

There is a path

“Respond with brilliant light to such unfathomable depths as the waters of autumn or the moon stamped in the sky. Then you must know **there is a path** on which to turn yourself around. When you do turn yourself around you have no different face that can be recognized. Even if you do not recognize [your face] still nothing can hide it. This is penetrating from the topmost all the way down to the bottom. When you have thoroughly investigated your roots back to their ultimate source, a thousand or ten thousand sages are no more than footprints on the trail. In wonder return to the journey, avail yourself of the path and walk ahead.”

— HÓNGZHÌ ZHĒNGJUÉ (1132)

“**There is a path** through which the unsurpassed complete enlightenment of all things returns [to the person in zazen], and whereby [that person and the enlightenment of all things] intimately and imperceptibly assist each other. Therefore this zazen person without fail drops off body and mind, cuts away previous tainted views and thoughts, awakens genuine buddha-dharma, universally helps the buddha work in each place, as numerous as atoms, where buddha-tathāgatas teach and practice, and widely influences practitioners who are going beyond buddha, thereby vigorously exalting the dharma that goes beyond buddha.”

— EIHEI DŌGEN (1231)

“There is no shortcut. But **there is a path**. The path is based on principles revered throughout history. If there is one message to glean from this wisdom, it is that a meaningful life is not a matter of speed or efficiency. It’s much more a matter of what you do and why you do it, than how fast you get it done.”

— STEPHEN R. COVEY, ROGER A. MERRILL,
& REBECCA R. MERRILL (1994)

“**There is a path** to a future where substantial economic development is achieved while the damaging environmental impacts of energy use are simultaneously reduced. This path can also lead to a *better* economic outcome than a path that continues to couple energy growth to economic development. This path, however, will be very much ‘business unusual.’”

— UNITED NATIONS ENVIRONMENT PROGRAM (2000)

“There is suffering, there is a cause for suffering, there is an end of suffering, and **there is a path** of practice that puts an end to suffering. They’re a practical, problem-solving approach – the way a doctor approaches an illness, or a mechanic a faulty engine. You identify a problem and look for its cause. You then put an end to the problem by eliminating the cause.”

— BHIKKHU THĀNISSARO (2002)

“**There is a path** and knowing a little bit about it helps. But then, you know you can’t just read books and you can’t just go to groups and talk about it. You have to engage in first-person and second-person research. You have to get engaged in some kind of personal discipline: meditative, martial arts. You have to get engaged in some kind of second-person discipline where it really counts: some kind of dialogue or team that’s really trying to do something, where there are real problems and you have to try to bring your first-person research, your meditation or martial art, to the second-person setting. You have to be trying to do the three types of research: first, second and third person; subjective, intersubjective, and objective research.”

— WILLIAM R. TORBERT (2002)

“Suppose two people disagree about the value of something. Suppose also that neither side’s advocacy is rooted in internal inconsistency or error, relative to their background beliefs. Then both people are making a *positionally objective judgment* — a judgment that is warranted *relative* to their position. If each side stands fast, the disagreement will persist. But suppose **there is a path** from one position to the other that is reasonably described as a process of *learning*: of grasping an alternative previously unimagined, discovering its feasibility, trying it out and finding it more satisfactory than what one did before, recognizing that certain bad outcomes were caused by the alternative one had originally endorsed, or that certain good outcomes are caused by the new alternative, that disaster will not befall those who choose the new (notwithstanding earlier fears), and so forth. If there is such a path, this gives us reason to believe that the position at its end point provides a superior evaluative perspective to the other, which in turn gives us a reason to move to that position. If all learning paths ultimately lead to this position, that would vindicate its claim to universal value.”

— ELIZABETH ANDERSON (2003)

“**There is a path**, an endless path. And congratulations for finding it! This path has its own organic dynamic process, which is the path of going beyond buddha. This is the path of living, vital, lively buddhas. Buddha cannot be a dead buddha. How do we bring buddha to life in our world with all its problems?”

— TAIGEN DAN LEIGHTON (2011)

“Our practice doesn’t make us perfect or holy people. In a sense, practice means giving up trying to become perfect; it means realizing our imperfect nature. We accept even our delusions and take care of them as if they were as precious as our children. If we ignore our delusions (or our children), they can do great harm. When we take good care of them, they can be quieted. We can be liberated within delusions only if we face and care for them. If we don’t, they become an impregnable barrier. **There is a path** of liberation within delusions and suffering.”

— SHOHAKU OKUMURA (2012)

“My friends, everywhere people say **there is a path** to be practiced and there is a dharma to be realized. What is the dharma that is to be realized, the path that is to be practiced? In your present life, what do you lack? What needs to be maintained? The monks who have just been born do not understand this deeply, so they are always running after a bunch of fox spirits.”

— THÍCH NHẤT HẠNH QUOTING THE RECORD OF LÍNJI (2013)

“If we’re lost in a dark forest and we see a light in the distance, we immediately feel much hope and joy. Similarly, the awareness that **there is a path** of practice that can transform and heal our suffering immediately imbues us with the joy and the energy necessary to go forward and to apply that practice in our daily life, even though we may still have challenges and difficulties ahead.”

— ĐĂNG NGHIÊM (2015)

“The only two things that all these people have in common are that they all have had a dream and that they’ve all realized, after learning about deliberate practice, that **there is a path** to achieving that dream. And this, more than anything else, is the lesson that people should take away from all these stories and all this research: There is no reason not to follow your dream. Deliberate practice can open the door to a world of possibilities that you may have been convinced were out of reach. Open that door.”

— K. ANDERS ERICSSON & ROBERT POOL (2016)

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