

The Nature of Practice in Jodo Shinshu

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INTRODUCTION

There is considerable confusion in the Jodo Shinshu community regarding the notion of practice in terms of what we should or should not do, and what is acceptable and what is unacceptable as followers of Shinran. This is not surprising, for the teachings are not easily understood. Nevertheless, I believe it is important to examine this confusion. The prevailing attitude seems to be based on the notion that Jodo Shinshu is, in some fundamental way, apart or different from other Buddhist traditions, and any attempt to bridge the gap will run counter to the teachings of Shinran.

I am concerned with this unnecessary sectarianism, not only because I see it as an outgrowth of an inaccurate understanding of Shinran's teaching, but because it tends to cut us off from what we and other traditions have to offer each other. Thus, the opportunity for a fuller, richer appreciation of the many faces of Buddhism is lost to an untold number of fellow travellers on the Path.

"If the Original Vow of Amida is true, then Śākyamuni's sermons cannot be untrue..."¹

Jodo Shinshu is Buddhism. Jodo Shinshu begins and ends with Amida's 18th Vow—testimony that its roots go deep and true to the very heart of the Dharma. The Vow represents the power of Enlightenment that shall bring all sentient beings across the ocean of birth and death. Thus, my purpose here is to show that the content and nature of

shinjin—the religious experience in Jodo Shinshu which emanates from the Vow—is none other than emptiness. Also, I will examine the implications of emptiness with respect to the nature of practice in Jodo Shinshu. I believe that the concept of emptiness is both the source of our confusion and the key to our understanding.

THE MEANING OF EMPTINESS

Emptiness, or Voidness, is the central underlying principle of existence in Buddhism, which denotes the Ultimate Reality, or the Absolute Truth of the universe. It is not an emptiness devoid of everything; it is a "full" emptiness. Its formless, non-substantial activity gives rise to all forms of existence, but never itself takes any form. It is not, therefore, the emptiness of no possibilities, but the emptiness wherein all is possible, the only constant being change. It consistently and truthfully reflects, as changing conditions dictate, the unceasing moment to moment flux and flow of our universe.

In Buddhism, emptiness is called "Dharma itself" or "Truth itself." "Wisdom," which acts in the universe through Compassion, is achieved when one understands emptiness as the reality of our individual and collective existence. But it is important to note that we are not speaking of mere concepts or static symbols, but the dynamic, active power of life. Wisdom transcends our ordinary understanding, it is not simply knowledge or intellect. It is both intuitive and existential at

the same time, and manifests a fundamental change in our perception of our self and of our engagement with the universe. The "experience" of Wisdom, of course, is Enlightenment; and the fundamental change is from a self — or ego-centered perspective to one of selflessness.

VOIDNESS AND AMIDA BUDDHA

For the individual, voidness is the crux of it all. The ego-centered life is a life of suffering and bondage grounded in the fundamental delusion that the self, my self, is somehow, somewhere, fixed, permanent, even eternal. Belief in the permanence of the self creates a universe of others (separate), as well as further ramifications of this basic dualistic view, which serves to bolster, support and protect the self, over and above (and often at the expense of) all others.

The Buddha taught that this fundamental ignorance, or wrong view, is the cause of our individual human suffering. This wrong view posits permanence where all things are temporary; structure, where there is only flow and movement, and fixed selfhood, where there is no fixed self. In short, The Buddha taught that we suffer because we resist life "as it is." The Buddha's Enlightenment was an awakening to this Truth, as well as an awareness that the real nature of existence is voidness, or emptiness, and a life grounded in the Truth of emptiness is a Life of Absolute freedom.

In Jodo Shinshu, the Dharma itself is identified as Amida Buddha. This is because the Dharma itself is beyond our comprehension:

"the supreme Buddha is formless, and because of being formless is called *jinen*. When this Buddha is shown as being with form...it is expressly called Amida Buddha...the medium through which we are made to realize *jinen*."¹

Amida and his Primal Vow are the symbolic expressions of the Absolute Truth of emptiness moving and working in the universe. Amida Buddha is Wisdom, and the natural Power of Amida works through his Vow in the purely selfless activity of Absolute Compassion. The purpose of the Vow, therefore, is the salvation of all living beings, "to make us all attain the supreme Buddhahood."²

Amida's Vow Power, then, underlies the reality of our very existence. As such, Amida is seen as constantly calling, urging us to give up our ignorance and realize the Truth of the Vow. This realization is *shinjin*, the moment when we respond to the call by fully entrusting ourselves, with Sincere Mind, to the power of the Vow. At this moment we let go of our dependency on the idea of a fixed self to trust, without hesitation, the reality of the Vow, the reality of emptiness. The Absolute Power of the Vow bursts the bonds of individual delusion, expressing itself in the here and now through the utterance of the Name, *Namu Amida Butsu*. "Hence, it is clear that the auspicious Name...is the True Wisdom which turns evil to merit and that the Adamantine Serene Faith ... is the Truth which removes doubt and enables us to realize Enlightenment."³ (emphasis mine). Furthermore, "The substance of this *Sincere Mind* is the *Blessed Name* of the supreme virtue"⁴ (emphasis mine).

As noted above, "the Adamantine Serene Faith" is that which "enables us to realize Enlightenment."⁵ In *shinjin*, that moment of emptiness, we experience total freedom. The source of that moment is the Great Practice of the Vow, expressed in and through the individual as the utterance of the Nembutsu. The only real or effective Practice (i.e., the cause of our enlightenment) is that which emanates from, or is grounded in, emptiness. Thus the Great Practice exists only where there is emptiness; and the Great Practice is *shinjin*. "The Great Practice is to utter the

Name of the Tathagata of Unhindered Light...This Practice originates from the Vow of Great Compassion.”

What this means to a Jodo Shinshu follower is that the practice that will save us is pure selflessness. Shinran states in his *Kyōgyōshinshō*, “I know clearly that this Nembutsu practice is not the practice of self-power by common men and sages.”⁸ This realization was essential for Shinran, and he took great pains to emphasize that his *shinjin* had nothing at all to do with his thoughts, his contrivances, his self-power. Even further, we are shown that Shinran’s efforts had nothing at all to do with anyone else’s *shinjin*:

It is utterly unreasonable for those who are devoted solely to the Nembutsu to quarrel, saying, ‘These are my disciples’, ‘those are others’ disciples.’ I, Shinran, do not have even one disciple of my own. The reason is, if I should lead others to utter the Nembutsu by my own efforts, I might call them my disciples. But it is truly ridiculous to call them my disciples, when they utter the Nembutsu through the working of Amida Buddha.⁹

TRUE SELF UNDERSTANDING

For Shinran, only the power other than self-power can effect our Birth, and “the ‘Other Power’ is the Tathāgata’s Power of the Original Vow.”¹⁰ According to him, no one’s efforts are, or even can be, involved in the activity of complete selflessness. The *Tannishō* states that “in regard to Faith for Birth, there is no difference at all [between Shinran’s faith and Hōnen’s], and his faith and mine are one...[Hōnen’s] faith is the Faith given by the Tathāgata, and [Shinran’s] faith is also the Faith given by the Tathāgata. Hence, they are one.”¹¹

In my mind, this is where the confusion arises. What does all this mean? What does “emptiness” or “no self” mean for me? If the

only effective practice is Amida’s, why do we listen? Why do we recite the Nembutsu? What is it that we must do?

The answers lie, I believe, in a closer look at emptiness and at the full nature and content of *shinjin*. Without a real understanding of emptiness, we would despair; it is clear that Shinran was not a man lost in the depths of despair. His *wasan* and many other writings attest to this:

If one utters “Namu Amida Butsu,”
Which surpasses all other virtues,
All of his heavy sins of the three periods
Will surely be altered and become light.

Jodo Wasan #98 12

“What a joy it is that I place my mind in the soil of the Buddha’s Universal Vow and I let my thoughts flow into the sea of the Inconceivable Dharma.”¹² said Shinran. He was a man whose life was filled with gratitude and hope, because emptiness in Buddhism represents transcendence, not annihilation. It embraces all of life and rejects nothing, including the self:

The Exquisite Land vast and immense,
Has arisen from the glory of the Original
Vow.

Bow to and take refuge in
The Pure, Magnanimous Embracer.

Jodo Wasan #36 14

The ego-centered life is a life of ignorance, rooted in our attachment to, and dependence upon, the deluded notion of a fixed self. For most of us, however, even the most elementary understanding of this fact is lacking, even less do we possess the discipline or the virtues required to sever our ignorant attachments.

Shinran clearly numbered himself among us and not among the great teachers and sages of our tradition. Nevertheless, it is clear that the Wisdom and Compassion of Amida

entered Shinran's life. It is important to note that Shinran's *shinjin* included both the darkness of his ignorant self and his suffering, as well as the saving Light of Amida's Compassion. Shinran's *shinjin* gave him unshakeable trust in the all-embracing, non-forsaking power of the Vow, and simultaneously revealed to him the inconceivable depth of his own karmic bondage.

We should know that Amida's Original Vow does not discriminate whether one is young or old, good or evil and that Faith alone is of supreme importance, for it is the vow that seeks to save the sentient beings burdened with grave sins and fiery passions. therefore, if we have Faith in the Original Vow, no other good is needed because there is no good surpassing the Nembutsu.¹⁹

Shinran's "deluded self" did not go away; he simply and clearly no longer depended upon it. That is, although his ignorance still existed, Shinran's attachment and dependence on his ignorant views ceased. In the face of Absolute Mercy and Compassion, in the Light of Wisdom, the total undependability of the power of the self to clear away its own ignorance came through with absolute, undeniable clarity and he was able to place his total trust in Amida's Power.

TRUE ENTRUSTING: *SHINJIN*

In the face of Wisdom, our deepest karmic ignorance is not denied; it is Absolutely confirmed in its limited, undependable, totally selfish nature. Consequently, we can, for the first time, truly let go of our attachment to the idea of self power and realize the fruitlessness of it all. This is the moment of *shinjin*. This is the moment of selflessness. This is the moment of detachment from the self of ignorance by fully recognizing it, embracing it, and thereby transcending our dependency upon the self and, simultaneously, the Absolute confirmation of the self as-it-

is. therein lies the deepest meaning and significance of Buddhism for the individual. In that moment of *shinjin*, we experience freedom from bondage and suffering even while in the midst of our bondage and suffering.

It is because Amida's Absolute Mercy and Compassion enters our life that we can see the relative self for what it really is and transcend it by fully accepting it. In the Light of Wisdom, our relative world is not denied, nor is it made better; rather, it is embraced in its Absolute significance with respect to our individual human struggle for peace and fulfillment. It is all ultimately sanctified, just as-it-is, for *samsāra* is Nirvana.

Again we can ask, "what does this mean for me?" This means that, in our present deluded view of the world, it is difficult, if not impossible, for us not to want to do something, to ensure our spiritual fulfillment. The desire is there despite the fact that we are taught that our salvation has nothing to do with our efforts. This, I believe, defines the human predicament for all of us.

THE NATURE OF PRACTICE

From the Awakened view, fulfillment is in the here and now. The work has already been done; therefore, there is nothing more to be done, nothing more for us to do. When the relative view falls away, the Absolute, the Other Power, reveals itself as having always been there, undetected, unrecognized by our own ignorance. But it must be remembered that the Other Power as understood from the Awakened point of view is not differentiated from self power. From the Awakened point of view, from the heart of emptiness, Other Power embraces self power. Ultimately then, it is not a matter of practice or no practice, since it is all the working of the Other Power. It is all Amida's Great Practice; thus, accept all just as-it-is.

This tells us what it is we are to do, without specifically telling us what it is we are to do step by step. Every moment of our individual lives is an expression of the working of Amida and his Vow and each and every moment holds the full potential for *shinjin*. The only acceptable directive is that if we desire to fulfill our human potential, we must then try to understand that this is so. We must observe life, listen, and be attentive to our lives to discover, that this is so. Shinran's life itself reveals tremendous effort and struggle to understand despite, and perhaps even because of, his *shinjin* experience.

It is especially clear in his explanation of the two aspects of *shinjin*, as discussed above and in the Chapter on Faith in his *Kyōgyō Shinshō*, wherein he quotes the Master Zendo:

. . . The Deep Mind is the mind of Deep Faith. It has . . . two aspects . . . [belief that] we are really sinful ordinary human beings, fettered to Birth-and-Death, continuously drowning and transmigrating . . . [and belief that] the Forty-eight Vows of Amida embrace the sentient beings . . .¹⁶

Clearly, our lives of struggle and suffering, our lives of ignorant dependence on self power, are embraced and confirmed by the Mind of *shinjin*. If we examine Zendo's Parable of the White Path, which Shinran used to describe how an individual comes to *shinjin*, it also encompasses both the calling voice and the ignorant efforts of deluded beings. As stated in the explanatory note relating to this parable, we see that

the aspirant of the Pure Land at the outset tries to get there [to the other side] by performing various practices. But perverted by wrong views from without and evil passions from within, he soon realizes the inability to attain Birth by his power.¹⁷

THE PARADOX OF THE RELIGIOUS LIFE

Shinran's entire life as a teacher is grounded in his insight into the paradoxical nature of religious life and practice. He considered this insight as the gift of Amida, received in his *shinjin* experience. Shinran's work can be understood as the effort to clearly articulate the essence and content of that experience for the benefit of others.

Shinran's sectarianism was only with respect to himself, not others. He was clear and certain with respect to the nature of his religious experience and the source of his salvation. He was unwavering in his insistence that it be articulated accurately. An unmistakable attitude and purpose of clarification can be seen throughout the entire body of his written work. His interpretation of the writings of the Seven Patriarchs, the doctrines of *tariki* and *jiriki*, Amida's vows, and his classifications of practice were all developed and presented in relation to, or in contrast with, his *shinjin* experience.

In keeping with the nature of his experience, Shinran's explicit approach with his followers and students was to transmit only what he knew to be true through his own experience and nothing more. This is most clearly seen in the following passage from the *Tannishō*:

. . . if you find something unfathomable in me and suppose that I know a way to Birth other than the Nembutsu . . . it is a grave mistake on your part.¹⁸

Shinran saw all self-power practices as not only useless and pointless, but as direct hindrances to our salvation. However, although he urged his followers to trust only in Amida, through the explication of his own experience, he nevertheless did not presume to tell others what they should or should not do to gain spiritual peace. Knowing that his

salvation was not the result of his own efforts or knowledge, he truly felt he was in no position to lead others to salvation. Shinran knew that the religious path is not one of knowledge or intellectual confirmation, but one of direct, therefore undeniable, life experience for each individual. Ultimately, each of us must make our own way.

With this in mind, it is my opinion that in terms of our individual path effort, Shinran felt that we really have no choice regarding the avoidance of self-power practices which we do, despite ourselves. In light of Shinran's own experience with self-power practices and his deep understanding of human nature and the religious quest, it seems clear that he did not see the Nembutsu path as rejecting either self-power practices or those who have chosen to pursue them. I do not mean to say that self-power practices are doctrinally "optional," in Shinshu. However, I do believe that Shinran understood and accepted the existential struggle for spiritual understanding as embracing all self-effort, all the same.

For Shinran, the condition of the mind behind an act, not the act itself, matters most. So, for those of us so inclined, investigation of practices generally classified as "self-power" might very well be pursued from a particularly Jodo Shinshu perspective; we should simply *not* be attached to the idea that our actions will necessarily lead to our Birth. Our acts are insignificant with respect to Birth in the Pure Land. Shinran's admonishments serve as a constant warning as to the pervasive nature of our ignorance in any practice, be it the simple act of *gasshō* or 100,000 prostrations.

Shinjin alone is significant for Birth; but *shinjin* is not mine. This does not mean that our acts are unimportant in other respects. Practices and their attendant efforts act as mirrors, reflecting our true selves and serving as a tool for self-reflection. All our acts are absolutely insignificant from an Awakened

point of view, as discussed above, because from the Awakened view there is no delusion as to whose practice is being used. Consequently, "the Nembutsu is non-practice and non-good for those who practice it . . . It is entirely due to the Other-Power and is free from self-power."¹⁹

We can see that there are no "musts" and "must nots" concerning the form our efforts to understand may take. Clearly, the Nembutsu Path is not any particular way. To the extent that there is a doctrinal directive that does not specifically direct, we should try to conduct our lives selflessly, and try to base our lives and our activities on emptiness according to our own inclinations and abilities. We should attempt to live unattached to the idea that what we are doing from moment to moment is inherently or permanently good or evil. As Shinran stated: "[W]hen our minds are good, we think it is good (for Birth), and when our minds are bad we think it is bad, thus failing to realize that we are saved by the . . . Vow."²⁰ This means that we should attempt not to judge or evaluate others or ourselves from any fixed notion of right or wrong, good or bad. Rather, the Nembutsu as "non-practice and non-good" for the practitioner implies that the practitioner has no where to stand, no fixed notion that can be depended upon, and hence the Nembutsu recognizes the transient, changing, undependable nature of human existence.

THE LIFE OF GRATITUDE

Rev. Kakue Miyaji, an eminent Jodo Shinshu scholar, suggests an ethic based upon the rule "do not do unto others as you would not have them do unto you."²¹ This reversed "Golden Rule" (do unto others as you would have them do unto you) removes the implication that "I" know what is right as well as the corresponding judgment of others' actions that do not correspond with mine. The responsibility here belongs to the individual: one must watch his own, and only his own, ac-

tions. Rev. Miyaji further suggests that we can practice selflessness in our relationships with others by trying to manifest an attitude of doing "the least I can do for you." This attitude clearly exhibits Jodo Shinshu's understanding of selflessness in that there is no purity implied on "my" part. "The least I can do for you" implies that my selfishness is still fully intact, but, for the moment, I will set aside my selfish interests, my real self, and do what I can for you. The essential corollary to this is to do our best to act this way in every situation, to do our best to act selflessly in each moment; and then, whether successful in our effort or not, to leave that moment and move unattached to the next. It is easy to see that a constant result of this kind of effort will be a clearer focus on our underlying true self and our real capabilities. For, despite our efforts and desires, each moment as it unfolds is the truth of our life at that moment.

So it is not our success or failure that is important. Instead, it is our effort to understand the true nature of our selves and our universe, intellectually, experientially, any way we can. If it is truly our wish to understand, I believe it is important to take advantage of every opportunity that unfolds in our lives and to listen and reflect and share what limited understanding we may have. This may include looking into the teachings and practices of traditions other than Jodo Shinshu. For, despite outer differences to which we tend to attach ourselves, it is clear that sectarian lines have no absolute significance in the Nembutsu Path, and the familiar echos within our respective traditions can only help each of us broaden and deepen our understanding of our common humanity.

In Jodo Shinshu, we distinguish between Nishi and Higashi, but no one can deny there are great teachers in both these lines. The writings of Haya Akegarasu have been very helpful in my efforts to bring the teachings into my daily life. Also, not surprisingly, I find strong similarities between Akegarasu's and

Prof. Miyaji's approaches to individual effort in the present moment, as seen in the following passage:

Life is always being itself. Living in the Eternal Now (Absolute), I praise the past life that it hold, follow the future life contained in it. So my life moves from decision to decision, from deepest truth to deepest truth, always obeying the changes of time. I concentrate my power on living life.²²

And,

Don't attach to anything; don't be bounded by anything . . . Facing one's present life squarely and trying to live a sincere, true life—there is the life of Shakamuni, the spirit of Buddhism, the life of Shinran Shonin.²³

I believe this is not much different, if at all, from the words of Zen Master Taishen Deshimaru, when he says "only concentrate here and now . . . There can be no choice in seeking the Way . . . In everyday life . . . what counts is making choices. But it is bad to be attached to one's choices, to limit them."²⁴ Nor different from Deshimaru's description of *zazen* as a process of self-reflection: "During deep *zazen* . . . We can realize that we are not so wonderful, sometimes we're even worse than other people, because in deep *zazen* our true desires are revealed and we can see them fully."²⁵ His view of the awakened mind is stated thusly: "The objective ego is the . . . spirit of Buddha, the one that sees. We can observe ourselves in depth, and wake up and reflect. At that moment we become pure,"²⁶ not by elimination of the ego-centered self, but by finally being able to see it. Further, his admonition to avoid what in Jodo Shinshu we refer to as the practice of self power is that: "During *zazen* you must not want to grasp something—illumination, satori, good health . . ."²⁷

I believe we can hear a recurring echo in the Shambhala teachings from Tibet that espouse "whatever we perceive, whether internal or external, should be seen as sacred;" that "sacredness (the Dharma), is the actual thread of experience . . . is all pervasive and continuous . . . is the actual ground of what we are and who we are. In that way the notion of potentiality is a very immediate experience."²⁸

A passage which quite accurately points to the unique position we are in as Westerners and which we might draw upon, is from Rene Pitter's comments on Vacaspathiśra's commentary on Vyāsa's interpretation of Patañjali's Yoga Aphorisms:

The beginning of yogic technique, . . . seems to center on this "cessation of the pairs of opposites." In a causal interpretation, this is the root of beginning practice in all the variously held and interpreted techniques disseminated throughout Asia, China, and Japan and finally to Europe and the Americas. One could go so far as to ascribe to it the threshold of all the world's religions on the most personal level. The Paths to awareness of this inborn possibility come to us by the various lines of Patriarchs, Peoples, and Languages involved. In a relative sense, this eaching comes to us within the pairs of opposites as the basic ground of everyday experience.²⁹

As an appropriate closing to these passages for those of us in a Christian culture and society, I submit the following for your consideration: "As the whole world is the body of Christ . . . it is the water of our deliverance."³⁰

I have offered these last passages as examples of the richness available to us, the unlimited possibilities for understanding and awakening that exist in each and every mo-

ment. The choice you make is your own, just as my choice is my own. In the final analysis, neither is absolutely right, and one choice does not negate the significance of the other. The Life of Nembutsu is grounded in the Dharma itself, which transcends and embraces all human distinctions, all human desires, and all human endeavors. We can share with our fellow human beings the knowledge that all of our individual efforts are in fact expressions of True Wisdom and Compassion and are, therefore, inherently blessed—there is truly nothing to fear.

Therefore, leave off hoping to attain enlightenment through your own limited self power, but at the same time, please continue the practice of Nembutsu, meditation, listening, etc. and do so diligently, because it is the Realized Great Practice of Enlightenment-as-it-is.³¹

FOOTNOTES

1. *The Tannisho, Notes Lamenting Differences*, Ryukoku Translation Series II, Ryukoku Translation Center, Ryukoku University, Kyoto, Japan, 1980, p. 21.

2. *Letters of Shinran, A Translation of Mattōshō*, Vol. I, Shin Buddhism Translation Series I, Hongwanji International Center, Kyoto, Japan, 1978, p. 30. "Jinen" is reality, or things-as-they-are, beyond form and time.

3. *Letters of Shinran*, p. 29.

4. *Kyōgyōshinshō, The Teaching, Practice and Enlightenment*, Ryukoku Translation Series V. Ryukoku Translation Center, Ryukoku University, Kyoto, Japan, 1983, p.20.

5. *Kyōgyōshinshō*, p. 105.

6. *Ibid.*, p. 20.

7. *Ibid.*, p. 39-40.

8. *Ibid.*, p. 53.

9. *Tannishō*, p. 28.
10. *Kyōgyōshinshō*, p. 64.
11. *Tannishō*, p. 75-76.
12. *Jodo Wasan*, Ryukoku Translation Series IV, Ryukoku Translation Center, Ryukoku University, Kyoto, Japan, 1965, p. 132.
13. *Kyōgyōshinshō*, p. 211.
14. *Wasan*, p. 64.
15. *Tannishō*, p. 16.
16. *Kyōgyōshinshō*, p. 91.
17. *Ibid.*, p. 94, fn.1.
18. *Tannishō*, p. 18.
19. *Ibid.*, p. 31.
20. *Ibid.*, p. 50.
21. From the lectures of Rev. Kakue Miyaji, given at the Institute of Buddhist Studies, Fall 1985 and Spring 1986.
22. *Shout of Buddha, Writings of Haya Akegarasu*, translated by Gyoko Saito and Joan Sweany, Orchard Press, Chicago, Ill., 1977, p. 7.
23. *Fundamental Spirit of Buddhism*, by Haya Akegarasu, translated by Gyomay M. Kubose, Buddhist Educational Center, Buddhist Temple of Chicago, 1977, p. 65.
24. *Questions to a Zen Master, Taisen Deshimaru*, translated by Nancy Amphoux, E. P. Dutton, Inc., New York, 1985, p. 57-58.
25. *Ibid.*, p. 17.
26. *Ibid.*, p. 17.
27. *Ibid.*, p. 56.
28. *The Vajradhātu Sun.*, Feb. March 1986, Vol. 8, #3, from the transcript of a talk by the Vajra Regent Osel Tendzin, "Let Your Life Unfold and Rise Like the Sun" Boulder, Colo.
29. *Cloud-Hidden Friends Letter*, Issue #19, 1986, "Tablets for the Ancestors" by Rene Pittet, San Francisco, Calif.
30. "Tablets for the Ancestors", Pittet.
31. *Ibid.*, "On Practice" by Shaku Hozen Hardiman.