



May all beings be happy.
May all beings be loved and well fed.
May all beings actualize their original nature.

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Morning Service

Sutra Leader | Everyone | *Unspoken* | * = Short Service | () = optional

Atta Dipa*

We Are This Light

Pure Selfless Awareness

We rely upon Selfless Awareness.

We do not rely upon concepts of self and other that appear.

We do not depend upon beliefs, sensations, and emotions which arise and fall away.

Meditative awareness, clear intentions, acting wisely, compassionately, and skillfully are this practice.

We rely upon this only.

We rely upon this ceaselessly.

Purification*

All of the deluded behavior ever manifested by me, because of my beginningless greed, anger and ignorance, born of my body, speech, and mind, through meditation and action, I now confess and purify.

Three Refuges*

I take refuge in the absolute purity of this awakened mind.

I take refuge in this practice of pure selfless awareness, wisdom, compassion, and skillful means.

I take refuge in the truth of the interpenetration, interconnection, and interdependency of all that is and isn't.

Opening This Dharma

This dharma, incomparably profound and minutely subtle, is rarely met with.

Even in hundreds of thousands of millions of eons.

We can now see this truth, listen to this truth, accept and hold this truth.

May we completely understand and actualize the true meaning of “thus gone, thus come.”

Great Wisdom Heart Sutra

A Bodhisattva who saw into their self-nature when experiencing the complete perfection of wisdom clearly saw that all forms, perceptions, thoughts, actions and consciousnesses were forms of discrimination. From this state, the bodhisattva considered all forms of suffering and distress, and called to Shariputra:

There is no difference at all between forms, perceptions, thoughts, actions and consciousness. In fact, Shariputra, All of the teachings are forms of discrimination. Creation, destruction, impurity, purity, increase and decrease are all relative, and so we understand that, from a perspective of perfect wisdom, there are no forms, perceptions, thoughts, actions or

consciousness. Eyes and what they see, ears and what they hear, noses and what they smell, bodies and what they touch, minds and what they think, are all just forms of discrimination. Perfect wisdom reveals that there is no difference between any of these experiences and that the chain of cause and effect is not an accurate description of reality.

In fact, there is no suffering, origin of suffering, cessation of suffering, or path to achieving the cessation of suffering. Gaining wisdom and attaining Nirvana are wrong ways of thinking. Therefore use this concept of non-discrimination as your attainment. Rely upon the idea of perfect wisdom to remove all obstacles in the mind. When you do, you will experience no terror at rejecting the dream-like existence of discrimination and experience what the un-enlightened call “Nirvana”.

Everyone, past, present and future, who realizes this truth experiences enlightenment. And so you can know that this perfection of wisdom works, and rely on this process. It is the only necessary cornerstone of this practice and is capable of sweeping away suffering. I am telling you the complete truth when I say that the the perfection of wisdom can be clearly summarized as:

No Shout *followed by a period of Silence*

Pure awareness is transcending, ever transcending. Transcending transcendence. Transcending even the transcendence of transcendence. This is Awakened Mind!

Heart Sutra Dharani

Tadyata! Gate, gate, para gate, parasam gate, bodhi swaha! (3 times)

Literally: Awakened mind that is gone, gone, gone to the other shore, completely gone to the other shore. So may it be!

Dedication

Pure Awareness pervades the whole universe. Revealing this Self, right here, right now. Within this Service let us realize and unite with this infinitely compassionate, universal light.

Let true dharma continue. Let universal wisdom, compassion, and awakening become complete.

Throughout the ten directions and the three times, all Awakened Ones, Wise Ones, Compassionate Ones, Liberated Ones, rely upon this incomparable, transcendent wisdom.

(Blessings)

At this time, we open our hearts to the cries of the world. We take in the suffering of all and transmute it through the Light of Pure Awareness within us into compassion, sympathetic joy, equanimity, and loving-kindness. Especially for:

**Those suffering from old age, sickness, and death.
Those living as victims of greed, anger, and ignorance.
Those living as greed, anger, and ignorance.
Those individuals whose choices impact the many.
(Those dear to us in this sangha, including:**

[The Names of any Sick and Distressed in the Sangha])

We invoke Green Tara (3, 6 or 9 times) that she may enable us to fulfill our harmonious function:

Om Tare Tuttare Ture Swaha

(Translation: Aum! Green Tara, we invoke you. We call on your power to free from fear. We call on your powers of mercy. May this invocation take root in our hearts.)

Awakened One's Vow*

When I, a Bodhisattva of no rank, look through awakened eyes at the real form of this universe, all that appears is the never-ending, never-failing manifestation of the mysterious unfolding of truth.

In any event, in any moment, and in any place, none can be other than the marvelous revelation of the interplay of this glorious light.

This realization has been the transformational moment causing all of our masters and mentors, patriarchs and matriarchs, to experience true freedom and joy beyond comprehension and to then extend tender care, with a worshipping heart, to all beings, beasts and birds, trees and flowers, even rocks and waters.

This realization teaches us, reveals to us, that our daily food and drink, clothes and protections of life, are the very warm flesh and blood, the merciful incarnation of this ever-present living, divine mystery.

Who then can be ungrateful or disrespectful, even to senseless things, as well as to human beings? Even though some may appear to be fools or so-called enemies, we will remember to be warm and compassionate toward them.

If by chance they should turn against us, abuse and persecute us, we will remember our fearless heart, our path of wisdom, compassion, nonviolence, and skillful means.

Before we react, we will consider deeply our personal and collective karma that brought these conditions and circumstances upon ourselves.

Then, with each moment's arising flash of our normal feelings and thoughts, we will simultaneously recognize within us a field of pure awareness, wisdom, compassion and skillful means.

All of our minds will now reveal a true Awakened One: a Christ, a Buddha, a Tara, compassionately aware and ready, fearless and wise, acting skillfully and appropriately.

Then, all of our combined actions will create a new world, a world of love and caring, defended and ordered.

May we awaken and recognize this Mind throughout the whole universe, so that we and all beings together may experience maturity in Awakened Mind wisdom!

Four Awakened Vows*

However innumerable all beings are, I vow to serve and liberate them all!

However deep and elusive my shadow states are, I vow to experience and enlighten them all!

However vast and difficult true teachings are, I vow to embody and master them all!

However endless my true path may be, I vow to awaken and follow forever!

*Four Bows**

Evening Service

Sutra Leader | Everyone | *Unspoken* | * = Short Service | () = optional

See the section "Other Sutras, Mantra & Dharani" for more information on these practices.

Lineage Reflection

This Sutra book is evolved from the lineage of Jun Po Denis Kelly, who was recognized as an 83rd generation Zen Master by Eido Tai Shimano. The complete lineage of Jun Po can be found at www.opendoorzen.org/about

At this time we reflect on the millenia of practitioners who informed this dharma.

From the Vedic Brahmans to Siddharta Gautama.
From Siddharta Gautama to Prajna Tara.
From Bodhidharma to Xūtáng Zhìyú.
From Nampo Shomyo to Soen Nakagawa.
From Eido Shimano to Jun Po Denis Kelly.

Asvagosha, Nagarjuna, Asanga, and Vasubandhu.
Sengcan, Huineng, Mazu, Fazang, Zongmi, and Linji.
Muso, Dogen, Hakuyu, Hakuin, and Torei

All maharishis and true yogis.
All arhats and bodhisattvas.
All mystics, saints, and sages who give voice to the sublime.

Thank you for holding up your lamp.
That we may ignite our own.
And in turn be a light for others.

Bodhisattva Precepts

I will refrain from all that is evil.

I will do all that is good.

I will cleanse and purify my mind.

repeat before each of the following I will...

Affirm Life: I respect all sentient and insentient beings and always act with compassion towards them. In order to live, it is necessary for me to take life. I do so with reverence for the life taken. In gratitude, I do not take my own life for granted.

Act Honestly: I act with honesty and integrity in all my dealings. I receive only that which is freely given to me. I remember that clinging and attachment are the root of suffering.

Be Loving: I am conscious and loving in all of my relationships. In sexuality, I discern the difference between love and lust and will conduct myself with integrity.

Manifest Truth: I honor honesty and truth. I speak with integrity from the depth of my heart.

Respect Clarity: I act at all times with mindfulness and clarity. I do not abuse my body or cloud my mind with the misuse of intoxicants and other deluded behaviors.

Honor Silence: I remember the preciousness of silence. I see the perfection in myself and others and refrain from gossip, frivolous

conversation, and disparaging remarks. I remain thoughtful and mindful of the effects of my silent and spoken speech.

Celebrate Others: I rejoice in the good fortune of others. I do not, through my thoughts, words or actions, separate myself from others through coveting, envy or jealousy.

Be Giving: I give generously of myself, sharing wisely my love, gifts, talents and abundance for the benefit of all. I do not selfishly withhold. I do not add any more suffering to the world.

Embody Compassion: I recognize and enlighten my greed, anger and ignorance. I transform my negative emotions and act with equanimity, sympathetic joy, compassion and loving kindness.

Steward the Earth: I hold sacred this planet Earth. I seek to understand Nature's interconnections and celebrate my own interdependency. I work toward achieving a lifestyle that leaves no trace.

Manifest this Way: I hold precious this sacred life and commit to manifesting this way. Most especially these three ultimate refuges:

The absolute purity of this Awakened Mind (Buddha)
Wisdom, compassion and skillful means (Dharma)
The interpenetrating manifestation of all life unfolding! (Sangha)

Heart Sutra Dharani x21

Tadyata! Gate, gate, para gate, parasam gate, bodhi swaha!

Enmei Jukku Kannon Gyo x7

KAN ZE ON
NA MU BUTSU
YO BUTSU U IN
YO BUTSU U EN
BU PO SO EN
JO RAKU GA JO
CHO NEN KAN ZE ON
BO NEN KAN ZE ON
NEN NEN JU SHIN KI
NEN NEN FU RI SHIN

A period of silence

Sutra leader initiates first Aum, the group completes itself

Aum

After an appropriate period of silence, the qigong leader begins Nanso no ho.

Nanso no Ho

Other Sutras, Mantra & Dharani

Song of Zazen

Sentient beings are from the very beginning Buddhas.
It is like ice and water: apart from water,
No ice can exist. Outside sentient beings,
Where do we find the Buddhas?

Not knowing how near the Truth is,
We seek it far away. What a pity!
We are like a person who, in the midst of water,
Cries in thirst so imploringly.
We are like the child of a rich house
Who has wandered away among the poor.

The cause of our circling through the six worlds
Is that we are on the dark paths of ignorance;
Going astray further and further in the darkness.
When are we able to be free from birth and death?

As for Zazen practice of the Mahayana,
It is beyond all our praise.
The virtues of perfection such as charity, morality
And the invocation of the Buddha's name,
Confession and ascetic discipline,
And many other good deeds of merit,
All these return to this!

Even those who have practiced meditation
For just one sitting,
Will see all their twisted karma erased.
Nowhere will they find twisted paths,
But the pure land will be near at hand.

With a reverent heart, if we listen to this Truth

Even once, and praise it and gladly embrace it,
We will surely be blessed most infinitely.
If we concentrate within
And testify to the truth that self-nature is no-nature,
We have really gone beyond vain words.

The gate of the oneness of cause and effect is open.
The path of non-duality and true clarity runs straight ahead.

To regard the form of no-form as form,
Whether going or returning,
We cannot be any place else.
To regard the thought of no-thought as thought,
Whether singing or dancing,
We are the voice of the Dharma.

How boundless the clear sky of Samadhi!
How transparent the perfect moonlight of the
Fourfold Wisdom!

At this moment, what more need we seek?
As the Truth eternally reveals Itself,
This very place is the Lotus Paradise!
This very Body is the Buddha!

Hakuin

Enmei Jukku Kannon Gyo

KAN ZE ON
NA MU BUTSU
YO BUTSU U IN
YO BUTSU U EN
BU PO SO EN
JO RAKU GA JO
CHO NEN KAN ZE ON
BO NEN KAN ZE ON
NEN NEN JU SHIN KI
NEN NEN FU RI SHIN

Translation:

Observing my Self-Nature!

I take refuge in Buddha!

Having the same Cause as Buddha.

Sharing the same Conditions as Buddha.

With the Conditions of Buddha, Dharma, and Sangha.

Permanence, Bliss, Self, Purity.

In the morning, recollecting this self-nature.

In the evening, recollecting this self-nature.

Recollection arises from the heart-mind!

Recollection is not separate from the heart-mind!

No Shout

This “No” is not a harsh, angry “No!” that strains our vocal chords. It is a loving expression of our refusal to be in ignorance; of our commitment to embodying our True Nature. It empties us out of all our inner babble, leaving pure silence in its wake.

This “No!” is a vehicle into “Knowing” the absolute purity of our deepest self-nature. It is a single word that says “I am this Light and refuse to act otherwise any longer!” This sacred commitment, coupled with the refusal to be swept up in, and enmeshed with, superficial and transient forms of self, other, beliefs, sensations, and emotions is a cornerstone of our spiritual discipline.

It can be a quiet and tear-filled compassionate “No.” It can be loud, firm, resolute and drawn out.

With enough time and practice, this “No” becomes a constantly recollected, silent expression of “Knowing,” every moment of every day.

Origin: Joshu’s Mu. Case 1, Mumonkan (Gateless Gate)

Aum

Aum is a vehicle that takes us through the layers of conscious experience and deposits us in Pure Awareness. Each sound of Ah, Oo, Mm, Silence is drawn out. Each of these sounds is vibrated with the whole body, in the following fashion.

“Ah” in a low pitch building in volume. Ah connects us to the waking state of consciousness.

“Oo” in a medium pitch peaking in volume. Oo connects us to the dreaming state of consciousness.

“Mm” in a slightly higher pitch fading in volume. Mm connects us to the deep sleep state of consciousness.

A period of silence expresses the transcendent state of turiya, Pure Awareness, the foundation for all other states.

Repeat until complete.

Pure Awareness Dharani

Look, look, Pure Awareness, Pure Awareness yes!

Pure Awareness is embodied, is embodied, is embodied!

Pure Awareness, my awareness, your awareness, all awareness!

Pure Awareness, this awareness, this awareness, this awareness.

Awake! Swaha!

(After the last line, shout:)

Know/Noooooooooooooo!!!!!!

Chanting Instructions:

- Start slowly and build into an ecstatic fury to release into emptiness. Drumming or clapping with the chant can be helpful.
- A common pattern is to chant each line 4 times, then 3 times, then 2, then 1, repeating until the energy is about to burst, and expelling it fully with the No shout.
 - Chant the first line looking out with great intentional clarity.
 - Chant the second line feeling deeply the fact of conscious embodiment
 - Chant the third line while identifying the consciousness in all three locations.
 - Chant the fourth line in a state of appreciation, gratitude and celebration. Awake! Swaha!

Mondo Dharani

Dharanas (1-5)	Dharanas (6-10)	Dharanas (11-13)
Inhale: "Listen" Exhale: " Listen" Inhale: "Where?" Exhale: "Heart" Inhale: "Heart" Exhale: "Compassion" Inhale: "Who am I?" Exhale: "I don't know." Inhale: "Who am I?" Exhale: "Not knowing." Inhale (clench fists): "I don't know." Exhale (open hands): "Not knowing." Inhale silently Exhale (FESTIVE SPA): Fearless Empty Silent Timeless Imperturbable Vast Eternal Still Peaceful Aware	Inhale: "Show me" Exhale: Express gesture silently Inhale: Call to your given name Exhale: Answer aloud with body gesture Inhale: "Does this Clear Deep Heart-Mind come and go?" Exhale: "No/Know!" Inhale: "Remember" Exhale: "Choose" Inhale: "What feeling arises?" Exhale: "joy" At the bottom of the exhale "Samadhi!"	Inhale: "Beneath violent anger..." Exhale: "Fear and sadness" Inhale: "Underneath fear and sadness..." Exhale: "Deep caring" Inhale: "Beneath shame..." Exhale: "Fear and sadness" Inhale: "Underneath fear and sadness..." Exhale: "Deep caring" Inhale: "Beneath disconnection..." Exhale: "Fear and sadness" Inhale: "Underneath fear and sadness..." Exhale: "Deep caring" Inhale: "Can anyone make me violently angry?" Exhale: "No, I get to choose my response." Inhale: "Can anyone shame me?" Exhale: "No, I get to choose my response." Inhale: Can anyone make me disconnect?" Exhale: "No, I get to choose my response." YOUR EMOTIONAL KOAN ONE WORD OR SHORT PHRASE

Meal Reflections

(Before the meal)

Let us reflect upon our work and the whole process and efforts of those who brought us this food.

Let us be aware of the quality of our deeds and the purity of this food as we receive this meal.

What is most essential is the practice of mindful awareness, which enables us to understand, transform and transcend greed, anger and ignorance.

We deeply appreciate this food, this warm flesh and blood of life, which sustains the good health of our bodies and minds.

In order to continue the life of true awareness, wisdom, compassion, and skillful means, for all beings, we accept this offering.

(After the Meal)

Having finished this meal, we give thanks and remembrance. May all beings be happy, may all beings be loved and well fed, may all beings awaken to find their ways.

However innumerable all beings are, I vow to serve and liberate them all!

However deep and elusive my shadow states are, I vow to experience and enlighten them all!

However vast and difficult true teachings are, I vow to embody and master them all!

However endless my true path may be, I vow to awaken and follow forever!

Cultivating Householder Monasticism

Householder Monasticism is a lifestyle that recognizes discipline in daily life as essential to embodying the realizations born of our spiritual practice. The discipline of householder monasticism is a soft form of constant recollection and grace, in contrast to the rigid form of punishment that many people associate with the word. See the No Shout for more on the commitment of Householder Monasticism.

It is an art that requires constant adjustment and clear communication as we navigate the many demands of our family and professional commitments, as well as continue participating in our various social events and hobbies.

While it is primarily an inner attitude that will mostly go invisible to others, there are a few things that we can say a householder monastic does:

- They strive to be in constant recollection of their core spiritual aspirations, which manifest in their behavior.
- They enjoy and prioritize time in dedicated spiritual Silence (pg. 35)
- They enjoy and prioritize participation in communities that support their practice.

Depth, Degree, Breadth

In any given moment of wakefulness or dream, we experience a subjective experience of personhood. This self-referential convenience is the phenomenon we call “I” or “me.” This I-structure emerges from the interaction of conscious perceptions (seeds) and latent impressions (perfumes). Our Way produces its promised result through the detachment from, exploration of, these interactions and conscious adjustments to these latent impressions.

Awakening is investigating the nature of reality through meditation, so that we understand the mechanisms of conscious experience and can engage with them. This requires the ability to recollect our True Nature in the complexity of our daily lives. For most people, insight into these mechanisms, and the meta-awareness required to engage with them, proceeds in steps along a spectrum of depth. We descend through the depths of this spectrum through a combination of state training and philosophical investigation. The identified stages of this progressive non-identification are from:

1. I am my bodily need.
2. I am what I think.
3. I am my emotions.
4. I am what my body experiences.
5. I am the one who is witnessing myself through my self.
6. I am the one who witnesses all that is as though the universe unfolds through me.
7. I am the Absolute Stillness which gives rise to all things.
8. There is no I, only the ongoing unfoldment of cause and effect.
9. All is a perfect, transient expression of the manifestation of the immediate and mutual interpenetration of what is materially present (form) and immaterially present (formless)

Depth of Awakening: The deepest, liberating state experience that is stably integrated into the active I-structure, plus the I-structure's capacity for meta-awareness that enables it to know what depth it is functioning from.

Liberation is the process of transforming the way we live our lives to accord with the insights of our Awakening. We embody this by cutting the fetters which produce unskillful behavior and cultivating their liberated counterparts.

Liberated Quality

- 1) To live within a perspective of inter-being.
- 2) To know that transformation through practice of the dharma is inevitable.
- 3) To accept that performative action is inadequate for transformation.
- 4) Living according to higher principles instead of avoiding pain and seeking pleasure.
- 5) Established in sympathetic joy, compassion, loving-kindness, and equanimity.
- 6) Persistent knowledge that all which can be perceived is fundamentally equal, unreal, and transient.
- 7) Perfect self-knowledge (neither inflated or deflated self-assessment).
- 8) Persistently appropriate psycho-emotional valence i.e, equanimity.
- 9) Real-time perception of interpenetration.

Fetters

- 1) Belief in a Permanent, Separate Self
- 2) Doubt
- 3) Reliance on Rites and Rituals
- 4) Sensual Desire and reliance on the world of name and form.
- 5) Ill will.
- 6) Attachment to states of experience.
- 7) Conceit

- 8) Restlessness
- 9) Ignorance

Degree of Liberation: the current ratio of one's actualized cutting away of hindrances and cultivation of liberated qualities.

As we understand that each I-structure we embody is a divine figment of imagination arising from the interpenetration of seeds and perfumes in each moment, so do we recognize that each I-structure inhabits its own Depth of Awakening and Degree of Liberation. As our vows state, "However innumerable all beings are, I vow to serve and liberate them all. However deep and elusive my shadow states are, I vow to experience them all." Therefore we must also honestly reflect on the *breadth* of our I-structures and their respective *depth* and *degree*.

Breadth of Depth and Degree: The portion of the psyche included in depth and degree practices. Where is each distinct I-structure in its depth of awakening? What is its current degree of liberation? How naturally does it abide by my highest principles?

Five Practice Mirrors

These Five Training Element practices manifest in our life according to our Genuine Insight, the true reflection of our depth, degree, and breadth. The way we live is realization. Realization is expressed through the way we live. Through *Sacred Stewardship*, *Philosophical Reconstruction*, *Integrity*, *Embodied Meditation*, and *Concentration-Insight Meditation* practices, we actualize the permanence, self, bliss, and purity of this Ordinary Mind. These Five Training Elements stand like mirrors, allowing us to see the process of actualizing our original awakening and liberation for ourselves.

We can only achieve personal freedom with deep spiritual realization and discipline. Only when we are personally free, can we role model the path to freedom for others. Integrated Five Element discipline is our liberation.

Sacred Stewardship: We accept our intimate interdependency, our oneness with the environment, the universe, and all sentient and non-sentient beings. We embody this realization and lovingly choose not to create any more suffering in the world. We recognize our responsibility (read: response-ability- literally our ability to respond) to be conscious of what we eat, what we buy, what we drive, who makes our clothes, how we tend to our environment, the activities we spend our energy on, ..., how we use the earth's resources. We make the biggest impact on the world around us by caring diligently for what we are truly accountable for.

Philosophical Reconstruction: Through study, dialogue, and practice, we develop a broader and more inclusive philosophy. We become more insightful, and our thinking continues to become more flexible, comprehensive, and clear. We open our minds and hearts. We command a new language, opening our mind to new realities. Especially, we investigate and include the truth of the nondual nature of reality, the empty nature of our spirit and deep mind, as well as the real intention and meaning of our perception, emotions, thoughts, and actions. This new view is seen and felt in our daily behaviors.

Integrity: With new understanding and experience of the nondual nature of reality and real meaning and mechanics of meaning-making, emotion, thoughts, and actions, we are no longer bound to subconscious reactions. Further, we

recognize that whatever we are in a moment is appropriate and arbitrary. It is appropriate because it accurately reflects the causes (seeds) and conditions (perfumes) of the moment. It is arbitrary because we are creative forces who can engage the process of karma to live out different causes and conditions in the future. As part of this depth-realization, we recognize the energy arising in anger as focused clarity and deep caring, guilt as a question of integrity that demands action, and disconnection as a call to lean in, relate, and communicate. Our angst becomes our liberation, fueling the process of cutting the fetters which bind us to suffering and informing the characteristics we choose to cultivate. Chosen, wise, compassionate and skillful responses emerge where conditioned reactions were once the rule. All of life is now experienced as a rich opportunity for cultivating depth, degree, and breadth.

Embodied Meditation: Through mindfully practiced physical disciplines, we investigate and become more aware of our embodiment. We locate and release the physical contractions associated with psychological tension, including tension resulting from our unconscious shadows and prior traumatic experiences. We learn to listen to the intelligence in every nerve and become more attuned, sensitive, healthy, and conscious. We delight in the discovery that Enlightenment is also visceral! Some physical disciplines known to be particularly effective are martial arts, qigong, breathwork, yoga postures, dance, rock climbing, swimming, hiking, manual labor, and playing musical instruments.

Concentration-Insight Meditation: Concentration-Insight Meditation practice is essential. Through disciplined effort over time, we gain mastery over our attention. Attentional mastery results in clarity of mind and liberating insight. There is a clear progression of mastery in attention and concentration that proceeds from concrete objects of attention, through increasingly subtle and attenuated objects, until finally object-less attention interrupts the I-making process. Along the way, we investigate the nature of mind and become intimate with our True Nature – a dynamic component in the never-ending, never-failing, divine interplay of light. Humility is the bedrock of insight. We must constantly reflect: have I tasted the pure, sweet truth of the deepest awakening within myself? Do I consider my personal insight and self-realization adequate? Have I experienced the freedom that is promised and offered by all of the contemplative traditions? Who knows! Back to the cushion.

Essential Practices

Silence

At the core of nondual Zen practice is Silence. It is critical that we do not confuse Silence with “not speaking out loud.” Silence is an internal state where the absence of ongoing, self-reflective, narrative enables us to experience the absolute purity of the unfolding interpenetration of being and becoming moment-by-moment. Silence in its purest form can never be disturbed by any thought, emotion, or action.

Yet, to cultivate such Silence, we must create containers through discipline and commitment that allow for the direct experience of pure being. To this end, in our concentration-insight meditation, we engage in the practice of physical and mental stillness. In periods of intensive communal practice, we engage with others to the least possible extent: hence the use of standardized rituals and instruments. In our local sanghas and regular practices, we constrain connecting conversation to before and after the schedule. In our personal lives, we seek moments of solitude in nature, an absence of stimulus, or other skillful means which support our intimacy with Silence.

A well-disciplined Zen student experiences Silence with each breath.

Qigong

At regular practices and retreats we engage in the practice of Shaolin Eight Brocades Qigong. This compact, brief, structured form serves as an accessible form of Embodied Meditation that can easily fit into the modern, busy life. In order to make this practice most effective, we must approach it with an informed attitude. Here are several, critical pieces of information to support that philosophical reconstruction:

- 1) Qigong is a form of energy work that acts as an aide and preparatory activity to deep-state meditation and the alchemical processes it produces; closely connected with *nanso no ho*. (see pg. 37)

- 2) Qigong works with the three treasures of illumination (shen), vital essence (jing), and vital function (qi). Complete qigong practice requires Imagination to activate Illumination. Body Movement to engage Vital Essence. And Breath to explore the Vital Function.
- 3) Qigong invites us to explore the dynamic interplay of yin and yang as the harmonious, dualistic mechanism of oneness via interpenetration.
 - a) Yin is the still, receptive, nurturing, possibility.
 - b) Yang is the active, giving, energetic, potentiality.

Further information will be transmitted orally.

Please visit www.yourturnml.com/eight-brocades for more information.

Donation-based access to the Eight Brocades course is available to stream-enterers that regularly participate in this dharma community. Please have your mentor email Umi to gain access.

Zazen

Zazen refers to seated concentration-insight meditation practices. There are many forms of concentration-insight meditation that are appropriate for practitioners of this dharma. The most effective meditation instruction occurs in a direct, one-to-one dialogue with a mentor. As an offering to start those discussions, here is a taxonomy of meditation practices that have been found to be most effective for our purposes, in order from foundational to advanced.

- Embodied meditations
- Unification of mind through attention to a dharani, mantra, or koan.
- Unification of mind through attention to breath.
- Arising of Access Concentration and the Five Jhana Factors:
 - Applied and Sustained Concentration (vitakka and vicara)
 - Agitated Bliss (piti - energetic experience)
 - Contentment (sukha)
 - One-pointedness of mind (ekaggata)

- Proficiency in the jhana states leading to equanimity (upekkha)
- Circulation of Light (inner alchemy)
- Formless Jhanas (infinite space, infinite consciousness, void, neither perception nor non-perception)
- Cessation
- Objectless Meditation (a la *The Awakening of Faith in the Mahayana*)

It is important to iterate that there are many other valid and beneficial forms of meditation not listed here. Please seek out individual instruction for more precise guidance.

Nanso no ho

Nanso no ho (Soft Butter Method) is a Daoist meditation technique passed from Hakuyu to Hakuin. This technique is an energetic healing practice meant to balance the intense, transcendent energies of zazen. It is part of the Evening Service (i.e, closing ritual) each day of sesshin and plays an important role in the intensive training of ongoing householder monasticism.

The general process is one of softening the body and the breath while imagining a healing, nourishing substance flowing down, over, and through the body. It is important that this progressive relaxation moves from over the crown of the head, down to the feet; a process that is opposite to most progressive relaxation techniques.

As with other essential practices, please seek out guidance from a mentor for further details.

Mentorship

This path is not-two with the dynamic unfolding of life. As such it is chaotic and complex beyond the ability of static, written words to support. This way is meant to be relational, and demands that we are in ongoing, direct communication with a mentor/mentee.

Selecting a mentor/mentee from the community is a very personal matter and intuitive resonance must be accounted for.

Here are some general guidelines for selecting mentors:

- A mentor embodies the characteristics that you wish to cultivate.
- A mentor is someone you recognize as being more experienced than yourself.
- A mentor clearly seeks to support your journey and looks forward to you surpassing them.

Here are some general guidelines for being a mentee:

- Commit to trusting your mentor's guidance for a set period of time and diligently follow their recommendations.
- Your mentor is here to challenge you, not comfort you; be willing to step in to new ways of being.
- Do not abdicate your critical thinking. You help your mentor with your reasonable expectation for clear answers to your questions.

Our relationships with mentors can and should evolve over time. Mentors are likely to become peers and new mentorships must be sought out. Like rivers, we come together and travel for a time, and then separate again — our waters forever intermingled yet distinct.

It is a necessary part of the mentor/mentee dynamic that the energetic exchange is complete. It is strongly recommended that a mentee make regular donations of money or time in service to support the mentor, that

this arrangement be clearly laid out as part of entering into a relationship, and that the arrangement is regularly updated.

The practice of voluntarily supporting our spiritual guides is ancient and sacrosanct. The mentor's responsibility to nurture their mentee without any form of advantage taking (physical, financial, time, etc) is critical to their own spiritual path.

Human nature demands that we be exceedingly careful in entering a mentor/mentee relationship where romantic feelings may arise. Should feelings of romantic intimacy emerge with integrity and consent, the mentor/mentee relationship must be ended prior to beginning an intimate relationship.

Violations of integrity by mentors break multiple precepts and values of our practice. Further, history has repeatedly shown that such breaches have painful, long-term consequences. Mentors must be exemplars for this way of life. If you see something, say something. Any mentor in this dharma community will be grateful to learn a new place to increase their breadth of depth and degree.

If they aren't, and their violation continues, worsens, or is responded to with means unbecoming an exemplar of this dharma, contact Umi (umi@opendoorzen.org).

Mondo Process

The Mondo Zen Koan Practice is Jun Po Denis Kelly's seminal work. Produced under his direction through decades of experimentation and feedback from the Hollow Bones Zen Sangha, these 13 koan encapsulate a profound modernization of dharma.

In the first ten koan, we are invited to investigate our true nature and integrate that into our consciousness. In the final three koan, we are called to integrate this depth of awakening by philosophically reconstructing our

understanding of the role of emotions. The result is a means of embodying a liberated perspective by expressing profound emotional maturity. While Mondo Zen contains a complete practice, it was never intended to be isolated from a larger Zen understanding and training regime.

To this end, this process was initially conducted as a facilitated dialogue in a group setting while in sesshin, or in protracted 1:1 intensives between Jun Po, or other senior facilitator, and client.

Eventually, to both spread the practice of Mondo and encourage students to deepen their understanding, Jun Po invited anyone who had been facilitated to facilitate others. Over time, this turned into a certification program for people of all backgrounds and skill levels, with facilitation standardized into four, two-hour sessions.

In the world today you will find Mondo Zen Koan Practices of wildly varying styles, intensities, and understandings.

The value of this practice is immeasurable and resolving each of the 13 koan through personal experience is critical for properly utilizing the Mondo Dharani (pg. 24). For an up-to-date roster of people who can support you in this process, as understood by this dharma community, please visit www.opendoorzen.org/mentors

CoreTraining

CoreTraining is Umi's evolution of the insights of Mondo, in conjunction with his training, studies, and teaching experience, to further the depth, degree, and breadth work central to this dharma.

CoreTraining consists of 6 modules and 12 practices. These are:

- Foundations:
 - CreativeSource meditation
 - Breath Texture
- Thoughts
 - Deconstructing Impulses
 - Choosing Trailheads
- Emotions
 - Ionizing the Field
 - Free Presence
- Sensations
 - Reconstructing I
 - Choosing I
- Witnessing
 - Perfect Mirror Meditation
 - 30,000 ft view.
- Nondual
 - Co-created meditation
 - Receiving

For more on CoreTraining, visit www.yourturnml.com/core-training

Donation-based access to the CoreTraining online platform is available to stream-enterers that regularly participate in this dharma community. Please have your mentor email Umi to gain access.

Essential Reading

Selected Dao De Jing

8: Effortless Nature

The highest virtues are like Water.
Water's virtue is to benefit all things,
not strive against them.
It rests in places people
consider foul.
Thus, it is like the Dao.

Live in humility.
Deepen the heart-mind.
Provide what is needed.
Speak the truth.
Rule yourself with reason.
Serve according to ability.
Act following divine timing.

Only through harmony is one
blameless.

10: Can it be?

Sustain the unity of Yang and Yin,
Can it be separated?

Caress and soften the breath,
Can it be pure and united?

Wash the profound mirror,
Can it be spotless?

Love "people" and regulate
"nations,"

Can it be effortless?

The flow of sensation,
Can it be purely received?

Universal comprehending,
Can it be without a filter?

Give life to all being,
Give life but do not possess.

Nourish and do not rule,
This is called "mysterious
function."

11: Nothing is Useful

Thirty spokes join at one hub.
Integrating what isn't and is,
makes a cart useful.

In using clay to make a cup.
Integrating what isn't and is,
makes the cup useful.

Cutting out doors and windows.
Integrating what isn't and is,
makes a room useful.

Benefit from what is.
Make use of what isn't.

22: Beneficial Modesty

Just until
confusion is purified,
the bent is straightened,
the holes are filled,
the worn-out is renewed,
a little is satisfying,
too much is regretted,
The Wise single-mindedly
shepherd their world.

Modest, therefore clear;
Humble, therefore discerning.
Unrestrained, there is success;
Selfless, there can be evolution.
Through cooperation,
the world harmonizes with them.

The ancient adage is to
“purify confusion.”
How could this be a lie?!

True purity is simply
returning home.

60: Holding Position

Govern the Nation,
as one would fry a small fish.

When the World is governed by
Dao,
its “ghosts” do not stir.

Not only do “ghosts” not stir,
Spirit is not distressed.

Not only is Spirit not distressed,
neither is the Wise.

When neither harms the other,
Integrity moves freely between
them.

65: Pure Integrity

Thus it is said:
Those who weave the Way,
do not do so through
“conceptualizing ‘people,’”
but through their not-knowing.

Indeed, “people” are difficult to
align
because of their “knowledge.”

Therefore, by knowing the country,
know the country’s traitor;
Through not-knowing
know the country’s Integrity.

Persist in knowledge of both
and investigate patterns.

Persistent participation in
investigating patterns,
This is Profound Integrity.

Profound Integrity is deep and far
In relationship to it,
phenomena always return,
unto Great Harmony.

73: Appointed

Resolve with certainty is the point,
Resolve without certainty is the
nock.
Each of these brings benefit and
harm.

That which heaven depends on...
Who can know it?

The Way of Heaven,
Complicated, yet perfectly
traceable,
Voiceless, yet perfectly
responsive,
Unsummoned, yet arriving on its
own.
It explodes yet is perfectly
coordinated.

Heaven's net is vast,
Loosely woven,
yet nothing is lost.

79: The Burden of Kinship

Repay Hostility with Integrity,
in resolving Great Resentments,
There will be leftover resentment.
How can that be good?

"The Wise" grasp the blame,
and do not blame others.

Therefore,
Having Integrity manages
boundaries.
Lacking Integrity manages their
removal.

Heaven's Way has no favorites,
constantly offering what is
appropriate.

Faith in Mind

The Supreme Way is not difficult
If only you do not pick and choose.
Neither love nor hate,
And you will clearly understand.

Be off by a hair,
And you are as far from it as heaven
from earth.
If you want the Way to appear,
Be neither for nor against.
For and against opposing each other.

This is the mind's disease.
Without recognizing the mysterious
principle
It is useless to practice quietude.
The Way is perfect like great space,
Without lack, without excess.
Because of grasping and rejecting,
You cannot attain it.

Do not pursue conditioned existence;
Do not abide in acceptance of
emptiness.
In oneness and equality,
Confusion vanishes of itself.

Stop activity and return to stillness,
And that stillness will be even more active.
Merely stagnating in duality,
How can you recognize oneness?

If you fail to penetrate oneness,
Both places lose their function.
Banish existence and you fall into
existence;
Follow emptiness and you turn your
back on it.

Excessive talking and thinking
Turn you from harmony with the Way.
Cut off talking and thinking,
And there is nowhere you cannot
penetrate.

Return to the root and attain the
principle;
Pursue illumination and you lose it.
One moment of reversing the light
Is greater than the previous emptiness.

The previous emptiness is transformed;
It was all a product of deluded views.
No need to seek the real;
Just extinguish your views.

Do not abide in dualistic views;
Take care not to seek after them.
As soon as there is right and wrong
The mind is scattered and lost.

Two comes from one,
Yet do not even keep the one.
When one mind does not arise,
Myriad dharmas are without defect.
Without defect, without dharmas,
No arising, no mind.
The subject is extinguished with the
object.
The object sinks away with the subject.

Object is object because of the subject;
Subject is subject because of the object.
Know that the two
Are originally one emptiness.
In one emptiness the two are the same,

Containing all phenomena.
Not seeing fine or coarse,
How can there be any bias?
The Great Way is broad,
Neither easy nor difficult.

With narrow views and doubts,
Haste will slow you down.
Attach to it and you lose the measure;
The mind will enter a deviant path.

Let it go and be spontaneous,
Experience no going or staying.
Accord with your nature, unite with the
Way,
Wander at ease, without vexation.

Bound by thoughts, you depart from the
real;
And sinking into a stupor is as bad.
It is not good to weary the spirit.
Why alternate between aversion and
affection?

If you wish to enter the one vehicle,
Do not be repelled by the sense realm.
With no aversion to the sense realm,
You become one with true
enlightenment.

The wise have no motives;
Fools put themselves in bondage.
One dharma is not different from
another.
The deluded mind clings to whatever it
desires.
Using mind to cultivate mind
Is this not a great mistake?
The erring mind begets tranquillity and
confusion;
In enlightenment there are no likes or
dislikes.

The duality of all things
Issues from false discriminations.
A dream, an illusion, a flower in the sky
How could they be worth grasping?

Gain and loss, right and wrong
Discard them all at once.
If the eyes do not close in sleep,
All dreams will cease of themselves.

If the mind does not discriminate,
All dharmas are of one suchness.
The essence of one suchness is
profound;
Unmoving, conditioned things are
forgotten.

Contemplate all dharmas as equal,
And you return to things as they are.
When the subject disappears,
There can be no measuring or
comparing.

Stop activity and there is no activity;
When activity stops, there is no rest.
Since two cannot be established,
How can there be one?

In the very ultimate,
Rules and standards do not exist.
Develop a mind of equanimity,
And all deeds are put to rest.

Anxious doubts are completely cleared.
Right faith is made upright.
Nothing lingers behind,
Nothing can be remembered.

Bright and empty, functioning naturally,
The mind does not exert itself.
It is not a place of thinking,
Difficult for reason and emotion to
fathom.

In the Dharma Realm of true suchness,
There is no other, no self.
To accord with it is vitally important;
Only refer to not-two.

In not-two all things are in unity;
Nothing is excluded.
The wise throughout the ten directions
All enter this principle.
This principle is neither hurried nor slow
One thought for ten thousand years.
Abiding nowhere yet everywhere,
The ten directions are right before you.

The smallest is the same as the largest
In the realm where delusion is cut off.
The largest is the same as the smallest;
No boundaries are visible.

Existence is precisely emptiness;
Emptiness is precisely existence.
If it is not like this,
Then you must not preserve it.

One is everything;
Everything is one.
If you can be like this,
Why worry about not finishing?

Faith and mind are not two;
Non-duality is faith in mind.
The path of words is cut off;
There is no past, no future, no present.

(Seng Can translated by Sheng Yen)

On Zen

There is a reality prior to Heaven and Earth.
Indeed, it has no form, much less a name.
Eyes fail to see it;
It has no voice for ears to detect.
To call it Mind or Buddha
Violates its nature, for it then becomes
Like a visionary flower in the air.
It is not Mind or Buddha;
Absolutely quiet, and yet illuminating
In a mysterious way,
It allows itself to be perceived
Only by the clear eye.
It is Dharma
Clearly beyond form and sound;
It is Tao having nothing to do with words.
Wishing to entice the blind,
The Buddha has playfully let words
Escape his golden mouth;
Heaven and Earth are ever since
Filled with entangling briars.
All my good worthy friends gathered here,
If you desire to listen
To the thunderous voice of the Dharma,
Exhaust your words, empty your thoughts,
For then you may come
To recognize the One Essence.

(Daio Kokushi)

Self—A Flickering Flame

“Firewood becomes ash, and it does not become firewood again.
Yet, do not suppose that the ash is future and the firewood past.”

— Dōgen

Fire burns.
Flames flicker.
Wood vanishes.
Ash remains.

Where is the essence in all this?
Look closely—it isn’t there. Just combustion.

The personal self is no different.
It isn’t some solid self, own being, or intrinsic core outside the process.
It’s made of the same conditions: memory, sensation, thought, feeling—
the five skandhas dancing.

Moment by moment, what we call “I” flickers into shape,
a flame briefly gathered from the heap of conditions,
then dissolves again.

We try to hold it still:
“This is me.”
“This was me.”
“This will be me.”

But no solid self can be found.
No one behind the mask.
Only flickering. Already gone.

And in that flickering—
what we call a “self” is nothing more than the razor’s edge
where being and non-being meet,
hand in hand, inseparable.

“To be, or not to be” was Shakespeare’s question.
Zen whispers: both at once.

(Pema Chodron)

INTENTION

To wonder. To wonder with no plan
for where it might lead. No strategy
for arrival. No finish line. No pot
of gold. No perfect score. No striving for.
To wonder. To wonder the way a small child
might wonder when seeing a roly poly for the first time —
oh, look at all those legs. Look at how
it curls! Look how it moves again. Feel
how light it is in the palm. Feel how
it tickles as it moves. Imagine
an awareness that new meeting a life form that old.
Can I be that new as I meet this infinite world?
To wonder not just with my mind
but with my belly. To let every neuron
spark. To notice where there is a channel
and imagine the great wing of life
is scraping it clean so the stream might flow
in new ways. To wonder beyond the edge
of the known, and in that spaciousness, play.

(Rosemary Wahtola Trommer)

Other Essential Reading

Sutras

The Dhammapada
The Cula Sunnata Sutta (MN.121)
The Diamond Sutra (Red Pine)
The Lankavatara Sutra (Red Pine)
The Samdhinirmocana Sutra (Thomas Cleary)
The Awakening of Faith in the Mahayana (Dirk Vorenkamp)
The Vajrasamadhi Sutra

Shastras

Seven Works of Vasubandhu (Stefan Anacker)
The Zen Teachings of Bodhidharma (Red Pine)
The Platform Sutra of Huineng (Thomas Cleary)
The Records of:

- Mazu Daoyi
- Huangbo Xiyun
- Linji Yixuan (Ruth Fuller-Sasaki et al)
- Muso Soseki

Wild Ivy (Hakuin trans Norman Waddel)
The Undying Lamp of Zen (Torei trans Thomas Cleary)
Vasubandhu's Thirty Verses (Ben Connelly)
The JunPo Roku (Keith Martin-Smith & Jun Po Denis Kelly)
The Heart of Zen (Keith Martin-Smith & Jun Po Denis Kelly)
Weaving the Way (Umi Dan Rotnem)