



SOTO ZEN JOURNAL

# DHARMA EYE

News of Soto Zen Buddhism: Teachings and Practice

93 Zen Practitioners Following in the Footsteps of Keizan Zenji p1  
Konjin Godwin

SOTO ZEN 120 YEARS IN SOUTH AMERICA  
Celebrating 120 years of missionary activities p6  
Senpo Oshiro

The Life and Great Work of Keizan Zenji (4) Part1 p11  
Ryuken Yokoyama

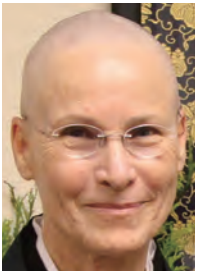
My footnotes on Zazen (27) p19  
Issho Fujita

法  
眼

Number

54

September 2024



## 93 Zen Practitioners Following in the Footsteps of Keizan Zenji

**Konjin Godwin**  
Director of Soto Zen Buddhism  
International Center

Greetings from the Soto Zen Buddhism International Center.

I hope you and your sanghas are doing well in these challenging times. I would like to tell you a little about the journey of 93 pilgrims to Eiheiiji and Sojiji and to celebrate and honor Keizan Zenji on the occasion of the 700th anniversary of his passing.

Among the 93, four leading Zen masters, one from each of the four regions outside of Japan where Soto Zen thrives, would serve as the officiant of a ceremony at Sojiji honoring Keizan Zenji on April 23, 2024. The four regions in order of the establishment of the first Soto Zen temple, are: Hawaii (1903), South America (1907), North America (1922), and Europe (1969). Each of the four distinguished masters stood before the altar, surrounded by our Western entourage, and spoke sincere dharma words. Each then offered incense and prostrations on behalf of the 93 attending members from the four regions. The felt sense of our physical bonds with our tradition was powerful.

The four Zen masters are: Rev. Shuji Komagata, the assistant director of Soto Zen Hawaii Office, first temple Taiyoji. Rev. Shoei Bruno, the abbot of Takuonji in Paraguay, representing all South American Soto Zen temples

including Two Head Temples' branch temple Busshinji, and the first temple in South America, Jionji, established in Peru. Rev. Chozen Bays, of Great Vow Zen Monastery in Oregon, representing North America, first temple Zenshuji, established in Los Angeles in 1922. Rev. Soho Kakita, the director of Soto Zen Europe Office, representing Europe, first temple Bukkokuzenji.

The gathering in the grand Dharma Hall of Sojiji on April 23 included 93 ordained and lay members of Soto Zen temples and centers from around the world. Together we honored Keizan Jokin Zenji, thus joining with all Soto Zen temples across Japan to express our deep gratitude to Keizan Zenji for opening the Zen gates widely so that Soto Zen could become available to everyone.



*“For me it was a very important experience of our Zen connections, both in the US and in Japan”* Rev. Ponce-Barger, Washington, DC. Many of the participants in the April 21-24 tour to the head temples told us that these profoundly moving ceremonies, along with the feeling of being welcomed into the practice of Eiheiiji and Sojiji, were among the most significant events of their practice lives. Everyone on

the tour experienced a deepening of appreciation of the life of the head temples, and of the importance of Keizan Zenji in disseminating Zen across Japan and, ultimately, across the world.

How did this come to be? The preparations for the ceremonies honoring Keizan Zenji were begun several years ago in Japan, and an invitation to the preparatory ceremonies that would take place in 2022 was issued to all Soto Zen temples around the world.

### **The Year of Preparation**

2021-2022: In Japan and in each of the four regions, the year preceding the 700th anniversary year became a year of preparation. This year allowed time to prepare, but it also became an opportunity to inform people outside of Japan about Keizan Jokin Zenji. Thus the gathering provided several important opportunities which I will mention here:

1. Deepening and invigorating the connections among temples in North America, and among the four regions. Our experience in North America during the year of preparation for the 100th anniversary of Zenshujii (in 2022) and the preparatory ceremonies for Keizan Zenji were times of coming together collaboratively, learning about each other, connecting with each other, and appreciating each other's great efforts in caring for the dharma. Soto Zen members in North America began by turning their attention toward Zenshujii to celebrate 100 years at Zenshujii, including the strength of the practice that has enabled Zenshujii to endure through many serious challenges. These celebrations included the preparatory ceremonies for the Keizan Zenji ceremony.

2. Deepening the connections between Japan and the four regions. The experience in North America woke people up to the necessity of nourishing our connections. In many temples, with our local concerns and responsibilities, it has been like breathing fresh air to reconnect with other temples in North America and with the deep source of practice in Japan. This has been a reminder that there is more to learn together, which will benefit all our temples.

3. Deepening the understanding of Keizan Zenji. For many of the practitioners in North America, the primary focus of study has been the writings and teaching of Dogen Zenji. Many of us had been aware of Keizan Zenji's important Denkoroku (Record of the Transmission of Illumination), but much less aware of the pivotal role he played in broadening the availability of Soto Zen teachings to people outside the monasteries. Keizan Zenji as well as Dogen Zenji had also been influential supporters of women's practice. Each had ordained and authorized women teachers. Keizan Zenji's acceptance of women was unusual during his time. Keizan Zenji's spirit of disseminating the dharma influenced his immediate dharma heirs who creatively carried Soto Zen throughout Japan. Many of us on the tour realized that our own pioneering spirit is not unlike Keizan Zenji's spirit. Many of us have been encouraged by Keizan Zenji's openness to local customs, and his emphasis on sharing the heart of Dogen Zenji's teachings in ways that adapt to local customs and situations. This openness enabled Soto Zen to meet the hopes of local people and become established in new communities – centuries ago, and to this day.



## April in Japan

The ceremonies for Keizan Zenji at Sojiji had been celebrated by Soto Zen members from across Japan in early April. Then, on April 21st, the 93 members from the four regions outside Japan met at Fukui Station near Eiheiiji. Our meeting point was the famous dinosaur skeleton in Fukui Station – a large, blue dinosaur, impossible to miss. Many of us were meeting for the first time, and the feelings were of great happiness and excitement, as we set out on this next stage of the adventure. When we arrived at Eiheiiji, we were met by Eiheiiji monks who guided our pilgrimage. The opportunity to walk throughout Eiheiiji, deeply meaningful for most people on the tour, and to pay our respects to Dogen Zenji was a once in a lifetime event for many on the tour. But this was soon followed by gathering together in zazen at Eiheiiji, which was

even more of a gift to the participants. Sitting together in Dogen Zenji's temple, silent and still. All of us were very grateful. The Godo of Eiheiiji, Doshin Nakanishi offered a dharma talk to our group, and we took our leave of the temple of eternal peace. After making a heartfelt donation to Eiheiiji, busses took us to a hotel in Fukui for fellowship. The International Center kept the tour organized and smooth.

## Sojiji

On April 22nd, we traveled to Sojiji to spend a night in the monastery. Much fellowship ensued as we made up our futons on the tatami mats in the large rooms. New connections, new friendships were kindled during these experiences. We can attribute this to the enduring influence of Keizan Zenji's original welcoming, yet serious, intention to spread the dharma.





In the morning, April 23rd, we joined zazen, and morning service, followed by the ceremonies honoring Keizan Zenji, led by our four Zen masters on the tour. We were honored by the presence of Ishizuki Zenji, the current master of Sojiji. Ishizuki Zenki has himself expressed his interest in helping more of us outside of Japan understand the importance of Keizan Zenji's spirit.

Our morning was leisurely, allowing us to explore the beautiful grounds of Sojiji. As we took our leave of Sojiji, appreciating the intense vitality of the place, all felt a profound appreciation, even love for our Soto Zen head temples in Japan. Sojiji is not far from Tokyo, and our journey to Soto Zen headquarters was not very long. When we arrived at headquarters, we were given a tour of the many departments and offices that work diligently throughout the year to provide information and support for the many thousands of temples in Japan, and the growing

number of temples and centers in the four regions outside of Japan. I believe this was new information for most of us on the tour.

A fellowship gathering followed the tour. This included a Charity Bazaar with items to sell for the benefit of the temples that were severely damaged in the Noto Peninsula Earthquake. One of the most heavily damaged was Sojiji Soin, the original location of Sojiji. I believe every group and almost every participant had brought donations to be sold at the bazaar. We also heard a closing presentation on the importance of Keizan Zenji in the dissemination of Soto Zen around the world, and Keizan Zenji's strong support of women.

The organization of the tour to honor Keizan Zenji, to follow in his footsteps as it were, took at least two years of intense effort. The concentrated activities over the few actual days together on the tour were beneficial in so many



ways for so many people that it will take at least two years to fully appreciate the impact of the gathering. It is our hope that the connections that were made before, during, and after the tour will serve to encourage all of us to continue our efforts to serve all beings, and to share the dharma across all the land, in the spirit of openness we felt in Keizan Zenji's teachings.



SOTO ZEN TOUR at Sojiji 2024.04.23



## **SOTO ZEN 120 YEARS IN SOUTH AMERICA** **Celebrating 120 years of missionary activities**

**Senpo Oshiro**  
Soto Zen Buddhism Association of Argentina Nanzenji

### **The largest Zen Buddhism event in South America**

With great joy we have rung the Bonsho (Bell) of Friendship once again to celebrate the 120 years of the Soto Zen in South America. The main events and celebrations took place in the months of July and August 2023, in cities in Peru, where the dissemination of Soto Zen began on the continent.

Teachers and monks, affiliated and not affiliated with Sotoshu, from Japan, South America, North America and Europe and audiences of all ages participated, including families, students, government authorities, diplomats, representatives of other religions and civil society organizations.

The large number<sup>1</sup>, diversity and interest of the attendees, along with the variety of activities developed made these celebrations the largest Zen Buddhism event ever held in South America.

### **The firsts years**

After Japanese immigration to South America began, the second contingent of Japanese workers landed in Peru in 1903. Among them was the Venerable Taian Ueno, who came to initiate the Buddhism. His goal was to provide support and spread the Dharma among the workers and their

families, who faced harsh living conditions. Despite the difficulties and the necessity of finding secular work to sustain himself, the Venerable Taian Ueno, with the help of Japanese families, managed to establish a temple in 1907. A Japanese government report from that time describes it: “It is not magnificent, but it is the first and so far, only Buddhist temple in South America.” This temple, known as Taiheizan Jionji, is currently located in San Vicente de Cañete. In 1908, the Venerable Taian Ueno also founded a school, the first for Japanese immigrants in South America, which continues its work today and now bears the name of its founder.

Following these initial efforts, the mission in South America expanded its reach into Brazil and other South American countries, driven by the support and interest of families and practitioners of Buddhism.<sup>2</sup>

### **Organization**

This anniversary celebration was organized by a team from the Soto Zen in South America and its members. For local execution, they relied on a team of over 50 volunteers, including monks and laypeople from the Soto Zen Community of Peru and South America. Some of these volunteers had experience from the previous 110th anniversary celebration<sup>3</sup>. This international event utilized three languages: Spanish, Portuguese, and Japanese. Additionally, various internet tools were employed extensively to:

- Design a website, “sotozen120,” featuring the mission’s history, event agenda, and information about the Soto Zen.
- Use social media for advertising and promot-

ing activities.

- Utilize virtual platforms for remote work and international collaboration.

### **Activities within the framework of 120th anniversary**

Throughout 2023, various events were organized at the Peruvian Japanese Cultural Center of Lima as part of the 120th anniversary celebrations. The main events, held in July and August, included activities aimed at the general public with the goal of strengthening the intercultural and spiritual relationship between Japan and Peru.

- Introduction to Zen Meditation class:
  - Open practice session for beginners.
- Zen Storytelling:
  - Theatrical presentations with guest artists by Rev. Senpo Oshiro, Argentina.
- Gallery with Audiovisual Exhibition:
  - “120 Years of the Soto Zen Buddhist Mission in South America,” showcasing photos, videos, past and present of Soto temples and sanghas, personal testimonies, and a participatory installation focused on the Sustainable Development Goals (SDGs).
- Tea Ceremony:
  - Conducted by the Urasenke Tankokai Association of Peru, led by Master Maruoka Soyo, Mexico.
- Presentation of the haiku book “Cerro Azul”:
  - Rev. Jisho Handa, Brazil.
- Taiko Master Class:
  - Open class led by Ven. Shuji Komagata, United States.
- Visit to Japanese Immigration Museum “Chiyoteru Hiraoka”:
  - Guide of Mr. Director Jorge Igei, Peru.

- Musical presentation of “Satori Band”:
  - Quartet of Sanshins and Drum - Rev. Jisen Oshiro, Peru.
- Ringing of the Peace Bell:
  - Recitation for peace and dedication of merits.
- Videos:
  - Institutional presentation of the Soto Zen in South America
  - Presentation of a decade of EZLA (Latin American Zen Meeting)
  - Testimonials from South American practitioners

### **Conferences**

- “Zen in Europe and Latin America” The viewpoint of a Zen nun
  - Rev. Shogetsu Ávila, Colombia.
- “Personal relationships and Zen”
  - Rev. Densho Quintero, Colombia.
- “Zen and cultural bridges to South America”
  - Rev. Shoei Baptista do Nascimento, Paraguay.
- “Zen, 120 years of South American history”
  - Come. Sengen Castilla, Peru.
- “Zen and the Tea Ceremony”
  - Rev. Jishun Morioka, Brasil.
- Panel of “Zen, myth and reality”
  - Latin American practitioners and monks.

### **Meditation and Zen Study Retreat**

A three-day retreat was held at the Father Claret Retreat House, Chaclacayo. Teachers, monks and lay people from Latin America, from different sanghas, traditions and lineages, shared three days of meditation and study, as a living example of harmony and coexistence.

### **International Symposium of the Soto Zen in South America**



- Panel: “Future of Zen in South America”: Reflections and comments from monks and laypeople.
- Panel: “Soto Zen Buddhism and the SDGs (Sustainable Development Goals)”

International missionaries presented seven specific cases related to the SDGs, drawing from their experiences and work:

- Goal 3: Good Health and Well-being - Rev. Heishin Gandra
- Goal 1: No Poverty - Rev. Kendo Bitti
- Goal 16: Peace, Justice, and Strong Institutions - Rev. Densho Quintero
- Goal 6: Clean Water and Sanitation - Rev. Enjo Stahel
- Goal 12: Responsible Consumption and Production - Rev. Gensho Passos Chalegre
- Goal 4: Quality Education - Rev. Jisen Oshiro
- Goal 5: Gender Equality - Rev. Konjin Goodwin

### **Participatory Dynamics with the Public**

At the end of the symposium, small wooden plaques (Ema) were distributed to the public, allowing them to write their intentions and “Proposals for a Better World.” These emma were then hung on a display board located in the gallery of the Soto Zen 120th anniversary exhibition. The proposals were compiled and digitized, showcasing the significant participation of young people and students.

### **Celebrations and ceremonies**

-Saturday, August 26: Peruvian Japanese Cultural Center, Lima.

- Keishuku Tendoku Daihannya: Auspicious ritual display of sutras, performed for the first time in Peru.

- Ceremony in Memory of Missionary Teachers and Monks in South America.
- Commemorative Ceremony for the 120th Anniversary of the Soto Zen in South America.
- Diplomas of Recognition: Awarded to lay benefactors of Soto Zen.
- *Kinen shashin*: commemorative photo session.
- Toasts and congratulatory messages.
- Celebration banquet: With special guests and authorities.
- Artistic show: “Rhythms and Colors” (folk dances) and Yuna Daiko (Japanese drums).

-Sunday, August 27: Visit to the southern Japanese cemeteries and Taiheizan Jionji Temple (Cañete province)

Memorial ceremonies:

- Casablanca Japanese Cemetery, San Luis.
- Municipal Cemetery of San Vicente de Cañete.

Taiheizan Jionji Temple, St. Vincent of Cañete:

- Donation of calligraphy of the Sutra of the Final Teaching of Shakyamuni Buddha to the temple.
- Tea Ceremony - Urasenke Tankokai Association of Peru, Master Maruoka Soyo.
- *Baika* Choir performance with children from Taian Ueno School.
- Ceremony in memory of the founder of Jionji Temple and his successors.
- *Urabon-e* ceremony, for Japanese ancestors and families.
- Speech by the authorities.
- Lunch featuring typical Peruvian food with the Peruvian-Japanese Association of Cañete, families, and special guests.



Monday, August 28 and Tuesday, August 29: Trip to the Japanese communities of Norte Chico, Province of Barranca:

- A delegation of three monks from the Soto Zen traveled to perform ceremonies for immigrants and families in the Japanese cemeteries of the northern region, supported by the Peruvian Japanese Barranca Association.

Memorial ceremonies:

- “Sukeo Isayama” Japanese Cemetery, San Nicolás
  - Huaral Japanese Cemetery
- Ten years of Latin American Zen Encounters (EZLA)<sup>4</sup>



Within the framework of the commemoration and activities of the 120 years of Zen in South America, the EZLA was held in the city of Lima. The Latin American Zen Meeting is an event organized since 2014 by an independent, voluntary and non-sectarian group of sanghas, temples and Zen associations, based each year in Latin American countries, open to all traditions, lineages, countries, religions, lay groups or monastics. Among the traditions represented is Soto Zen and its Mission in South America, with which we collaborated to organize and coordinate activities and agenda and invite and share with a broader Zen public, even not affiliated with Soto Zen. We thank everyone for their participation. and goodwill in these 10 years of auspicious encounters.



### Acknowledgments

Since the revitalization of missionary efforts following the 100th anniversary celebration of Soto Zen in Peru<sup>5</sup>, and due to the sustained efforts of the Soto Zen Community of Peru in recent decades, the Soto Zen School has regained and solidified its presence and social recognition. This was evident in the collaboration, support, and attendance at the 120th anni-

versary by:

- Japanese communities and their descendants.
- Non-Japanese practitioners of Buddhism.
- Diplomatic authorities of Japan<sup>6</sup>.
- Ministry of Justice of Peru.
- Regional and municipal governments.
- Educational institutions
- Other religious groups.
- Cultural and artists associations.
- Civil society organizations.
- Sponsoring companies and businesses.
- General public interested in Buddhism and Zen.
- Press media and news websites<sup>7</sup>.

### **Conclusions of the Anniversary**

This anniversary provided a significant opportunity to:

- Celebrate and share the joy of the Great Sangha of South America.
- Strengthen ties with Japan, allowing teachers, monks, and families to witness the activities and progress of the Mission in South America.
- Foster collaboration and mutual understanding among missionaries, temples, sanghas, and both Soto and non-Soto Zen groups.
- Demonstrate the institutional presence of Soto Zen / Sotoshu Shumicho (administrative HQ in Japan) to civil society organizations.
- Open doors to a broad audience, including adults and children, to the teachings of Buddha through Zazen, the commemoration of ancestors, Japanese tradition and culture, and even humor.
- Create a space for dialogue and reflection on Zen practice.
- Showcase concrete actions of Soto Zen's commitment to the Sustainable Development Goals (SDGs).

- Honor and remember the pioneers and all those who have persevered in opening and maintaining this path despite adversities over the past 120 years.
- Awaken the potential for further growth and widespread dissemination of Soto Zen teachings in Latin America.

We will continue the work initiated so that the Dharma may flourish and bear fruit in these lands, for the benefit of all beings.

---

<sup>1</sup> The 120th anniversary activities carried out during 2023 had more than 1,700 attendees.

<sup>2</sup> See Dharma Eye 49. "Panorama of Zen in South America."

<sup>3</sup> See Dharma Eye 32. "110th anniversary of Soto Zen teaching activities in South America."

<sup>4</sup> See Dharma Eye 34, "1st Latin American Zen Meeting: Bridge of Cultures."  
<https://www.encuentrozenlatinoamericano.org>

<sup>5</sup> See Dharma Eye 14. "100 years of teaching in South America."

<sup>6</sup> [https://www.pe.emb-japan.go.jp/itpr\\_ja/11\\_000001\\_01642.html](https://www.pe.emb-japan.go.jp/itpr_ja/11_000001_01642.html)

<sup>7</sup> Peru Shimpō, Prensa Nikkei, Revista Kaikan, Revista Somos, Buddhistdoor in Spanish.





## The Life and Achievements of Keizan zenji (Part 4)

**Rev. Ryuken Yokoyama**  
Buddhist Studies, Komazawa University

In the present Soto Zen school, Dogen zenji is regarded as the “founder of the doctrine,” and Keizan zenji as the “founder of the sect.” To understand what specific achievements Keizan zenji accomplished as the “founder of the sect,” let’s examine them in detail as I conclude this series. First, I will outline the accomplishments of Keizan zenji within the Soto Zen school in bullet points, followed by discussions on each item.

- I. Establishment of Sectarian Consciousness as “Soto Zen”
- II. Establishment of Reproducible Training Life
- III. Establishment of a Mechanism for Reproducing Stable Succession
- IV. Establishment of Temple Inheritance System
- V. Nurturing the Spirit of Maintaining the Honzan (Temple)
- VI. Establishment of the Soto Zen Doctrine

### I. Establishment of Sectarian Consciousness as “Soto Zen”

The era in which Keizan zenji was active, the 14th century, followed the period of Zen Buddhism’s introduction to Japan in the 12th to 13th centuries during which Zen Buddhism began to be recognized and established among a wide range of people including the imperial family, nobles, samurai, and commoners.

Initially, Zen Buddhism in Japan was recognized as the most advanced form of Buddhism being practiced in China, a unified entity without distinguishing between Soto and Rinzai schools.<sup>1</sup> As Zen Buddhism permeated society, the understanding that there were distinctions between Soto and Rinzai began to spread.

It was only from the 14th century onwards that people associated with Soto Zen started using the sect’s name. In the first year of Engi (1308), *Kyogo* (dates unknown) signed as “*Soto Zenshi*” in his commentary *Shobogenzo Sho* (commentary on the *Shobogenzo*).

Keizan zenji began lecturing on *Denkoroku* (*Record of the Transmission of Illumination*) at Daijōji Temple from the second year of Shoan (1300), preceding the compilation of *Shobogenzo Sho*. The teachings studied and practiced by Keizan zenji, and his disciples were explicitly mentioned as belonging to “Soto Zen” in *Denkoroku*.<sup>2</sup>

Most importantly, Keizan zenji clearly positioned Dogen zenji as the “founder of Soto Zen” in *Denkoroku*, suggesting that it marked the beginning of Soto Zen in Japan.<sup>3</sup>

However, Dogen zenji negates the use of sect names in the *Butsūdo* chapter of *Shobogenzo*. Therefore, it might appear that Keizan zenji is contradicting Dogen zenji’s teachings, but it is more appropriate to view Keizan zenji as using the school’s name while understanding the teachings of *Shobogenzo*. The reasons for initiating the use of the sect’s name can be hypothesized as follows:

First is differentiation from the Rinzai school. As mentioned earlier, during Keizan zenji's time, although the distinction between Soto and Rinzai was recognized, the number of temples and monks in the Rinzai school was overwhelming. Therefore, not clearly asserting the sect's name might have led to confusion where disciples of Dogen zenji could be mistaken for a faction of the Rinzai school.

Second is the diversification of practitioners at Daijōji Temple. It is assumed that there were many new students from other sects who had recently converted to Soto Zen under Keizan zenji's leadership.<sup>4</sup> Therefore, learning through lectures in *Denkoroku* that they belonged to the Soto Zen school would have effectively helped in forming their religious identity. *Denkoroku* meticulously describes how Buddha and fifty-two ancestors in the lineage of Soto Zen learned from their masters and achieved enlightenment, providing invaluable clues for mastering the teachings of Soto Zen.

Third is responding to the challenges brought back by Gikai zenji upon returning from Song China. Gikai zenji entered Song in the first year of Shōgen (1259) and, during his pilgrimage to various temples, obtained the calligraphies of Hongzhi Zhengjue (Wanshi Shōgaku) (Soto Zen, 1091-1157) and received "batsubun" writings from Yen-ch'i Kuang-wen (Rinzai Zen, 1189-1263). In these writings, the phrase appears exhorting Gikai to promote Soto Zen in Japan – "you must establish the 'superior school' (Soto) in Japan."<sup>5</sup> It is believed that maintaining and passing down Dogen zenji's lineage was a significant challenge for the

followers of Gikai zenji and Keizan zenji at that time. To prevent the extinguishment of Dogen zenji's Dharma lineage, Keizan zenji used the name "Sotoshu" (Soto Zen school).

Moreover, the use of the term "Soto" naturally led to the consolidation of that lineage as "Soto Zen." The consolidation of Soto Zen meant a separation from the Daruma Zen lineage (a branch of the Rinzai Zen lineage beginning with Nonin). During the time from Dogen zenji's life to shortly after his passing, the early monastic community was supported by monks who originated from the Daruma Zen school such as Ejo zenji, Gikai zenji, Gien zenji, and Keizan zenji. Even Keizan zenji, who succeeded to Gikai zenji's Dharma, received teachings not only in Soto Zen but also in Daruma Zen's scriptures and transmitted artifacts from Gikai zenji.<sup>6</sup> However, Keizan zenji put an end to the Daruma Zen lineage by later burying all the Daruma Zen-related items inherited from Gikai zenji at *Goroho* at Yokōji Temple. The factional awareness of Soto Zen, as demonstrated in the *Denkoroku*, resulted in the discontinuation of the Daruma Zen lineage that coexisted within the monastic community, culminating in the exclusive transmission of Soto Zen.

## II. Establishment of Reproducible Training Life

Keizan zenji recorded practical notes on monastery regulations in documents such as "Keizan's Pure Standards" (*Keizan Shingi*, also known as "*Noshu Tokoku-zan Yokōji Gyoji Jijo*") as well as in *Chronicles of Yokōji (Tokokuki)*.<sup>7</sup> These are considered the first written regulations specific to Japanese Soto Zen temples. Among these, widely referenced by the school, was "Keizan's Pure Standards." In this work,

Keizan zenji classified practical methods of training life into three types: 1. Basic daily practice schedule, 2. Monthly practices held on specific days, and 3. Annual practices held on specific days, providing detailed descriptions including illustrations. Therefore, disciples who transcribed “Keizan’s Pure Standards” could reproduce the training life conducted at Yokoji Temple, even if they moved to temples other than Yokoji. Furthermore, even if it were difficult to live according to the training life recorded in “Keizan’s Pure Standards” due to various circumstances, temples could create regulations tailored to their actual situations by making slight revisions to the guidelines. It is known that regulations based on “Keizan’s Pure Standards” (such as the “True Dharma Pure Standards” and “Ryutaiji Temple Regulations”) have been transmitted to various Soto Zen temples.<sup>8</sup> Also, the current “Standard Observances of the Soto Zen School” (*Sotoshu Gyoji Kihan*) are edited based on “Keizan’s Pure Standards” and continue to be referenced as the basic rules of monastery life across generations.

Moreover, in considering the significance of “Keizan’s Pure Standards,” it is essential to recognize that Dogen zenji’s established principles are embodied within them. Dogen zenji managed training life based on the “Pure Standards for the Chan Monastery” (*Zen’nen Shingi*), the oldest surviving regulations compiled in the Song Dynasty) and authored “Dogen’s Pure Standards” (*Eihei Shingi*)<sup>9</sup> himself. However, “Dogen’s Pure Standards” place emphasis on the mindset necessary to achieve an ideal dwelling life according to regulations, rather than comprehensively detailing specific methods and rituals.

On the other hand, as described above in “Keizan’s Pure Standards,” specific ceremonies performed on certain days are explained in detail. It can be inferred from this that Keizan zenji intended to complete the regulations as Soto Zen standards, supplementing the points that Dogen zenji did not clearly indicate. It is evident from the following passage that Keizan zenji described “Keizan’s Pure Standards” with such intentions: “From ten to twelve at midday, the training procedures include ‘The Model for Engaging the Way,’ ‘The Dharma for Taking Food,’ ‘The Dharma of Washing the Face,’ ‘The Dharma for Washing and Purifying,’ ‘Regulations for the Study Hall,’ and ‘Regulations When Meeting Seniors’ should be completely committed to memory and observed in every detail.”<sup>10</sup>

In the works compiled by Dogen zenji such as “The Model for Engaging the Way,” “The Dharma for Taking Food,” “The Dharma of Washing the Face,” “The Dharma for Washing and Purifying,” “Regulations for the Study Hall,” and “Regulations When Meeting Senior Instructors of Five Summer Practice Periods” detailed regulations are outlined which emphasize the importance of thoroughly memorizing and practicing them. Therefore, it is understood that Keizan zenji followed and supplemented the teachings explicitly stated by Dogen zenji when he created “Keizan’s Pure Standards” to complement what was not explicitly stated. Keizan zenji consistently maintained this attitude of complementing the contents of the texts authored by Dogen zenji.

### **III. Establishment of a Mechanism for Reproducing Stable Succession**



In the current Soto Zen school, the system for receiving *Denpo* (one part of Dharma transmission) from the *Honshi* (the priest who is giving Dharma transmission) is stipulated in the “Soto Zen Constitution,” where one undergoes prescribed rituals of *Denpo* and receives specific transmission items such as the *Shisho* (Dharma documents), *Kechimyaku* (blood lineage), and the *Daiji* (the Great Matter). This system ensures stable reproduction of successors.

It is thought that it was Keizan zenji who laid the foundation for such *Denpo* rituals and transmission items in the current Soto Zen school. The reason Keizan zenji established *Denpo* rituals is simple: before Keizan zenji’s time, these rituals and transmission items were not standardized within the Soto Zen community, leading to a fluid, shifting situation.

The fact that *Denpo* rituals and transmission items were not standardized can be inferred from the “*Gikan Fuhojo*” (also referred to as “*Jijokini Choro*”). This document, dated August 28, 1306, was passed from Gikai Zenji to Keizan zenji and states:

“In the case of the second generation [Ejo zenji, the second abbot of Eihei-ji], it is stated in the ancient records that he was acknowledged as having received direct transmission from his teacher [Dogen zenji]. The act of receiving such acknowledgment and authorization through direct transmission was unique to Ejo zenji alone among Dogen zenji’s disciples, as recorded in separate documents [‘*Go yuigon kiroku*’]. However, if there are those who dare to harbor doubts or slander regarding this matter

concerning the second generation [Ejo zenji], one must steadfastly refrain from believing such assertions. Should one scheme or contemplate to undermine the ancient customs and current practices of Buddha’s teachings, it will undoubtedly lead to accumulating grave karma. Therefore, one should deeply fear and avoid such actions concerning matters of transmission.”<sup>11</sup>

Here, it is mentioned that among Dogen zenji’s disciples, Ejo zenji was the only one who received direct transmission (formal Dharma transmission) from him. However, it is noted that there were doubts raised concerning Ejo zenji’s transmission. These doubts likely questioned whether Ejo zenji truly received Dharma transmission from Dogen zenji. Even today, because the ceremonies of Dharma transmission are not publicly conducted<sup>12</sup>, proof of transmission can only be provided by those directly involved. Therefore, it remains possible to cast doubt on the authenticity of such transmissions if one chooses to do so.

The reason such doubts arose can be attributed to the fact that the ceremonies of Dharma transmission and the objects of transmission were not standardized. Why did Dogen zenji not establish clear protocols for Dharma transmission? It is believed that this was because Dogen zenji made significant changes to the concept of Dharma transmission from the Chan Buddhism of the Song dynasty. In “The Inheritance Certificate” (*Shisho*) chapter of the *Shobogenzo*, Dogen zenji explicitly states that during Dharma transmission, the Dharma heir must receive a written acknowledgment from the teacher. However, in the Song dynasty Chan Buddhism that Dogen

zenji encountered during his studies, the document of transmission was a report from disciple to teacher<sup>13</sup> confirming the transmission of the Dharma. In other words, Dogen zenji intended to make bold adjustments to the ceremonies and objects of Dharma transmission as practiced in Song dynasty Chan Buddhism.<sup>14</sup>

Dogen zenji, in the “*Shisho*” chapter of the *Shobogenzo*, indeed stipulates that a transmission document must be passed down during Dharma transmission. However, whether he specified detailed rules regarding ceremonies and other objects of transmission apart from the transmission document cannot be ascertained from existing sources. It is inferred that while Dogen zenji passionately declared in the *Shobogenzo* about the Dharma transmission in the lineage of the Buddhas and ancestors, apart from the transmission document, he did not establish detailed regulations. It is likely that the ceremonies and objects of transmission varied partially depending on the disciple<sup>15</sup> who received Dharma transmission. In other words, although there was an outline, the establishment of a system (standardization of ceremonies and objects of transmission) where this outline was definitively implemented did not materialize.

The process leading to the Dharma transmission system that Dogen zenji attempted to introduce was significantly different from that of Song Dynasty Chan Buddhism. Therefore, to lead a stable group of disciples under a consistent order, it was crucial for the followers of Dogen zenji to establish Dharma transmission ceremonies and objects of transmission distinct from those of other Zen sects as a shared house

style within the Dogen school. Otherwise, it would inevitably lead to confusion.

For instance, if there were variations in objects of transmission apart from the transmission document, it could lead to different objects being passed down despite inheriting the same teacher’s teachings. This discrepancy could understandably raise concerns among practitioners. The suspicions directed towards Ejo zenji may have stemmed from this fluidity in objects of transmission.

By the time of Keizan zenji, who followed three generations after Dogen zenji, suspicions were already directed towards Ejo zenji’s Dharma transmission. This suggests that by then, Dharma transmission ceremonies and objects of transmission had likely diversified, causing considerable confusion within the lineage.

The complication was further exacerbated by Gikai zenji, who not only received Soto Zen Dharma transmission from Ejo zenji but also received Daruma sect Dharma transmission from Kakuzen Ekan. When Gikai zenji gave Soto Zen Dharma transmission to Keizan zenji, Gikai zenji provided proof in the form of Daruma Zen documents and relics of Samantabhadra Bodhisattva.<sup>16</sup> It is evident to everyone that adding the succession items of the Daruma sect to the various issues already surrounding Dharma transmission would only further exacerbate the confusion. It is believed that Keizan zenji sought to resolve such confusion surrounding Dharma transmission by standardizing the ceremonies and objects of succession up to the point of Dharma transmission.

As recorded in the “Chronicles of Tokoku” Keizan zenji established two stages leading up to Dharma transmission: first, the conferral of the Bodhisattva Precepts during the Denkai ceremony,<sup>17</sup> followed by the transmission of the Dharma itself (*Shiho*).<sup>18</sup>

It is presumed that these practices are based on the process documented in the “Record of the Last Testament” between Ejo zenji and Gikai zenji, as well as Keizan zenji’s own experiences (receiving Denkai from Gien zenji and Dharma transmission from Gikai zenji)<sup>19</sup>. In this way, within Keizan zenji’s lineage, a standardized Dharma transmission ceremony and the transmission of succession items became possible.

By recognizing that Keizan zenji established fixed rituals for Dharma transmission and succession items, a new aspect emerges regarding the Five Elder Peaks (*Goroho*).

Previously, it was mentioned that with the burial of the Daruma sect’s transmission documents held by Gisai zenji at *Goroho*, the transmission of the Daruma sect was discontinued and unified under the Soto sect.<sup>20</sup> However, it is also noted that documents related to the Soto sect’s transmission held by Keizan zenji were similarly interred at *Goroho*. This act suggests that Keizan zenji reset the chaotic transmission system of the time, transitioning it to a new system he established.

The stabilization of Dharma transmission rituals and succession items by Keizan zenji likely dispelled concerns over the authenticity of Dharma transmission, enabling a more stable

succession within Keizan zenji’s lineage. As those who received Dharma transmission became successors within the lineage, the standardized Dharma transmission system facilitated the stable reproduction of successors. It becomes evident that Keizan zenji’s lineage subsequently became the mainstream of the “Soto School.”

To be continued

---

<sup>1</sup> The Zen sect, known by outsiders as “*Daruma*” (mentioned in the document from the 2nd year of Kencho [1250], ‘*Kamakura Ibun*’ volume 1, document number 7250, etc.) and “*Busshin Shu*” (mentioned in the 3rd year of Kencho in “*Shinran Shojo*” letter, ‘*Kamakura Ibun*’ volume 1, document number 7367), was referred to as such.

<sup>2</sup> In the *Denkoroku* (Record of the Transmission of Illumination), the term “Soto-shu” is not used, but phrases such as “Dō-shū” (meaning Soto Zen), “the one school of Tozan”, “the superior school” (Todashu), “the house of Tozan” (‘Tōdō-ke’), and ‘Tōdō-ka’ (lower Tōdō) are frequently found.

<sup>3</sup> In the *Denkoroku* chapter on Dogen Zenji (compiled by the Soto Zen school, Sotoshu Shumucho, 2005, p. 300). taken from this publication.

<sup>4</sup> Before the lectures of the *Denkoroku* began, figures such as Meiho Sotetsu (1277-1350) and Gasan Joseki (1276-1366) moved from Enryakuji (Tendai sect) to Daijoji (Soto Zen school). Later, monks like Kyo-o Unryo (1267-1341) and



Kofu Kakumyo (1271-1361) from the Rinzaï Zen sect also studied under Keizan Zenji. It is believed that many people from sects other than Soto Zen studied under Keizan Zenji.

<sup>5</sup> Manji Zokuzō, Volume 121, Page 154, Reverse Side, Original Chinese Text.

<sup>6</sup> My article "Reconsideration of the Biography of Keizan Zenji (Part 4) - Succession, Daijōji Shōjū, and the Beginning of *Denkoroku*" can be found in the "Bulletin of the Institute for Human Culture, Aichi Gakuin University," Issue 37, 2022, pages 13-15.

<sup>7</sup> The Comprehensive Study of Keizan Zenji at the Soto Zen Comprehensive Research Center, Department of Sōgaku Studies: A Study of the 'Keizan Shingi' (Part 1"). A reprint of "Daily Events" can be found in the "Journal of Sōgaku Studies," Issue 33, 2020, page 123.

<sup>8</sup> A prayer ceremony for safety performed when felling trees to procure construction materials.

<sup>9</sup> The name of a book that is comprised of six sections: "Instructions for the Tenzo" (Tenzo Kyokun), "The Model for Engaging the Way" (Bendoho), "The Dharma for Taking Food" (Fushukuhanpo), "Regulations for the Study Hall" (Shuryo shingi), The Dharma When Meeting Senior Instructors of Five Summer Practice Periods" (Taitaiko Gogejariho), and the "Pure Standards for the Temple Administrators" (Chiji Shingi).

<sup>10</sup> "The Collection of Zen School Pure Standards" ("Chūsei Zenshoku Sōkan," Volume 6,

Rinsen Book Co., 2014), page 470.

<sup>11</sup> Azuma Ryushin's compilation 'Daijōji Kaizan Tetsudō Gikai Zenji Kankei Shiryōshū' (Shunjusha, 2008), page 63, original Chinese text. In the original text, repeated characters (々, etc.) have been replaced with their original characters for ease of reading. Text within parentheses is from the original source, with subsequent references following the same format.

<sup>11</sup> "The Collection of Zen School Pure Standards" ("Chusei Zenshoku Sokan," Volume 6,

<sup>12</sup> According to the description left by Gikai Zenji in the "Go yuigon kiroku," Dogen Zenji regarded dharma transmission as a "secret oral transmission." (『Dogen Zenji Zenshū』 Volume 7, Shunjusha, 1990, p. 196).

<sup>13</sup> "Ishii Seijun, *Succession and Rotating Abbots System: Inheritance and Acceptance of Song Dynasty Chan in Japanese Sōtō Zen*' in the 'Annual Report of the Komazawa University Institute for Zen Studies,' Issue 32, 2020, pages 130-133. Also referenced in Ishii's paper are Zhang Chao's "Chan Miscellanea and the Shaping of the Religious Lineage of Chinese Buddhism under the Song," in the 'Journal of the International Research Institute for Buddhist Studies,' Issue 21, 2017, and Sugawara Joei's 'On Dōgen Zenji's Transmission Document and Zen Precept Lineage,' in the 'Komazawa University Bulletin of Buddhist Studies,' Issue 34, 2003."

<sup>14</sup> "For discussions on Dōgen Zenji's Dharma transmission and the actual practices of Dharma transmission in Song Dynasty Chan Buddhism, refer to Hirose Ryobun's article 'Dharma Trans-

mission in Song Dynasty Chan Buddhism and Dōgen' in the 'Annual Report of the Komazawa University Institute for Zen Studies,' Issue 33, 2021."jusha, 1990, p. 196).

<sup>15</sup> According to 'Sanso Gyōgyō Ki' ("Record of the Practice of the Third Ancestor"), 'San Daizon Gojo Ki' ("Record of the Practice of the Three Great Ancestors"), and the 'Ken jitsu Ki' ("Account of the Construction") from the 'Zuichō Ben Kenjitsu' ("Various Versions Compared - Eihei Dōgen Zenji's Biographical Accounts and Construction Notes"), edited by Murakō Kōdō, published by Daishukan, 1975, page 98, Dōgen Zenji's Dharma successors included Ejo Zenji, Senne, and Sokai.

<sup>16</sup> "Certificate of Dharma Transmission" (compiled by the Keizan Zenji Oison Kankōkai, published in "Collected Works of Keizan Zenji's Last Writings," Sōjiji Temple, 1974, pages 3-5).

<sup>17</sup> Keizan Zenji bestowed the "Buddha and Ancestors Authentic Transmitted Bodhisattva Precepts Procedure" upon Meiho Sotetsu and Gasan Joseki on February 14, 1290 (according to the colophon of the "Buddha and Ancestors Authentic Transmitted Bodhisattva Precepts Procedure" preserved in Daijoji, "Zoku Soto Shu Zensho" Shugen Supplement, p. 42).

<sup>18</sup> Keizan Zenji did not explicitly mention the transmission of a succession document (Shisho) during Dharma transmission. However, it is reasonable to assume that he followed the tradition of transmitting a succession document, as established by Dogen Zenji in the "The Inheritance Certificate" chapter of the Shobogenzo.

<sup>19</sup> Please refer to Keizan Zenji's autobiography in "Tokoku-ki" (Various Editions Compared: Keizan Zenji's "Tokoku-ki", Shunjusha, 2015, p. 7).

<sup>20</sup> My article "Reassessment of Keizan Zenji's Biography (Part 5) – The Passing of Gisai, Retirement from Daijo-ji, Establishment of Yokoji" can be found in "Zenkenshoin Kiyō" (Bulletin of the Zen Research Institute), Issue 51, pages 2-6, published in 2023.





## **My Footnotes on Zazen (27) Viewing Zazen from the Perspective of the Alexander Technique (2)**

**Rev. Issho Fujita**

Now, another important discovery of Alexander's concerns insight into the causes of misuse. He succinctly terms this "end-gaining" (where "end" refers to result, and "gain" to acquisition or attainment). This refers to a state where one's consciousness is solely fixated on the "result," neglecting entirely the present situation and the processes unfolding from it. It denotes our tendency to rush towards outcomes, forgetting the current state, and hastily resolving matters through habitual reactions—a common pitfall. Here, the focus is solely on achieving the goal directly, without considering what might be the most appropriate response. This leads to misuse, which then becomes entrenched as a habit. Without allowing our senses to fully operate and judge the situation or having the freedom to freshly choose a manner appropriate to the current state, we are left with no choice but to activate habitual misuse. Couldn't we say that such a state, where no other options seem available, might indeed be termed "ignorance" in Buddhist terms?

In our terms, "end-gaining" corresponds to the concept of "a mind that seeks results." Zen Master Dogen emphasizes in "Guidelines for Studying the Way" (*Gakudo Yojinshu*) that "the Buddhist path should not be pursued with a mind seeking gains or results." Alexander argues

that fundamentally changing how we use ourselves, from misuse to proper use, requires stopping end-gaining. The emphasis in Zazen on "no gaining, no delusion" doesn't necessarily imply the absence of attainment or enlightenment. Rather, it suggests an attitude that one cannot practice Zazen in the mode of end-gaining, where one remains as oneself. As long as one clings to a mind seeking gains, true meditation such as "proper posture," "controlled breathing," and "think of not thinking (non-thinking)" becomes unattainable in practice. In other words, Zazen and end-gaining cannot coexist.

Alexander calls the process of consciously abandoning habits and reactions of end-gaining "inhibition." This involves momentarily halting reflexive actions, judging situations based on sensory input, considering possibilities for action, and creating a space to choose and perform actions oneself.

When the Primary Control is functioning, there is a clear direction within the body. In Alexander Technique, one learns lessons about sensing this direction while starting an action after inhibiting. The directions are: (1) the neck is free, (2) the head moves forward and upward in relation to the spine, (3) the spine is lengthened, the back widens, (4) the knees are directed away from the hip joints and apart from each other. It should be noted, for example, that (1) is not about freeing the neck but about feeling the neck's freedom, and that the order of importance is such that if (1) is in place, (2) should be felt.

I have spent quite a bit of space explaining



Alexander Technique. Originally, I intended to introduce what I learned from lessons in Asheville, but first I wanted to ensure a certain understanding of Alexander Technique itself before readers proceed with my future discourse. However, I cannot summarize Alexander Technique, which has an extraordinarily rich content, in just a “small bite.”

I have provided an overview of the basic ideas of Alexander Technique so far, but what I originally wanted to write about was what I learned from Alexander Technique lessons at the Great Tree Zen Temple in Asheville, North Carolina, USA.



I have known Rev. Teijo Munnich, the leader of this Zen center, for a long time. Based on our exchanges, she knew that I was interested in bodywork — a general term for techniques that work on the body to bring about transformation of the mind and body — and that I was trying to approach Zazen from the perspective of how to move and use my body. She contacted Robert, my friend who works as a Thai massage thera-

pist, and Meredith, a teacher of Alexander Technique who is a member of the Zen Center and arranged for me to receive Thai massage and Alexander Technique lessons from these two during my stay this time at her temple. I am grateful to her for this thoughtful consideration.

Robert, when he was young, conscientiously objected to the draft during the Vietnam War and moved to Thailand. There, he not only learned Thai massage but also studied Vipassana meditation under Theravada Buddhist monks. Even after returning to the United States, he continued his meditation practice. During massages and the teatime after the treatments, I was able to hear various beneficial discussions related to my Zen meditation practice. His massages were extremely gentle, delicately sensing my body’s responses, gradually shifting focus from my toes to my head, and slowly moving joints and muscles. It felt less like typical massage techniques of kneading or rubbing specific body parts, and more like following his guidance on the massage table, akin to practicing yoga or Tai Chi with my entire body engaged. Alternatively, one could say it felt like dancing as partners rather than being in a one-sided “massager-massee” relationship. When I conveyed this to him, he replied, “While giving massages, I feel like I’m doing meditation together with you. Actually, I also teach social dance as part of my job.”

Now, onto the main topic, Meredith’s lesson. According to the pamphlet she gave me, Meredith began studying the Alexander Technique in 1988 and obtained her certification as an Alexander Technique teacher in 1999. She is also

a violinist and holds qualifications as a massage therapist. In our post-lesson chat, I learned that she received teachings from Harada Tangen Roshi at Bukkokuji in Obama, Japan.



Let me summarize what I learned from the hour and a half Alexander Technique lesson I received from her at Great Tree Zen Temple's meditation hall. Knowing in advance that I practice Zen meditation, Meredith probably aimed to convey what she considers particularly important for practitioners of Zen. In that sense, it might have been a specially tailored lesson for Zen practitioners.

Firstly, let me explain how the lesson began. "I think you already know the basic ideas of the Alexander Technique, so let's skip that explanation and start moving right away. This is something I consider important, though other Alexander Technique teachers might not do it..." With that introduction, she instructed me to stand comfortably. "Now, feel how your body is supported by the floor through your feet," she said. "I begin a lesson by having the student firmly grounded into the floor." She touched my legs,

adjusting the relationship between my feet and knees, sometimes lightly pressing on the tops of my feet, and subtly moving them downwards. She said, "Let the weight of your body flow straight down to the soles of your feet..." while delicately moving around my shins with both hands, as if fine-tuning the position of my feet and the area below my knees. It felt like she was adjusting the connection of bones rather than muscles. Next, she touched around my thighs, adjusting the relationship between my feet—below the knees—and the thighs in the same manner. "You seem to be supporting yourself more on the little toe side of your feet. Just for now, try to feel as if you're supporting yourself on the big toe side of your feet instead... How does that feel now?" "The sensation I feel under my feet has changed quite a bit from earlier. I feel like I'm more securely connected to the floor. The sensation of my body's center moving downwards has become clearer." "Good, then continue to feel that sensation while walking freely around the room," she said. Despite being a short five-minute session, my lower body felt distinctly awakened, and my body moved surprisingly lightly. I felt clear about the sensation of "definitely walking."

When I teach Zen meditation, I often emphasize the importance of "grounding." We often unconsciously try to improve our posture by instinctively stretching our upper body directly upward. However, this effort can inadvertently cause muscles to contract (since muscle action involves contraction), resulting in the upper body shrinking instead. It's crucial not to exert force by trying to extend the back directly upward through one's own effort (which means

engaging muscles). Instead, the first step is to firmly ground oneself towards the lower direction (toward the center of the Earth). In the case of Zazen, this means firmly conveying the weight of one's body to the floor through the four points formed by the left and right sit bones on the cushion and the outer sides of both knees placed on the cushion (or half-lotus position). When I use the term "firmly," it means "definitely, thoroughly," implying that one shouldn't add unnecessary force. In reality, it's quite the

opposite: one should relax as much as possible, surrendering one's body weight entirely to gravity, cherishing that weight, and creating a better path for it to flow. No matter how much effort is exerted, one's actual body weight doesn't increase in the least. Therefore, the essential task is simply to "relax, entrust one's body weight to the Earth completely, value that weight, and create a better pathway for its flow." (Noguchi Michizo).  
(To be continued.)

## NEWS

### **April 2, 2024**

South America Soto Zen Conference was held at Zoom

### **June 14~24, 2024**

Baika classes by Sotoshu Specially Dispatched Baika Teacher were held at 10 places in North America.

### **July 17. September 27, 2024**

South America Zen Workshop was held at Zoom

### **September 7, 2024**

South America Soto Zen Conference was held at Zenkoji, in Ibiracu, Brazil

### **September 12~21, 2024**

Baika classes by Sotoshu Specially Dispatched Baika Teacher were held at 7 places in South America.



SOTO ZEN JOURNAL is published semiannually by the Soto Zen Buddhism International Center

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