

Week 6

- Main doctrine
 - Sutras
 - Sanshin practice vision
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Main doctrine

We are all children of the Buddha and come into this world endowed with the Buddha-Mind (*busshin*). However, failing to realize this, we live selfish, willful lives, causing much suffering. If we make repentance to the Buddha and take refuge in him, our minds will come to rest, our lives will experience harmony and light, and we will rejoice in being of service to society. We will also experience the deep faith that will allow us to stand up under any hardship. To discover happiness and a life worth living is the teaching of the Soto Zen School.

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Abiding by the True Dharma singularly transmitted by the Buddha-ancestors, the Sotoshu doctrine is to realize shikantaza and *sokushin zebutsu*. [The *Sotoshu Shukan* (Constitution)]

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The Soto sect is based on the teaching of *seiden no buppo* 正伝の仏法 (authentic transmission of the Buddhadharma), which has been passed down from the founder of the sect to successive generations. It is based on the teaching of zazen, and the peace of mind and body that is obtained by practicing zazen is realized as the form of Buddha (*butsu no sugata* 仏の姿).

All of these are pointing toward two key teachings:

- *Sokushin zebutsu* 即心是佛 (Mind itself is Buddha)

- *Igi soku buppō, sahō kore shūshi* 威儀即仏法, 作法是宗旨 (Dignified deportment is the Buddhadharma, and etiquette is the principle of our school)

Sutras and texts

- Meaning of Practice and Verification (*Shushogi*)
- Heart of Great Perfect Wisdom Sutra (*Hannya Shingyo*)
- “Avalokiteshvara Boshisattava Universal Gateway” Chapter of the Lotus Sutra (*Kannongyo*)
- “Life Span of the Tathagata Chapter” of the Lotus Sutra (*Juryohon*)

“REPRESENTATIVE BOOKS:”

- *Shobogenzo (Treasury of the True Dharma Eye)*

Collection of Dogen’s teachings that were given between August 1231 and January 1253; the main point (eye) of the True Dharma that was inherited by the successive ancestors following Shakyamuni Buddha

- *Denkoroku (Transmission of the Lamp)*

Keizan’s teachings to the monks at Daijōji beginning in January 1300 tracing the history of the first 53 ancestors

SUTRAS

- *Lankavatara*

Nature of consciousness and “mind-only” philosophy; importance of sitting practice in realizing the true nature of reality; relationship between perception and reality

- *Vimalakirti*

The layman Vimalakirti exemplifies the ideal of a bodhisattva living in the world; nature of reality; importance of nonduality; spiritual potential of lay practitioners

- *Diamond (from Prajnaparamita literature)*

Emptiness and the impermanence of all conditioned things; nonattachment, nonseparation and nonduality

- *Hannya Shingyo/Heart Sutra (from Prajnaparamita literature)*

Essentials of Buddha’s teaching; form and emptiness; the role of wisdom in awakening

- *Avatamsaka/Flower Garland*

Interconnectedness of all phenomena; universal functioning

- *Lotus*

Universality of Buddhahood; skillful means; transformative power of faith and devotion

Sanshin practice vision

- Realizing the self without relationship to others (non-reliance) which includes everything (interconnectedness)
- *Sanshin's Six Practice Guidelines*
 - The study of the meaning of zazen in the context of Buddha's teachings
 - Keeping forms and ceremonies simple in order to understand what we're doing and why
 - Understanding the significance of zazen and study in modern daily life so that we can maintain a balance between progress and peace of mind
 - Dharma study as a support for zazen
 - Work practice is an investigation of community
 - *Ehou ichinyo*, kesa and dharma are one
- *Uchiyama Roshi's Seven Points of Practice*
 - Study and practice the Buddha-dharma only for the sake of the Buddha-dharma, not for the sake of human emotions and worldly ideas.
 - Zazen is the most venerable and only true teacher.
 - Zazen must work concretely in our daily lives as the two practices (vow and repentance), the three minds (magnanimous mind, parental mind, and joyful mind), and as the realization of the saying, "Gaining is delusion, losing is enlightenment."
 - Live by vow and root it deeply.
 - Realizing that development and backsliding are your responsibility alone, endeavor to practice and develop.
 - Sit silently for ten years, then for ten more years, and then for another ten years.
 - Cooperate with one another and aim to create a place where sincere practitioners can practice without trouble.
- Inside the temple: *Lineage and Legacy*
 - Zazen
 - Work
 - Study
 - Ritual
- Outside the temple: *Sangha and Society*
 - Environment
 - Ethics
 - Human relationships
 - Creativity