



Soto Mission of Hawaii
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SOTO MISSION OF HAWAII

BETSUIN NEWSLETTER

MARCH 2022

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 Except for Federal Holidays
 and 5th Sunday

Editor: Rev. Hirosato Yoshida.

Spring Higan Service (March 20 @ 9:30am)

On March 21, 9:30 AM we will be observing our annual Spring Higan Service. This is a service dedicated to your loved ones and ancestors who has passed on and now live in the world we call “Higan”, meaning the other shore. In contrary, this world is called “Shigan” in Japanese. This is a time when we express our gratitude and love and bring them back to this world through our actions by practicing the teachings that they left in us. If you are able to come to the temple to join us, please do so. However, if you are unable to come, we will be live-streaming the service on our homepage, www.sotomission.org/live. We ask for your offering and donation to extend your gratitude towards your loved ones by dropping off or mailing a donation to the temple or by making donation with the use of credit card on our homepage at <https://tinyurl.com/3jk7275m>.



Zen Short Story: Practice and Realization are One

In Zen, the unity of Practice and Realization (satori) is taught. In other words, we do not attain the goal by means of practice; practice itself is the goal of realization, and the goal, realization, is at once practice

The common view is that practice and realization are two distinct things; that practice comes first and realization second; that realization comes as a result of having practiced. However, Zen practice is a discipline called zazen (cross-legged sitting meditation), and an actualization; and what we mean by actualization is making a goal come true. Consequently, it is generally thought that as long as zazen is practice and actualization it must have a goal, and that realization is that goal. So, zazen, which has realization as an objective, becomes a means of actualizing that objective. If we come to think that on the one hand we have the means and on the other hand we have a goal, then it is only natural that we should wish to attain realization by zazen. From the every day point of view this is quite right. However, one does not become a thief by training himself to steal; one becomes a thief when he actually steals something from another, and in the same way we can say that assuming the posture of zazen is itself the Buddha and is realization.

In Zen, the most objectionable thing is to separate practice and realization and to interpose between them thoughts and discriminations. This is called impurity. But zazen must be a pure practice. When we practice zazen we must only sit. We are taught not to separate means and end and not to expectantly await realization while practicing zazen.

Once upon a time during the Tang Dynasty in China, there was a monk called Mazu Daoyi (Baso Doitsu, in Japanese) who was undergoing training. One day, he was practicing zazen alone when along came his teacher, Nanyue Huairang (Nangaku Ejo, in Japanese), who asked, “Brother, your zazen is truly admirable, but just what are you trying to accomplish by it?”

“I’m trying to bring about realization,” Mazu answered, and at this Nanyue fetched a tile and began rubbing it on a rock.



Mazu, seeing this and thinking it strange, asked, "What are you doing?"

"I'm going to polish it and make a mirror," Nanyue responded.

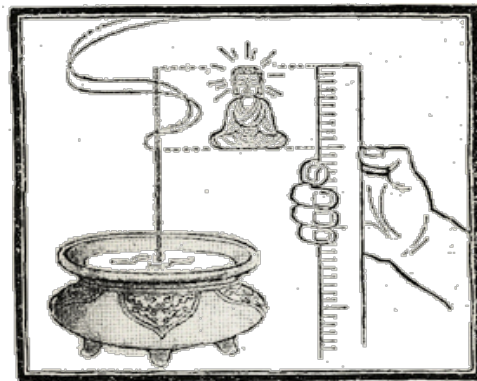
When Mazu objected Nanyue retorted, "Even if you polish it you can't make a mirror of a tile!"

"And do you think you can awaken realization by practicing zazen?"

This is a little story which warns us not to use zazen as a means of gaining realization. There is a deep philosophical meaning here, but not even going into that, Zen teaches that practice is not to be used as a means of gaining realization, and that true actualization is pure and does not seek rewards or compensation. There is something our every day minds find difficult to agree with, but somehow or another we must see it this way if our actualization is to be genuine. This is a fact which confronts us twenty-four hours a day seven days a week.

There is the following passage in Mr. Jiro Abe's Santaro's Diary:

"We grow through romantic love. Whether this love succeeds or fails, we still grow. However, to love in order to grow is not real love; it is only an experiment in love. As long as we consciously have growth as a goal, an experiment in love cannot be complete. When neither success nor failure can change this love, then for the first time the experience permeates our very being. As a result of that kind of love, we grow."



Put into every day language, this means that we actually grow by deeply entering into all the experiences which are presented to us, and not by consciously having growth as a goal. Conversely, once we are deeply submerged in a concrete experience the idea of growth must perish, otherwise the goal cannot be realized. If we never kill off our desire for growth and come back to our senses, we can never really get to the bottom of life's experiences.

There is a saying, "To practice zazen for half an hour is to be a Buddha for half an hour." With no expectation of becoming a Buddha or of attaining realization we earnestly take up zazen. The posture of zazen itself is the Buddha and is realization. So, rather than practice for half an hour, let's practice for half a day and be Buddha for half a day. The fact is that the more thoroughly we go into the experiences which present themselves to us, the greater the growth that results. From this experience is born the attitude toward life of the Zen Buddhist, who regulates his life and makes it one with zazen, who seeks no reward and for whom one moment is eternity and eternity is but one moment.

Zazen is an endless forward movement which has no goal and this movement without an objective means that we achieve the goal step by step as we advance. Departure and arrival are simultaneous. In other words, it is a life which is created anew every day.

Well, I wonder how the wise men of long ago walked this path....

(Published by Soto Shu Headquarter)

Announcements

2022 Membership Dues and Nokotsudo Maintenance Fee

Friendly reminder, if you have not turned in your Membership dues and Nokotsudo maintenance fee for 2022, please do so at your earliest convenience.

Upcoming Events

March 20, 9:30 AM Spring Higan Service

Donations

Thank you very much for your generous donations during the month of January.

Kannon-Ko Donation

Jean Maekawa, Ellen Nishimura, Bernice Koike, Arden & Mary Loomis, Linda Unten, Sally Nozaki, Mona Sawai, Wayne & Ann Uradomo, Warren & Karen Motosue, Keiko Kawagishi

Daihannya Blessing Donation

Alison Hanamoto, Linda Unten, Kristin Nakamura, Vaughn Kunishige, Hiromi Shimada, Annette Matsumoto, Jon Nishimura

New Years/ Memorial Service / Funeral / General Donations

Akiko Shibuya, Akio Nakagawa, Akiyo Fujioka, Amy Hirohata-Goto, Amy Hirokawa, Amy Nakamura, Amy Yamashiro, Ann Fukumitsu, Ann Yamamoto-Wong, Anna Tanaka, Anne Fukumitsu, Annette Matsumoto, April Hasegawa, Arden Loomis, Audrey & Bryan Nishimura, Barbara Ohta, Baron Fukata, Bernice Koike, Brian Sato, Brian Suda, Bryan Nishimura, Bunzo Kawagishi, Calvin Tsuda, Carol Fujitani, Carol Kaneda, Carol Matsuwaki, Catherine Ohta, Charities Aid Foundation America, Charles Fujiwara, Chrissy Okamoto, Christine Saito, Christy Teruya, Clara Ogawa, Clyde Shiigi, D. Marie Devers, Dale Asami, Dara Luangphinit, Darryl Tanaka, David Tomatani, Dean Tanabe, Deborah Yoshizumi, Doris Onodera, Dorothy Takeshita, Drucilla Koide, Edith Mukai, Edna Hashimoto, Edward Fukuyama, Elaine Abe, Ellen Nishimura, Ellen Shiraki, Elsie Sugano, Emogene Taniguchi, Ernest Oi, Esther Yokooji, Ethel Watanabe, F. Munden, Flora Onoye, Frances Takakawa, Frank Childs, Frederick Takakawa, Gail Kashiwabara, Gail Lum, Gary Miyata, Gary Nakamura, Gary Wakabayashi, Gary Watanabe, George Takeuchi, Gertrude Kihara, Gertrude Mori, Gladys Yamamoto, Glen Yamasaki, Glenn Fukushima, Goering Toda, Gordon Imata, Grace Hu, Grace Shinohara, Grace Teragawachi, Gracie Matsuo, Harlen Nakamura, Hazel Shintani, Helen Shih, Helen Tsuchiya, Helen Yamamoto, Helene Watanabe, Henry Konno, Herbert Ishikawa, Herbert Kondo, Hideko Watanabe, Hiromi Shimada, Howard Tomatani, Howard Yoshinobu, Irene Noda, Isamu Takahashi, Iwakuni Odori Aiko Kai, J.A. Nakagawa, James Sato, Jane Ueyama, Jane Watanabe, Janice Okayama, Jean Fujitani, Jean Maekawa, JK Motokawa, Joan Sato, Joy Kida, Judy Takeya, June Nakahara, Kanrad Sasaki, Karen Kimura, Karl Nakamura, Kazue Ueda, Kazuko Yamauchi, Kenneth Iinuma, Kikue Oyama, Kurt Sekiya, Lawrence Cutwright, Lawrence Ito, Layne Wada, Leatrice Scow, Leslie Komori, Lillian Ishimaru, Linda Uno, Linda Unten, Lisa Kaneshiro, Living Ohana Hawaii, Lloyd Watarai, Lois Yamamoto-Purdy, Lori Higa, Lynette Furuhashi, Lynn Ching, Lynn Maurer, M. Sawai, Margie Nishio, Marianne Honda, Melanie Murai, Michael Nakamura, Michael Takaesu, Michelle Yee, Mike Fujii, Miles Kasahara, Milton Saito, Miyeko Hashimoto, Mona Sawai, Nancy Murakami, Nancy Nishimura, Naoko Tanabe, Naomi Numazu, Natalie Taniguchi, Norikazu Miyata, Noriko Matsuzaki, Patti Young, Paula Wong, Peter Uehara, Professional Appraisal Services, Inc., Raymond Sato, Rene Tada, Richard Kanda, Ronald Horiuchi, Ronald Nakamura, Ross Tanoue, Roy Koizumi, Ruby Mizue, Rue Iinuma, Sally Nozaki, Sandra Kakiuchi, Sarah Kam, Setsuko Tamura, Sharon Bryant, Shigeo Kato, Shoroku Ohnuma, Stanley Masagatani, Susan Nadamoto, Susan Takahashi, Takaesu Family, Teruko Towata, Thad Wakasugi, Thomas Asahi, Thomas Itagaki, Toni Matsuo, Tsuyoshi Onuma, Violet Machida, Waikiki Bazaar Inc., Walter Omura, Wayne Kobayashi, Wayne Uradomo, Wayne Warashina, Wendell Ogitani, Wynn Hamano, Yoko Inatsuka