

# Rocky Mountain Soto Zen Quick Practice Guide

## Arriving at Seat for Zazen

1. Arrive at cushion, bow in gassho 🙏 facing cushion (neighbours bow in gassho in return)
2. Turn clockwise
3. Bow in gassho 🙏 to those sitting across from you
4. Be seated, turn to face the wall

## Getting Up From Seat After Zazen

1. When bell goes, bow in gassho 🙏 facing the wall
2. Unfold legs, turn clockwise, and stand
3. Adjust cushion
4. Bow in gassho 🙏 facing cushion
5. Turn clockwise
6. Bow in gassho 🙏 facing those opposite
7. Hands move into shashu 🖐

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## Zazen Bell and Clapper Guide

Starting Zazen



Concluding Zazen (Moving to Kinhin)



Concluding Zazen (No Kinhin to follow)



Starting Kinhin

🖐 (bow in shashu 🖐) 🖐 (turn to the left), start walking with right foot

Concluding Kinhin

🖐 (return to seat)

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## Key Verses

<b>Repentance Verse (SANGE MON)</b> For all my past and harmful karma, born from beginningless greed, hate, and delusion, through body, speech, and mind, I now fully atone.	<b>Robe Verse (TAKKESA GE)</b> How great, the robe of liberation, a formless field of merit. Wrapping ourselves in Buddha's teaching, we free all living beings.
<b>Four Bodhisattva Vows (SHIGU SEIGAN MON)</b> Beings are numberless; I vow to free them. Delusions are inexhaustible; I vow to end them. Dharma gates are boundless; I vow to enter them. The buddha way is unsurpassable; I vow to realize it.	<b>Sutra Opening Verse (KAIKYO GE)</b> The unsurpassed, profound, and wondrous dharma is rarely met with, even in a hundred, thousand, million kalpas. Now we can see and hear it, accept, and maintain it. May we unfold the meaning of the Tathagatha's truth.
<b>Universal Transfer of Merit (FUEKO)</b> May this merit extend universally to all, so that we together with all beings realize the buddha way.	<b>Closing Invocation</b> 🙏 All buddhas throughout space and time, 🙏 All honored ones, bodhisattvas, mahasattvas, 🙏 Wisdom beyond wisdom, maha prajna paramita.

## Key Sutras

### Heart Sutra (HANNYA SHINGYO)

Avalokiteshvara Bodhisattva, when deeply practicing prajna paramita, clearly saw 🛕 that all five aggregates are empty and thus relieved all suffering. Shariputra, form does not differ from emptiness, emptiness does not differ from form. Form itself is emptiness, emptiness itself form. Sensations, perceptions, formations, and consciousness are also like this. Shariputra, all dharmas are marked by emptiness; they neither arise nor cease, are neither defiled nor pure, neither increase nor decrease. Therefore, given emptiness, there is no form, no sensation, no perception, no formation, no consciousness; no eyes, no ears, no nose, no tongue, no body, no mind; no sight, no sound, no smell, no taste, no touch, no object of mind; no realm of sight... no realm of mind consciousness. There is neither ignorance nor extinction of ignorance... neither old age and death, nor extinction of old age and death; no suffering, no cause, no cessation, no path; no knowledge and no attainment. With nothing to attain, a bodhisattva relies on prajna paramita, 🛕 and thus the mind is without hindrance. Without hindrance, there is no fear. Far beyond all inverted views, one realizes nirvana. All buddhas of past, present, and future rely on prajna paramita 🛕 and thereby attain unsurpassed, complete, perfect enlightenment. Therefore, know the prajna paramita as the great miraculous mantra, the great bright mantra, the supreme mantra, the incomparable mantra, which removes all suffering and is true, not false. Therefore, we proclaim the prajna paramita mantra, the mantra that says: "Gate Gate • Paragate Parasamgate • Bodhi Svaha."

### EKO

Having chanted the Heart of Great Perfect Wisdom Sutra, we reverently offer the merit generated thereby to 🛕 🙏 our Great Benefactor and Founder of the Doctrine, the Original Teacher Shakyamuni Buddha, to the Eminent Ancestor Dogen, to the Great Ancestor Keizan, to the successive generations of buddhas and ancestors who transmitted the flame, and to the eternal three treasures in the ten directions, 🛕 that we may repay their compassionate blessings. We further offer it to the tutelary deities of this land, the dharma-protecting devas, and good spirits. What we pray for is the flourishing of the true dharma, harmony among all nations, tranquility within the monastery, and that all conditions may be favorable.....

### Closing Invocation

### Harmony of Difference and Equality (SANDOKAI)

The mind of the great sage of India is intimately transmitted from west to east. While human faculties are sharp or dull, the way has no northern or southern ancestors. The spiritual source shines clear in the light; the branching streams flow on in the dark. Grasping at things is surely delusion; according with sameness is still not enlightenment. 🛕 All the objects of the senses transpose and do not transpose. Transposing, they are linked together; not transposing, each keeps its place. Sights vary in quality and form; sounds differ as pleasing or harsh. Darkness merges refined and common words; brightness distinguishes clear and murky phrases. The four elements return to their natures, just as a child turns to its mother. Fire heats, wind moves, water wets, earth is solid. Eye and sights, ear and sounds, nose and smells, tongue, and tastes; thus, for each and every thing, according to the roots, the leaves spread forth. Trunk and branches share the essence; revered and common, each has its speech. In the light there is darkness, but don't take it as darkness. In the dark there is light, but don't see it as light. Light and dark oppose one another like the front and back foot in walking. 🛕 Each of the myriad things has its merit, expressed according to function and place. Existing phenomenally like box and cover joining; according with principle like arrow points meeting. 🛕 Hearing the words, understand the meaning; don't establish standards of your own. Not understanding the way before your eyes, how do you know the path you walk? Walking forward is not a matter of far or near, but if you are confused, mountains and rivers block your way. • I respectfully urge you who study the mystery, • don't pass your days and nights in vain.

### EKO

The clear cool moon of the bodhisattva floats in the sky of utter emptiness; in the pure water of the mind of beings, the reflection of bodhi will appear. We humbly beg the three treasures for their illumination. Having chanted the Harmony of Difference and Equality, we offer the merit generated thereby to the spirits of our ancestors and deceased family members, to the six close kin and seven generations of parents, and to all sentient beings of the dharma realm, including the myriad spirits or the triple world both with and without connections to the living. What we pray for is that their delusion of long kalpas will now be extinguished; that the marvelous wisdom of true emptiness will hereby appear; and that they will immediately comprehend the uncreated and quickly confirm the fruit of Buddhahood....

### Closing Invocation