

Corrections to the first edition of *About Tathagata Zen*

1) page 18, emended from the first character in parentheses to the second character in brackets in lines 11 and 12:

...しかし研究の都合上、生とか膨張とか有とかと云う風に肯定する働きを**(実)[賓]**と命名し、死とか収縮とか無とかと云う風に否定する働きを**(賓)[実]**と命名して留まることなく更に修行することにして居るのが如来禅の立場である...

page 19, lines 12–17: new translation based on the above emendation:

...Yet, for the sake of investigating these various facets and ceaselessly refining ourselves,¹⁸ the Tathāgata Zen approach designates as “**guest**” all positive modes of activity such as life, expansion, and being, whereas it designates as “**host**” the opposite modes such as death, contraction, and nonbeing.¹⁹...

2) page 62, note 19, new text:

After several *sangha* members pointed out that, in the first edition, this line contained a contradiction to Jōshū Rōshi’s usual teaching that “guest” was outside and “host” was inside, we reexamined the original handwritten manuscript and corrected this mistake. We wish to thank Jōdō John Candy for first calling our attention to this problem.

Revised short bio for Sasaki Rōshi:

Kyōzan Jōshū Sasaki Rōshi (1907–2014) was an eighth generation lineal descendant of the great Tokugawa-period systematizer of Rinzai Zen Buddhism, Hakuin Ekaku (1686–1769). Entering Zuiryō-ji in Hokkaido in 1921 at fourteen, Sasaki became the disciple of Jōten Sōkō (Miura; 1871–1958), who was the sole Dharma heir of Banryō Zenso (Matsubara; 1848–1935). In 1947 Sasaki received Dharma transmission (*inka*) from Jōten Rōshi. After years of training and teaching at the Zuigan-ji monastery in Matsushima and at Shōju-an in a remote area of the Japanese Alps, he was asked by Taikō Sōtaku (Furukawa; 1871–1968), the abbot of the head temple Myōshin-ji, to introduce his unique teaching of Tathāgatha Zen to America in 1962. Teaching tirelessly for more than fifty years, he established Zen Centers in Los Angeles and Mt. Baldy, California, in Jemez Springs, New Mexico, and throughout North America, Puerto Rico, and Europe.