

3. talk Transformation and how we get there

Hello to everybody – also on zoom.

The third week, the third talk, great that you are all still here with me.

Today I will talk about transformation and when we talk nowadays about transformation we think of many other things, not about the meaning of transformation I want to talk about today, the inner transformation of our self.

Nowadays it's all about climate or digital transformation and so on, its about transformation into the age of Anthropocene, this age in which man determines the direction of things, in combination with AI, we can also call it the age of Transhumanism.

I think it is very important to raise these issues, they are important discussions that we need to have as a society, and I think we as zen practitioners can make an important contribution here. Not to mention that we also need to be clear about where we stand.

Our contribution is to pass on and preserve the culture of the practice that our ancestors passed on to us. It is about our own inner transformation, because life starts here and now and the really good thing is you don't need more than your own body and mind, you really don't need anything else than this, and for sure you need the inspiration or intention to sit down to get to know your own silence, the arising of Bodhicitta.

And in all religious traditions this methods exist since the beginning of human culture, more than 2500 years and longer, and these methods are responsible for the development of mankind. I think we should not forget this.

So today I will talk about:

Zazen, Repentance and forgiveness, breathing, Inner Alchemy or also called Neidan, Turning the light and at the end about jijuyu zanmai and how this all helps on our way to liberation.

In this talk I also will let you know, how I learned to deal with wild emotions, like I said in the last question and answer part.

I will also talk about this esoteric field we normally don't talk a lot about in Sotozen.

Dogen has this wonderful ability to write about it without actually writing about it.

But first I want start with a funny story of my first direct teacher, who ordained me as lay, it was Ryuten Rosenblum a successor of Baker Roshi and he came to California at end of the 60th, he was a young man and he searched for liberation and enlightment and started to study Buddhism at the university – he got disappointed because nothing that he learned helped him to get what he wanted and one day a Zen Master from Japan came for a talk and he thought now it will happen, now he will get the enlightenment with this original zen guy from Japan. The Zen Master came in the lecture hall and then he talked for one hour how wonderful American Icecream tastes, more than one hour on American icecream.

After this lecture he heard about Shunryu Suzuki and from Tassajara, so he goes there, and this was pretty much at the beginning of 1969.

I will talk about this mystery thing which we talk about too little in the sotozen school from my point of view, but off course, we learn about it in our rituals:

Last year we had this wonderful talk from Rev. Aigo Castro in Rome, a Spanish Sotozen teacher and Dharani enthusiast, he talked a whole day about Kanromon – the ritual for feeding the hungry ghosts and the source of the dharanis go all the way back to the Vedas, the beginning of our culture.

And sure we do some other mystical stuff for example we put our Kesas on our heads in the morning and chant, when we do this with our rakusu the mystical stuff moves more into the foreground: The pine needle stich is on the top and this symbolizes a connection to a star constellation, Shunryu Suzuki once said.

Today I want talk again about the space inbetween, we can call it in German also: "Feinstofflichkeit" and I found the translations: Fine material and very interesting – you will see soon – "Ethereal"

It is the fifth element "space" , Akasha, as it is called in Sanskrit. In all great cultures there was an expression for it and in Western philosophy it was the ether, described by Aristotle.

Akasha occurs already in the Vedas and Upanishads, like the dharanis, these are the ancient philosophical records from India, a few hundred years before Buddha was born. The word "Akasha" there refers to the space paradoxes. I have found an expression for it, an image from that time, which makes it very understandable what it is about:

„The universe not yet discovered by men“

Akasha refers to both the revealed space, what we see, what has manifested, "vyaktam", and the unrevealed space, "avyaktam".

Some passages in the Vedas emphasize that akasha extends not only to the visible sky, but beyond that into the space where the gods dwell, and one reaches there by means of soma and yoga.

Soma is the sacred light-filled drink, very mystical and legendary, it opens the inner eye and leads us to Akasha. About the enjoyment and effect of Soma it was said:

"All the gods were then gathered in man, as in a cowshed."

It can also be said that Akasha is the space where there is peace and where the difference between object and subject is suspended. It is said:

"In the heart there is a small space, Akasha, in which the world lights shine, this is how gods see the world.

It is the space within the human being, which is this space of the heart, that is the full, unchanging, this incomprehensible space that shows characteristics of another spatiality.

In the Vedas it is said that Akasha can be experienced in deep sleep and yoga immersion and in the stages of Dhyana, meditation, or better put: immersion. And as we know, the Chinese word for it is Chan and the Japanese is Zen. In Pali it is called Jhāna, often translated as "glowing or burning".

And I will get very deeply into this topic of how the spark becomes fire in my next talk.

“Athar “was the old word in the old-Iranian religion around the prophet Zarathustra. There it is translated as "the holy fire", which can be seen only in the so called “new consciousness”. It is also related to Heraclitean fire, "the ethereal substance" of which Heraclitus says, "it is rational and it responds to all things, it is the primordial fire, the Godhead."

Heraclitus is also often called the Greek Taoist.

The ether was considered, to be the space-filling substance that permeates the whole universe and in the 19th century the theory arose among physicists (scientist) that it carries the light. When more and more experiments showed that the ether, whatever it might be, did not show any effects, meaning it did not have any causal force, it played an increasingly smaller role in modern physics and for the same reason it was concluded that it did not exist.

In the end it was Einstein who could prove the light waves, as far as I know.

And so we come to the absoluteness of the measurable, the predictable. And this is one important function of our Self, to make the world predictable, like I said last time.

It is also about the principle of causal force, which means: something exists only if it exerts a causal force on others. It must be able to influence things and this must be provable with experiments.

At the beginning of the “Age of Enlightenment”, the stated goal was to liberate the world of the esoteric, mystical delusion and I get more and more the feeling, very briefly, science replaced religion. I have nothing against science, quite the opposite. I also believe that everything can be explained with biology or physics, but often we may not yet know how.

And sometimes I have the feeling we lose more and more the balance, as for example with artificial intelligence.

“The tyranny of scientism” is what German sociologist Maurizio Bach calls it.

Maurice Merleau Ponty, a French phenomenal philosopher, I will talk in my next talk a bit more about him, he said in “The eye and the mind”:

“Science experiments with things and refrains from witnessing them”

But witnessing is what we do in zazen, in a way we are witnessing completely our being and this is inherent in this process like repentance is inherent in this process of zazen.

There is a verse in the *Samanthabhadra Sutra*:

The ocean of all karmic hindrances arises solely from delusive thoughts. If you want to make repentance, sit in an upright posture and be mindful of the true reality. All demeanors are like frost and dew; the sun of wisdom enables them to melt away.

Hojo-san writes in “Living by vow” *zazen* is itself repentance—letting go of our self centered deluded thoughts, opening ourselves to the interconnected reality of all beings, and just sitting right there.

My first encounter with Hojo-san was when I read *Realizing Genjokoan* and heard about repentance in a Zen context for the first time. In Baker Roshi's sangha, there was no emphasis on this concept of repentance. And this distinction between absolute repentance *Risange* and relative repentance *jisange* touched me deeply, opened something inside me. The inherent possibility of transformation of all suffering associated with repentance in *zazen* enabled my original dramas to start disappearing more and more.

When I started to sit, a lot of old forgotten stories came up, arose in my *zazen* and a lot of them I cannot let go, they came again and again as we all know – and still a lot of things are coming up. And so *Jisange*, the relative repentance, was at the beginning of my practice very important and not only to apologize to myself, I asked for forgiveness and for this I found a very good guidance by Tara Brach, maybe you know her, she is a Vipassana teacher and a colleague of Jack Kornfield and Sharon Salzberg.

She recommends different ways: ask for forgiveness for the bad deeds you have done to others, and this I tried when it was possible in reality. This has produced some really wonderful encounters, I have visited old friends and also former partners that, this resolved a lot of old karma on both sides, this energy that was released was very touching and healing.

The second advise was to forgive others who have done you harm, this process was not so easy, because I have to do this by myself, but the most difficult task for me was the third advise, to forgive myself for all this. And this is sometimes still in progress. To deal with these energies is not so easy.

At this time breathing was very important to come closer to my inner world and these energies. With Baker Roshi we talked a lot about breathing and mindfulness and so on and this was very helpful at the beginning of my practice.

Shunryu Suzuki says in “Zen mind beginners mind” about breathing: “What we call I is just a swinging door which moves when we inhale and when we exhale” When we practice *zazen* our mind always follows our breathing. When we inhale, with the air, the world comes into the inner world and when we exhale, the air and the world go back to the outer world.

Our breath is the tool that can form this bridge into this non-thinking world, that can offer breath by breath a dharmagate into this world beyond thinking.

I think we all have heard a lot about breathing, but I want to bring it back to mind.

For me, there are three ways to practice with the breath in zazen. There are many other breathing exercises, one of them is the inner alchemy I will talk about later, but in zazen I just want to emphasize these three.

The first is to notice the breath as our body is breathing us right now, to consciously notice how we are breathing right now and engage in noticing our breath while opening the hand of thought, opening the gate and crossing the bridge and stepping out of our conditioned karmic being.

Noticing the breath, breath by breath and not influencing or controlling it, just taking it as it is right now, whether short or long, soft or louder, noticing it as it is right now in the present moment, nothing more, this is the most important practice. Inhale like your body wants to inhale you and exhale in the same way. Between inhaling and exhaling, make a small pause, one or two seconds not more, become aware of this shift to exhale and do the same when you have exhaled and before you start the next inhaling, take a short moment of awareness in this shift. Make this to a habit and do this also with the other two methods I will explain now further.

The second practice is to count the breath, a very common method in Zen, to count each breath, we do this with each inhale and exhale with a number, we start at one and stop at ten and start again at one.

This method is very old, it originated in India and was spread in the early days of Chan in China and afterwards in Japan.

Hakuin Egaku, a Rinzai Zen master in the 17th century, an innovator of Rinzai Zen and known for his illustrations of many koans, is said to have emphasized breath counting and Shunryu Suzuki also emphasized it.

For each breath we count a number and start at one and a number is for a whole breath, inhaling and exhaling is one number, and then so on until we reach the number ten and then we start again at one. When we are at 12 we also just start again at one.

When we are a bit more experienced, instead of counting to 10, we can count to 100 and then start all over again. Someone once told me that he noticed where he was at 632, but then we just start over again.

The third practice of breathing is to follow the breath, to breathe with it, or as it, to travel with it through our body and thus touch ourselves internally.

We completely disengage from our conditioned karmic thinking and are just our breath and follow it wherever it goes when we inhale and exhale, and again we are not influencing our

breath as we do in a bodyscan, for example. Not that a bodyscan can't be helpful, but that's not what we do in zazen, we just let everything be as it is, perceive it and let it go, we embody with our breath our present being in this moment and no more, allow everything that our breath brings to the surface.

Everything that arises is allowed to be there and we radically accept it, just let it go, if a resistance arises we let go of our resistance, just let it be there and keep breathing and let our breath discover what it wants to discover.

It is our conditioned self that wants to maintain the predictability of our being, the appearance of our being, but we let go of that too and just surrender to our breath and keep following it.

When pain arises, whether physical or psychological, we embrace it, don't fight it off and go beyond our thinking, even with difficult emotions like anger or rage, we let it go and embrace it and go through it with our breath, breath by breath, noticing our karmic conditioning, but always staying with our breath and opening the hand of our thinking in this process. We accept our world in this moment as it is and give it back again when we exhale, not getting caught up in our karmic thinking, but accepting the moment as it is, breath by breath.

Pain has been part of my zazen from the beginning, pain in many different ways and of very different intensity. On the one hand due to my physical conditions, like having no flesh on my bottom and therefore feeling my bones very quickly, or due to my knee surgery and many other things.

On the other hand, however, pain has often appeared in the same places that could not be attributed to an organic cause. Some of them I could get rid of quickly, others kept coming back, so I had them checked by a doctor, but nothing was ever found there.

Ryuten Rosenblum, my first direct teacher, said that I should be happy about so much pain, because my body would communicate with me. He also advised me again and again to stay with my breath and to travel with it as I described before.

Zentatsu Baker the Dharma name of Baker Roshi talked a lot about the masters in China and the connection to Daoism and so I discovered inner alchemy and the standard work of Daoist meditation: "The Secret of the Golden Flower" (translated by Thomas Cleary), but also to Wanshi or Hongzhi's "Cultivating the Empty Field" and his poem "The Acupuncture Needle of zazen". Dogen Zenji greatly admired Hongzhi as one of the few Chinese masters and praised this poem in Shobogenzo fascicle Zazenshin.

Dogen refers to the teachings of other Zen masters as the returning to the source, the returning to the origin as useless methods to stop discursive thinking and freeze into silence.

Hongzhi's needle, however, has the power to present things correctly. Dogen says: "this alone always shines through the surface and interior of the world of Dharma" (Bielefeld "Dogen Manuals" - Okumura "Dogen Zen").

Dogen says at the end of the fascicle in his own poem, "it is not that Hongzhi does not present this correctly but it can be said in this way".

In the poem "The Song of the Grass Roof Hermitage", Sekito Kisen says "Turn the light around so that it illuminates the inner, and then just return."

Hongzhi suggests similarly "Then you have to take the step back and directly reach the center of the circle from which the light emerges" and elsewhere "When you turn there and completely let go of everything, realization happens". All of this refers to the expression "eko hensho" which is also called the basic technique of Zen meditation and to which Dogen also refers in the Fukanzazengi.

Eko hensho, or stepping back somehow to see the original face without concepts. First "turn the light around", and the rest follows - maybe.

In the Sandokai the poem of Sekito Kisen it says : "In the light there is darkness, but don't take it as darkness; In the dark there is light, but don't see it as light. Light and dark oppose one another like the front and back foot in walking."

In the Sandokai, the darkness represents our delusion and the light is associated with truth. In the "Secret of the Golden Flower", the light is the mental potential to see the true essence that is also called the original face.

"Eko hensho" how Dogen uses it has not the same meaning like in the Daoist meditation instruction "Secret of the Golden Flower".

For him it is in a way like the shift when the sun goes down and the darkness arises.

In the "Secret of the Golden Flower", the phrase "Turn the light around" is also an essential practice instruction, but it is more the image when you turn the light inwards. It is like accompanying the breath with the ray of a flashlight.

There is always an attempt in "the Secret of the golden flower" to unite the three great religions in China at that time, Chan, Daoism and Confucianism, but it is basically a Daoist writing about the "inner teaching" and refers to the technique of Neidan, the "cultivation of the inner elixir" a method to deal with our emotions.

Here I want to quote O.E. Wilson a famous Biologist, specialist for ants, also called "father of biodiversity" or "ant man," and a modern equivalent to Charles Darwin, he said about Emotions: "We have created a Star Wars civilization, but at the same time we are subject to Stone Age emotions, possess me-di-eval institutions and godlike technology. We dish it out on all fronts. We are terribly unsettled by the simple fact of our existence, and we are a danger to ourselves and the rest of the world."

Neidan, this very mystical, esoteric teaching helped me a lot to get in touch with my pain, to establish a communication with my body. Simply explained, it is about experiencing the breath as Qi, that is, as the basic energy of life, as it is done in the Chinese techniques of Qigong, Tai

Chi, Kung Fu in motion, in motionlessness, in the West it is often called: the silent Qigong or Neigong.

But the teaching of Neidan still goes further.

It is a Taoist meditation method, but we have to be aware that many great Zen masters were also Taoists. This method helps us to get to know our energies and learn how they work in us and with these energies it is possible to get to the origin of our being, but also to learn to steer those energies, to move them in a direction.

This is a slippery slope and very thin ice to talk about these esoteric experiences. There are many traps where you can lose yourself and you have to be very careful, but if we have Dogen's warnings in mind and Hojo-sans commentary to them then it is not very dangerous.

And be aware, Dogen was very young when he came to the monastery and the Tendai teaching also has many esoteric borrowings, so he maybe have known all about it and for him and his fellow monks back then, maybe it was standard knowledge. And be also aware that Keizan Jokin brought a lot of Shingon into Sotozen. I don't know much about Shingon Buddhism, but space is the fifth element there and very important.

So this was maybe a standard knowledge, maybe we can discuss this a bit more afterwards, I want to know what you think about this theory.

All our practices are about recognizing, or awakening to, how our being comes into being. How the soup we call our life is cooked, how we function, or as the Taoists say: "To become the master of our own house", another way to say to tame the lion.

I can feel these energies, and I have learned to manage them, most time, but for me it is not about directing these energies externally, as we know from the great Chinese movies, such as in "Tiger and Dragon". It is about dealing with these energies, to recognize before the fire starts to burn or horses start to gallop.

By the way, the tiger and the dragon are the most important symbolic animals in the Neidan technique. And they are always related to each other and are mutually dependent, like yin and yang. They fuel the elixir. Unlike in European mythology, in Asia the dragon, Japanese "RYU", is a creature of awakening. In the symbolism of inner alchemy, it stands for the possible transformation. This mystical animal embodies the transformation of our inner energies. The awakening of this dragon energy is an important part in the practice of inner alchemy. My first Buddhist name was Ryumon, or Dragon Gate. As the old scriptures are saying, the dragon's energy lives in our spine and our tailbone is the tail extension (Cogyx). The dragon is an aquatic animal and is often depicted in Asian iconography with Avalokitesvara riding on it, using it as a carrier. The Bodhisattva of boundless compassion rides the dragon, that means, our compassion uses the energy of the dragon.

Please see for this the handout, you can also find it on our homepage.

Neidan is a heart-mind technique to teach us to cultivate "shen ming", one could call it wisdom, the translation I like very much is spiritual intelligence, it might perhaps become a very important term in the future.

The fundamental technique is, as I said, to experience the breath as qi, to learn to feel it and to bring it into the lower elixir field or energy field, called "dantien" , in Japanese it is called "hara" and to transform it there in the energy cauldron, to gain the essence, and then return it, transformed, to the outside world. This is done through the so-called microcosmic orbit that runs down the midline of the body from the lower lip to the bottom of the pelvis and then from there back up along the spine and over the head, then down along the forehead and face to the upper lip.

There are two types of people. Depending on the category we fall into, our microcosmic orbit runs either from top to bottom or from bottom to top. It is important to find out which type we are if we want to learn the technique. To find out about it, we breath in and feel the breath. Where does it go, naturally – up along the back or down the front? Once we figure out which type we are, we enter the orbit right there when we breath in, either inhaling up the back and exhaling down the front, or the other way around, down the front and up the back. Thus, we become familiar with our most important inner energy circuit, we enter the microcosmic orbit. In further practices we explore our inner energetic fields by exploring more energetic vessels or meridians.

In my own practice, after a while my breath then automatically went to my pains in a very natural way and they often revealed their secret only after very intense sitting. Deeply buried (beried) (tief vergrabene) images with stories emerged and often there was a release and the pain disappeared. A lot of things were at first in my chest, around my heart. Over time these unnamable pains have disappeared, but with a pain in the pelvic area there was no release for a long time.

Thanks to this practice my breath became longer and deeper as a result, and I learned to synchronize it with the contractions of my pelvic floor. In the ancient scriptures we often read about energetic leaking, "don't leak" is often to read there, and by contracting the pelvic floor we can prevent this, we close the pelvis like we close the drain in a sink and if we combine this with our inhaling and exhaling we can cultivate the energies, the qi we take in, transform it and then give it back.

We can also come in contact with our inner energy field when we breath from our feet, namely our heels into the pelvis and also into our arms. On the soles of our feet and in the middle of our hands there are a very important energy points – the ones in the hands are called "laogong", and the ones at the center of our soles are called "yongquan" – (yongschuen). With this breathing exercise, we can extend our breath, first into our whole body, including all our meridians. This is called the macrocosmic orbit. From there, we can extend our breathing beyond our body to include the whole universe.

I would like to share one more beautiful detail from these practices, the tailbone pump, or what

I call the “dragon bliss catapult”. The pelvic floor is a complex set of muscles and nerves that has not been fully explored by science to this day. One muscle, the “levator ani”, goes from the tailbone forward to the pubic bone. When we contract this muscle, the tip of the tailbone moves towards the anus, completing our microcosmic orbit. We contract the tailbone very tightly and at the same time bring the breath into our pelvis, pause for a second or two and then abruptly release the tension so that the tailbone shoots backwards. With a little practice we can learn to let the energy flow up the spine like a fountain, a fountain of bliss.

If you are interested, these practices are all explained in the handout.

Over time my pelvic pain then opened up all of a sudden and the stories broke out. In my research, I found that this pain point is a point of a very specific meridian from traditional Chinese medicine, the GB 27 Gallbladder 27 of the Dai Mai. And this Dai Mai or belt meridian is part of the eight Extraordinary Meridians which are said to have very specific properties. There is a direction in modern Chinese medicine that deals with psycho-emotional pain and the 8 Extraordinary channels, a part of which is strongly influenced by Neidan. These eight meridians appear already in the first writings of Chinese medicine around 400 years BC and their characteristics were highlighted even back then. A friend of mine, a pioneer of body therapy in Austria and I developed our own bodywork system based on these TCM theories.

For example I use parts of this idea when I work with my protégés to ground them or to connect them more with their body through the breath. If you want to know more about this, please contact me and I will be happy to give you more information.

C.G. Jung already recognized this potential in „The secret of the golden Flower“ very early and incorporated it into his teachings. However, this was at a time when the teachings were still very much translated out of the Christian tradition and the translation he used was very superficial and full of mistakes and so this led to misunderstandings also in J.G. Jung's teachings, Thomas Cleary the translator of “the secret of the golden flower” explains this in great detail in his book.

Over the time my pains dissolved completely and when I have pains today then they are real with a bodily cause. My blockades have dissolved.

Today this Neidan breathing has become such a part of me that it works quite inherently and accompanies me all the time. I was also able to detach it more and more from the conceptual thought structure of Daoism.

Hojo-san explained in the last Genzo-e where is the difference between Daoism and Mahayana lies, not to mention that the great goal in Daoism is immortality. As I understood it the Taoists talk a lot about absence and believe that emptiness consists of a fabric that already exists. That means, that there is already something here, this is very different

to the view of Mahayana, because emptiness is really empty and only arises through and in our mind, we will deal with this a lot in the next talks.

But, there is this energy side of how our existence is made, Einstein also says that all life is energy and I can feel a lot of these energies and for me these practices have contributed a lot to my liberation and supported me in learning to let go. For me, the so-called Elixir Cauldron is nothing more than a gateway, a gateway in which our impermanent world is allowed to emerge as it is, without our ideas and conceptions about it, without the impurities, entanglements of our self. This does not mean that they are not there, that I am a perfectly purified being, but like the sword of Manshujri they help me to clarify what is going on with me, right now here in this moment. And they have faded into the background and their energies do not stick to me as much as they used to. Most of the time, hopefully

“It is now me, but I am not it.” Like Dongshun says, Dongshun Liangjie, the founder of the Caodong Lineage, the forerunner of Sotozen, says this in "Song of the Jewel Mirror Samadhi" his enlightenment poem.

Naturally, we take the world in, resonate with it with our own world, but do not get entangled with our karma.

We transform things in a very natural way and give them back. To the ones who do not own it, an old quote says.

I think, this is very similar to and maybe combined with the process that is implemented in “risange”, the absolute repentance in our zazen, we got more and more used to ourself and in this space or field of acceptance of ourself the transformation process continuous more and more, made possible by our own true nature.

The whole world is energy and awakening means to get known how this energy is becoming our being, is to recognize how this energy becomes our consciousness, how we cut our experience into very small pieces, to recognize how this energies comes in our body and mind to form this thing that we call “I” or “Ego” or our “small” or “individual self”.

The fascinating thing is that Buddhism has a specific answer to the question how our consciousness is working, a clear theory, and this has been around for a long time. We explore this theory more and more in our practice of still sitting and it remains not only a theory, it becomes more and more our own being. In exploring it by our own, experiencing with our body and mind we can get liberated, our suffering can get transformed.

There are many kinds of transformation, and they all have different levels which work often hand in hand, but in the end only zazen remains. This is what I learned and why I ended up with zazen and in this lineage with this emphasis.

And in zazen we can find “jijuyu zanmai” or “the samadhi of the self” or “Self-receiving-and-using Samadhi”

“Jijuyu zanmai”, is an important part of Bendowa and one of the 24 key terms of Sotoshu.

Hojo-san describes it as follows:

“*Jijuyu-zanmai* is literally the “samadhi of self-fulfillment” or “selfenjoyment,” or the “samadhi of self receiving or accepting its function.” *Ji* is “self”; *juyu* as a common compound means “fulfillment or enjoyment.” *Ju* alone is “receive” or “accept”; *yu* alone is “function” or “use.” *Zanmai* is samadhi, or concentration.

So we can understand this samadhi of self-fulfillment and enjoyment as the samadhi or concentration on the self when it simply receives and accepts its function, or its spiritual position in the world. The

important point is that this is not the self that has an object. There is nothing other than or outside of this self. The enjoyment, fulfillment, or satisfaction is the samadhi of the self, of which there is no other.

This is not an experience that is somewhere other than here and now, it is not something to be acquired or gained. *Jijuyu* is often contrasted with *tajuyu*, others receiving the enjoyment of dharma. Historically, *tajuyu* refers to other beings receiving the benefits of bodhisattva practice. In the case of Dogen Zenji’s *jijuyu*, there is no *ta*. *Ta* is included in *ji*.

Everything becomes everything, all becomes all. *Jijuyu* samadhi is buddha’s practice. In *Shobogenzo Genjokoan*, Dogen Zenji says, “To study the buddha way is to study the Self; to study the Self is to forget the Self; to forget the Self is to be enlightened by myriad dharmas; to be enlightened by myriad dharmas is to drop off the body and mind of self and others.” This is *jijuyu-zanmai*. This actually occurs in *zazen*.”

Uchiyama Roshi says in “Opening the hand of thought” in the seven points of practice: sit silently for ten years, then for ten more years and then for another ten years.

Thank you!

I recommend:

TCM – 8 Extraord. – Yvonne Farrell - Jade Purity School of Daoism.

Neidan – 8 Extraord. – David Twicken