

Dogen's Rules for Meditation Service

(Presenter and Offerer take places for formal incense offering. All stand on meditation zabuton or in front of chairs facing into meditation hall. Bell rings 3 times to begin Mid-Day Service. All gassho.

(Spoken by Guide): *Rules for Meditation* *

(All recite): Why are training and enlightenment differentiated since the Truth is universal? Why study the means of attaining it since the supreme teaching is free? Since Truth is seen to be clearly apart from that which is unclean, why cling to a means of cleansing it? Since Truth is not separate from training, training is unnecessary --- the separation will be as that between heaven and earth if even the slightest gap exists FOR WHEN THE OPPOSITES ARISE, THE BUDDHA MIND IS LOST. However much you may be proud of your understanding, however much you may be enlightened, whatever your attainment of wisdom and supernatural power, your finding of the way to mind illumination, your power to touch heaven and to enter into enlightenment, when the opposites arise you have almost lost the way to salvation. Although the Buddha had great wisdom at birth, He sat in training for six years; although Bodhidharma Transmitted the Buddha Mind, we still hear the echoes of his nine years facing a wall. The Ancestors were very diligent and there is no reason why we people of the present day cannot understand. All you have to do is cease from erudition, withdraw within and reflect upon yourself. Should you be able to cast off body and mind naturally, awareness is immediately revealed; if you want to find it quickly, you must start at once.

You should meditate in a quiet room, eat and drink moderately, cut all ties, give up everything, think of neither good nor evil, consider neither right nor wrong. Control mind function, will, consciousness, memory, perception and understanding; you must not strive thus to become Buddha. Cling to neither sitting nor lying down. When meditating, do not wear tight clothing. Rest the left hand in the palm of the right hand with the thumbs touching lightly; sit upright, leaning neither to left nor right, backwards nor forwards. The ears must be in line with the shoulders and the nose in line with the navel; the tongue must be held lightly against the back of the top teeth with the lips and teeth closed. Keep the eyes open, breathe in quickly, settle the body comfortably and breathe out sharply. Sway the body left and right then sit steadily, neither trying to think nor trying not to think; just sitting, with no deliberate thought, is the important aspect of serene reflection meditation.

This type of meditation is not something that is done in stages; it is simply the lawful gateway to carefree peace. To train and enlighten ourselves is to become thoroughly wise; the koan appears naturally in daily life. If you become thus utterly free you will be as the water wherein the dragon dwells or as the mountain whereon the tiger roams. Understand clearly that the Truth appears naturally and then your mind will be free from doubts and vacillation. When you wish to arise from meditation, sway the body gently from side to side and arise quietly; the body must make no violent movement; I myself have seen that the ability to die whilst sitting and standing, which transcends both peasant and sage, is obtained through the power of serene reflection meditation. It is no more possible to understand natural activity with the judgmental mind than it is possible to understand the signs of enlightenment; nor is it possible to understand training and

enlightenment by supernatural means; such understanding is outside the realm of speech and vision, such Truth is beyond personal opinions. Do not discuss the wise and the ignorant, there is only one thing --- to train hard for this is true enlightenment; training and enlightenment are naturally undefiled; to live in this way is the same as to live an ordinary daily life. The Buddha Seal has been preserved by both the Buddhas in the present world and by those in the world of the Indian and Chinese Ancestors, they are thus always spreading the Truth --- all activity is permeated with pure meditation --- the means of training are thousandfold but pure meditation must be done. * It is futile to travel to other dusty countries thus forsaking your own seat; if your first step is false, you will immediately stumble. Already you are in possession of the vital attributes of a human being --- do not waste time with this and that --- you can possess the authority of Buddha. Of what use is it to merely enjoy this fleeting world? This body is as transient as dew on the grass, life passes as swiftly as a flash of lightning, quickly the body passes away, in a moment life is gone. O sincere trainees, do not doubt the true dragon, do not spend so much time in rubbing only a part of the elephant; look inwards and advance directly along the road that leads to awareness; respect those who have reached the goal of goallessness, become one with the wisdom of the Buddhas, Transmit the wisdom of the Ancestors. If you do these things for some time you will become as herein described and then the Treasure House will open naturally and you will enjoy it fully.

Service Dedication

(Hands in anjoli.)

(Spoken by Guide): We offer the merit of this Sutra recitation to all so they may realize Truth.

Three Homages

(All recite): Homage to all the Buddhas in all Worlds;
Homage to all the Bodhisattvas in all Worlds;
Homage to the *Prāṇā Paramita Hridaya Sutra*.

(Presenter and Offerer return to their meditation places, making gassho to their meditation cushions and then across the hall and then sit down. Bell rings 2 times to end Mid-Day Service. All gassho, initiated by the bell ringer.)

(Spoken by Guide): **Meditation**

(All gassho; then turn around, gassho to the meditation place, and sit down for the meditation period. Bell rings 3 times to begin meditation. All gassho.)

(Bell rings 2 times to end meditation. All gassho. On cue of the bell ringer, all rise, and gassho to meditation place, then across the meditation hall.)

Meditation Dedication

(Hands in anjoli.)

(Spoken by Guide): We offer the merit of this meditation to all, so they may realize Truth.

Three Homages

(All recite): Homage to all the Buddhas in all Worlds;
Homage to all the Bodhisattvas in all Worlds;
Homage to the *Prāṇā Paramita Hridaya Sutra*.

(Bell Ringer initiates the final gassho. All exit the meditation hall.)