

Zen Practice-5  
One Hundred Hours of Zazen in One Hundred Days  
Practice Book



Bodhidharma by Porn Ju Su-nim



Zen Center of Los Angeles/Buddha Essence Temple  
923 South Normandie Avenue  
Los Angeles, CA 90006-1301  
(213) 387-2351 [info@zcla.org](mailto:info@zcla.org)

Practice Book for \_\_\_\_\_  
One Hundred Hours of Zazen in One Hundred Days

**The Practice.** The practice is to sit one hour a day for one hundred consecutive days. Please structure the hour to whatever is appropriate for you. For instance, you may choose to sit a half-hour in the morning and a half-hour in the evening. You may choose to sit a full hour, alternating periods of sitting and walking, or however an hour fits into your day. You may keep a journal by making brief notes about your sitting. Missing a day is not an option. However, if you do miss count the days you missed and when you reach the last day, add those on to complete your one hundred days.

The aim of this exercise is to establish a foundation for daily zazen practice. When you sit, just sit. When you walk, just walk. At times you may focus on the breath, at other times your awareness may be all-inclusive or diffuse. The practice is to let go of all that arises, including all thoughts regardless of content, all feelings, sensations, etc. Do not use this time to think. Cultivate an ever-deepening quality of awareness, so that you can disengage from the I-my-me-mine-making that is constantly arising. Let your self-clinging, self-centered human activities go out of business and let Buddha emerge.

**Your partner.** You will be assigned, or you may choose, a partner for the one hundred days of zazen. The partners are there to listen and provide encouragement for each other as needed. You and your partner can make whatever arrangements that are most supportive for you both, such as a daily phone call, a monthly meeting, etc., whatever is appropriate to both, your needs and time.

Your partner is: \_\_\_\_\_

**The One-Hundredth Day.** At the end of your one hundred day practice period, write a brief essay about your experience. Then make an appointment to meet with Roshi who will complete your certificate. Please do not hesitate to contact Roshi or any of the other Center teachers, if you need further guidance during this practice period.

Statement of Commitment

I, \_\_\_\_\_, commit to undertaking the practice of one hour of zazen for one hundred consecutive days beginning on \_\_\_\_\_

Name: \_\_\_\_\_

Date: \_\_\_\_\_

Witnessed by Guide: \_\_\_\_\_

Date : \_\_\_\_\_



## EIHEI DOGEN'S *PRINCIPLES FOR SEATED MEDITATION*

(an excerpt from *Fukanzazengi*, trans. by Carl Bielefeldt)

For studying Zen, one should have quiet quarters. Be moderate in food and drink. Cast aside all involvements and discontinue all affairs. Do not think of good or evil; do not deal with right or wrong. Halt the revolutions of mind, intellect, and consciousness; stop the calculations of thoughts, ideas, and perceptions. Do not intend to make a Buddha, much less be attached to sitting still.

In the place where you regularly sit, spread a thick mat and use a cushion on top of it. Sit in either the full cross-legged or half cross-legged position. For the full position, first place your right foot on your left thigh; then place your left foot on your right thigh. For the half position, simply rest your left foot on your right thigh. \*

Loosen your robe and belt and arrange them properly. Next, place your right hand on your left foot, and your left hand on your right palm. Press the tips of your thumbs together. Then straighten your body and sit erect. Do not lean to the left or right, forward or backward.

Your ears should be in line with your shoulders, and your nose in line with your navel. Press your tongue against the front of your palate and close your lips and teeth. The eyes should always remain open. Breathe gently through the nose.

Once you have regulated your posture, take a breath and exhale fully. Swing to the left and right. Sitting fixedly, think of not thinking. How do you think of not thinking? Nonthinking. This is the essential art of zazen. Zazen is not the practice of dhyana: it is just the dharma gate of ease and joy. It is the practice and verification of ultimate bodhi. The koan realized, baskets and cages cannot get to it.

If you grasp the point of this practice, you are like the dragon gaining the water or the tiger taking to the mountains. You should realize that when right thought is present, dullness and agitation are, from the start, struck aside.

When you arise from sitting, move slowly and arise calmly; do not be hasty or rough.

*\*Note.. It is completely fine to sit in a kneeling position with a cushion or sitting bench or to sit on a chair Find the posture that is most stable and comfortable for you. See page 4 for more pointers.*

**GATHA OF ATONEMENT** (*recite 3 times*)

All evil karma ever committed by me since of old  
On account of my beginningless greed, anger, and ignorance  
Born of my body, mouth, and mind  
Now I atone for it all.

**THE FOUR GREAT BODHISATTVA VOWS** (*recite 3 times*)

Sentient beings are numberless, I vow to save them.  
Desires are inexhaustible, I vow to put an end to them.  
The Dharmas are boundless, I vow to master them.  
The Buddha Way is unsurpassable, I vow to attain it.

**POINTERS ON HOW TO SIT**

1. Sit on the forward third of a chair or cushion. You may also use a bench or stool or chair.
2. Arrange your legs in a position you can maintain comfortably. In the half-lotus position, place your left leg on your right thigh (or vice versa; you may wish to alternate each sitting period). In the full-lotus position, place the tops of your feet on opposite thighs. You may also sit with your legs tucked in close to your body. Be sure that your weight is distributed on three points: both of your knees on the ground and your buttocks on a cushion, bench, or chair. On a chair, keep your knees apart about the width of your shoulders, thighs at a slight angle downwards, and your feet firmly planted on the floor.
3. Straighten and extend your spine, keeping it naturally upright, centering your balance in the lower abdomen. You can imagine a string extending from the base of your spine through the top of your head all the way to the ceiling. Then relax, dropping your shoulders and opening your chest (lifting heart to sky). Tuck in your chin slightly, keeping the head upright, not leaning forward or backward or to the side. Sway your body gently from left to right until you naturally come to a point of stillness on your cushion.
4. Keep your eyes cast on the floor about three-to-four feet in front of your body, eyes neither fully opened nor closed. If the eyes are closed, you might start to daydream or visualize things.
5. Keep your lips and teeth together with your tongue resting against the roof of your mouth.
6. Place your hands on your lap with the right palm up and your left hand (palm up) resting on your right palm, thumb-tips lightly touching, forming a horizontal oval. This is the cosmic mudra of zazen, in which all things are unified. Place the sides of the little fingers against your abdomen, a few inches below the navel, harmonizing your center of gravity with the mudra.
7. Take a few deep breaths, exhaling fully each time. Let your breath settle into its own natural rhythm. With proper physical posture, your breathing will flow naturally into your lower abdomen.
8. Sit still and keep your attention on your breath. When your attention wanders, bring it back to the breath again, as many times as necessary.
9. Be fully, vitally present. Simply do your best. At the end of your sitting period, gently sway your body from right to left. Stretch out your legs, being sure they have feeling before standing. Enjoy your sitting!



## Journal for One Hundred Hours of Zazen

FIRST DAY

8th day

2nd day

9th day

3rd day

10th day

4th day

11th day

5th day

12th day

6th day

13th day

7th day

14th day

15th day	24th day
16th day	25th day
17th day	26th day
18th day	27th day
19th day	28th day
20th day	29th day
21st day	30th day
22nd day	31st day
23rd day	32nd day

 <p>33rd day</p>	<p>42nd day</p>
<p>34th day</p>	<p>43rd day</p>
<p>35th day</p>	<p>44th day</p>
<p>36th day</p>	<p>45th day</p>
<p>37th day</p>	<p>46th day</p>
<p>38th day</p>	<p>47th day</p>
<p>39th day</p>	<p>48th day</p>
<p>40th day</p>	<p>49th day</p>
<p>41st day</p>	<p>FIFTIETH DAY</p> 

51st day	60th day
52nd day	61st day
53rd day	62nd day
54th day	63rd day
55th day	64th day
56th day	65th day
57th day	66th day
58th day	67th day
59th day	68th day



69th day	78th day
70th day	79th day
71st day	80th day
72nd day	81st day
73rd day	82nd day
74th day	83rd day
75th day	84th day
76th day	85th day
77th day	86th day



87th day	94th day
88th day	95th day
89th day	96th day
NINETYETH DAY	97th day
91st day	98th day
92nd day	99th day
93rd day	
ONE HUNDRETH DAY	
	

Congratulations!

My experience of the practice of one hundred hours of zazen in one hundred days.

—





Zen Center of Los Angeles  
Buddha Essence Temple

In recognition that

has successfully completed

one hundred consecutive days of one hour daily zazen.

\_\_\_\_\_  
On behalf of ZCLA Training Program

on the \_\_\_\_ day in the month of \_\_\_\_\_, year \_\_\_\_\_