāgata: the buddhas’ bringing forth the mind, practicing, and verifying the fruit are all like this.

“Benefiting living beings” means causing living beings to bring forth the mind “*first to deliver others before one is delivered oneself*.” Yet we should not think that we will become buddhas on the strength of our causing [beings] to bring forth the mind “*first to deliver others before one is delivered oneself*.” Even though the merit that would enable us to become buddhas may have ripened and become complete, we turn it around and dedicate it to the buddhahood and attainment of the way of living beings.

This mind is not ours, not another’s, not coming from elsewhere; yet after we bring forth this mind, when we take up the whole earth, it turns entirely to gold, when we stir up the great oceans, they turn immediately to ambrosia. Thereafter, to take hold of earth,

stones, sand or pebbles is itself to take up the mind of bodhi; to study “the water spray, foam or mirage” is to bear the mind of bodhi on your own back. Therefore, to give away *countries and cities, wives and children, the seven treasures, males and females, my heads and my eyes, my marrow and my brains, the flesh of my bodies, my hands and feet* — this is all the noisy hubbub of the mind of bodhi, the lively flapping of the mind of bodhi.⁷

The present *citta*, the mind of thinking, is not close by, is not far off, is not our own, is not another’s; yet when this mind is turned toward the principle of “*first to deliver others before one is delivered oneself*,” without falling back from it, it is the bringing forth of the mind of bodhi. Therefore, when the grass and trees, tiles and pebbles, gold and silver, and precious treasures to which all living beings are attached as their possessions are given over to the mind of bodhi, is this not also bringing forth the mind of bodhi?

Because neither the mind nor the dharmas [occur] of themselves, another, both, or without cause, after this mind of bodhi has been brought forth for a single *ksana*, the myriad dharmas all become supporting conditions.⁸ More generally, both bringing forth the mind and attaining the way occur according to arising and cessation in a *ksana*. If there were not arising and cessation in a *ksana*, the evil of the previous *ksana* would not depart; and if the evil of the previous *ksana* did not depart, the good of the subsequent *ksana* would not arise. It is the Tathāgata alone who clearly knows the size of this *ksana*. “*In one ksana of thought, he can say a word; in one ksana of speech, he can explain a letter*” — this too is only the Tathāgata; *the*

*other two vehicles [of śrāvaka and pratyekabuddha] cannot do it.*⁹

Generally speaking, during one snap of a strong man's fingers, there are sixty-five *ksanas*; and though the five aggregates are arising and ceasing [during this time], the common person never senses them. Above the duration of a *tat-ksanas* [equal to 120 *ksanas*], even the common person can recognize it. In the course of one day and one night, there are 6,499,980 *ksanas*,¹⁰ during which the five aggregates are all arising and ceasing. Nevertheless, common people never sense them; and, because they do not sense them, they do not bring forth the mind of bodhi. Those who do not know the buddha dharma, who do not believe in the buddha dharma, do not believe in the principle of the arising and ceasing of *ksanas*.

Those who clearly understand the treasury of the true dharma eye, the wondrous mind of nirvāna, necessarily believe in the principle of the arising and ceasing of *ksanas*. Although it appears that, having encountered the teachings of the Tathāgata, we clearly understand [the principle], we only know it from the *tat-ksanas* and above, and simply believe that the principle must be true. Our failure to clarify all the dharmas preached by the World-Honored One is like our failure to know the duration of a *ksanas*. Students, do not irresponsibly become arrogant. We not only do not know the extremely small, we also do not know the extremely large; yet, when we rely on the power of the way of the Tathāgata, living beings also see the three chiliocosms. In short, our going from this existence to the intermediate state, and from the intermediate state to our next existence, is all movement from *ksanas* to *ksanas*. In

this way, without any intention, pulled along by our karma, our flowing through birth and death never pauses for a single *ksanas*. With the body and mind thus flowing through birth and death, we should bring forth the mind of bodhi [that aspires] “*first to deliver others before one is delivered oneself.*” Even though we may begrudge the body and mind on the path that brings forth the mind of bodhi, through birth, old age, sickness, and death, they are in the end not our own.

On the fact that the lifetime of living beings passes swiftly, arising and ceasing without surcease:

When the World-Honored One was in the world, there was a bhikṣu who came to the Buddha; prostrating himself at his feet, then standing back to one side, he addressed the World-Honored One, saying, “How swift is the arising and ceasing of the lifetime of living beings?”

The Buddha said, “I can explain it, but you would not understand.”

The bhikṣu said, “Is there some example that would show it?”

The Buddha said,

There is, and I shall tell you. Suppose there are four accomplished archers, each holding a bow and arrow, standing together back to back and about to shoot in the four directions. There is a swift fellow who comes to them and says, “You may now all shoot your arrows at the same time, and I can catch them all, without any falling to the ground.” What do you think? Is he swift or not?

The bhikṣu said to the Buddha, “Swift indeed, World-Honored One.”

The Buddha said,

The speed of that man does not match that of a yakṣa [spirit] that walks on the earth; the speed of a yakṣa that walks on the earth does not match that of a yakṣa that flies through the sky; the speed of the yakṣa that flies through the sky does not match the speed of those in the heavens of the four deva kings; the speed of those devas does not match the speed of the twin wheels of sun and moon; the speed of the twin orbs of sun and moon does not match the speed of Jianxing Tianzi, who pull the chariot of the orbs of sun and moon. These devas increase in speed, yet the arising and ceasing of a lifetime are faster than they are. The ksanas flow on, without ever pausing.¹¹

Such is the speed of the flow of the *ksanas* arising and ceasing. From moment to moment, the practitioner must not forget this principle. Yet, while being at this speed of the flow of the arising and ceasing of *ksanas*, for those who bring forth a single thought of “*first delivering others before one is delivered oneself*,” a long, long life immediately appears before them. The buddhas of the three times and the ten directions, together with the seven buddhas, the world-honored ones, as well as the twenty-eight ancestors of the Western Heavens and six ancestors of the Eastern Earth, down to the ancestral masters who have transmitted the Buddha’s “treasury of the true dharma eye, the marvelous mind of nirvāna” — all have maintained the mind of bodhi. One who has yet to bring forth the mind of bodhi is not an ancestral master.

In the one hundred twenty questions of the Chanyuan qinggui, it is said, “Have you

awakened the mind of bodhi?”

We can clearly see from this, the fact that the study of the way by the buddhas and ancestors has always given priority to awakening the mind of bodhi. This is the constant norm of the buddhas and ancestors. “To awaken” means “to understand clearly.” This is not the great awakening: though one may have suddenly verified the ten stages [of the bodhisttva path], one is still a bodhisattva. The twenty-eight ancestors of the Western Heavens and the six ancestors of the Land of Tang, as well as the great ancestral masters — these are bodhisattvas, not buddhas, not *śrāvakas* or *pratyekabuddhas*. Among those who study nowadays, there is not a single person who has clearly recognized that they are bodhisattvas, not *śrāvakas*. Arbitrarily calling themselves “patch-robed monks” or “the patch-robed,” since they do not know that truth, they are in rank confusion. How deplorable that, in this late season, the way of the ancestors has so declined.

Such being the case, whether we are a householder or a renunciate, whether in a heaven or among humans, whether in suffering or in bliss, we should quickly bring forth the mind that seeks “*first to deliver others before one is delivered oneself*.” Regardless of whether the realm of living beings is finite or infinite, we bring forth the mind that seeks *first to deliver all living beings*; precisely this is the mind of bodhi.

When the Bodhisattva, in his final life as heir apparent, is about to descend to Jambudvīpa, in his final teaching to the devas of the Tusita Heaven, he said, “*The mind of bodhi is a gateway to the illumination of the dharma because it does not cut off the the three treasures.*”¹² It is clear from this that our not

cutting off the three treasures is due to the power of the mind of bodhi. After we have brought forth the mind of bodhi, we should firmly protect it and not turn back from it.

The Buddha said,

Why does the bodhisattva protect one thing — i.e., the mind of bodhi? The bodhisattva-mahāsattva always strives to protect the mind of bodhi, just as a worldly person protects an only child; or, again, as a person blind in one eye protects the other eye; or as a traveler in a vast wilderness protects his guide. The bodhisattvas’ protection of the mind of bodhi is like this. Because they protect the mind of bodhi like this, they attain anuttara-samyak sambodhi. Because they attain anuttara samyak-sambodhi, they are endowed with permanence, bliss, self, and purity, the unsurpassed great parinirvāna. Therefore, the bodhisattva protects one thing.¹³

Such, clearly, are the words of Buddha on protecting the mind of bodhi. The reason that we protect it and do not turn back from it is, as is regularly said in the secular world, “There are three things that are born but do not reach maturity: fish eggs, the fruit of the *āmra* [i.e., mango], and the bodhisattva who has brought forth the mind.” Since there are many who fall back from it, we have long feared that we too might fall back; and for this reason, we protect the mind of bodhi.

When, as beginners, bodhisattvas turn back from the mind of bodhi, it is mostly due to their failure to meet a true teacher. When we do not meet a true teacher, we do not hear the true dharma; when we do not hear the true

dharma, we are likely to deny cause and effect, to deny liberation, to deny the three treasures, to deny the dharmas of the three times. Vainly addicted to the five desires in the present, we lose the merit for bodhi on the road ahead. Or the Deva Māra-pāpīyā, and the like, in order to obstruct the practitioner, may assume the appearance of a buddha or appear in the guise of parents, teachers, relatives, devas, and the like; and, drawing near, they will seduce the bodhisattva, saying, “*The way to buddhahood is long, with protracted suffering, painful in the extreme. Better first to liberate yourself from birth and death, and then deliver living beings.*” Hearing such persuasion, the practitioner turns back from the mind of bodhi, turns back from the practice of the bodhisattva. But we should know that such talk is the talk of Māra. Bodhisattvas must recognize this and not go along with it; they should never turn back from their vow “*first to deliver others before one is delivered oneself.*”

[Talk] that would have us turn back from the vow “*first to deliver others before one is delivered oneself*”, we should recognize as the talk of Māra, we should recognize as the talk of alien ways, we should recognize as the talk of bad friends. Never go along with it.

There are four types of Māra: (1) Māra as mental afflictions; (2) Māra as the five aggregates; (3) Māra as death; and (4) Māra as deva.

Māra as mental afflictions refers to the one hundred eight mental afflictions, further divided into the eighty-four thousand mental afflictions.

Māra as the five aggregates refers to these mental afflictions combining as the causes

and conditions that produce this body. The four primary elements and the forms produced by the four primary elements — form and eye faculty, and the rest — are called “the form aggregate.” The combination of the sensations of the hundred eight mental afflictions is called “the sensation aggregate.” Our countless, large and small perceptions, separate and combined, are called “the perception aggregate.” The mental states of craving, anger, and the like, arising from pleasant and unpleasant thoughts, the dharmas associated and not associated [with the mind] are called the “formations aggregate.” By the combination of the six sense organs and six sense objects, there arise the six consciousnesses; the incalculable, limitless states of mind of these six consciousnesses, separate and combined, are called “the consciousness aggregate.”

Māra as death: because of the causes and conditions of impermanence, the lifespan of the continuing five aggregates is broken down, and the three factors of consciousness, warmth and life all depart; therefore, it is called “the Māra of death.”

Māra as deva, lord of the realm of desire. Because he is deeply attached to worldly pleasures and relies on gaining, he produces false views and detests the way to nirvāna of all the wise men and sages. This is called “Māra as deva.”

“Māra” is a word of Sindhu; in Qin [i.e., China], it means “the one who takes life.” Although Māra as death actually takes the life, the others also create the causes and conditions for taking life and take the life

of wisdom; therefore, they are called “murderers.”

Question: Since the one Māra as the five aggregates includes the other three types, why distinguish them as four?

Answer: In reality, they are one Māra; because we distinguish their meanings, we have four.¹⁴

The preceding is the work of the ancestral master Nāgārjuna. Practitioners should know it and diligently study it. Do not be foolishly deceived by Māra and turn back from the mind of bodhi. This is protecting the mind of bodhi.

Treasury of the True Dharma Eye
Bringing Forth the Mind of Bodhi
Number 4

Presented to the assembly at the Yoshimine Shōja, Yoshida district, province of Etsu, Fourteenth day, second month of *kinoe-tatsu*, the second year of Kangen [24 March 1244]

Copied this from his [i.e., Dōgen’s] draft, ninth day, fourth month of *kinoto-u*, the seventh year of Kenchō [16 May 1255]. Ejō

Notes

1. “**The mind of *citta***”: These definitions are borrowed from a passage in the *Mohe zhiyuan*, by Zhiyi (538-597), identifying the Sanskrit terms rendered by the Chinese *xin* (“mind”). Some scholars suggest that Sanskrit for the third term should be reconstructed as *vrddha* (“expanded,” “developed”). The three terms are also introduced in the *Shōbōgenzō shinjin gakudō*.

2. **“Bodhi’ represents the pronunciation of Sindhu; here, it is called ‘the way’”**: This and the following sentence translate Zhiyi’s Chinese in the *Mohe zhiguan*. The term “dao” (“the way”) was often used in Chinese translation for Sanskrit “bodhi.”

3. **“The interaction of feeling and response”**: A fixed expression for the communication between a devotee and a deity; here, again, Dōgen is relying on the *Mohe zhiguan*.

4. **“The southern continent”**: I.e., our continent, south of Mt. Sumeru in Buddhist geography.

“The eight inopportune circumstances”: Eight conditions under which it is said to be difficult to encounter Buddhism; Sanskrit *astāksana*.

“Three *asamkhyeya* kalpas and one hundred great kalpas”: A traditional calculation of the length of the bodhisattva path.

5. **“Bringing forth the mind and the ultimate”**: I.e., the beginning and the culmination of the bodhisattva path. The passage is a quotation from the *Nirvāna Sūtra*.

6. **“I always have this thought”**: Quoting a verse by the Buddha Śākyamuni in the *Lotus Sūtra*.

7. **“The water spray, foam or mirage”**: From a verse in the *Lotus Sūtra*:

This world is entirely unstable,

Like water spray, foam or mirage.

“Countries and cities”: A list based on a passage in the *Lotus Sūtra*, in which the Buddha Śākyamuni speaks of the offerings he made when he was born as kings in his incalculable previous lives.

8. **“*Ksana*”**: I.e., a “moment,” an “instant.” Dōgen uses the transliteration of the Sanskrit term, which he will discuss below.

9. **“In one *ksana* of thought”**: Quoting the *Mahāvibhāsā* (Apidamo da piposha lun)

10. **“In the course of one day and one night, there are 6,499,980 *ksana*”**: A Japanese rendering of a sentence in the *Mahāvibhāsā*. The number *oku*, here should be read as 100,000 (*śata-sahasra*, not 1,000,000), as is clear from the calculation of a day and night (*ahorātra*) given by the *Apidamo da piposha lun* at T.1545:27.701b8-12

11. **“When the World-Honored One was in the world”**: Again, quoting the *Mahāvibhāsā* (*Apidamo da piposha lun*).

“Jianxing Tianzi”: The original Sanskrit here has not been identified. In Hindu mythology, the chariot of the sun typically is pulled by seven horses; that of the moon, by ten horses.

12. **“The Bodhisattva, in his final life as heir apparent”**: I.e., the Bodhisattva Jyotipāla, who would be reborn in his next life as Siddhārtha and become the Buddha Śākyamuni. His words here represent number 82 in the list of 108 “gateways to the illumination of the dharma,” which Dōgen discusses in his *Shōbōgenzō ippyakuhachi hōmyō mon*.

13. **“The Buddha said”**: Quoting the *Nirvāna Sūtra*.

14. **“There are four types of Māra”**: Quoting the *Dazhidu lun*.



My Footnotes on Zazen (12) Breathing Softly Through the Nose (1)

Rev. Issho Fujita
Director, Soto Zen Buddhism
International Center

Isn't it the case that many people think of zazen as some kind of "breathing method"? For instance, it seems there are many people who do zazen with the understanding that zazen is the practice of a method of "breathing with the *tanden* (the area of the abdomen below the navel)." I have actually met person who told me, "I practice zazen in order to build up my *tanden*." This man seems to be proud of his bellies which swell out like a raccoon dog due to his training of the lower abdominal area. He said things like, "No matter how much zazen you do, it won't be any good because you don't have a 'zazen-belly' like mine. Let me show your belly. Harrumph...you still have a long ways to go." I've also received the instruction that when inhaling and exhaling, breathing should always be done by putting force into the *tanden*.

However, my present understanding of zazen is that it is not possible in any sense to return it to a sort of breathing method. This is to say that zazen extends far beyond the category of "a breathing method" and that essentially zazen must not be considered within such a framework. To express this in a more general way, trying to apprehend zazen within the "bracket" of a certain fixed method or technique is nothing other than "trivializing zazen." If someone says that he or she is sitting in zazen in order to train the *tanden*, I have no objection because that is what this person wishes to do. I

can only say, "Please do so as you wish." However, it is necessary to make it clear that it is absolutely not all right to call what they are doing "zazen." If zazen ends up as a way of breathing, then this ruins zazen.

If we look at Dogen Zenji's *Fukanzazengi* ("Universally Recommended Instructions for Zazen"), we see there are only a few words dealing with the breath – "breathe softly through the nose" – and that's all. This is indeed terse. It is so plain it feels anticlimactic. Looking at this simple wording, we can clearly see that zazen is fundamentally a different act than the complex, methodical practice of a "breathing method." It is instructive to compare what I've just said by looking at a book with complicated description of what are called "breathing method." In such a book, there are detailed descriptions in step-by-step order of how to breathe. There are "the breathing method to firmly ground yourself," "the breathing method to be connected with the center of the earth," "the breathing method of being one with the universe," "the breathing method of moving the stomach," "the breathing method of building up the *hara* (lower abdomen)," "the breathing method of purifying the mind," and on and on. Since these are methods, it is desirable for each method to be clearly formalized so anyone can do it the way it is written if he or she simply practices the method faithfully in order that they can correctly accomplish the objective of any certain method. You could even go so far as to say that the best thing about this approach is that these methods are so clearly defined there is absolutely no room for one's personal interpretation.

This brief passage, “breathe softly through the nose,” indicates a standpoint that is exactly the opposite of pursuing a methodological approach to breathing. Rather than a way of artificially regulating the breath, it is a straightforward representation of the nature of the breath when sitting in *zazen*. It is, of course, not a way of using the breath to achieve some kind of prescribed objective. “Breathe softly through the nose” is not saying “Make an effort to breathe in an artificial manner.” To the contrary, we must understand that this is a suggestion to go in the direction of “Sit in a way that the breath moves naturally toward that way.” This is to say that breathing softly through the nose is the natural way to breathe and so we must return to that condition. This is not to concoct a special type of breathing nor is the breath of “breathing softly through the nose” one which is utilized to achieve something. It is “just breathing softly through the nose.”

“Breathing with the nose” is to take the breath in and out through the nose when sitting in *zazen*. Air moves in and out through the nostrils. In the *Fukanzazengi*, it says, “Rest the tip of your tongue against the front of the mouth, with teeth together and lips shut.” It only stands to reason that since the mouth is closed the result is to breathe with the nose. It must have clear reason when we are sitting in *zazen* to breathe with the nose and not with the mouth. However, until now, I have never heard any sort of clear explanation for this reason. Generally speaking, many reasons have been pointed out for the bad influence on one’s health of breathing with the mouth such as: a weakened immune system, have an irregular

teeth and the jaw will bend, an increase in cavities and periodontal disease, snoring is more likely to occur, an increase in the possibility of obstruction of the sense of taste as well as the sense of smell, and the cheeks will become flabby. In other words, the habit of breathing with the mouth is not good for your health. So, it is certainly the case that it is usually better to breathe with the nose. Nevertheless, isn’t there a more affirmative necessity for breathing with the nose particularly when sitting in *zazen*?

There have been some times when I could not avoid breathing with my mouth when sitting in *zazen* because my nose was terribly stuffed up due to having a cold or to hay fever. But it has always been the case that compared to breathing with the nose, it has been very difficult to sit in *zazen* when I had to breathe with my mouth. I found it physically exhausting and I also felt it was difficult to settle down mentally. I clearly felt that it is unnatural to breathe with the mouth when sitting in *zazen*. It “doesn’t fit” to breathe with the mouth when sitting in *zazen*. For those of you who want to know the reason for “breathing with the nose,” try sitting in *zazen* for about 30 minutes breathing all the time with the mouth. I’m sure you will be able to experience the difference. Breathing with the mouth, when it is natural to breathe with the nose, is an example of falling into a stupid mistake without being aware of it. This is putting up with something that shouldn’t be used this way instead of doing it the proper way which would be all together more comfortable. (And not only this because it often happens that in fact the side effects are harmful).

Before, I practiced *aikido*, at last after such a long time, with young people without consider my age. Surprising myself by how well I could move, I joyfully continued saying “I can still keep on doing this.” While I had no particular external injuries or bruises, from next day ferocious pain would begin to arise in my left knee. Since then, this would lead to the misery to interfered with sit in *seiza* or *zazen* for some years. Recently, I spoke about this matter with a *seitai* (Japanese healing method) teacher . Who said, “Probably what happened is that an aikido move which usually is done with the lower back is now, with advancing age, performed by the knee because the lower back has become less responsive. The result is that there is a pain in the knee because the burden is too great for the knee.” “That explains everything,” I thought. This is another example similar to breathing with mouth.

So, I did notice the difficulty of sitting in *zazen* when breathing with the mouth. This matter of meeting the requirements of “softly through” as it is written in *Fukanzazengi* is really difficult to do by breathing with the mouth. There is an old commentary on this word “softly” which says that it means “as if hiding and going away.” This is to say the breath while sitting in *zazen* must be so quiet and delicate to the extent we lose sight of it if we don’t pay very close attention. Air coming into the body or air leaving the body, we can sense it in very subtle way. It is to this degree that the boundary of in and out the movement of the inconspicuous breath is quietly arising. In the case of breathing with the mouth, however, rather than being soft, the breath is con-

spicuous so that it grates on the ears (and eyes). When breathing with the mouth, the effort you make to inhale and exhale inevitably gives the sensation of panting sounds which does not go away. This is not the quiet, delicate breath we want in *zazen*. Breathing with the mouth gives the impression of breathing as if in “crisis mode.” *Zazen* is for us definitely a matter of studying the nature of “normality” or “everyday-ness” and so it is natural that normal breathing is to breathe with the nose.

One other thing is that for some reason or other breathing with the mouth gives the sensation of “breathing by lip.” The sensation around the mouth of air going in and out is too conspicuous and the refined sensation of air penetrating deeply into the body is elusive. This is not even close to “breathing softly” (the way in which this refined sense is picked up of the intake of air gradually passing through and filling the whole body and the condition where the exhalation of air slowly leaves the body); and rather the only kind of breath “moves roughly” (a way where air moving in and out of the oral cavity is coarsely perceived as a rough sensation). In the original Japanese language, the character for “penetrate” as in “penetrate everywhere” is used in the phrase breathing “through” the nose. In other words, since the meaning is “to circulate everywhere,” the breath can be felt to flow smoothly throughout the whole body. In this manner, breathing softly must be breathing with the nose. “Breathing with the nose” and “softly through” belong together in an inseparable relationship. It is not possible to “breathe softly” through the mouth. (To be continued)

NEWS

August 31 – September 21, 2016

Dharma talks by Sotoshu Specially Dispatched Teacher were held at eight places in Brazil and one place in Paraguay.

September 7 – 9, 2016

North America Soto Zen Conference and Workshop were held at Zenshuji in Los Angeles, U.S.A.

September 18 – 25, 2016

Dharma talks by Sotoshu Specially Dispatched Teacher were held at six places in North America.

October 14 – 16, 2016

Europe Soto Zen Conference and Workshop were held at Zendonien in Blois, France.

October 15 – 16, 2016

Hawaii Soto Zen Workshop was held at Taishoji in Hawaii, U.S.A.

November 9 – 22, 2016

Dharma talks by Sotoshu Specially Dispatched Baika Teacher were held at four places in France, one place in Italy and one place in Nederland.

November 19, 2016

Hawaii Minister's Autumn Meeting was held at Park Shire Waikiki in Hawaii, U.S.A.

December 14, 2016

South America Soto Zen Conference was held at Busshinji in Sao Paulo, Brazil.

January 27 – February 8, 2017

Baika classes by Sotoshu Specially Dispatched Baika Teacher were held at four places in Hawaii.

February 25, 2017

Hawaii Minister's Spring Meeting was held at Shoboji in Hawaii, U.S.A.

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Issho Fujita, Editor

Please address all inquiries or comments to: Soto Zen Buddhism International Center
1691 Laguna Street, San Francisco, CA 94115 Phone: 415-567-7686 Fax: 415-567-0200