

Online Meditation Retreat

Saturday 24-Jun-19

Agenda

Check in

Teaching: *Fukanzazengi*

Qigong (20 min.)

Sitting meditation (45 min.)

15 minute break

Qigong (20 min.)

Sitting meditation (45 min.)

Discussion and closing

Dogen

- 1200-1253. Founder of Soto sect in Japan.
- Entered a Rinzai monastery in 1217.
- Travelled to China in 1223. Studied under various teachers for two years before becoming a student of Rujing in the Caodong School — Silent Illumination.
- Under Rujing, Dogen realized liberation of body and mind upon hearing the master say,
 - “You must practice with all your energy, even at the risk of your life. You must discard both body and mind.”
- Returned to Japan in 1227. Founded Koshohorin-ji and Eihei-ji.
- Among many works the *Treasury of the True Dharma Eye (Shobogenzo)*, a collection of 92 short poetic essays.



Fukanzazengi

A Universal Recommendation for Zazen

Written the year of Dogen's return to Japan

Expresses Dogen's emphasis on Zen sitting over academic learning, ritual, koan practice etc.

[Translation used in this presentation.](#)

Practice and enlightenment

- There is a difference between “practice” and “enlightenment”
 - The way and the destination
 - Process and goal
- BUT
 - Dogen says it is unnecessary to distinguish between them
- We practice to reduce delusion, vexations
 - Some think that enlightenment eliminates vexation and brings wisdom
- BUT
 - Dogen says not to be concerned with eliminating delusion, vexations

The Way is
never apart
from you right
where you are



Realization

- Go beyond dualistic thinking:
 - Unenlightened – enlightened
 - Vexation – wisdom
 - You – the Way
 - Practice – attainment
- Buddhahood means being enlightened to the truth of the non-arising of wisdom and vexation
- Once the self disappears, there is no wisdom or any attainment

Practice-realization

*The zazen I speak of
is not “learning
meditation.”*

*If you wish to attain
suchness, you
should practice
suchness without
delay.*

Don't “work to
gradually get there.”
Just “do it now.”

Buddhanature

*Body and mind will drop
away of themselves and
your original face will
manifest itself.*

You are already
enlightened.
Be what you are.

Then, is it necessary to practice?

- For realized Buddhas wisdom and vexation do not exist
- For ordinary sentient beings wisdom does exist and buddhas do help save sentient beings
 - We should learn from the teachings
 - We should practice the Way of the Bodhisattva whose job it is to save all sentient beings
- Learn from the example of the Buddha
 - Six years sitting
- Learn from the example of Bodhidharma
 - Nine years wall-gazing
- *It is simply a matter of devotion to sitting, total commitment to immobile sitting.*
- *Do not let your time pass in vain.*

Three main
points

Practice-realization

Keep practicing

Daily life

- *Constantly comport
yourself in such a
manner*

How to practice

Cast aside all involvements and cease all affairs. Do not think good, do not think bad.

Cease all the movements of the conscious mind.

Sitting meditation: counting the breath

Sit	Sit erect and relaxed
Breathe	Breathe evenly and easily <ul style="list-style-type: none">• No intention—not slow or fast, not long or short• Breath smoothly—no noise or gasping. Connect each breath with the previous one.
Belly	Breathe into the belly below the navel
Feel	Feel the breath in the nostrils—use this feeling to anchor your awareness
Count	Count each breath cycle—at first, count on each exhalation
Ten	Count to ten and start over <ul style="list-style-type: none">• If you lose count, start again at one
Soften	Your breathing will lengthen, smoothen and become subtle