

ened form for *za* [sitting]-*futon*).

Za-zen Upright sitting with no mental fabrication. (literally, sitting meditation). *San-zen* (entering zen) is zazen. Zazen is *shikin-totsur-aku*.

Zen (J), *jhana* (P), *dhyana* (Skt) Zen is from *chan* (C) the transliteration of *jhana* or *jhan* (Prakrit), meaning meditation. It is, however, not the so-called meditation using concepts or other kinds of symbols. It is unconditioned meditation. It is concretely *shikantaza*, total unconditioned mediation, cessation of all physical and mental fabrications, not only in sitting but also in standing, moving, or lying down.

Zendo Zazen hall.

Zen-ji Zen teacher or master, honorific title.

Zuisokukan Breath watching (literally, following) meditation.



What is Buddhism?

BUDDHISM means “awakened way” (*Bauddha Dharma*, Awakened Form). Since Gotama Siddhattha became awakened (*buddha*) 2.5 millenia ago, Buddhism has spread all over the world. Buddhists take refuge in the three treasures of *Buddha*, *Dharma*, and *Sangha*.

BUDDHA means “awakened one”. Anyone, regardless of age, sex, race, etc. can cultivate and verify buddhahood, and lead an awakened life in peace and freedom. Buddha Gotama was awakened to the *dharma* and taught it with complete understanding and concrete action in compassion.

DHARMA stands for forms (dharma), norms (dharma) and the teaching of them. The Buddha’s awakening and teaching lie in **Dependent Origination** (Dharma of all dharmas): all forms (phenomena) are dependently originated on causes and conditions. Our consciousness-world is originated on six sense organs and objects. Our self-sense/self-centeredness originates from the ignorance of this. Our suffering originates from our craving for the self and the sense world. The way to unconditioned peace (nirvana) lies in its cessation. The Four Noble Truths are suffering, origination, cessation and way.



Practice applying the Dharma consists of the Three Learnings, the Eightfold Noble Path and so on:

Eightfold Noble Path	Three Learnings	Five/Ten Precepts
Right view Right thinking	Insight	No killing No stealing No adultery No falsehoods No intoxicants No reproach of faults No praise of self/ no censure of others No begrudging of dharma/goods No anger No defaming of the Three Treasures
Right speech Right action Right livelihood Right striving		
Right mindfulness Right concentration	Concentration	

Concentration, meditation in calmness and clearness, stops past actions (physical, verbal, mental), embracing the Three Learnings and giving unlimited freedom (from/of the body/mind of self/other), unconditioned peace and unsurpassed awakening. Insight admits Three Marks (impermanence, suffering, and selflessness by the previous two) of all phenomena.

SANGHA, the community, is shared by buddhas extending to the whole universe in limitless interrelation and relativity. Buddhists take the Three Vows to embrace all beings, all good dharmas and all precepts, becoming familiar and wholesome with all.



Roshi Reverend teacher, or master.

Samu Manual works at *zendo* or zen monastery.

Satori Enlightenment and insight into the existential truth. Awakening and awakened life based on it.

Seiza Formal sitting posture, sitting on the lower legs.

Sesshin Intensive extended sitting (usually one week starting each day at 4 or 5 a.m. and going until 9 p.m.) (literally, embracing or touching the mind).

Shikan-taza Pure (unconditioned) sitting at absolute here and now in total awakening and full functioning with no special (limited) ends (no possession, no enlightenment) and no other accessory means thereto, such as recitation, prayer, ritual, etc.

Shijo Staying at stillness (*zazen*)

Shijin totsuraku [-datsuraku] Dropping off the body/mind or freedom from/of the body and mind, essence of *zazen*, the awakened way.

Sokkon-tosho "Now-here," unique zen position.

Sotoshu One of the three living zen traditions. It stresses *shikan-taza* and *igisokubuppo*. Dogen later identified as the founder of Japanese Soto repudiated any sectarianism, negating "Soto Sect" or "Zen School," and admitted only one Awakened Way.

Susokukan Breath counting meditation.

Sutra (Skt), *sutta* (P) Short sentences or aphorisms which facilitate easier memory of the essential tenet of teaching. (literally, suture).

Tan Allotted seat on the platform (*sho*) for *zazen*.

Tanden Three inches below the navel, where the center of gravity and life lies.

Teisho Presentation of the gist of the teaching.

Unyo (J), *padakkina* (P), *pradaksna* (Skt) Right (clockwise, auspicious) circumbulation to express reverence to a person or a tower depositing the person's remains, showing one's right side always to the person or the object.

Zabuton Sitting mattress.

Zafu Round pillow for *zazen*. (Formerly called *futon*, probably short-

The Mechanics of Zazen

“Now, in practicing zazen, a quiet room is suitable. Eat and drink with propriety. Avoid thoughts of good and bad; drop judgements about right and wrong, discarding all external concerns and putting all internal struggles to rest. Do not design to become a buddha, letting the drives of mind, will and consciousness cease, and stopping the measuring of memories, ideas and meditations. Zazen is beyond sitting or lying.

The usual practice is to spread out a thick mat and to place a cushion on it. Then you sit in full or half lotus position (cross-legged): in the full cross-legged position, place your right foot on the left thigh, and your left foot on the right thigh; in the half cross-legged position, simply press your right thigh with the left foot. Wear your robes and belt loose, but neatly and orderly. Next, place your right hand on the left foot, and place your left palm on the right palm (both upward), thumb-tips supporting each other. Now sit upright, neither leaning to the left nor to the right, neither forward nor backward. Make sure your ears are directly over your shoulders and your nose is in line with your navel. Put your tongue against the upper gum with your lips and teeth closed. Keep your eyes always open. Breathe gently through the nose. Maintaining the proper body posture, deeply exhaling once, rocking to the left and right, settle solid and steadfast into immovable sitting, thinking the measureless thinking. How do you think the measureless thinking? No measured thoughts. Such is the essential art of zazen.”

from *Fukanzazengi* (A Universal Recommendation for Zazen)
by Master Dogen, 1233

“Both day and night, allow all things to come into and reside within your mind. Allow your mind (Self) and all things to function together as a whole.”

– Dogen

GLOSSARY

Entries and other foreign words are Japanese (J) unless otherwise noted as Chinese (C), Sanskrit (Skt) or Pali (P).

Agura Common and easy way of sitting, pulling in both feet under both thighs.

Buddha (Skt P) *butsu* (J). Awakened One.

Byojoshin (kore do) Even and constant mind (is itself the [awakened] way).

Chukai[-sho] One bell sound signalling the end of sitting.

Daruma (J) *Bodhidharma* (Skt) The first patriarch of Zen in China, twenty eighth after the Buddha Gotama (P) or Gautama (Skt).

Dependent Origination [*paticcasamuppada* (P), *pratityasamutpada* (Skt), *engi* (J)] The truth or law that all phenomena are dependently originated upon causes and conditions, thus phenomena are interrelated and relative in nature. One can rely on this truth, utilize this law, control the relationship, and attain freedom through this process. The insight (awakening) into this law and unconditioned peace [*nibbana* (P), *nirvana* (Skt), *nehan* (J)] comprise two elements of buddhahood. The total mastery and maturity of this law made Gotama Buddha.

Dharma (Skt), *dhamma* (P), *ho* (J) Forms (of existence), norm (law) (of existential forms), and the teaching of it.

Doan The person in charge of the *zendo*, sounding signals, leading *sutra* recitation, etc.

Furyumonji No building or relying upon letters (conceptual constructs).

Gassho (J) *anjali* (Skt) Folding hands expressing total unity and complete harmony of the self and others.

Hakama Meditation skirt.

Hankafuza Half cross-legged or half lotus position.

Hokkaijoin (J), *dharma-dhatu-samadhi-mudra* (Skt) *Dharma* realm concentration seal which shows one's perfect unity with the universal truth (realm).

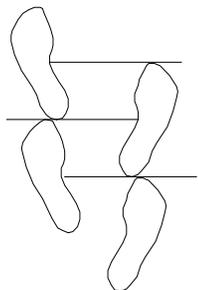
KINHIN (walking zen)

The purpose of kinhin is to bring forward the wakeful, concentrated, calm unfettered state into free movement, as well as to relieve any stiffness in the body from long, still sitting.

- At the conclusion of *zazen*, two bells signal kinhin. (One bell signals that *zazen* is dismissed.)
- Correct the *zafu* and *zabuton* (matting underneath the *zafu*).
- Stand up and do *monjin* to your row. Turn and do *monjin* to the room.
- With hands in *issbu* (note, forearms form a straight, horizontal line), turn to face the counterclockwise direction. (It may be necessary to take a few steps to space out practitioners).
- Remain standing with hands in *issbu* until the signal to begin kinhin (the *doän* rings small, hand-held bell).
- With each complete breath (exhalation and inhalation), take a half step, beginning with the right foot, keeping the upper body as in *zazen*, the sightline cast down about five or six feet in front, unfocused.
- Keep the body and mind, walking and breathing in a well-balanced, concentrated way. Pay attention to turning corners in a crisp, clear way.
- At the finish signal, put both feet together and do *monjin* with hands still in *issbu*. Then walk at a normal pace to your seat (*tan*). At the signal, do *monjin* and return to *zazen*.



issbu (shashu)



kinhin

We commit ourselves to a culture of nonviolence, respect, justice, and peace. We shall not oppress, injure, torture, or kill other human beings, forsaking violence as a means of settling differences.

We must strive for a just social and economic order, in which everyone has an equal chance to reach full potential as a human being. We must speak and act truthfully and with compassion, dealing fairly with all, and avoiding prejudice and hatred. We must not steal. We must move beyond the dominance of greed for power, prestige, money, and consumption to make a just and peaceful world.

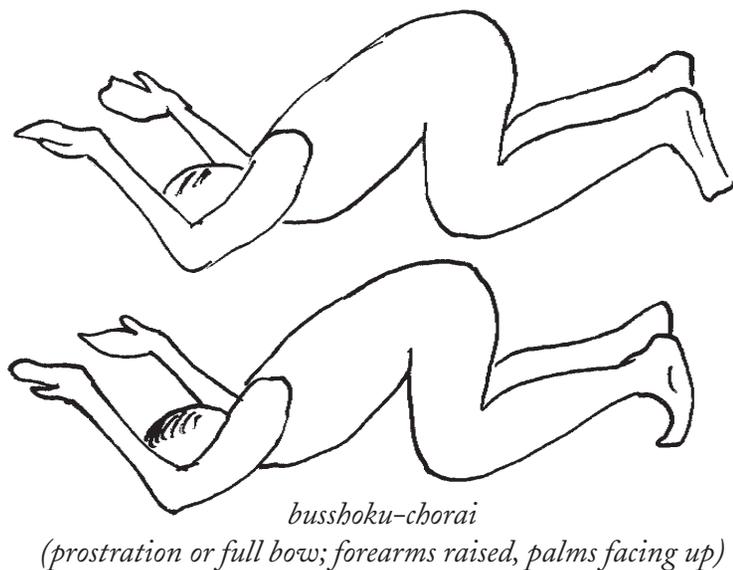
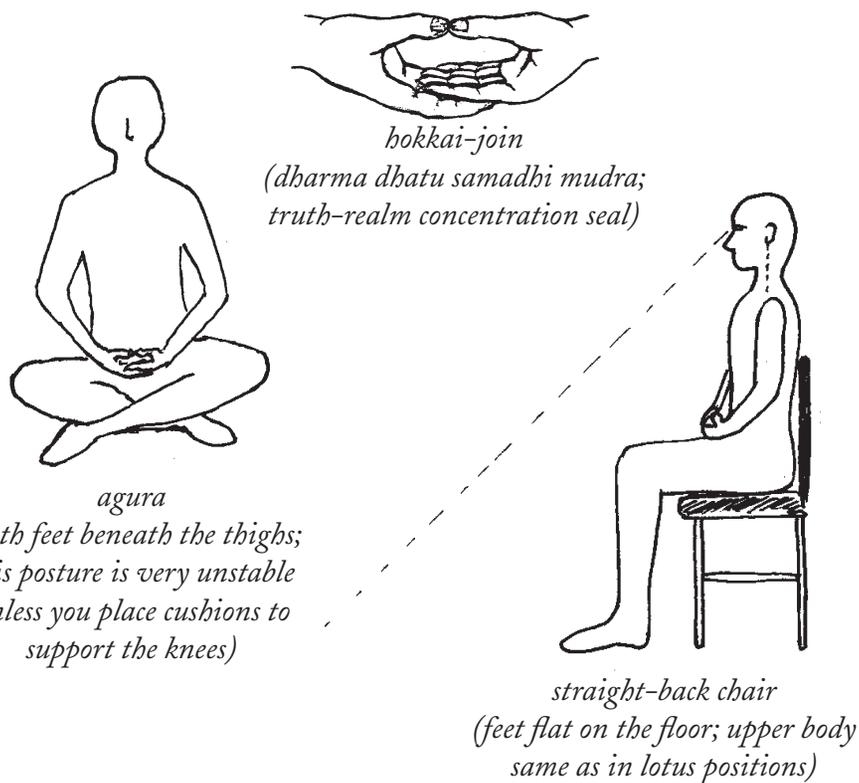
Earth cannot be changed for the better unless the consciousness of individuals is changed first. We pledge to increase our awareness by disciplining our minds, by meditation, by prayer, or by positive thinking. Without risk and readiness to sacrifice there can be no fundamental change in our situation. Therefore, we commit ourselves to this global ethic, to understanding one another, and to socially-beneficial, peace-fostering, and nature-friendly ways of life.

We invite all people, whether religious or not, to do the same.

THE PRINCIPLES OF A GLOBAL ETHIC

Our world is experiencing a fundamental crisis: a crisis in global economy, global ecology, and global politics. The lack of a grand vision, the tangle of unresolved problems, political paralysis, mediocre political leadership with little insight or foresight, and in general too little sense for the commonweal are seen everywhere: too many old answers to new challenges.

Hundreds of millions of human beings on our planet increasingly suffer from unemployment, poverty, hunger, and the destruction of their families. Hope for a lasting peace among nations slips away from us. There are tensions between the sexes and generations. Children die, kill, and are killed. More and more countries are shaken by corruption in politics and business. It is increasingly difficult to live together peacefully in our cities because of social, racial, and ethnic conflicts, the abuse of drugs, organized crime, and even anarchy. Even neighbors often live in



Please read the Declaration toward A Global Ethic issued by the 2nd Parliament of World's Religions in Chicago in 1993 (with 8,000 participants from all religions) and send it to your friend, acquaintances, relatives et al. It is now taken up by InterAction Council (made up of ex-presidents and prime ministers) and recast as a "Universal Declaration of Human Responsibilities" and submitted to UN for publication toward the end of this year commemorating the 50th Anniversary of the Universal Declaration of Human Rights.

DECLARATION TOWARDS A GLOBAL ETHIC

Parliament of the World's Religions
Chicago, U.S.A.
September 4, 1993

INTRODUCTION

The world is in agony. The agony is so pervasive and urgent that we are compelled to name its manifestations so that the depth of this pain may be made clear.

Peace eludes us . . . the planet is being destroyed . . . neighbors live in fear . . . women and men are estranged from each other . . . children die!

This is abhorrent!

We condemn the abuses of Earth's ecosystems.

We condemn the poverty that stifles life's potential; the hunger that weakens the human body; the economic disparities that threaten so many families with ruin.

We condemn the social disarray of the nations; the disregard for justice which pushes citizens to the margin; the anarchy overtaking our communities; and the insane death of children from violence. In particular we condemn aggression and hatred in the name of religion.

But this agony need not be.

It need not be because the basis for an ethic already exists. The ethic offers the possibility of a better individual and global order, and leads individuals away from despair and societies away from chaos.

We are women and men who have embraced the precepts and practices

Another example is the electromagnetic spectrum. We know that all forms of visible light is the same phenomenon with varying wavelengths. The distinction between one color and the next is completely arbitrary and exists only in the minds of those who use a language with those specific color names. Not all languages divide up that spectrum in the same way. Can there be the phenomenon of “green” without a mind that recognizes it?

As mentioned previously, however, Zen is not about learning new beliefs or ideas. This essay actually consists of nothing but concepts. The role of teaching or reading in Zen is to point to the path; they are not the path themselves. Real awareness of Dependent Origination does not come from learning about it by reading or talk, but by practicing zazen. When we let the mind become quiet and let go of our limited views, we can experience the world directly as it is. In such a condition of peace, we will then in awareness of our connections with “all”. We will see then that there is no way to benefit the limited self at the expense of another without damaging the “all” to which we belong.

SHIKAN-TAZA

Shikan-taza is pure “just sitting” with no goal and no forms. There are many techniques in practicing sitting meditation, but this pure sitting is without any of these. Susokukan is the technique of breath-counting. Counting breaths can help the beginner avoid running away with the “monkey mind” of associating thoughts. Zuisokukan is breath watching without counting, another technique. Shikantaza, however, is unconditioned sitting--no techniques, no goal of attaining enlightenment.



the holy, passing away while sitting and dying while standing, all depend solely on this power. The transforming ability of a finger, a staff, a needle, or a mallet, or verifying application of a whisk, a fist, a stick, or a shout at a critical moment cannot be readily realized by discriminating and measuring thoughts. How can they be known even by the cultivation and verification of supernatural faculties?

These are the dignified forms beyond sounds and colors. Are they not surely then rules prior to knowledge and views? Therefore, you need not be concerned whether you are a person of lofty intellect or lowly foolishness, nor discriminated as being a sharp person or a dull one. If you strive skillfully and wholeheartedly, that is itself the realization of the way.

Cultivation-verification by nature does not defile. Going forward then is totally calm and constant.

All the buddhas, whether in this world or in other quarters, in the western heaven [India] or the eastern earth [China], equally held the Buddha-seal and enjoyed their high styles completely. They were fully devoted to this total sitting and solidified into this immovable state. Even though there are a thousand differences and a million nuances, they engage devotedly in practicing zazen and realizing the way.

Why should you forsake the seat of your own home and stray out into the dusty realms of other countries? If you make a single misstep, you mistakenly pass it by, while directly facing it. You have obtained the instrumental essence of a human body. Never let the light and shadow [day and night] pass in vain. You already hold the essential instrument of the Buddha's path. How can anyone enjoy the spark of a flint stone aimlessly?

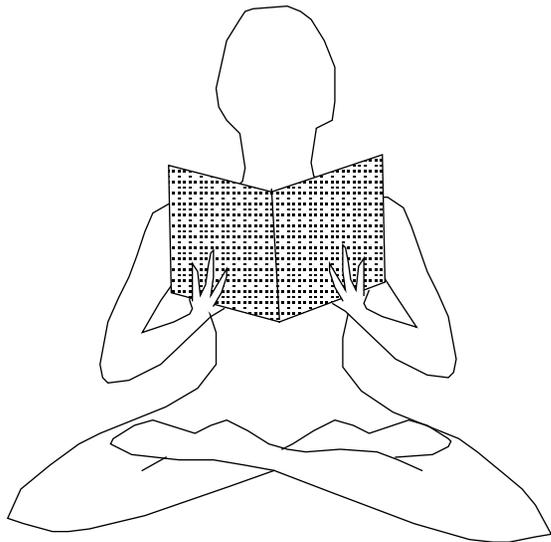
Furthermore, the form and substance [human existence] are like dew on a blade of grass, and fleeting life is like a flash of lightning, abruptly emptied and instantly vanished. May respectable zen practitioners constantly learn the right form and never doubt the true dragon.

Urgently strive for the way that points directly to the right target, revere the person unfabricating and unconditioned, fit in the awakening [bodhi] of the buddhas and rightly inherit the concentration [samadhi] of the patriarchs. Practice in such a way constantly, and you will never fail to become such. The treasure house will open by itself, and you will appreciate and use it at will.

Darmomy

Tes-san Shikaku Daiosho
 Keigan Eisho Daiosho
 Chu Zan Ryo Un Daiosho
 Gizan To Nin Daiosho
 Jo Gaku Ken Ryu Daiosho
 Kinen Ho Ryu Daiosho
 Daishitsu Chisen Daiosho
 Kokei Sho Jun Daiosho
 Ses-so Yu Ho Daiosho
 Kaiten Gen Ju Daiosho
 Shu Zan Shun Sho Daiosho
 Cho Zan Gin Etsu Daiosho

Fukuju Ko Chi Daiosho
 Myo Do Yu Ton Daiosho
 Hakuho Gen Teki Daiosho
 Ges-shu So Ko Daiosho
 Tokuo Ryo Ko Daiosho
 Mokushi Soen Daiosho
 Gan Goku Kan Kei Daiosho
 Gen To Sokuchu Daiosho
 Kyo Zan Baizen Daiosho
 Sozan Chimon Daiosho
 Yo Zan Gen Ki Daiosho
 Kaigai Daicho Daiosho
 Jikai Dainin Daiosho



Chanting should be done in a very mindful way, focusing on the sutra. Also, practitioners should be aware of co-practitioners, blending the voices harmoniously. Hold the sutra book mindfully with three fingers on the outside as shown above.

We offer this food to benefit all beings [*place rice offering on setsu tip*].

This food is for the Three Treasures,
 Four our parents, teachers, leaders and homeland,
 And for all beings in six worlds.

Thus we eat this food with everyone.

First Morsel is to sever all the evil.

Second Morsel is to cultivate all the good.

Third Morsel is to save all sentient beings for all to achieve the Awakened Way.

[*Begin eating.*]

[*Stop eating when anytime server enters zendo. After server removes offering bowls, seconds are served.*]

Bowl Cleaning

ALL:

The water with which I wash these bowls tastes like ambrosia.

I offer it to all life forms to satisfy them.

Om Makulasai Svaha!

[*Server collects water.*]

LEADER:

☐☐ In this world of emptiness, may we exist in muddy waters with purity like a lotus. Nothing surpasses the boundless mind. Thus we bow to Buddha.

☐☐ [*Teacher leaves.*]

FUKANZAZENGI

(*To be recited following the last zazen period of the day.*)

Doän: Fukanzazengi

[*A Universal Recommendation for True Zazen By Dogen, Who Transmitted the Dharma from Sung (China)*]

All:

In exhaustive pursuit, the root of the way is perfectly penetrating. Why should you provide cultivation and verification? The true vehicle moves freely. Why should you contrive other means? Much more, its entirety is far beyond the dust realm. Who would believe in the measures of sweeping? It never departs from right where you are. Why should you require the steps of cultivation?

And yet, if there is even the slightest discrepancy, you become separated as far apart as heaven and earth. If the slightest liking or disliking arises, the mind is lost in confusion. Even though you may achieve the superior insight of glancing at the ground, becoming proud of your understanding and enjoying enlightenment; even though you may raise your aspiration of pushing up heaven, attaining the way and clarifying the mind; even though you may roam around the boundary of this

All the Buddhas residing in the three times are awakened to the unsurpassed right Awakening, relying on the Prajñāparamita.

Therefore, know the Prajñāparamita,
the Great Mantra, the Great Wisdom Mantra,
the Unsurpassed Mantra, the Peerless Mantra.
Which brings cessation of all sufferings.
Which is true, as it is not false.

The Mantra in the Prajñāparamita is uttered thus:
Gate Gate Para-Gate Para-Sam-Gate Bodhi Svaha.

Thus ends the heart of Prajñāparamita.

In contrast to zazen posture, the thinker is weighed down by the thoughts and worries occupying the front of the head. The arm is used as a support, placing undue pressure on the chin and wrist. The lungs are unable to fill completely. The position is not stable, tending to fall forward off the stone base.



ONE DAY SESSHIN SCHEDULE

The word “sesshin” means “directly pointing to the mind” or “touching the mind.” A sesshin is a period (usually several days) of intense zazen practice. For this reason, we forego normal greetings and small talk during the sesshin. We stay silent, focused and concentrated.

6:30-7:10	Zazen
7:10-7:20	Kinhin
7:20-8:00	Zazen
8:00-8:10	Kinhin
8:10-8:50	Zazen
8:50-9:00	Kinhin
9:00-9:40	Zazen
9:40-10:00	Morning Service (Same as Sunday Service)
10:00-10:40	Teisho (Lecture)
10:45-12:00	Samu (Work Practice)
12:00-1:00	Oryoki (Formal Lunch)
1:00-1:30	Rest (Free Time)
1:30-2:10	Zazen
2:10-2:20	Kinhin
2:20-3:00	Zazen
3:00-3:10	Kinhin
3:10-3:50	Zazen
3:50-4:00	Afternoon Service
4:10-5:00	Tea & Discussion Period

Please observe silence (except as necessary) until 4:10.

ORYOKI SERVICE

ALL:

☐☐ Buddha was born at Kapilavastu
 Enlightened at Bodhagaya
 Taught at Varanasi
 Entered Nirvana at Kusinagara
 Now we open Buddha Tathagata's eating bowls
 May donors, receivers, and offerings
 All be free from self-clinging
 With all sentient beings.

LEADER:

☐☐ In the midst of the Three Treasures
 With all sentient beings
 Let us recite the names of Buddha

ALL:

☐☐ Homage to the boundless Dharmakaya Vairochana Buddha
 ☐☐ The complete Sambhogakaya Vairochana Buddha
 ☐☐ The manifest Nimanakaya Shakyamuni Buddha
 ☐☐ The future Maitreya Buddha
 ☐☐ All the Buddhas past, present and future in ten directions
 ☐☐ The Mahayana Saddharma Pundrika Sutra
 ☐☐ The great Manjusri Bodhisattva
 ☐☐ The Mahayana Samantabhadra Bodhisattva
 ☐☐ The great compassionate Avalokitesvara Bodhisattva
 ☐☐ The many Bodhisattva Mahasattvas
 ☐☐ The Maha Prajnaparamita

[food is served]

LEADER:

☐☐ This food of Three Virtues and Six Tastes
 We offer to Buddha, Dharma, Sangha
 And to all life in every world.

ALL:

[after serving, before eating]

First, let us reflect on how this food is produced, and how it comes to our mouth.

Second, let us reflect on whether our virtues and actions make us deserving to partake of this meal.

Third, let us reflect that we must sever our attachments, aversions and delusions to protect the mind and avoid misdeeds.

Fourth, that this food is the best medicine required to maintain the mind and body.

Fifth, that we accept this food in order to achieve the Awakened Way.

THE HEART SUTRA

The Venerable Avalokiteshvara Bodhisattva,
 when carrying out the profound Prajñāparamita career,
 penetrated through the five aggregates
 and saw that they are Shunya in their nature.

Here, Shariputra, Form is Shunyata; Shunyata is Form.
 Form does not differ from Shunyata;
 Shunyata does not differ from Form.
 That which is Form is Shunyata;
 that which is Shunyata is Form.
 The very same applies to feeling, idea,
 formations and consciousness.

Here Shariputra, all Dharmas are marked with Shunyata;
 Neither originated nor destroyed;
 neither defiled nor undefiled;
 neither decreased nor increased.

Therefore, Shariputra, in shunyata,
 No form, no feeling, no idea, no formation,
 no consciousness;
 no eyes, ears, nose, tongue, body, mind;
 no form, sound, smell, taste, touch, mind-object;
 no eye-realm and so forth
 until no mind-consciousness-realm;
 no nescience, no extinction of nescience,
 and so forth until no old age and death.
 No extinction of old age and death;
 no suffering, origination, cessation, path;
 no knowledge, no grasping.
 Therefore, in no grasping one lives in no mind-hindrance;
 relying on the Prajñāparamita of Bodhisattvas,
 because there is no mind hindrance,
 here one settles in Nirvana,
 transcending the perverted views.

realm, reaching the point of putting your head in, still you largely lack the life-path of freeing yourself.

Moreover, the trace of six years' upright sitting by the innately awakened [Shakyamuni Buddha] at Jetavana should be observed and the fame of nine years' wall facing by the transmitter of the mind-seal [Bodhidharma] at the Shao-lin temple should be heard. If the old sages were like this, why should you, person of today, not exert yourself?

Therefore, you should stop trying to advance comprehension by investigating words and chasing discourses. You must learn to step backwards by turning your light around to reflect on yourself. Your body-mind will naturally fall away and your original face will manifest itself. If you wish to attain suchness, devote yourself to suchness at once.

Now, in entering into zen, a quiet room is suitable. Eat and drink with propriety. Discard all relations and put all concerns to rest, not thinking of good and bad, not entertaining right and wrong. Let the drives of mind, will and consciousness cease. Stop the measuring of memories, ideas and meditations. No design even to become a buddha should be harbored. How can it be concerned with sitting or lying down?

The usual practice is to spread out a thick mat and to place a cushion on it. Then sit in the full or half cross-legged [lotus] position. In the full cross-legged position, place your right foot on your left thigh, and your left foot on your right thigh. In the half cross-legged position, simply press your right thigh with your left foot.

Wear your robes and sashes loosely, but neatly and in an orderly manner.

Next, place your right hand on your left foot, and place your left palm on your right palm [both upward], thumb tips supporting each other.

Now, sit upright, leaning neither to the left nor to the right, neither forward nor backward. You must keep your ears straight over your shoulders and your nose in line with your navel. Put your tongue against your upper gum, your lips and teeth closed. Always keep your eyes open. Breathe through your nose smoothly and subtly.

Maintaining the proper body posture, exhale deeply once, and rock to the left and right. Settle into solid, steadfast, immovable sitting. Fathom the unfathomable state. How do you fathom the unfathomable state? Fathomless! Such is the essential art of zazen.

What is here called zazen is not learning about the so-called zen. It is the dharma gate of pure peace and bliss. It is the cultivation-verification of culminated awakening. Here, the universal truth is realized, and nets and cages are totally absent.

If you realize this tenet completely, you are like a dragon obtaining water and a tiger reclining in the mountain. You will surely know that the true dharma will naturally manifest itself, and dullness and distraction will drop off.

When you rise from sitting, you should move your body slowly and rise calmly. Never act hastily or violently.

Observe and appreciate that transcending the ordinary and going beyond

LINEAGE OF THE TEACHING

Our lineage traces the direct mind to mind transmission of the Dharma through all of the following enlightened teachers through to Jikai Dainin (Katigiri) who was the teacher of our sensei, Rosan Yoshida.

Bibashi Butsu Daiocho

Shiki Butsu Daiocho

Bishafu Butsu Daiocho

Kuruson Butsu Daiocho

Kunagon Muni Butsu Daiocho

Kasho Butsu Daiocho

Shakamuni Butsu Daiocho

Makakasho Daiocho

Anan Da Daiocho

Sho Nawashu Daiocho

Ubakikuta Daiocho

Daitaka Daiocho

Mishaka Daiocho

Bashumitsu Daiocho

Butsudanan Dai Daiocho

Fudamit-ta Daiocho

Barishiba Daiocho

Funayasha Daiocho

Anabotei Daiocho

Kabimora Daiocho

Nagyaharajuna Daiocho

Kanadaiba Daiocho

Ragorata Daiocho

So Gyanan Dai Daiocho

Kayashata Daiocho

Kumorata Daiocho

Shayata Daiocho

Bashuban Zu Daiocho

Manura Daiocho

Kakurokuna Daiocho

Shishibodai Daiocho

Bashashita Daiocho

Funyomit-ta Daiocho

Han Nyatara Daiocho

Bodaidaruma Daiocho

Taiso Eka Daiocho

Kan Chi So San Daiocho

Dai I Do Shin Daiocho

Daiman Ko Nin Daiocho

Daikan Eno Daiocho

Seigen Gyo Shi Daiocho

Sekito Kisen Daiocho

Yakusan Igen Daiocho

Un Gan Don Jo Daiocho

To Zan Ryo Kai Daiocho

Un Go Do Yo Daiocho

Do An Do Hi Daiocho

Do An Kan Shi Daiocho

Ryo Zan En Kan Daiocho

Taiyo Kyo Gen Daiocho

To Shi Gisei Daiocho

Fuyo Do Kai Daiocho

Tan Ka Shijun Daiocho

Cho Ro Seiryu Daiocho

Ten Do So Kaku Daiocho

Sec-cho Chikan Daiocho

Ten Do Nyojo Daiocho

Eihei Do Gen Daiocho

Koun Ejo Daiocho

Tet-tsu Gikai Daiocho

Keizen Jo Kin Daiocho

Meiho Sotetsu Daiocho

Shugan Do Chin Daiocho

NIRVANA

The Four Noble Truths state that the suffering all around us originates in attachments, desire—the discontent that results from failing to accept things as they are. Satisfaction, and happiness is not something “out there” somewhere. The pursuit of happiness is forever just that, a pursuit—just as the donkey forever pursues the carrot on a stick. Cessation of suffering, however, is possible through practice of the way, which involves the eight-fold path, and in particular the practice of zazen.

Dogen said that sitting in this posture without harboring limited thoughts is the enlightenment of all beings. When we sit in this way, suffering ceases. If we are not holding on to any desires or aversions, we are content. In quiet sitting we are free from the heart-ache of frustrated attachments. We are free from clinging to the impermanent; free of the fear of change. This is nirvana—the calm following the storm. It is accessible to anyone at anytime. It is as near as our next breath.

In our culture, however, we have a huge build-up of karma-energy, or habits learned everyday in our consumer society. We are taught to be unsatisfied, to want. We are conditioned to pursue happiness rather than to sit quietly with utter contentment.

Despite these habits, nirvana—or more accurately the awareness of nirvana—is accessible here and now, in this lifetime, indeed in this very moment. Most of us have had fleeting experiences of contentment from time to time, maybe by losing oneself in total involvement with a task, what is popularly called a “zen moment”. By practicing zazen, sitting quietly, letting go of thoughts, attachments and aversions, we can cultivate this state.

Of course, we don’t achieve enlightenment on a single occasion, and then proceed the rest of our lives free from suffering, but that freedom is available at every breath.



DEPENDENT ORIGINATION

Dependent Origination is an essential teaching of Buddhism. It states, in short, that the universe is one interdependent, interconnected entity. The fragmented distinctions we make are the result of limited views—they are, in fact, mental fabrications.

Recognizing that one’s body/mind is not a limited thing, but rather an open system interacting with everything else is one way to understand Dependent Origination. Imagining that the self ends at the limit of the skin is easily proven to be a wrong view: try existing without breathing (i.e. exchanging gases between the internal and external environment), taking in food, giving out waste products and so on. Is it possible to have the mind without having inputs from outside the body?

Words and concepts draw artificial boundaries around aspects of the real universe. These distinctions arise from mental fabrications. Take any word and ask what else is required for that thing to exist. Can there be a “book”, for example, without a mind having language capabilities (both reader and writer)? Without eyes to see printed letters? Without trees to make the paper? Without sun, soil, water, correct temperature and atmospheric gases to sustain the tree which makes the paper?

These relationship are not merely linear cause-and-effect chains which can trace to a single origin. Instead they are complex webs which must eventually encompass the entire universe.

In limited views, however, we fail to see the world in all its connections. We make many false distinctions among things. Look at the scene outside the window through the eyes of a botanist, for example, and you see so many different named species of plants, possible some of the insects or other animals that help disperse their seeds or pollinate them. The same scene observed by an architect is carved up in a completely different way.

of the world's religions.

We affirm that a common set of core values is found in the teachings of the religions, and that these form the basis of a global ethic.

We affirm that this truth is already known, but yet to be lived in heart and action.

We affirm that there is an irrevocable, unconditional norm for all areas of life, for families and communities, for races, nations, and religions. There already exist ancient guidelines for human behavior which are found in the teachings of the religions of the world and which are the conditions for a sustainable world order.

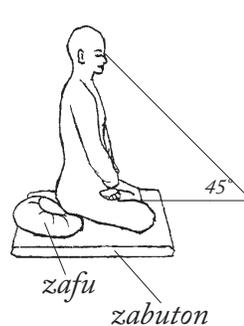
We Declare:

We are interdependent. Each of us depends on the well-being of the whole, and so we have respect for the community of living beings, for people, animals, and plants, and for the preservation of Earth, the air, water, and soil.

We take individual responsibility for all we do. All our decisions, actions, and failures to act have consequences.

We must treat others as we wish others to treat us. We make a commitment to respect life and dignity, individuality and diversity, so that every person is treated humanely, without exception. We must have patience and acceptance. We must be able to forgive, learning from the past but never allowing ourselves to be enslaved by memories of hate. Opening our hearts to one another, we must sink our narrow differences for the cause of the world community, practicing a culture of solidarity and relatedness.

We consider humankind our family. We must strive to be kind and generous. We must not live for ourselves alone, but should also serve others, never forgetting the children, the aged, the poor, the suffering, the disabled, the refugees, and the lonely. No person should ever be considered or treated as a second-class citizen, or be exploited in any way whatsoever. There should be equal partnership between men and women. We must not commit any kind of sexual immorality. We must put behind us all forms of domination or abuse.



full cross-legged



half cross-legged



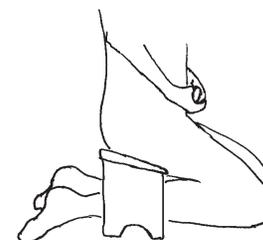
gassho



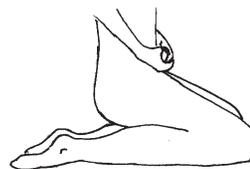
issbu (shashu)



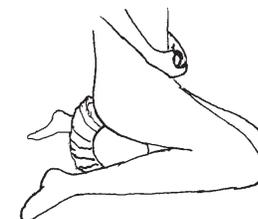
monjin (with gassho)



seiza bench



seiza



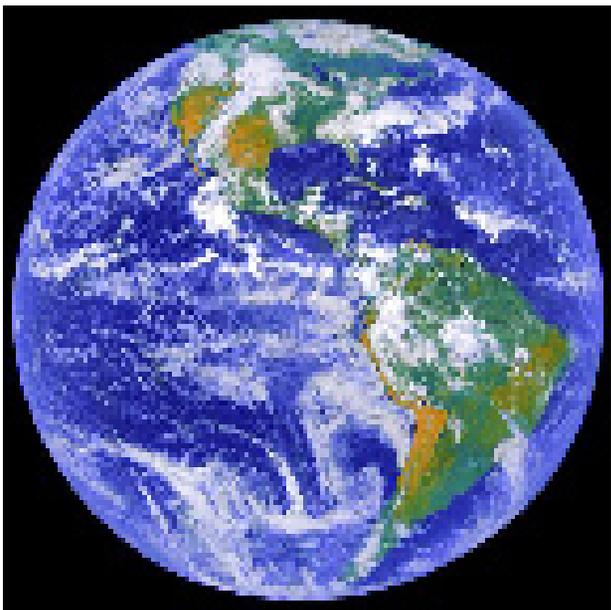
seiza with zafu

fear of one another. Our planet continues to be ruthlessly plundered. A collapse of the ecosystem threatens us.

Time and again we see leaders and members of religions incite aggression, fanaticism, hate, and xenophobia – even inspire and legitimize violent and bloody conflicts. Religion often is misused for purely power – political goals, including war. We are filled with disgust.

We condemn these blights and declare that they need not be. An ethic already exists within the religious teachings of the world which can counter the global distress. Of course this ethic provides no direct solution for all the immense problems of the world, but it does supply the moral foundation for a better individual and global order: a vision which can lead women and men away from despair, and society away from chaos.

We are persons who have committed ourselves to the precepts and practices of the world's religions. We confirm that there is already a consensus among the religions which can be the basis for a global ethic – a minimal fundamental consensus concerning binding values, irrevocable standards, and fundamental moral attitudes.



ZAZEN (sitting meditation)

- Enter the zendo on the left side of the doorway with the left foot. Stop there and do *monjin*.
- With hands in *issbu* walk to sitting place (*tan*). Do *monjin* to you row. Then turn (keeping hands in *gassho*) and do *monjin* to the rest of the room.
- Sit on the *zafu* (round pillow) facing in. Turn around and face the wall.
- Sit either cross-legged (full lotus) or half cross-legged (half lotus) as described above or another stable, upright sitting posture. (See illustrations on following pages.)
- At the three bells, you should be still and quiet. Minimize sounds (nose-blowing, coughing, etc.) that may disturb the harmony in the *zendo*.
- Keep the eyes half-opened looking at the floor, but unfocused, about three feet in front of you so the sightline forms a 45° angle.
- Breathe through the nose and employ diaphragm-breathing rather than chest-breathing. Beginners may count breaths (exhale and inhale count as one) up to ten to help stay concentrated. If you lose count, merely start over.
- Neither repress nor attach to thoughts. As they arise, be aware of them, and let them go.
- If you need to change position, do *gassho* before and after adjustment. Again, try to be as quiet as possible.
- At the bell(s) signalling the end of a *zazen* period, do *gassho*, then rest both hands upward on the knees. Rock side to side (same as at the beginning). Then turn around on the *zafu*. Restore the *zafu* and *zabuton* to their original clean and orderly state. Arise slowly.
- When it is time to exit the zendo, do *monjin* to your row and to the opposite row. Follow the procession line with hands in *issbu* at a regular pace in silence. At the doorway, step out with the right foot on the right side of the exit (the same side you entered from previously).

Igi-soku-buppo Dignified forms (departments) are themselves *buddha* (awakened) *dharmas* (forms).

Isshu Folding hands at walking and standing. This is also called *shashu*. In Rinzai tradition the left hand covers the right hand.

Jikijitsu The person in charge of the zendo, sounding signals, leading *sutra* recitation, etc. in the Rinzai tradition.

Jikishi-ninshin Directly pointing to the human mind.

Kaijo [-sho] One (bell) sound, signalling the end of sitting.

Keisaku or *kyosaku* Wakening device, warding off sleepiness, etc.

Kekkafuza (J) *paryanka* (Skt) Full cross-legged or full lotus position.

Kensho jobutsu Seeing the nature and becoming *buddha*.

Kesa (J), *kasaya* (Skt), *kasaya* or *kasava* (P) Monk's robe. (literally, decayed colored [robe]).

Kinhin (J) *cankama* (P) *cankrama* (Skt) Walking meditation.

Koän (J), *Kun-an* (C) Universal truth. In later tradition, usually meant the universal theme(s) taken from deeds and words of the masters, given by the master to the disciple for the latter's study and realization. The master tests how well the disciple understand and lives it.

Kyoge-betsuden Transmission outside scriptures, i.e., realization beyond conceptual learning.

Makyo Devil's realm. Psychological abnormality, illusion, such as apparition, levitation, etc.

Monjin Greeting, bowing with *gassho*. (literally, asking)

Mushin No superfluous thought, no mental fabrication.

Mushotoku No grasping, possession (defilement).

Nehan (J), *nibbana* (P), *nirvana* (Skt) Unconditioned peace. (literally, a nautical term describing the calm following a storm).

Obakushu One of the three living zen traditions, deriving from *Obaku* (*Huan-po*).

Rakusu The simplest *kesa* with five cloth strips.

Rinzaishu One of the three living zen traditions. It stresses *satori* (enlightenment) through *koän* practice.

What is Zen?

Zen means meditation. Part of Zen practice is taking time every day to sit in a balanced position in which the mind and body are allowed to relax. In everyday affairs, our minds are usually cluttered with random thoughts. This is because of our desires. We strive for good things, and worry about the unpleasant. We will never be satisfied in this way because our desires are endless. New desires will quickly come to replace the old ones. We can spend our whole lives aimlessly try to satisfy these insatiable desires.

However, when we sit in a calm and balanced posture without talking or moving, we become free from our desires. We become free because our desires no longer force us into action. We can watch thoughts of greed, anger, joy, frustration, or sadness come and go without being moved physically or mentally. After some practice sitting in this way, call *zazen* (pronounced ZAH ZEN), we begin to see that all these thoughts have no substance. They cannot affect us if we do not act on them. Like ripples on the surface of a bottomless lake they are noticed, but the lake is not affected by them. But, it is important that you have experience watching how your own mind works. When you understand your own mind, you won't be led astray by erroneous ideas.

Although *zazen* is the foundation for Zen Buddhism, anyone, regardless of his or her beliefs, can sit *zazen*. In *zazen*, we don't learn new beliefs or ideas but rather become free from old thinking. Please come join us at the Missouri Zen Center, a non-profit organization.

"If all people in the world strive for the Way, the Awakened Way, of the unsurpassed awakening, there will be no more wars, no fighting for food, no good-for nothing life which seems to find no hobby other than competition, and truly this earth will totally become paradise."

– Sawaki Kodo (1880-1965)

Zen Manual

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ZENDO SCHEDULE

Sunday	6:20 a.m. zazen
	7:00 a.m. service
	7:20 a.m. zazen
	8:00 a.m. kinhin
	8:10 a.m. zazen
	8:30 a.m. lecture/discussion, work period, tea
Monday - Friday	
	6:00 a.m. zazen
	7:00 p.m. zazen

This is the basic Zendo Schedule. It varies from time-to-time. Please consult most recent newsletter "Sangha Life" for current schedule.

Visit our web site at
<http://missourizencenter.org>