

Transformations of Zen in Japan and Abroad

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First I wish to thank you for this opportunity to speak to you.

It is a real honor. I especially wish to express my gratitude to Professor Aldo Tollini for the invitation.

I am afraid that I normally do not use PowerPoint or other visual aids. I have provided one handout that lists all the names and key terms that I will mention today.

Professor Tollini asked me to address the topic of:

“Zen Buddhism and the relevance of its tradition in contemporary society”.

Specifically the questions of:

1. How does Zen address the challenges of modern society?
2. How did Zen adapt to the needs of modernity?

I must say that on first glance, these questions seem to imply a series of dichotomies:

modern vs. premodern
here vs. somewhere else

The **modern**, the **here and now**, refer to where **we** live our lives. In contrast, “**Zen**” must refer to someplace long ago and far way.

Of course, we know that these dichotomies do not and cannot exist. We can know this merely by reaching into our pocket — or into our handbag — and taking out our telephone. The smart phone that each of us use today — actually, each of you — is a **Zen** product. It is a concrete example of what Zen offers to the modern world.

Steven Jobs (1955–2011), the person who supervised the development of the Apple iPhone was a serious practitioner of Zen. After he died suddenly in 2011, the lectures of his Zen teacher in America were translated into Japanese, published in Japan, and briefly became major sellers. They were advertised as works that convey the “secret” of his success as a businessman and as a visionary.

The iPhone is Zen product *NOT* just because Steven Jobs practiced Zen. Its artistry suggests Zen Art: a sleek, minimalist design of utter simplicity — devoid of any words or instructions. But its simple design embodies limitless complexity and precise, technical mastery.

And Steve Jobs is a Zen icon not just because he supervised the iPhone. But because he fundamentally was a contrary person. He opposed the norms of business. He was difficult. He took risks. He staked out a unique vision. Both his artistic vision and his uncompromising personality conform to popular notions and imagines of Zen.

The iPhone is merely one of many examples of Zen in the modern world. Nowadays Zen is everywhere. So much so, that Zen can be almost anything. The cartoon in my handout demonstrates just how ubiquitous Zen has become. It has become a cliché — a simplistic joke.

The example of Steven Jobs, though, is important because it reveals one important feature of Zen. The Zen tradition has a well-developed system for teaching Zen. This system is self-replicating. It has survived for hundreds of years. It produces generation after generation of Zen teachers. This training system produce not just other Zen teachers, but also touches the lives of many ordinary people — some famous, like Steve Jobs — but mostly ordinary people in all walks of life.

I want to return to the importance of Zen training at the end of my presentation. It is not the main focus of my talk. Zen training — the world of people sitting in Zen meditation (*zazen*) — is the face that Zen presents to the world. It is the image that we see in photographs and movies about Zen. But it is only the face.

The body of Zen consists of ordinary people, in ordinary lives. Zen institutions survive and thrive in the modern world only as well as they can serve the spiritual, practical, and worldly needs of ordinary people. The Zen of ordinary life is where we can see the most dramatic transformations of Zen. It is where Zen meets the modern world.

First, though, we must look at the transformations inside the organization, inside the institutions of Zen. These transformations forced by two – 2 – cataclysmic government policies:

1868 — disestablishment of Buddhism — Normally referred to as the

“separation of gods and buddhas”: *shinbutsu bunri* 神佛分離 — and as

“abolish icons, attack priests”: *haibutsu kishaku* 廢佛毀釋

Policy actually denotes the government’s disestablishment of Buddhism. Buddhist temples and Buddhist clergy lost their positions of privilege and authority within the social structure.

1872 — secularization of the Buddhist clergy — Normally referred to as the

“take a wife and eat meat”: *saitai* 妻帶 – *nikujiki* 肉食 laws

These laws told the Buddhist clergy that they can no longer live by rules that place them outside of society. They must become loyal subjects (*shinmin* 臣民) and obey the same laws as everyone else. These laws would included, being registered by secular names, attending compulsory schooling, registering for military conscription, and paying taxes to the government.

1. Proper Faith

Zen — herein I will speak specifically about the Sōtō School of Zen — faced the task of organizing itself within a new, modern legal framework, within which it could operate as a recognized religious institution. This is the tradition of Zen that looks to Dōgen (1200–1253) as its founder.

[[Sōtō School of Zen forced to establish itself as a recognized religious organization. First, in 1876 it created a set of regulations for the creation of “Sōtō Teaching Associations” (Sōtōshū Kyōkai 曹洞宗教會), modeled after Christian missionary organizations. Teaching Associations sought to address the needs of ordinary lay people. Next, in 1885 the Sōtō School established itself as a Buddhist organization when the government approved its governing regulations (Sōtōshū Shūsei 曹洞宗宗制). Article 4 of these regulations, provide an outline of the main principles of Sōtō doctrine: Sōtōshū Shūkyō Dai 曹洞宗宗教大意.]]

Initially, Zen faced a major problem. Zen’s own self image — the mythos of Zen — revolves around the ideal of an unbroken lineage of Zen ancestors: *soshi no kechimyaku* 祖師の血脉. The Zen institution, however, depends on the support of ordinary people who have no direct involvement in this mythic ideal.

1884 *Outline of Sōtō Doctrine*: revealed this divide

It defined Zen as consisting of two groups: the clergy and the laity

(a) The clergy constitute those of superior spiritual abilities

shukke no sōryo 出家ノ僧侶 . . . *jōkon* 上根

(b) The laity consist of ordinary men and women of inferior spiritual abilities

zaike no nannyo 在家ノ男女 . . . *gekon* 下根

1884 *Outline of Sōtō Doctrine* — defined separate religious aspirations for each group

(a) The clergy rely on their own ability to attain awakening

tanjun jiriki 單純自力 . . . *sokushin zebutsu* 即心是佛

(b) The laity exclusively rely on the Other Power of the Buddha to attain deliverance

senju tariki ichinen ōjō 專修他力一念往生

In other words,

ordinary people practice Buddhism similar to Pure Land faith

the only difference is whereas

Pure Land Buddhists teach people to invoke the power of the Buddha Amitābha by

chanting: *Namu Amida Butsu* 南無阿彌陀佛

Zen Buddhists would teach people to invoke the power of the Buddha Śākyamuni by

chanting: *Namu Shakamuni Butsu* 南無釋迦牟尼佛

The result was to place laity beneath the clergy and to exclude the laity from any connection to Zen. In other words, the 1884 *Outline of Sōtō Doctrine* created an untenable division. It had to be reformed.

The transformation of the way that Sōtō Zen came to understand itself, involved many developments. We cannot discuss them today. But I must mention at least three crucial events.

1. First: 1888 — Ōuchi Seiran 大内青巒 (1845–1918) composed the

This treatise consists entirely of words and sentences taken from the writings of Dōgen (1200–1253), but rearranged into new religious format that unites the laity and the clergy. Both groups now identify with the same Zen, which both groups can identify with Dōgen, the founder of the Sōtō Zen lineage in Japan. In 1890 the Sōtō school adopted the *Shushōgi* 修證義 as its official statement of doctrine.

2. Second: 1928 — Debate over Orthodox Faith (*shōshin ronsō* 正信論爭)

This controversy started as an academic debate between two groups of leaders:

(a) Zen masters — *shike* 師家 — the people who train new Zen masters at the authorized monasteries (*senmon dōjō* 專門道場) where clergy participate in the training retreat (*kessei ango* 結制安居).

(b) Professors of Zen Studies (*zengaku* 禪學) at Komazawa University — the people who write about Zen and explaining it both to the clergy and to the general public.

This debate produced deep and long-lasting divisions between these two groups. The results of this fracture can still be felt today. But ultimately, the professors won the debate. Today they are the ones who largely define Zen teachings.

3. Third: 1950s — Etō Sokuō 衛藤即應 (1889–1958) founded the study of

Zen as religious (*shūgaku* 宗學)

Time will not permit me to discuss Etō Sokuō, but he is responsible more than anyone else for the modern orientation of Sōtō Zen and its emphasis on articulating spiritual values that can address the lives of ordinary lay people.

During the early 1920s Etō spent four years in Europe, where he studied German philosophy and theology. He sought to reconcile three seemingly incompatible interpretations of Zen and of the style of Zen taught by Dōgen (1200–1254), the founder of the Sōtō lineage of Zen in Japan. First and foremost for Etō, he wanted to reaffirm Dōgen’s status as a Zen teacher. Second, he wanted to re-interpret and redefine the notion that Dōgen represented Japan’s earliest philosopher — an idea that had been advanced by Watsuji Tetsurō (1889–1960) in 1923. Third, Etō also wanted to affirm the importance of religious faith in Dōgen’s Zen. In this way, Etō would craft a new interpretation of Dōgen, one that could speak to practitioners of Zen, to secular philosophers, and to ordinary people who sought religious solace.

In his seminal treatise, *Dōgen as our Founding Patriarch* (1944)

Shūso toshite Dōgen Zenji 宗祖としての道元禪師

Etō quotes at length from German theologians — such as Friedrich Schleiermacher (1768–1834) — and from German philosophers — such as Hans Vaihinger (1852–1933) — to formulate an approach to Zen that gave equal weight to awakening or wisdom and to faith and ceremony. His approach became known as “Zen as religious” — or: *Shūgaku* 宗學. Until recently it constituted the mainstream of Dōgen studies in Japan.

[[Etō Sokuō in brief: In 1944 Etō Sokuō 衛藤即應 (1888–1958) published “Zen Master Dōgen as a Founding Ancestor” (*Shūso toshite no Dōgen zenji* 宗祖としての道元禪師) in which he attributes the historical growth and religious vitality of the Sōtō School directly to the religious teachings of Dōgen. I refer to this Dōgen, not as the Founding Ancestor” (*shūso* 宗祖) — the term used in the

title of Etō's book — but as a “religious innovator” (*shūkyō kaikakusha* 宗教改革者) because this label more accurately characterizes the Dōgen described by Etō. According to Etō's account, Dōgen is not simply the individual who stands at the beginning of the Sōtō tradition in Japan (or someone who merely transplants the existing Sōtō tradition from China to Japan). Of course, Dōgen does that, but more importantly he also is responsible for giving it the essential religious characteristics that make it suitable for modern people in modern Japan.]]

[[Etō never mentions Watsuji Tetsurō 和辻哲郎 (1889–1960), but it is clear that he wants to refute Watsuji's description of “Shamon Dōgen” 沙門道元 (1923). In his forward (*shogen* 緒言) Etō states that Dōgen is not a philosopher (p. 12) and that those who try to make him into one are attempting to strip him of his black Buddhist robes (p. 14). Whereas Watsuji dismisses religion, Etō appraises Dōgen strictly in religious terms. Whereas Watsuji (p. 277) characterizes the faith of Pure Land Buddhism as being akin to superstition (*meishin* 迷信), Etō (p. 46) describes faith (*shinnen* 信念) as a living religion that provides salvation to society. Etō repeatedly discusses Shinran 親鸞 (1173–1262) and Nichiren 日蓮 (1222–1282) — two of Dōgen's near contemporaries who advocated faith based exclusively on Pure Land or Lotus teachings, respectively. Whereas Watsuji contrasts the philosophical and practical orientation of Dōgen's Zen with appeals to religious faith, Etō draws parallels among them to emphasize that Dōgen helped establish the centrality of faith for Buddhism of Japan. Whereas Watsuji uses the terminology of German philosophers, Etō cites German theologians in his analysis. For example, Etō quotes Friedrich Schleiermacher (1768–1834) at length — both in his own Japanese translation of *On Religion* (1799) and in the original German (p. 217–218; 229–230) — to clarify Dōgen's approach to the relationship between faith and scriptures. But it would be incorrect to say that Etō ignores philosophers. He also cites Hans Vaihinger (1852–1933) and his philosophy of “as if” (German: *Philosophie des Als Ob*) as a key work for better understanding Dōgen's approach to ritual practice.]]

[[Etō describes Dōgen as teaching a religion of faith. In this regard, he responds to the controversies over correct faith (*shōshin ronsō* 正信論争) that had roiled the Sōtō School in the 1930s (see Nagai 1981). In very brief terms, according to Etō the faith taught by Dōgen has three key foundations, each one of which empowers profound theological implications despite its apparent simplicity. First, Dōgen taught authentic Buddhism (*shōden no buppō* 正傳の佛法), free of all sectarian divisions and petty rivalries. Second, this authentic Buddhism can be a source of spiritual support precisely because it has been conferred face-to-face (*menju shihō* 面授嗣法) by an unbroken succession of religious ancestors going back to the Buddha. Third, this Buddhism and its conferral is performed as a religion of veneration (*raihai no shūkyō* 禮拜の宗教). Etō's account of Dōgen's religion makes room for ordinary people — both the clergy in Buddhist religious orders as well as lay people who have only casual or familial relations to Sōtō Buddhist temple — to participate in Dōgen's religion. In contrast to the uncompromising purist portrayed by Watsuji, Etō's Dōgen is a religious innovator who unites the clerical transmission authentic Buddhism with the ceremonies of worship performed by lay people. In this way Dōgen establishes and validates the day-to-day religious roles of Sōtō temples in modern Japanese society.]]

[[Etō cites a wide range of Dōgen's writings to explicate each aspect of Dōgen's religion. Two of his most crucial quotations come from the *Advice for Studying the Way* (*Gakudō yōjinki* 學道用心記) where it states that Buddhist practice must begin with “confidence in the Way of the Buddhas (*senshu shin butsudō* 先須信佛道; DZZ 5.285) and the answer to the third question in the *Talk on Pursuing the Way* (*Bendōwa* 辨道話), which states that only someone with correct faith (*shōshin* 正信; DZZ 2.465–466) can begin to understand the buddhas. The crucial works cited by Etō (like the ones cited by Watsuji) date to the very beginnings of Dōgen's teaching career.]]

2. Clerical Reforms

The development of new ways of articulating the message of Zen would not succeed with the participation of religious clergy who can live that message and communicate it to the lay people who support their temples. In this regard, we must begin by acknowledging that most people in Japan regard Buddhist clergy in relatively low esteem. It would be unusual for an ordinary person to approach a Buddhist priest for guidance. According to public opinion polls, for example, people in Japan who seek advice or counseling are more than twice as likely to approach a Christian pastor (*shinpu* 神父) instead of a Buddhist clergyman (*o'bōsan* お坊さん). Nonetheless, today many clergy play key roles in the local affairs of their neighborhoods and local communities.

Also, the Buddhist clergy in Japan — like the clergy of all religions in all places — tend to be rather conservative. They more likely identify with established social norms and traditions, *NOT* innovations or social change. For this reason, many influential Buddhist intellectuals — people like Ōuchi Seiran, whom I mentioned earlier — began their careers as Buddhist priests but left their temples and returned to lay status so that they could have more intellectual freedom.

Over the long course of the previous century, though, we can see major changes and reforms in the Zen clergy. This process began in 1872 with the secularization of the Buddhist clergy. This is the same year that the government instituted compulsory education

for all children. Buddhist temples no longer provided primary education. People began to ridicule Buddhist priests for being old fashioned and ignorant of modern affairs.

Reform of Education for Clergy

1882 — The Sōtō school of Zen established its own college:

Sōtōshū Daigakurin 曹洞宗大學林

In 1925 — renamed Komazawa University 駒澤大學

premiere Buddhist university in Japan

now one of 5 Sōtō Zen affiliated universities

1885 — governing regulations (Sōtōshū Shūsei 曹洞宗宗制)

provided two – 2– paths for clerical advancement

(a) religious training at approved monastery

participation in annual retreat *kessei ango* 結制安居

(b) academic study at Sōtō approved college

Marriage Reform for Clergy

1872 — secularization of the Buddhist clergy — Normally referred to as the

“take a wife and eat meat”: *saitai* 妻帶 – *nikujiki* 肉食 laws

Japanese government encouraged Buddhist clergy to marry

But Sōtō regulations did *NOT* recognize temple wives

Most marriages *NOT* officially registered

wives had no rights —

Temple wives not recognized by Sōtō authorities until 1943. By this time, so many clergy had been drafted into Japanese armed forces that Buddhist temples in Japan could not function except for the contributions of the wives and children of the married clergy. Since the end of the war, the institution has adopted a series of actions to regularize or normalize the role of wives. For example,

1950 — wives gained financial protections and survivor benefits.

1977 — wives could receive training to be officially recognized as teachers and assistants in the performance of religious services.

Elevation of Nuns

During the war years the contributions of female religious — the women in Japan known as *ama-san* 尼さん and typically referred to as “nuns” in English — could not be ignored. Nonetheless traditionally, Zen institutions regarded nuns as little more than devout servants or saintly hermits. The women themselves had no position in the recognized ecclesiastical hierarchy, no control over their own living

conditions, no control over their own temples, and were not allowed to conduct religious rituals on behalf of lay people. In other words, they could not receive alms from lay people. As a result, their social circumstances and standard of living depended entirely on the good will of the male clergy who managed the temple where they lived.

1951 — nuns granted same status as monks, able to advance in ecclesiastical hierarchy

1957 — nuns gained right to administer their own temples and own affairs

1968 — establishment of first authorized Zen training convent for nuns

shusse zendō 出世禪堂, *senmon dōjō* 専門道場

allowed nuns to gain official recognition as full-fledged Zen masters with disciples

Now, I must stop and address the obvious. To raise the issue of the role of temple wives and children — and to speak of the status of nuns — while citing reforms enacted during the 1950s, the 1960s, and the 1970s — merely serves to raise a new question:

What about today? How has the Zen institution addressed tensions over gender roles and gender expectations — the rights of LGBTQ and racial diversity — that roil secular society?

I think it is safe to say that many people would find Zen temples in Japan — as well as the Buddhist establishment overall — has not always been at the forefront of addressing issues of social reform and accommodation of the demands of a changing social environment. Nonetheless, we must also acknowledge that real progress — however slow — continues.

1983 — Sōtō established an Agency of Human Rights / Human Rights Agency

Jinken Yōgo Suishin Honbu 人権擁護推進本部

vowed to work activity against all forms of social discrimination

create a world in which “No one is left behind”

dare hitori torinokosanai sekai 誰一人取り残さない世界

Cannot say that they have achieved these goals. In some ways the agency can be seen as a conservative force, but in other ways it also provides a forum for more progressive voices. The agency serves to mediate between three major social groups.

(a) Clergy of Zen temples — tend to be conservative and wish to be left alone

(b) activists and progressives — want to see stronger reforms

(c) government agencies — want temples to play role in social welfare policies

Human Rights Agency collects statistics, conducts studies, publishes its findings, and develop policies for addressing social issues.

Most important, the Human Rights Agency conducts on-going series of workshops and training sessions that bring together groups of people from diverse perspectives. They facilitate important conversations, exchange of views, and the implementation of so-called “best practices.” Earlier this month, for example they held a web symposium on Buddhism and social issues, which had the subtitle:

“considering the point of views of the LBGTQ”

LBGTQ no shiten kara kangaeru LBGTQの視点から考える

Sōtō Zen headquarters also conducted research on how their clergy can better serve the expectations of ordinary people in contemporary Japan. They published the result their studies in 2008:

Clergy: Their Roles and Challenges (2008)

Sōryo: Sono yakuwari to kadai 僧侶 : その役割と課題

This book provides very detailed critique of the faults and shortcomings of Buddhist clergy. It draws upon public surveys to report what kind of Buddhist clergy people want.

What Lay People Want:

What do you expect / want from clerics ? (multiple answers possible)

- 40% console mourners upon death of loved one
- 36% work to end social discrimination
- 31% aid the victims of natural disasters
- 27% social welfare work to help poor, elderly, & victims of injustice

What Skills do the Sōtō Leadership Expect?

ideal clergy:

- moral example
- possesses strong faith
- effective preacher
- performs ceremonies well
- engages in social work
- involved in community affairs
- good internet skills

As you can see, we must revise our standard image of Zen as

- a religious system of strict ascetic training within a very exclusive monastic community —
- consisting only of celibate monks —
- isolated from the world on a distant mountain.

This image does not do justice to the complexity of Zen in modern Japan.

Nonetheless, this traditional image of Zen is not entirely wrong. Traditional forms of monastic training still continue today. Every member of the clergy — male and female — still must complete a certain minimum level of traditional training. This tradition continues to provide intangible resources which Zen teachers and Zen practitioners can find as a source of strength.

Zen Activism: A Perspective from North America:

When we examine Zen as an institutional religion in modern Japan, it is easy to locate developments, relationships, and conflicts that seem parallel to all religious institutions in all modern societies. Even within the course of this very short presentation, I have mentioned:

Zen and industrial design
secularization of the clergy
faith and German philosophy
education
gender equality
human rights
LBGTQ
internet

I fear that rather than explaining the role of Zen in modern society, I have instead merely described the role of modern society in within Zen.

Perhaps, if we shift our focus away from Japan, it might be easier to illustrate how Zen can make contributions to contemporary life that otherwise might not occur.

I have already mentioned the iPhone. I want to return to the topic of traditional methods of Zen training. They provide well developed and rigorous methods of conveying knowledge and skills through methods — such as physical activities and ritual behavior — tend to be devalued in many modern societies. This is especially the case in the United States.

Today in North American there are Buddhists and Buddhist temples of every type and description. The people who go to these temples might be Asian Americans who were born into Buddhist families or they might be converts from other ethnic backgrounds. Moreover, it is not uncommon today to see Buddhists of a variety of backgrounds interacting with one another. For example, a Buddhist temple in Los Angeles might have a congregation with families of Thai and Vietnamese and Anglo backgrounds while the priests are from Burmese, Japanese, or European background. The Buddhism that they practice together will be both similar to and different from the Buddhism found in Asia

In the United States many or most practitioners of Zen tend to come to Zen without social backgrounds or family connections to Buddhist traditions. If they stay with Zen, usually it is because in Zen practice they find something real and vital to their lives. They then find ways to express other matters of importance through activities and organizations that also have roots in Zen. I want to mention two examples that I have found compelling.

Environmental Activism

First, I want to highlight environmental activism. I am not certain, but I believe that the words “ecology” or “environmentalism” frequently can convey certain ideas and attitudes in the United States that are not always found in corresponding words uses in other parts of the world. For this reason, the concept of ecology does *NOT* merely refer to human societies living in harmony with the natural world. It goes further than the commonplace notions of conservation of resources and nondestructive management of the environment, or so-called “sustainable development.” Environmental activism in the United States tends to place special importance on the ideas of “wilderness,” the “frontier,” the “untamed,” and the “primordial.” For many Zen Buddhists in North America, the primordial includes not just the untamed lands and animals of the world, but also refers to the hidden layers of the subconscious mind. They promote a unity between Zen practice and environmental activism. They use Zen training techniques to acclimate people to this perspective.

For example, they might invite practitioners to participate in a “Mountains and Rivers Sesshin” (*sansui sesshin* 山水攝心). The word sesshin 攝心 is a Buddhist term that usually refers to a period when Zen practitioners engage in intensive sessions of sitting Zen (or *zazen* 坐禪). Usually it would be practiced inside a temple. For the “Mountains and Rivers” variation, though, it is practiced in the wilderness. The sesshin combines hiking and sleeping in the mountains with periods of intense sitting Zen. In this way Zen practice becomes a celebration of the natural world. And the wilderness becomes a visceral and indispensable part of each participants' lived experience. Environmentalism ceases to be merely a political or economic stance and, instead, becomes a lived reality.

Prison Chaplaincy

Finally, I wish to draw your attention to the many Zen teachers who volunteer to serve as prison chaplains. Prisons in the United States can be under the control of many different levels of government, the federal government operates federal (i.e., national) prisons while each of the fifty individual States operate state prisons. The rules and procedures can vary greatly. In the state of California, for example, the Department of Corrections and Rehabilitation employs its own professional staff of chaplains in five categories:

Catholic

Jewish

Muslim

Native American

Protestant

As you can see, no category exists for “Zen” or “Buddhist.” Nonetheless the prisons do allow volunteer spiritual advisors and volunteer ministers. The volunteers provide spiritual support — the key function of official prison chaplains — but legally they do not share the same official status. Some of these volunteers are Buddhists. Among the Buddhists, many are teachers of Zen. Among these Zen teachers, probably most of them during their younger days would never have imagined volunteering to go into prisons to help inmates. In Buddhist terminology, this idea would have been outside of their sensory realm (*kyōkai* 境界). By virtue of their Zen training, though, they learned — not only to broaden their own perspectives — but also to include people who otherwise would be excluded.

Zen training offers many advantages to prison chaplains. Its techniques require no special equipment, no special knowledge, no special physical abilities, no special rituals. Anyone can adopt them and practice them under almost any circumstances. There are Zen methods of chanting, Zen methods of walking, Zen methods of sitting, Zen methods of breathing. Whenever circumstances might restrict this or that method, people can switch to an alternative. And under almost all circumstances, everyone breathes. These Zen techniques help people take control over their bodies, their actions, their feelings and their ways of thinking. These techniques offer people valuable skills that directly improve their lives even when confined in prison environments.

Taken together, these skills can offer people new ways to think about and understand their circumstance. Typically, Zen teachers will convey teachings that point out how each one of us live within mental prisons of our own making — trapped by our fears, our ambitions, our rage, and even by our delights. As people learn how to take control of these factors, they can attain some measure of release, detachment, freedom, and liberation. In theory, at least, this liberation is just as available within prisons as outside of them. In this manner, once again, Zen training offers people a visceral and authentic lived experience that they otherwise probably would not or could not attain elsewhere.

Finally, although I speak about prison chaplaincy as an example of Zen in North America, I must point out that is also is very much a part of Zen in Italy.

An Italian Zen teacher named — Dario Doshin Girolami — works to provide spiritual support to men inside of the

Rebibbia Prison <casa circondariale maschile nuovo complesso Rebibbia> near Rome.

He has posted a video about his activities on the Internet:

La Via Interiore - Meditazione a Rebibbia (Oct 21, 2017),

The Inner Way - Meditation in Rebibbia (duration 59:17 minutes).

<https://www.youtube.com/watch?v=-tSP3z6mqMI>

I will stop here.

I welcome your questions.

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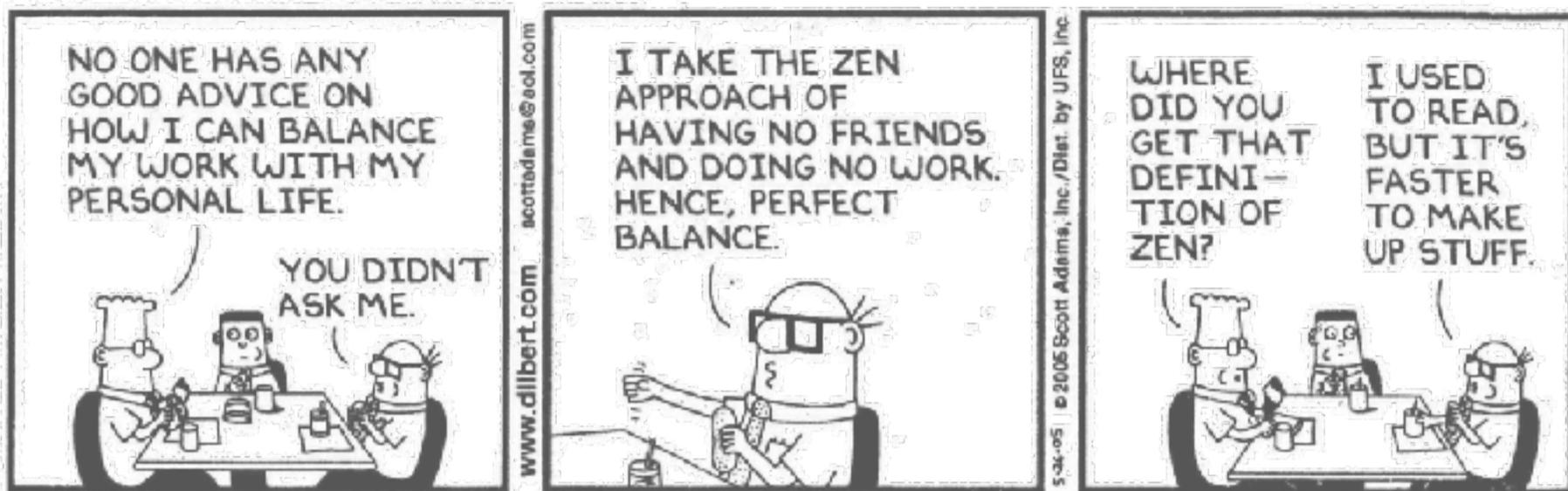
Abstract

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Japan's entry onto the world stage in the late 19th century and its rise to a position of prominence during the 20th century transformed Japanese culture into world culture and allowed other cultures from all the world to flow into Japan. Many observers describe the results of this bidirectional flow as "hybrid Japan," a complex interaction of the local and the global, the recent and the ancient. Zen in Japan and Zen around the world — as much or more than any other aspect of modern Japan — embodies this hybridity, both its possibilities and its challenges. The rapid pace of Japan's integration with the world (i.e., its rapid hybridization) served to highlight (or reveal more clearly) certain aspects of Zen that required adaptation at the same time that other elements demanded preservation. Adaptation and preservation cannot present neutral choices, but always expose arenas of conflict. My presentation uses this framework of hybridization to briefly examine several concrete examples of the role of Zen in modern society. I primarily focus on Japan, but I also look at recent aspects of Zen in North America. Specifically I will examine the development of a modern Zen theology, the reform of Zen institutional structures, and recent initiatives to engage contemporary social problems.

Handout

DILBERT By Scott Adams



Steven Jobs (1955–2011)

modern vs. premodern / local vs global

1868 disestablishment of Buddhism

1872 secularization of Buddhist clergy

Dōgen 道元 (1200–1253)

Proper Faith

Outline of Sōtō Doctrine (1884)

Sōtōshū Shūkyō Daii 曹洞宗宗教大意

deliverance [to Pure Land] (*ōjō* 往生)

Namu Amida Butsu 南無阿彌陀佛

Namu Shakamuni Butsu 南無釋迦牟尼佛

Ōuchi Seiran 大内青巒 (1845–1918)

Principles of Cultivation as Verification

Shushōgi 『修證義』 (1888)

(*Tōjō zaike shushōgi* 洞上在家修證義

... for Lay People)

Debate over Orthodox Faith

— *Shōshin ronsō* 正信論爭, 1928 ~

Nukariya Kaiten 滑谷快天 (1866–1934)

Harada Sogaku 原田祖岳 (1865–1955)

Etō Sokuō 衛藤即應 (1889–1958)

Dōgen as our Founding Patriarch (1944)

Shūso toshite Dōgen Zenji

『宗祖としての道元禪師』

Zen as religious (*shūgaku* 宗學)

Watsuji Tetsurō 和辻哲郎 (1889–1960)

Friedrich Schleiermacher (1768–1834)

Hans Vaihinger (1852–1933)

Clerical Reforms

1882 Sōtō College

Sōtōshū Daigakurin 曹洞宗大學林

1925 Komazawa University 駒澤大學

temple wives and children (*jizoku* 寺族)

nuns (*ama san* 尼さん; *nisō* 尼僧)

Zen training hall (*senmon dōjō* 專門道場)

1983 Human Rights Agency

Clergy: Their Roles and Challenges (2008)

Sōryo: Sono yakuwari to kadai

『僧侶：その役割と課題』

North America

environmentalism:

— wilderness, untamed, primordial

Mountain and Rivers Sesshin

sansui sesshin 山水攝心

Prison Chaplaincy

spiritual advisors, prison ministers

Zen chanting, Zen walking,

Zen sitting, Zen beathing

Dario Doshin Girolami

La Via Interiore - Meditazione a Rebibbia

<https://www.youtube.com/watch?v=tSP3z6mqMI>

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