

Roaring Fork Zen Practice Guide

*The many beings are numberless, I vow to liberate them.
Greed, hatred and ignorance arise endlessly, I vow to
abandon them.
Dharma gates are countless, I vow to awake to them.
The way is unsurpassed, I vow to embody it fully.*

[Ding] Stand up with hands in gassho.

[Ding] Bow to sangha.

[Deadbeat] Relax for announcements. When they are complete, please organize your cushions and exit quietly.



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Welcome. Thank you for coming.

Please turn off your phone, remove shoes, and sign in.

Upon entering the Zendo, please bow to the room, walk to your seat, put any support cushions down, bow to your seat to honor your practice, bow across from you to honor the sangha, and sit facing in.

A bell will ring at 5, 2, and 1 minute before we start.

The practice leader will announce “Hakuin’s Song of Zazen” and ding the bell. You are invited to recite aloud:

*From the very beginning, all beings are by nature buddha.
Like water and ice – without water, no ice – outside us no
buddhas.*

*How near the truth yet how far we seek,
Like one in water crying, “I thirst.”*

*Like a child of rich birth wandering poor on this earth, we
endlessly circle the six worlds.*

*The cause of our sorrow is ego delusion.
From dark path to dark path, we’ve wandered in darkness.
When shall we be free from birth and death?*

*The gateway to freedom is zazen samadhi –
Beyond exaltation, beyond all our praises,
The pure mahayana.*

*Upholding the precepts, repentance and giving,
Paramitas and virtue, the way of right living –
All come from zazen.*

*Thus one true samadhi extinguishes evils.
It purifies karma, dissolving obstructions.
Then where are the dark paths to lead us astray?
The pure lotus land is not far away. (open to left side)*

*Hearing this truth, heart humble and grateful,
To praise and embrace it, to practice its wisdom,
Brings unending blessings, brings mountains of merit.
And when we turn inward and prove our true nature – that
true self is no-self, our own self is no-self – we go beyond
ego and past clever words.
Then the gate to the oneness of cause and effect is thrown
open.
Not two and not three, straight ahead runs the way.
Our form now being no form, in going and returning we
never leave home.
Our thought now being no-thought, our dancing and songs
are the voice of the dharma.
How vast is the heaven of boundless samadhi!
How bright and transparent the moonlight of wisdom!
At this very moment, what is there outside us,
What is there we lack?
Nirvana is openly shown to our eyes.
This earth where we stand is the pure lotus land,
And this very body, the body of buddha.*

The practice leader will offer dedications and then ding the bell. You are invited to chant:

*All Buddhas throughout space and time.
All bodhisattva-mahasattvas.
The great prajna paramita.*

[Ding] Stand with hands in gassho.

[Ding] Bow to sangha.

[Deadbeat] Take seat facing in.

[3 rings of the small keisu bell (deeper tone)]

25 minutes of silent zazen.

[2 keisu rings] Bow at your seat, organize cushions, and stand facing in with hands in gassho.

[1 keisu ring] Bow.

[Deadbeat] Please place hands in shashu (left hand enclosing right fist and held at center of chest with elbows out).

[Clapper] Turn right and begin kinhin (slow walking meditation) following the person in front of you, circumambulating the zendo.

[Clapper] Raise hands to gassho and walk quickly in line back to your seat. Stand in front of the seat facing in.

[Clapper] Bow to sangha. Turn and bow to your seat. Sit down facing in.

[3 keisu rings] 25 minutes of silent zazen.

[3 inkhin bell strikes and then deadbeat] Staying seated, place hands in gassho.

Leader announces: "Great Vows for All." You are invited to recite:

(over)