

Retreat Handbook



Ven. Jinmyo Rengo osho

© copyright 2002 White Wind Zen Community
240 Daly Avenue
Ottawa, Ontario
Canada K1N 6G2

<http://www.wwzc.org>

Introduction

Ven. Jinmyo Rengo osho

The *Retreat Handbook* was written as a guide for students sitting a retreat at Dainen-ji, initially to provide an outline of the schedule. Over time, it has been expanded to include details concerning the forms of our practice (ways of sitting, standing and walking), some excerpts from teisho presented by Ven. Anzan Hoshin roshi as well as notes on such matters as “functional talking”. The schedules and activities that take place at Dainen-ji vary from day to day and so the *Retreat Handbook* provides individual description of each day of the week. Retreatants do not need to read the entire Handbook if they are sitting a one or two day retreat, but instead can just turn to the sections that are applicable and read the supplementary notes. In fact, if you read this handbook from cover to cover, you will be reading the same things over and over with minor variations. Just go to the section you are concerned with and hopefully any questions you might have will have been addressed there.

For those sitting a retreat at home, some of the information contained in the *Retreat Handbook* concerning the forms can be adapted to home practice and over time a separate Handbook will be written specifically for students practicing at a distance.

Sitting a retreat is a wonderful opportunity to intensify and deepen one’s practice as it gives us a longer period of time to work with the habitual states and tendencies that come up for us. Sitting for half an hour once a week or once a day, or even sitting several rounds each day will not provide the same kind of continuity of practice that is possible when we sit a retreat.

Associate and general students who attend sittings at Dainen-ji can schedule a retreat by sending an email to schedule@wwzc.org. We request a week’s advance notice of your plans as meals must be planned, food purchased, and the monastics responsible for interviews, meal preparation and preparing practice rooms must re-arrange their own schedules to accommodate students.

Public students can make arrangements to visit Dainen-ji to sit a retreat, or if that is not possible, may make arrangements with a practice advisor or a Dharma Teacher to sit a retreat in the own homes. This would also require a week’s advance notice as the student and the Dharma Teacher or practice advisor they have been communicating with would need to discuss the student’s sitting schedule, meal preparation, samu (caretaking practice) during the day and make arrangements to discuss the student’s practice by telephone or email.

When you are planning a retreat, be sure to avoid choosing a date that coincides with a sesshin or an O-sesshin to be held at Dainen-ji (a period of intensive practice for monastics and senior students). During sesshin and O-sesshin practice advisors and Dharma Teachers do not meet with students, answer telephone calls or write emails unless there is an emergency. So plan your retreat dates around the monastery schedule. You will find our practice schedule posted on the White Wind Zen Community’s Website if you do not have a hard copy.

Students practising in Ottawa or at a distance have many of the same concerns about sitting retreats and so I have included some frequently asked questions and the answers:

Student: I like the idea of sitting a retreat, but I am not sure that my knees will co-operate with sitting for 12 or 14 hours. Do you have any suggestions?

Jinmyo osho: We sit in half hour increments with a round of kinhin (slow walking between sitting rounds). So don’t think of it as though you are going to be sitting for 12 straight hours. You’re not. If you sit a one-day retreat, you will also have free periods and a samu period of

approximately an hour and half, during which time you will be engaged in a task, such as cleaning the practice space.

When sitting a retreat, the forms are a little different in regard to changing posture. Students who sit for half an hour once a week or once a day, or who might sit two or three rounds at home or at Dainen-ji are told that they should not change posture while they are sitting. This is because if we are continuously changing posture, we do not allow the bodymind a chance to practice the posture. When sitting a retreat, however, if you find that your legs are becoming very sore you can change posture once during each sitting round and this should be done within the context of the forms. For example, if you normally sit cross-legged and halfway through a sitting round find that your knees are becoming so painful that the pain is consuming all of your attention, making it difficult to practice, you can change your posture to sit in seiza (a kneeling posture).

The form for changing posture is as follows:

Bring your hands palm-up out to the upper thigh, pause, and then bring the hands to gassho (palm-to-palm).

Bow, straighten, and place your hands in the mudra again.

Pause for a moment and then go directly to the posture you have chosen without any unnecessary movement or fuss.

The reason for applying these forms to a change of posture is that if you use them, you will really think about whether it is necessary to change posture. If you do not use the forms, then the tendency will be to fidget and move without particularly noticing that you are doing this – it won't stand out. So use the forms.

If you find that you cannot sit cross-legged or in seiza, you may use a stool or a chair if you wish. Students often do and there is no problem with sitting that way. What is important is that in whatever way you sit, you are practising the posture and are clear about what to do while sitting.

Student: Is it possible to sit a shorter retreat?

Jinmyo osho: You can sit a full one-day retreat, meaning that you would begin at 6:00 a.m. and would end at 9:10 p.m. Or you can sit a partial retreat, which might begin at 6:00 and end at 6:00 p.m., or begin at 9:30 a.m. and end at 6:00. You could also make arrangements to sit a "modified retreat" if, for instance, due to ill health you would need to take a rest period during the day. But I would recommend that you sit for a full day if at all possible as this is much more beneficial. Better yet, sit a two-day retreat or a four-day retreat.

Again, we only ever sit in half-hour rounds. If you consider how much time you actually spend practising during a half-hour round, you will find that there are really just moments in which you are applying yourself. A retreat provides you with the opportunity to exert yourself more fully in your practice.

Student: I would like to sit a retreat, but don't feel familiar enough with the forms to do them with confidence

Jinmyo osho: This is actually one of the reasons for sitting a retreat. Being able to sit for a longer period of time gives us more time to practice the forms. It takes years to learn to not only learn the basic structure of the forms but to learn how to feel into them, so no one is expecting you to 'know' them. Instruction in the forms is provided as needed and there are descriptions of the forms used throughout the day in the Retreat Handbook. You do not need to be able to do the forms perfectly. Just do your best and learn from the experience.

Student: I am concerned that if I sit a retreat, I will become so bored that I won't be able to finish it. I find sitting for half an hour boring.

Jinmyo osho: States of boredom need to be opened just as any other state we experience needs to be opened. Boredom may appear to be dull, flat and empty, but in actual fact, the state is very animated. Any state that can appear to be that dense obviously has a lot of energy to it. Otherwise, it would manifest with such density.

Where does the energy come from to generate such a dense state? --- From the energies of bodymind. This is the energy of bodymind, contracted and held in place by an arrangement of attention. If you practice with the states you don't like, such as boredom, dullness, lethargy and torpor, you can open the energy of them and that energy can become useful to your life as a whole. Sit with them and learn to practice with them. Let the boredom come up, but open around it by opening attention to the sensations of the breath, the tanden, the rest of bodily sensation, your seeing and hearing. The state is not the only thing going on. In fact, it is the smallest part of your experiencing.

Never cut a retreat short just because a state comes up that you do not like. States do not spring up from the zafu because we are sitting. The states we experience while sitting are the same states that come up for us the rest of the time. If we do not learn to practice with them while sitting in optimal conditions, with little distraction, how will we be able to learn to practice with them when they come up the rest of the time?

A comment Roshi once made in reply to a question I once asked him about boredom when I first began practising was, "If *you* find *you* boring, how do you think other people experience you?"

Student: I find that I often fall asleep while sitting and am concerned that I will do so during a retreat. I would find it very embarrassing if this were to happen while I was sitting with other students.

Jinmyo osho: Practice with the embarrassment, open around it. Students do fall asleep, space out, get lost in thought and so forth while sitting a retreat. If you fall asleep, notice what you can of what actually takes place as you make the transition between the waking state and the sleeping state. At the moment that you wake up from having been asleep, immediately re-initiate your practice and notice what you can of what it is like to wake up.

Bodymind has cycles that run in 18 to 22 minute increments and these cycles are going on all day, every day, whether we are sitting or not. They influence what we will do or won't do, how we will respond to the people around us.

During a half-hour of sitting, at some point during the round, all depending on where you were within a cycle when you began sitting, you will experience a shift of attention. The shift can take the form of 'sinking mind' (states of dullness or torpor), sleepiness, discursiveness or restlessness, to name a few. We sit in half hour rounds because this is considered the optimal length of time to sit. It allows us to experience the change in cycle and accompanying shift of attention and continue to practice through it by opening attention around it. If we learn to practice with these states when they come up while sitting, we can learn to practice them the rest of the time, when we are at work, or anywhere else.

So if you find that 20 minutes or so into your sitting round you are falling asleep, this is not a bad thing, something to feel embarrassed about. It is occurring because of a shift of attention. Just do your best to practice with it. Don't end your sitting round, and don't fidget to try to keep yourself awake. Just sit and if you fall asleep, notice what you can of what that is like.

Student: What is the difference between a retreat and a sesshin or an O-sesshin?

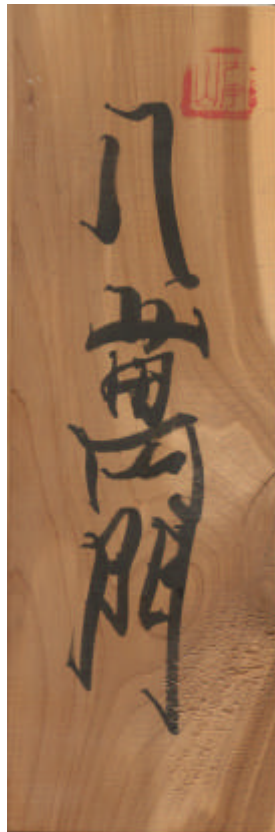
Jinmyo osho: A retreat is an opportunity to deepen and intensify your practice. A sesshin is a gathering of Teacher and formal students to practice intensively and to study specific Teachings in depth. A sesshin, by the way, is two days in length. An O-sesshin is seven days in length.

Student: I would like to sit a retreat at Dainen-ji, but I have a special diet. What arrangements can be made concerning that?

Jinmyo osho: It would depend on the kind of restrictions you adhere to and why. If, for example, you have a life-threatening allergy such as an allergy to peanut oil and the slightest contact with it will put you into respiratory arrest, then it would be best to prepare your own food at home and bring it in plastic containers. The tenzo will warm it for you and arrange it on a tray to be brought to you.

The food we prepare is vegetarian, simply because everyone can eat it. But it is not vegan or macrobiotic and we cannot accommodate the likes and dislikes of a very large group of people. So please discuss directly with the tenzo any questions you have concerning diet a week in advance of scheduling a retreat.

If you have further questions or concerns that you would like to bring up, you are welcome to send an email to Jinmyo osho at Jinmyo@trytel.com.

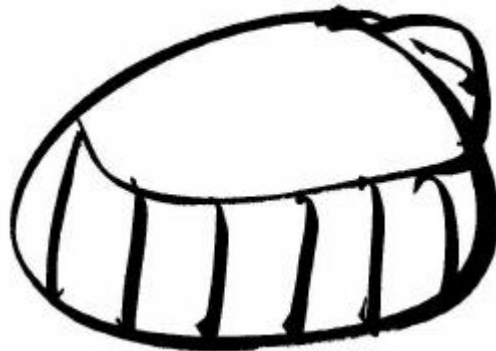


Hachimanmon (8,000 Gates) by Ven. Anzan Hoshin roshi

Summary

Saturday Retreat Schedule

- 4:30 Retreatants are woken (students commuting should arrive by 5:30)
- 5:00 Samu meeting in the Shuryo
- 5:35 Free period (10 minutes)
- 5:45 Go to the practice room to begin kinhin
- 7:30 Sitting ends
- 7:40 Breakfast in the Dining Hall, kitchen cleanup, free period
- 8:45 Daruma-kata aiki in the first floor Zendo
- 9:15 Go to the Hatto to begin kinhin before the general sitting begins
- 11:45 General sitting ends. Remain in Hatto after everyone else leaves.
- 12:00 Lunch is served on a tray at the rear door, signalled with a bell.
- 12:30 Kitchen cleanup, free period (shower opportunity)
- 1:30 Go to Dining Hall for *Samu Chant* and assignment
- 2:40 Free period
- 2:55 Prepare the Hatto for the afternoon sitting, set up tape player
- 3:00 Resume zazen
- 6:00 Supper is served on a tray at the rear door of the Hatto, signalled with a bell.
- 6:30 Wash dishes, free period
- 7:25 Prepare the Hatto for the evening sitting (no tape player)
- 7:30 Resume zazen
- 9:10 End of sitting
- 10:15 Closing Chant and lights out



Saturday Retreat Schedule

If you did not stay at the monastery the night before, you will need to arrive by 5:30 a.m. to allow time to put your belongings away and receive any necessary instruction.

Overnight Guest

If you stayed at the monastery on Friday night, you will be woken at 4:30 a.m. by three strikes on the densho (bell) outside the door, or a knock on the door. Please respond to let us know you are awake by simply saying “gassho”. As soon as you wake up, turn the light on, sit in seiza and with your hands in gassho, recite the *Verse of Waking*:

**As we wake this morning,
May all beings
Realize each dharma as it is,
Pervading the ten directions.
SA MAM SA HAM AH**

You will have half an hour to wash and dress. Owing to the number of residents and washrooms, retreatants should shower during the free period after breakfast or lunch rather than first thing in the morning. Put away all of your belongings, as there should be no personal items left in view. You may have some tea or coffee in the Dining Hall. Please be sure to leave the coffee area neat and orderly. At 5:00 a.m. please go to the Shuryo to wait for the monastics and formal students who will attend the samu meeting.

At the conclusion of their participation in monastic chants led by Roshi in the Hatto, the monks meet with retreatants and formal students in the Shuryo to discuss samu (caretaking practice) and each student is given an assignment. Please be finished with your assignment and put away any materials associated with it by 5:35 to allow yourself a ten-minute free period until 5:45, when kinhin begins.

6:00 a.m. Sitting

Two sittings run concurrently on Saturday mornings, one in the Hatto, and the other in the Zendo. If you are at all unsure as to which room to go to, please ask a practice advisor or a Dharma Teacher.

Please be ready to enter the practice room to begin kinhin by 5:45, when First Bell is struck.

Conclusion of the sitting and breakfast

Both sittings end at 7:30 a.m. Retreatants and residents then assemble in the Dining Hall to recite the *Meal Chant* and eat breakfast. If you do not know the *Meal Chant*, you will be given a booklet to read it from while others chant.

Following breakfast, students are given samu assignments related to kitchen cleanup or to preparation of practice areas for the next sitting. You should be finished your samu assignment by 8:35 to allow yourself time to prepare for the next activity.

Daruma-kata aiki class

At 8:45 a.m., a kata class takes place in the first floor Zendo. There is a warning strike on the densho (bell) to summon students, but if you are in another part of the building you may not hear it so please be down a few minutes early.

9:30 a.m. General Sitting

If you are beginning your retreat by attending the general sitting, you will need to arrive by 9:05 to allow yourself time to put your belongings away and be given any instruction necessary.

Please be ready to enter the Hatto and begin kinhin by 9:15, at First Bell.

The general sitting ends at 11:45, at which time the doshi (senior leading the sitting) will announce that you will remain in the Hatto to continue your retreat. All other students will leave the room. You will need to move the kaishaku (wooden clappers), clock, and gong to your seat if this is not done for you. If you are sitting your retreat alone, you can sit in the shinsu's seat, which is located in the right front corner of the Hatto. If two or more students are sitting a retreat the senior-most student should sit in the shinsu's seat to serve as jikido (time-keeper for the sitting round) and operate the tape player; the other students can seat themselves next to each other, in the seats next to Jinmyo osho's seat. If you are not sure who is senior please ask a practice advisor or Dharma Teacher as the senior-most student will also open the Butsudan and lead other movements in the practice room.

Having seated yourself, you will need to begin a sitting round. Strike the kaishaku once to begin the round, and then strike the gong three times. With the first strike, bow forward, exhaling. With the second strike, straighten, inhaling. With the third strike, exhale and settle into balance point (1/16 of an inch back from what you think "straight" is - considered to be an optimal posture for sitting because it will help you to stay alert).

Noon Meal

At 12:00 noon, you will hear a bell rung outside the rear door of the Hatto indicating that your tray has been placed there. End the sitting round by striking the gong once, exhaling. But please, do this mindfully. Wait a moment before striking the gong, and practise rather than hurrying to retrieve the tray. Make full use of the forms to maintain your mindfulness as you strike the gong, and bow forward while exhaling. Straighten, pause, and then move into seiza (kneeling posture) and take care of your zafu and zabuton, feeling the hand, feeling the fabric under the hand as you do all of this.

Stand, turn, and walk around the room clockwise at a normal walking pace (this is not kinhin) to the rear door of the Hatto to pick up your tray. If two or more students are sitting a retreat, all should go to the door to retrieve their trays, which have been placed in order of seniority with the senior-most student's tray closest to the door. Close the door behind you and walk back to your seat. All movements in the Hatto are done in a clockwise fashion, so you will need to circle past the Butsudan (altar) to reach your seat.

Place the tray to one side of your zabuton and zafu, and mindfully take your seat. Place the tray in front of you, bring your hands to gassho and do a seated bow, and then recite the *Meal Chant* before beginning to eat. You will find the *Meal Chant* listed in the index at the beginning of the Chanting Text located behind your seat. You do not need to use kaishaku or gong as accompaniment as you recite the chant. Recite the Chant twice without chanting the last line, "Prajnaparamita!" On the third recitation, chant the entire Chant, including the last line. With your hands still in gassho, do a final seated bow before beginning to eat.

This meal arises from the labour of all beings,

**may we remember their offering.
Delusions are many, attention wanders,
may we justify this offering.
Greed arises from self-cherishing,
may we be free in moderation.
This offering sustains us, gives us strength,
may we be grateful.
We use this strength and attain the Way.
Prajnaparamita!**

As you eat, please apply your practice to this activity. Stay in posture, and eat mindfully, but at a reasonable speed. Sometimes students confuse mindfulness practice with doing things more slowly, becoming ponderous. It should not take more than ten minutes at most to eat a bowl of rice with eggs; for larger meals with multiple courses, 20 minutes at most.

After you have finished eating, place utensils neatly on the tray, cover your dishes with the napkin, bring your hands to gassho, and recite The *Four Great Vows* in English.

**All beings without number I vow to liberate.
Endless obsessions I vow to release.
Dharma gates beyond measure I vow to penetrate.
Limitless Awakening I vow to unfold.**

Do a seated bow with your hands in gassho at the end of the chant, move the tray to one side of your seat and use the forms to take care of your zafu and zabuton.

Closing the Butsudan

You will now need to close the Butsudan (altar). Stand and walk to the Butsudan with your hands in shashu. Facing the Butsudan, feet together, bring your hands into gassho and without bowing, lower yourself into a kneeling posture. Using your right hand to cup the back of each candle to prevent wax from being blown on to the lacquered finish, blow them out, extinguishing the left candle first. Open the left-hand door of the Butsudan by pushing against the corner of the door gently (it has a push latch), retrieve a stick of incense from the box marked “For retreatants” and place it on the Butsudan in front of the incense bowl, running horizontal to the front edge of the Butsudan. Having done this, place your hands in shashu, rise, and bring your hands to gassho to do a final standing bow.

You can now retrieve your tray. The tray may only be a few feet from the Butsudan, but you must walk clockwise and so you will need to turn to your left, circling up and around the Butsudan to reach your seat. Pick up the tray; walk to the rear door, open it, and with the tray in your hands, bow into the room before leaving.

Kitchen Cleanup

If the kitchen door is closed, this indicates that it is in use and you will therefore need to wash your dishes in the Dining Hall. You can leave the clean dishes on the tray, standing on the counter next to the kitchen door.

If the door is open, please wash your dishes in the kitchen, along with any pots, pans, and implements used to prepare your meal. There is a set of instructions for kitchen cleanup mounted on the wall next to the sink. Please adhere to them as closely as possible. If you are continuing your retreat, please leave the tray in the kitchen on the counter next to the door, ready for the next meal.

Free Period

After you have finished cleaning your dishes, you will have a free period until 1:30. **This is not a break or recreation period but rather an unstructured time in which to extend your practice.** You can make yourself some tea or coffee if you wish. If you have requested and have been given the combination for the front or side door locks, you can sit outside, or walk about the grounds but you should not leave the grounds. If you have not been given the combination, it is wise to stay inside or you may inadvertently be locked out. All of the doors should remain locked at all times. You may sit in the Dining Hall or in the Shuryo, but should not read anything. If you encounter other students, apply functional talking - meaning that you should only express what really needs to be expressed - for example, to ask a relevant question. (For further information on the use of speech, please refer to the section of the *Retreat Handbook* entitled *Functional Talking*). This free period allows enough time for retreatants to shower.

Samu Period

At 1:30, please go to the Dining Hall to recite the Samu Chant (*Samu-no-ge: Verse of Caretaking*). If there is no one available to lead you in the chant, recite it while standing before the Butsudan in the Dining Hall.

**Before the Buddhas and Awakened Ancestors,
standing in the midst of all beings,
I vow to dedicate this caretaking practice
to the liberation of all beings.
May all beings be happy, may they be peaceful,
may they be free.
May all beings be happy, may they be peaceful,
may they be free.
May all beings be happy, may they be peaceful,
may they be free.**

From 1:30 until 2:40 you will be engaged in a samu task. The task will either be given to you verbally, or written instructions will be left on the counter in the Dining Hall, in front of the Butsudan.

Please be sure to finish on time (including putting away any materials associated with the task) by 2:40 to allow a 15-minute free period.

Preparation for the Afternoon Sitting

You will need to go to the Hatto at 2:55 to light the candles and set up the tape player before the afternoon sitting.

Open the left-hand door of the Butsudan by gently pressing on the door to release the push latch and, using the stone and matches provided, light the candles. Place the burnt match in the small blue and white Chinese bowl. If you need new candles, you will find a replacement set on the glass shelf outside the rear door of the Hatto.

The tape player may have been set out for you on the counter outside the Hatto. If not, it is stored in the black cabinet on the second floor landing. Please carry the tape player into the Hatto and plug it into the outlet next to the shinsu's seat in the far right corner at the front of the room. If you are sitting alone, this will be the seat you will be sitting in, so you can simply reach over and turn on the tape player. If you are sitting with others, the senior-most student would sit in the shinsu's seat to serve as jikido (time-keeper for the sitting round) and to operate the tape player; other students would sit in the seats to the right of Jinmyo osho's seat. The tape or CD you are to listen to will be on the glass shelf above the sink outside the rear door of the Hatto and you

should insert it into the machine in advance as you will need to listen to it during your first sitting round.

Finally, make sure that the kaishaku, clock, and gong are placed properly. You should have completed this and be in the Hatto ready to resume sitting by 3:00 p.m.

3:00 Afternoon Sitting

Opening the Butsudan in the Hatto

Walking clockwise around the room, walk to the Butsudan. Stand in front of it with your feet together and bring your hands to gassho (palm to palm). Without first bowing, lower yourself into a kneeling posture (seiza) and then bow. Straighten, and pick up the stick of incense. Hold it vertically between the tips of your index fingers, raise your hands and place the knuckles of your thumbs against the centre of your forehead (which will bring the incense stick to an upright and elevated position above your head). Bow forward, straighten, and lower your hands so that they come to rest in front of the area of the heart. Transfer the incense stick to your right hand, and hold the tip of it over the flame of the left-hand candle. You can keep your left hand in gassho while lighting the incense with your right.

Place the lit stick between the tips of your index fingers, raise your hands and place your thumbs against your forehead to bring the incense stick to an upright and elevated position above your head. Bow forward, straighten, and lower your hands so that they come to rest in front of the area of the heart. Transfer the incense stick to your right hand and turn the incense stick with a rapid circular motion to extinguish the flame (it is considered ill-mannered to blow out a stick of incense). You can keep your left hand in gassho while you do this.

Place the incense stick in the burner, bring your hands to gassho, and do a kneeling bow. Straighten; place your hands in shashu, rise, and bring your hands to gassho to do a final standing bow before the Butsudan.

Unless you have been given instruction in Great Bows, this is all you need to do to open the Butsudan prior to beginning your sitting round and you can now simply walk to your left and circle up and around the Butsudan, walking clockwise to go to your seat.

If you are sitting a retreat alone, use the forms mindfully as you take your seat, and begin your sitting round using the kaishaku and gong. (Strike the kaishaku once. Strike the gong, bow forward and exhale; strike the gong a second time, straightening and inhaling; strike the gong a third time settling into balance point - about 1/16th of an inch back from what you think straight is).

If you are sitting with other students, the senior-most will act as jikido (time keeper for the sitting). If you haven't been told who is senior, you can discuss this prior to beginning the sitting. (For further information about talking with other students, please read the section of the *Retreat Handbook* entitled *Functional Talking*). The clock should be placed in such a position as to not be seen by the other students, to one side, or on the zabuton, directly in front of you. Be sure to time all of your sitting rounds. Unless you are listening to a teisho that takes longer than half an hour, none of your rounds should be less than, or exceed, 30 minutes. One round of kinhin (slow walking) is done between sitting rounds, walking clockwise around the room, starting at your seat and ending when you again return to your seat. Strike the kaishaku once to signal the beginning of kinhin; twice to end. (For further information concerning the forms of kinhin, see the section of the *Retreat Handbook* entitled *Kinhin*).

If you are alone and need to use the washroom, you can leave the room during the kinhin period by walking in kinhin to the rear door. Lay the kaishaku on the zabuton next to the door, retrieve them when you come back, and continue the kinhin round. If you are with another person, you can hand the kaishaku to them before leaving to use the washroom and retrieve them when you come back.

Teisho Tape or CD

At the beginning of the first sitting round, sit for a few minutes and then listen to the teisho tape or CD. If the tape is longer than half an hour, continue sitting and finish listening to it. If the teisho ends before the thirty minute sitting round ends, continue sitting to complete the round. Following this, you will sit in 30-minute rounds with a round of kinhin between sitting rounds until your meal is served. Please use the clock to time your sitting rounds and be sure to adhere to this format.

Evening Meal

Your supper will be brought to you on a tray at 6:00 p.m. and left at the rear door of the Hatto. Please apply the same instructions as provided concerning lunch.

Evening Free Period

After you have washed your dishes, you will have a free period until 7:25.

Preparation for the Evening Sitting

Please go to the Hatto at 7:25 to prepare the room for your evening sitting by following the instructions under “preparation for the Afternoon Sitting”. You will not need to set up the tape player as no teisho is played during the evening sitting.

7:30 Evening Sitting

There are no scheduled sitting on Saturday evenings, and so if you are sitting a retreat alone, you will be by yourself for the evening.

Please follow the instructions for opening the Butsudan under “Opening the Butsudan in the Hatto” included in the instructions for the afternoon sitting.

Teisho Tape or CD

There is no tape or CD played during the evening sitting.

Conclusion of the Sitting

At approximately 9:05 a monastic will enter the Hatto and will instruct you to end your sitting round. The monk will extinguish the candles and light a stick of incense in preparation for the Evening Chants (*Shushin-ge*). Residents will come into the room and you will be told where to stand. Unless Roshi is in hermitage, he will normally come into the Hatto to lead the chants at 9:10.

Following the chants, there may be a brief discussion between Roshi and residents if there is anything that needs to be discussed. And during this time, he may ask you a question or direct a comment to you and you can respond simply and honestly.

Your retreat ends with the closing of the Butsudan after the Closing Chants (*Shushin-ge*) unless you are continuing your retreat over a few days.

If you are staying overnight to continue your retreat the next day

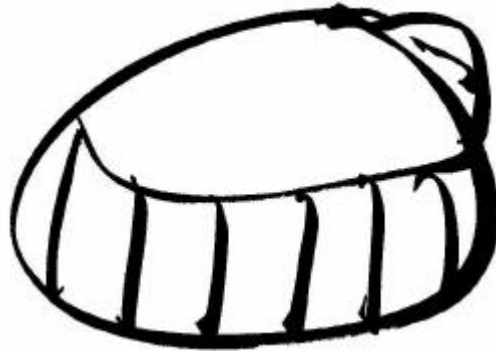
Immediately following the Evening Chants please set up your bedding in the Zendo or Shuryo depending upon where you have been assigned to sleep. You may arrange two or three zabuton to lay your sleeping bag on. You should arrange your bedding so that your head is towards the Butsudan (altar) rather than your feet. Lights should be out at 10:15 p.m., but before going to sleep, chant the *Shushin-ge: Closing Chant*.

**As we enter into sleep this night,
may all beings
calm all things
and uncover the Stainless mind of clarity.
Makura Om.
Makura Om.
Makura Om.**

Summary

Sunday Retreat Schedule

- 5:30 Retreatants are woken (students who are commuting should arrive by 6:30)
- 6:00 Go to Shuryo for Samu meeting
- 6:35 Free period
- 6:45 First Bell. Go to first floor Zendo to begin kinhin
- 7:00 Sitting begins
- 7:40 (approximately) You will be called for a practice interview.
- 10:10 Closing Chants, Daruma-kata aiki
- 10:40 Refreshment period, Shuryo
- 11:00 Resume sitting in the Hatto
- 12:00 Lunch is served on a tray at the rear door of the Hatto, signalled with a bell
- 12:30 Kitchen cleanup, free period (shower opportunity)
- 1:30 Go to the Dining Hall to recite the Samu Chant and receive as signment
- 2:40 Free period
- 2:55 Prepare the Hatto for the afternoon sitting, set up tape player
- 3:00 Resume zazen
- 6:00 Supper is served on a tray at the rear door of the Hatto, signalled with a bell
- 6:30 Kitchen cleanup, free period
- 7:25 Prepare Hatto for the evening sitting (no tape player)
- 7:30 Resume zazen
- 9:10 End of sitting
- 10:15 Closing Chant and lights out



Sunday Retreat Schedule

If you are beginning your retreat on a Sunday, you will need to arrive by 6:30 a.m. to allow yourself time to put belongings away and receive any necessary instructions.

Overnight Guest

If you stayed at the monastery the night before, you will be woken at 5:30 a.m. by three strikes on the densho (bell) outside the door, or a knock on the door. Please respond to let us know you are awake by simply saying “gassho”. Following that turn the light on, sit in seiza (a kneeling posture) and with your hands in gassho, recite the *Verse of Waking*:

**As we wake this morning,
May all beings
Realize each dharma as it is,
Pervading the ten directions.
SA MAM SA HAM AH**

You will have half an hour to wash and dress. Owing to the number of residents and washrooms, retreatants should shower during the free period after breakfast or lunch rather than first thing in the morning. Put away all of your belongings, as there should be no personal items left in view. You may have some tea or coffee and it is also recommended that you have something to eat, as you will not receive your first meal until noon. You will find bread on the counter or in a cupboard in the Dining Hall. Please be sure to leave the coffee area neat and orderly. At 6:00 a.m. please be in the Shuryo to wait for the monastics and formal students who will attend the samu meeting.

Samu period

At the conclusion of their participation in monastic chants led by Roshi in the Hatto, the monks meet with retreatants and formal students in the Shuryo to discuss samu (caretaking practice) and each student is given an assignment. Please be finished with your assignment and put away any materials associated with it by 6:35 to allow yourself a ten-minute free period until 6:45, when First Bell is struck. Close the door behind you, and walk clockwise in kinhin.

7:00 a.m. Sitting

On Sundays, an extended sitting for formal students and monastics takes place in the Hatto (the practice room on the second floor) from 7:00 a.m. until 10:45. During the first round of this sitting, a tape is played which is restricted to senior students. For this reason, you will begin sitting in the first floor Zendo and will join other students in the Hatto when the tape is finished.

The candles in the Zendo will be lit and incense laid out in readiness for you to begin your sitting. When you enter the Zendo, please close the door behind you and begin walking in kinhin a few steps inside the door (rather than walking to the other end of the room). You will not need to pick up the kaishaku (wooden clappers) or time the kinhin round because you will hear strikes on the densho (bell) outside the Zendo indicating the time. Continue to do kinhin until you hear a series of twelve strikes indicating that the sitting in the Hatto is about to begin and that you should light the incense on the Butsudan in the Zendo and begin your sitting.

Opening the Butsudan in the Zendo

Walking clockwise around the room, walk to the Butsudan. Stand in front of it with your feet together and bring your hands to gassho (palm to palm). Without first bowing, lower yourself into a kneeling posture (seiza) and then bow. Straighten, and pick up the stick of incense. Hold it vertically between the tips of your index fingers, raise your hands and place the knuckles of your thumbs against the centre of your forehead (which will bring the incense stick to an upright and elevated position above your head). Bow forward, straighten, and lower your hands so that they come to rest in front of the area of the heart. Transfer the incense stick to your right hand, and hold the tip of it over the flame of the left-hand candle. You can keep your left hand in gassho while lighting the incense with your right.

Place the lit stick between the tips of your index fingers, raise your hands and place your thumbs against your forehead to bring the incense stick to an upright and elevated position above your head. Bow forward, straighten, and lower your hands so that they come to rest in front of the area of the heart. Transfer the incense stick to your right hand and turn the incense stick with a rapid circular motion to extinguish the flame (it is considered ill-mannered to blow out a stick of incense). You can keep your left hand in gassho while you do this.

Place the incense stick in the burner, bring your hands to gassho, and do a kneeling bow. Straighten; place your hands in shashu, rise, and bring your hands to gassho to do a final standing bow before the Butsudan.

Unless you have been given instruction in Great Bows, this is all you need to do to open the Butsudan prior to beginning your sitting round and you can now simply walk to your right and take your seat in the front right-hand corner of the Zendo.

If you are sitting a retreat alone, use the forms mindfully as you take your seat, and begin your sitting round using the kaishaku and gong. (Strike the kaishaku once. Strike the gong, bow forward and exhale; strike the gong a second time, straightening and inhaling; strike the gong a third time settling into balance point - about 1/16th of an inch back from what you think straight is).

If you are sitting with other students, the senior-most will act as jikido (time keeper for the sitting). If you haven't been told who is senior, you can discuss this prior to beginning the sitting. (For further information about talking with other students, please read the section of the *Retreat Handbook* entitled *Functional Talking*). The clock should be placed in such a position as to not be seen by the other students, to one side, or on the zabuton, directly in front of you. Be sure to time all of your sitting rounds. Unless you are listening to a teisho that takes longer than half an hour, none of your rounds should be less than, or exceed, 30 minutes. Do a round of kinhin, walking clockwise around the room, beginning at your seat and ending when you again reach your seat. Strike the kaishaku once to signal the beginning of kinhin; twice to end. (For further information concerning the forms of kinhin, see the section of the *Retreat Handbook* entitled *Kinhin*).

If you are alone and need to use the washroom, you can leave the room during the kinhin period by walking in kinhin to the rear door. Lay the kaishaku on the zabuton next to the door, retrieve them when you come back, and continue the kinhin round.

Practice interview and continuing your retreat in the Hatto

When the tape played in the Hatto is finished, a practice advisor or a Dharma Teacher will call you for a practice interview in the Shuryo. Please extinguish the candles before you leave the Zendo.

Following the practice interview, you can join other students in the Hatto.

At the conclusion of the early morning sitting

At 10:10, the Closing Chants are recited and following this, students participate in Daruma-kata aiki. If you have not practiced the kata before, you will be told where to stand and need only follow the movements of the instructor to the best of your ability.

At the end of the kata, the Doshi (senior leading the sitting) will announce that you may go to the Shuryo for a refreshment period (approximately 15 minutes long) and should be in the Hatto again by 11:00 a.m. to resume sitting. Do not extinguish the candles on the Butsudan before leaving for your refreshment period. When you return from your refreshment period to resume sitting at 11:00, simply take your seat and begin a sitting round. There is no need to light a stick of incense beforehand.

Noon Meal

At 12:00 noon, you will hear a bell rung outside the rear door of the Hatto indicating that your tray has been placed there. End the sitting round by striking the gong once, exhaling. But please, do this mindfully. Wait a moment before striking the gong, and practise rather than hurrying to retrieve the tray. Make full use of the forms to maintain your mindfulness as you strike the gong, and bow forward while exhaling. Straighten, pause, and then move into seiza (kneeling posture) and take care of your zafu and zabuton, feeling the hand, feeling the fabric under the hand as you do all of this.

Stand, turn, and walk around the room clockwise at a normal walking pace (this is not kinhin) to the rear door of the Hatto to pick up your tray. If two or more students are sitting a retreat, all should go to the door to retrieve their trays, which have been placed in order of seniority with the senior-most student's tray closest to the door. Close the door behind you, bow to the space of the room while holding your tray and then walk back to your seat. All movements in the Hatto are done in a clockwise fashion, so you will need to circle up and around the Butsudan (altar) to reach your seat.

Place the tray to one side of your seat, and mindfully take your place. Stand the tray in front of you, bring your hands to gassho and do a seated bow and then recite the *Meal Chant* before beginning to eat. You will find the *Meal Chant* listed in the index at the beginning of the Chanting Text located behind your seat.

You do not need to use kaishaku or gong as accompaniment as you recite the chant. Recite the Chant twice without chanting the last line, "Prajnaparamita!" On the third recitation, chant the entire Chant, including the last line. With your hands still in gassho, do a final seated bow before beginning to eat.

**This meal arises from the labour of all beings,
may we remember their offering.
Delusions are many, attention wanders,
may we justify this offering.
Greed arises from self-cherishing,
may we be free in moderation.
This offering sustains us, gives us strength,
may we be grateful.
We use this strength and attain the Way.
Prajnaparamita!**

As you eat, please apply your practice to this activity. Eat mindfully, but at a reasonable speed. Sometimes students confuse mindfulness with doing things more slowly, becoming ponderous. It

should not take more than ten minutes at most to eat a bowl of rice with eggs; for larger meals with multiple courses, 20 minutes at most.

After you have finished eating, place utensils neatly on the tray, cover your dishes with the napkin, bring your hands to gassho and recite *The Four Great Vows* in English.

**All beings without number I vow to liberate.
Endless obsessions I vow to release.
Dharma gates beyond measure I vow to penetrate.
Limitless Awakening I vow to unfold.**

Do a seated bow with your hands in gassho at the end of the chant, move the tray to one side of your seat and use the forms to mindfully take care of your zafu and zabuton.

Closing the Butsudan

You will now need to close the Butsudan (altar). Stand and walk to the Butsudan (clockwise) with your hands in shashu. Facing the Butsudan, feet together, bring your hands into gassho and without bowing, lower yourself into a kneeling posture. Using your right hand to cup the back of each candle to prevent wax from being blown on to the lacquered finish, blow them out, extinguishing the left candle first. Open the left-hand door of the Butsudan by gently pressing on it to release the push latch, and retrieve a stick of incense from the box marked "For retreatants" and place it on the Butsudan in front of the incense bowl, running horizontal to the front edge of the Butsudan. Having done this, do a seated bow (gassho monjin) to the Butsudan and with your hands still in gassho, rise and do a final standing bow.

With your hands placed in shashu, you can now retrieve your tray. The tray may only be a few feet from the Butsudan, but you must walk clockwise and so you will need to turn to your left, circling the Butsudan to reach your seat. Pick up the tray and walk to the rear door. With the tray in your hands, bow into the room before leaving.

Kitchen Cleanup

If the kitchen door is closed, this indicates that it is in use and you will therefore need to wash your dishes in the Dining Hall. You can leave the clean dishes on the tray, standing on the counter next to the kitchen door.

If the door is open, please wash your dishes in the kitchen along with any pots, pans, and implements used to prepare your meal. There is a set of instructions for kitchen cleanup mounted on the wall next to the sink. Please adhere to them as closely as possible. If you are continuing your retreat, please leave the tray in the kitchen on the counter next to the door, ready for the next meal.

Free Period

After you have finished cleaning your dishes, you will have a free period until 1:30. **This is not a break or recreation period but rather an unstructured time in which to extend your practice.** You can make yourself some tea or coffee if you wish. If you have requested and have been given the combination for the front or side door locks, you can sit outside, or walk about the grounds but you should not leave the grounds. If you have not been given the combination, it is wise to stay inside or you may inadvertently be locked out. All of the doors should remain locked at all times. You may sit in the Dining Hall or in the Shuryo, but should not read anything. If you encounter other students, apply functional talking - meaning that you should only express what really needs to be expressed - for example, to ask a relevant question. (For further information on

the use of speech, please refer to the section of the *Retreat Handbook* entitled *Functional Talking*). This free period allows enough time for retreatants to shower.

Samu Period

At 1:30, please go to the Dining Hall to recite the Samu Chant (*Samu-no-ge: Verse of Caretaking*). If there is no one available to lead you in the chant, recite it while standing before the Butsudan in the Dining Hall.

**Before the Buddhas and Awakened Ancestors,
standing in the midst of all beings,
I vow to dedicate this caretaking practice
to the liberation of all beings.
May all beings be happy, may they be peaceful,
may they be free.
May all beings be happy, may they be peaceful,
may they be free.
May all beings be happy, may they be peaceful,
may they be free.**

From 1:30 until 2:40 you will be engaged in a samu task. The task will either be given to you verbally, or written instructions will be left on the counter in the Dining Hall, in front of the Butsudan.

Please be sure to finish on time (including putting away any materials associated with the task) by 2:40 to allow yourself a 15-minute free period.

Preparation for the afternoon sitting

At 2:55 you will need to go to the Hatto to ready the room for the afternoon sitting.

Standing in front of the Butsudan, bring your hands to gassho. Bow, and lower yourself into seiza (a kneeling posture). Open the left-hand door of the Butsudan by gently pressing on it to release the push latch and, using the stone and matches provided, light the candles. (If you need new candles, you will find a replacement set on the glass shelf outside the rear door of the Hatto). Place the burnt match in the small blue and white Chinese bowl. Close the door of the Butsudan. Stand up; bring your hands to gassho and bow.

The tape player may already be in place in the Hatto; or it may have been set out for you on the counter outside the Hatto. If not, it is stored in the black cabinet on the second floor landing. Please carry the tape player into the Hatto and plug it into the outlet next to the shinsu's seat in the far right corner at the front of the room. If you are sitting alone, this will be the seat you will be sitting in, so you can simply reach over and turn on the tape player. The tape or CD you are to listen to will be on the glass shelf above the sink outside the rear door of the Hatto and you should insert it into the machine in advance as you will need to listen to it during your first sitting round.

Finally, make sure that the kaishaku, clock, and gong are placed within easy reach of your seat.

You should have completed this and be in the Hatto ready to open the Butsudan and resume sitting at 3:00..

3:00 Afternoon Sitting

Format for the afternoon sitting

Please follow the instructions above under “Opening the Butsudan in the Zendo” for opening the Butsudan, taking your seat, and beginning a sitting round. Play the teisho tape or CD during your first round of sitting. If the tape is longer than half an hour, continue sitting and finish listening to it. If the tape is shorter than half an hour, continue sitting to finish the round.

Evening Meal

Your supper will be brought to you on a tray at 6:00 p.m. and left at the rear door of the Hatto. Please apply the same instructions as provided concerning lunch.

Evening Free Period

After you have washed your dishes, you will have a free period until 7:25.

Preparation for the Evening Sitting

At 7:25 you will need to prepare the Hatto for your evening sitting. Please follow the instructions above under “Preparation for the Afternoon Sitting” and be ready to resume sitting at 7:30. You will not need to set up the tape player as no teisho are played during the evening sitting.

7:30 Evening Sitting

Format for the Evening Sitting

There are no scheduled sitting on Sunday evenings, and so if you are sitting a retreat alone, you will be by yourself for the evening.

At 7:30, open the Butsudan, following the instructions shown under “Opening the Butsudan in the Hatto” for the afternoon sitting.

Teisho Tape or CD

There is no teisho played during the evening sitting.

Conclusion of the Sitting

At approximately 9:05 a monastic will enter the Hatto and will instruct you to end your sitting round. The monk will extinguish the candles and will light a stick of incense in preparation for the Evening Chants (*Shushin-ge*). Residents will come into the room and you will be told where to stand. Unless Roshi is in hermitage, he will normally come into the Hatto to lead the chants at 9:10.

Following the chants, there may be a brief discussion between Roshi and residents if there is anything that needs to be discussed. And during this time, he may ask you a question or direct a comment to you and you can respond simply and honestly.

Your retreat ends with the closing of the Butsudan after the Closing Chants (*Shushin-ge*) unless you are continuing your retreat over a few days.

If you are staying overnight to continue your retreat the next day

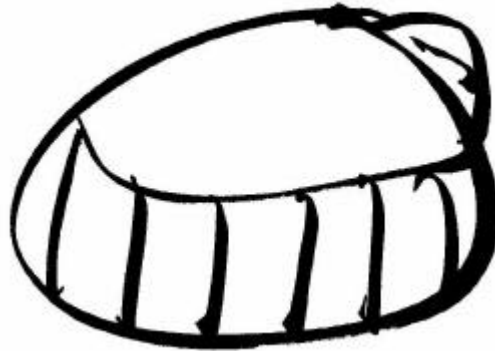
Immediately following the Evening Chants please set up your bedding in the Zendo or Shuryo depending upon where you have been assigned to sleep. You may arrange two or three zabuton to lay your sleeping bag on. You should arrange your bedding so that your head is towards the Butsudan (altar) rather than your feet. Lights should be out at 10:15 p.m., but before going to sleep, chant the *Shushin-ge: Closing Chant*.

**As we enter into sleep this night,
May all beings
Calm all things
And uncover the Stainless mind of clarity.
Makura Om.
Makura Om.
Makura Om.**

Summary

Monday Retreat Schedule

- 4:30 Retreatants are woken (students commuting should arrive by 5:30)
- 5:00 Samu meeting in the Shuryo
- 5:35 Free period
- 5:45 Go to the Hatto to begin kinhin at First Bell
- 6:00 Sitting begins
- 8:00 Breakfast is served on a tray at the rear door of the Hatto, signalled with a bell
- 8:30 Wash dishes in the Dining Hall, free period (shower opportunity)
- 9:25 Prepare Hatto for the mid-morning sitting, set up tape player
- 9:30 Resume zazen
- 12:00 Lunch is served on a tray at the rear door of the Hatto, signalled with a bell
- 12:30 Kitchen cleanup, free period (shower opportunity)
- 1:30 Go to the Dining Hall to recite the Samu Chant and receive assignment
- 2:40 Free period
- 2:55 Prepare the Hatto for the afternoon sitting, set up tape player
- 3:00 Resume zazen
- 6:00 Supper is served on a tray at the rear door of the Hatto, signalled with a bell
- 6:30 Kitchen cleanup, free period
- 7:15 Go to Hatto to begin kinhin at First Bell, prior to the general sitting
- 7:30 General sitting begins
- 9:10 Sitting ends
- 10:15 Closing Chant and lights out



Monday Retreat Schedule

If you did not stay at the monastery the night before, you will need to arrive by 5:30 a.m. to give yourself time to put your belongings away and receive any necessary instruction.

Overnight Guest

If you stayed at the monastery the night before, you will be woken at 4:30 a.m. by three strikes on the densho (bell) outside the door, or a knock on the door. Please respond to let us know you are awake by simply saying “gassho”. Following that turn the light on, sit in seiza (a kneeling posture) and with your hands in gassho, recite the *Verse of Waking*:

**As we wake this morning,
May all beings
Realize each dharma as it is,
Pervading the ten directions.
SA MAM SA HAM AH**

You will have half an hour to wash and dress. Owing to the number of residents and washrooms, retreatants should shower during the free period after breakfast or lunch rather than first thing in the morning. Put away all of your belongings, as there should be no personal items left in view. You may have some tea or coffee in the Dining Hall. Please be sure to leave the coffee area neat and orderly. At 5:00 a.m. please go to the Shuryo to wait for the monastics and formal students who will attend the samu meeting.

At the conclusion of their participation in monastic chants led by Roshi in the Hatto, the monks meet with retreatants and formal students in the Shuryo to discuss samu (caretaking practice) and each student is given an assignment. Please be finished with your assignment and put away any materials associated with it by 5:35 to allow yourself a ten-minute free period and be ready to enter the Hatto to begin kinhin by 5:45, when First Bell is struck.

Conclusion of the Sitting and Breakfast

The sitting will end at 7:25 with recitation of the Closing Chants and Daruma-kata aiki review. Following that, at approximately 7:55, the doshi (senior leading the sitting) will announce that you will be continuing your retreat. All other students will leave the room.

You will need to move the kaishaku (wooden clappers), clock, and gong to your seat if this is not done for you. If you are sitting your retreat alone, you can sit in the shinsu's seat, which is located in the right front corner of the Hatto. If two or more students are sitting a retreat, the senior-most student would sit in the shinsu's seat and would serve as jikido (time-keeper for the sitting round) and operate the tape player; other students should seat themselves next to each other in the seats to the right of Jinmyo osho's seat. If you are not sure who is senior please ask a practice advisor or Dharma Teacher as the senior-most student will also open the Butsudan and lead other movements in the practice room.

Having seated yourself, you will need to begin a sitting round. Strike the kaishaku once to begin the round, and then strike the gong three times. With the first strike, bow forward, exhaling. With the second strike, straighten, inhaling. With the third strike, exhale and settle into balance point (1/16 of an inch back from what you think “straight” is - considered to be an optimal posture for sitting because it will help you to stay alert).

Breakfast

At 8:00 a.m., a bell will be rung outside the rear door of the Hatto, indicating that your tray has been placed there. End the sitting round by striking the gong once, bowing forward, and exhaling. But please, do this mindfully. Wait a moment before striking the gong, and practise rather than hurrying to retrieve the tray. Make full use of the forms to maintain your mindfulness as you strike the gong, and bow forward while exhaling. Straighten, pause, and then move into seiza (kneeling posture) and take care of your zafu and zabuton, feeling the hand, feeling the fabric under the hand as you do all of this.

Stand, turn, and walk around the room clockwise at a normal walking pace (this is not kinhin) to the rear door of the Hatto to pick up your tray. If two or more students are sitting a retreat, all should go to the door to retrieve their trays, which have been placed in order of seniority with the senior-most student's tray closest to the door. Close the door behind you, bow to the space of the room while holding your tray and then walk back to your seat. All movements in the Hatto are done in a clockwise fashion, so you will need to circle up and around the Butsudan (altar) to reach your seat.

Place the tray to one side of your seat, and mindfully take your place. Stand the tray in front of you, bring your hands to gassho, do a seated bow and then recite the *Meal Chant* before beginning to eat. You will find the *Meal Chant* listed in the index at the beginning of the Chanting Text located behind your seat. You do not need to use kaishaku or gong as accompaniment as you recite the chant. Recite the Chant twice without chanting the last line, "Prajnaparamita!" On the third recitation, chant the entire Chant, including the last line. With your hands still in gassho, do a final seated bow before beginning to eat.

**This meal arises from the labour of all beings,
may we remember their offering.
Delusions are many, attention wanders,
may we justify this offering.
Greed arises from self-cherishing,
may we be free in moderation.
This offering sustains us, gives us strength,
may we be grateful.
We use this strength and attain the Way.
Prajnaparamita!**

As you eat, please apply your practice to this activity. Eat mindfully, but at a reasonable speed. Sometimes students confuse mindfulness with doing things more slowly, becoming ponderous. It should not take more than ten minutes at most to eat a bowl of rice with eggs; for larger meals with multiple courses, 20 minutes at most.

After you have finished eating, place utensils neatly on the tray, cover your dishes with the napkin, bring your hands to gassho and recite The *Four Great Vows* in English.

**All beings without number I vow to liberate.
Endless obsessions I vow to release.
Dharma gates beyond measure I vow to penetrate.
Limitless Awakening I vow to unfold.**

Do a seated bow with your hands in gassho at the end of the chant, move the tray to one side of your seat and use the forms to mindfully take care of your zafu and zabuton.

Closing the Butsudan

You will now need to close the Butsudan (altar). Stand and walk to the Butsudan (clockwise) with your hands in shashu. Facing the Butsudan, feet together, bring your hands into gassho and without bowing, lower yourself into a kneeling posture. Using your right hand to cup the back of each candle to prevent wax from being blown on to the lacquered finish, blow them out, extinguishing the left candle first. Open the left-hand door of the Butsudan by gently pressing on it to release the push latch, and retrieve a stick of incense from the box marked “For retreatants” and place it on the Butsudan in front of the incense bowl, running horizontal to the front edge of the Butsudan. Having done this, do a seated bow (gassho monjin) to the Butsudan and with your hands still in gassho, rise and do a final standing bow.

With your hands placed in shashu, you can now retrieve your tray. The tray may only be a few feet from the Butsudan, but you must walk clockwise and so you will need to turn to your left, circling the Butsudan to reach your seat. Pick up the tray and walk to the rear door. With the tray in your hands, bow into the room before leaving.

Kitchen Cleanup

If the kitchen door is closed, this indicates that it is in use and you will therefore need to wash your dishes in the Dining Hall. You can leave the clean dishes on the tray, standing on the counter next to the kitchen door. On Monday mornings, the kitchen is off-limits as it is being used for meal preparation for residents.

Free Period

After you have finished cleaning your dishes, you will have a free period until 9:25. **This is not a break or recreation period but rather an unstructured time in which to extend your practice.** You can make yourself some tea or coffee if you wish. If you have requested and have been given the combination for the front or side door locks, you can sit outside, or walk about the grounds but you should not leave the grounds. If you have not been given the combination, it is wise to stay inside or you may inadvertently be locked out. All of the doors should remain locked at all times. You may sit in the Dining Hall or in the Shuryo, but should not read anything. If you encounter other students, apply functional talking - meaning that you should only express what really needs to be expressed - for example, to ask a relevant question. (For further information on the use of speech, please refer to the section of the *Retreat Handbook* entitled *Functional Talking*) This free period (or the one following lunch) allows enough time for retreatants to shower.

Preparation for the mid-morning sitting

At 9:25 you will need to go to the Hatto to ready the room for the mid-morning sitting. Light the candles, set up the tape player, and make sure the clock, kaishaku and gong are placed properly.

Standing in front of the Butsudan, bring your hands to gassho. Bow, and lower yourself into seiza (a kneeling posture). Open the left-hand door of the Butsudan by gently pressing on it to release the push latch and, using the stone and matches provided, light the candles. (If you need new candles, you will find a replacement set on the glass shelf outside the rear door of the Hatto). Place the burnt match in the small blue and white Chinese bowl. Close the door of the Butsudan. Stand up; bring your hands to gassho and bow.

The tape player may already be in place in the Hatto; or it may have been set out for you on the counter outside the Hatto. If not, it is stored in the black cabinet on the second floor landing. Please carry the tape player into the Hatto and plug it into the outlet next to the shinsu's seat in the far right corner at the front of the room. If you are sitting alone, this will be the seat

you will be sitting in, so you can simply reach over and turn on the tape player. The tape or CD you are to listen to will be on the glass shelf above the sink outside the rear door of the Hatto and you should insert it into the machine in advance as you will need to listen to it during your first sitting round.

You should have completed this and be in the Hatto ready to open the Butsudān and resume sitting at 9:30.

9:30 a.m. Mid-morning Sitting

Opening the Butsudān in the Hatto

Walking clockwise around the room, walk to the Butsudān. Stand in front of it with your feet together and bring your hands to gassho (palm to palm). Without first bowing, lower yourself into a kneeling posture (seiza) and then bow. Straighten, and pick up the stick of incense. Hold it vertically between the tips of your index fingers, raise your hands and place the knuckles of your thumbs against the centre of your forehead (which will bring the incense stick to an upright and elevated position above your head). Bow forward, straighten, and lower your hands so that they come to rest in front of the area of the heart. Transfer the incense stick to your right hand, and hold the tip of it over the flame of the left-hand candle. You can keep your left hand in gassho while lighting the incense with your right.

Place the lit stick between the tips of your index fingers, raise your hands and place your thumbs against your forehead to bring the incense stick to an upright and elevated position above your head. Bow forward, straighten, and lower your hands so that they come to rest in front of the area of the heart. Transfer the incense stick to your right hand and turn the incense stick with a rapid circular motion to extinguish the flame (it is considered ill-mannered to blow out a stick of incense). You can keep your left hand in gassho while you do this.

Place the incense stick in the burner, bring your hands to gassho, and do a kneeling bow. Straighten; place your hands in shashu, rise, and bring your hands to gassho to do a final standing bow before the Butsudān.

Unless you have been given instruction in Great Bows, this is all you need to do to open the Butsudān prior to beginning your sitting round and you can now simply walk to your left and circle up and around the Butsudān, walking clockwise to go to your seat.

If you are sitting a retreat alone, use the forms mindfully as you take your seat, and begin your sitting round using the kaishaku and gong. (Strike the kaishaku once. Strike the gong, bow forward and exhale; strike the gong a second time, straightening and inhaling; strike the gong a third time settling into balance point - about 1/16th of an inch back from what you think straight is).

If you are sitting with other students, the senior-most will act as jikido (time keeper for the sitting). If you haven't been told who is senior, you can discuss this prior to beginning the sitting. (For further information about talking with other students, please read the section of the *Retreat Handbook* entitled *Functional Talking*). The clock should be placed in such a position as to not be seen by the other students, to one side, or on the zabuton, directly in front of you. Be sure to time all of your sitting rounds. Unless you are listening to a teisho that takes longer than half an hour, none of your rounds should be less than, or exceed, 30 minutes. Begin kinhin from your seat and end the round when you arrive at your seat again. Strike the kaishaku once to signal the beginning of kinhin; twice to end. (For further information concerning the forms of kinhin, see the section of the *Retreat Handbook* entitled *Kinhin*).

If you are alone and need to use the washroom, you can leave the room during the kinhin period by walking in kinhin to the rear door. Lay the kaishaku on the zabuton next to the door, retrieve them when you come back, and continue the kinhin round. If you are with another

person, you can hand the kaishaku to them before leaving to use the washroom and retrieve them when you come back.

Noon Meal

At 12:00 noon, you will hear a bell rung outside the rear door of the Hatto indicating that your lunch tray has been placed there. Please apply the same instructions as described above under “breakfast”.

Kitchen Cleanup

Please follow the instructions above under “kitchen cleanup”.

Free Period

After you have finished cleaning your dishes, you will have a free period until 1:30. **This is not a break or recreation period but rather an unstructured time in which to extend your practice.** You can make yourself some tea or coffee if you wish. If you have requested and have been given the combination for the front or side door locks, you can sit outside, or walk about the grounds but you should not leave the grounds. If you have not been given the combination, it is wise to stay inside or you may inadvertently be locked out. All of the doors should remain locked at all times. You may sit in the Dining Hall or in the Shuryo, but should not read anything. If you encounter other students, apply functional talking - meaning that you should only express what really needs to be expressed - for example, to ask a relevant question. (For further information on the use of speech, please refer to the section of the *Retreat Handbook* entitled *Functional Talking*). This free period allows enough time for retreatants to shower.

Samu Period

At 1:30, please go to the Dining Hall to recite the Samu Chant (*Samu-no-ge: Verse of Caretaking*). If there is no one available to lead you in the chant, recite it while standing before the Butsudan in the Dining Hall.

**Before the Buddhas and Awakened Ancestors,
standing in the midst of all beings,
I vow to dedicate this caretaking practice
to the liberation of all beings.
May all beings be happy, may they be peaceful,
may they be free.
May all beings be happy, may they be peaceful,
may they be free.
May all beings be happy, may they be peaceful,
may they be free.**

From 1:30 until 2:40 you will be engaged in a samu task. The task will either be given to you verbally, or written instructions will be left on the counter in the Dining Hall, in front of the Butsudan.

Please be sure to finish on time (including putting away any materials associated with the task) by 2:40 to allow yourself a 15-minute free period.

Preparation for the afternoon sitting

At 2:55 you will need to go to the Hatto to ready the room for the afternoon sitting. Light the candles, following the instructions above under “preparation for the mid-morning sitting”, set up the tape player, and make sure the clock, kaishaku and gong are placed properly.

You should have completed this and be in the Hatto ready to open the Butsudan and resume sitting at 3:00.

3:00 Afternoon Sitting

Format for the afternoon sitting

Please follow the instructions above under “9:30 Mid-morning sitting” for opening the Butsudan, taking your seat, and beginning a sitting round. Play the teisho tape or CD during your first round of sitting. If the tape is longer than half an hour, continue sitting and finish listening to it. If the tape is shorter than half an hour, continue sitting to finish the round.

Evening Meal

Your supper will be brought to you on a tray at 6:00 p.m. and left at the rear door of the Hatto. Please apply the same instructions as provided concerning lunch.

Kitchen cleanup and evening free period

When you have finished eating you can take your tray to the kitchen. Residents are served an evening meal at 6:00 so they may still be eating. But you can start washing the dishes and when they finish eating they will tell you of other tasks that need to be done. Please remember that while sitting a retreat you should refrain from engaging in unnecessary conversation with other students and apply “functional talking”.

Following kitchen cleanup, you will have a free period until 7:15 during which time you can make yourself some tea or coffee, can sit in the Dining Hall or Shuryo, or you may go outside but please do not leave the grounds.

7:30 Evening Sitting

There is one sitting on Monday evenings that takes place in the Hatto. Please go to the Hatto to begin kinhin at 7:15 p.m. Your retreat will end with the conclusion of the sitting unless you are staying overnight to continue the next day.

If you are staying overnight to continue your retreat the next day

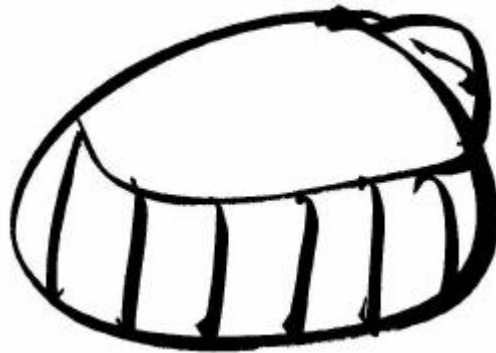
Immediately following the sitting please set up your bedding in the Zendo or Shuryo depending upon where you have been assigned to sleep. You may arrange two or three zabuton to lay your sleeping bag on. You should arrange your bedding so that your head is towards the Butsudan (altar) rather than your feet. Lights should be out at 10:15 p.m., but before going to sleep, chant the *Shushin-ge: Closing Chant*.

**As we enter into sleep this night,
May all beings
Calm all things
And uncover the Stainless mind of clarity.
Makura Om.
Makura Om.
Makura Om.**

Summary

Tuesday Retreat Schedule

- 4:30 Retreatants are woken (students commuting should arrive by 5:30)
- 5:00 Samu meeting in the Shuryo
- 5:35 Free period
- 5:45 Go to the Hatto to begin kinhin at First Bell
- 6:00 Sitting begins
- 8:00 Breakfast is served on a tray at the rear door of the Hatto, signalled with a bell
- 8:30 Wash dishes in the Dining Hall, free period (shower opportunity)
- 9:25 Prepare Hatto for the mid-morning sitting, set up tape player
- 9:30 Resume zazen
- 12:00 Lunch is served on a tray at the rear door of the Hatto, signalled with a bell
- 12:30 Kitchen cleanup, free period (shower opportunity)
- 1:30 Go to the Dining Hall to recite the Samu Chant and receive assignment
- 2:40 Free period
- 2:55 Prepare the Hatto for the afternoon sitting, set up tape player
- 3:00 Resume zazen
- 6:00 Supper is served on a tray at the rear door of the Hatto, signalled with a bell
- 6:30 Kitchen cleanup, free period
- 7:15 Go to the Zendo to begin kinhin at First Bell
- 7:30 Sitting begins
- 9:10 Sitting ends
- 10:15 Closing Chant and lights out



Tuesday Retreat Schedule

If you did not stay at the monastery the night before, you will need to arrive by 5:30 a.m. to give yourself time to put your belongings away and receive any necessary instruction.

Overnight Guest

If you stayed at the monastery the night before, you will be woken at 4:30 a.m. by three strikes on the densho (bell) outside the door, or a knock on the door. Please respond to let us know you are awake by simply saying “gassho”. Following that turn the light on, sit in seiza (a kneeling posture) and with your hands in gassho, recite the *Verse of Waking*:

**As we wake this morning,
May all beings
Realize each dharma as it is,
Pervading the ten directions.
SA MAM SA HAM AH**

You will have half an hour to wash and dress. Owing to the number of residents and washrooms, retreatants should shower during the free period following breakfast or lunch rather than first thing in the morning. Put away all of your belongings, as there should be no personal items left in view. You may have some tea or coffee in the Dining Hall. Please be sure to leave the coffee area neat and orderly. At 5:00 a.m. please go to the Shuryo to wait for the monastics and formal students who will attend the samu meeting.

At the conclusion of their participation in monastic chants led by Roshi in the Hatto, the monks meet with retreatants and formal students in the Shuryo to discuss samu (caretaking practice) and each student is given an assignment. Please be finished with your assignment and put away any materials associated with it by 5:35 to allow yourself a ten-minute free period and be ready to enter the Hatto to begin kinhin by 5:45, when First Bell is struck.

Conclusion of the sitting and breakfast

The sitting will end at 7:25 with recitation of the Closing Chants and Daruma-kata aiki review. Following that, at approximately 7:55, the doshi (senior leading the sitting) will announce that you will be continuing your retreat. All other students will leave the room.

You will need to move the kaishaku (wooden clappers), clock, and gong to your seat if this has not already been done for you. If you are sitting your retreat alone, you can sit in the shinsu's seat, which is located in the right front corner of the Hatto. If two or more students are sitting a retreat, the senior-most student can sit in the shinsu's seat to serve as jikido (time-keeper for the sitting round); others should sit in the seats to the right of Jinmyo osho's seat. If you are not sure who is senior please ask a practice advisor or Dharma Teacher as the senior-most student will also open the Butsudan and lead other movements in the practice room.

Having seated yourself, you will need to begin a sitting round. Strike the kaishaku once to begin the round, and then strike the gong three times. With the first strike, bow forward, exhaling. With the second strike, straighten, inhaling. With the third strike, exhale and settle into balance point (1/16 of an inch back from what you think “straight” is - considered to be an optimal posture for sitting because it will help you to stay alert).

Breakfast

At 8:00 a.m., a bell will be rung outside the rear door of the Hatto, indicating that your tray has been placed there. End the sitting round by striking the gong once, bowing forward, and exhaling. But please, do this mindfully. Wait a moment before striking the gong, and practise rather than hurrying to retrieve the tray. Make full use of the forms to maintain your mindfulness as you strike the gong, and bow forward while exhaling. Straighten, pause, and then move into seiza (kneeling posture) and take care of your zafu and zabuton, feeling the hand, feeling the fabric under the hand as you do all of this.

Stand, turn, and walk around the room clockwise at a normal walking pace (this is not kinhin) to the rear door of the Hatto to pick up your tray. If two or more students are sitting a retreat, all should go to the door to retrieve their trays, which have been placed in order of seniority with the senior-most student's tray closest to the door. Close the door behind you, bow to the space of the room while holding your tray and then walk back to your seat. All movements in the Hatto are done in a clockwise fashion, so you will need to circle up and around the Butsudan (altar) to reach your seat.

Place the tray to one side of your seat, and mindfully take your place. Stand the tray in front of you, bring your hands to gassho and do a seated bow and then recite the *Meal Chant* before beginning to eat. You will find the *Meal Chant* listed in the index at the beginning of the Chanting Text located behind your seat. You do not need to use kaishaku or gong as accompaniment as you recite the chant. Recite the Chant twice without chanting the last line, "Prajnaparamita!" On the third recitation, chant the entire Chant, including the last line. With your hands still in gassho, do a final seated bow before beginning to eat.

**This meal arises from the labour of all beings,
may we remember their offering.
Delusions are many, attention wanders,
may we justify this offering.
Greed arises from self-cherishing,
may we be free in moderation.
This offering sustains us, gives us strength,
may we be grateful.
We use this strength and attain the Way.
Prajnaparamita!**

As you eat, please apply your practice to this activity. Eat mindfully, but at a reasonable speed. Sometimes students confuse mindfulness with doing things more slowly, becoming ponderous. It should not take more than ten minutes at most to eat a bowl of rice with eggs; for larger meals with multiple courses, 20 minutes at most.

After you have finished eating, place utensils neatly on the tray, cover your dishes with the napkin, bring your hands to gassho, and recite The *Four Great Vows* in English.

**All beings without number I vow to liberate.
Endless obsessions I vow to release.
Dharma gates beyond measure I vow to penetrate.
Limitless Awakening I vow to unfold.**

Do a seated bow with your hands in gassho at the end of the chant, move the tray to one side of your seat and use the forms to mindfully take care of your zafu and zabuton.

Closing the Butsudan

You will now need to close the Butsudan (altar). Stand and walk to the Butsudan (clockwise) with your hands in shashu. Facing the Butsudan, feet together, bring your hands into gassho and without bowing, lower yourself into a kneeling posture. Using your right hand to cup the back of each candle to prevent wax from being blown on to the lacquered finish, blow them out, extinguishing the left candle first. Open the left-hand door of the Butsudan by gently pressing on it to release the push latch, and retrieve a stick of incense from the box marked "For retreatants" and place it on the Butsudan in front of the incense bowl, running horizontal to the front edge of the Butsudan. Having done this, do a seated bow (gassho monjin) to the Butsudan and with your hands still in gassho, rise and do a final standing bow.

With your hands placed in shashu, you can now retrieve your tray. The tray may only be a few feet from the Butsudan, but you must walk clockwise and so you will need to turn to your left, circling the Butsudan to reach your seat. Pick up the tray and walk to the rear door. With the tray in your hands, bow into the room before leaving.

Kitchen Cleanup

If the kitchen door is closed, this indicates that it is in use and you will therefore need to wash your dishes in the Dining Hall. You can leave the clean dishes on the tray, standing on the counter next to the kitchen door. On Tuesday mornings the kitchen is off-limits because it is being used for food preparation.

Free Period

After you have finished cleaning your dishes, you will have a free period until 9:25. **This is not a break or recreation period but rather an unstructured time in which to extend your practice.** You can make yourself some tea or coffee if you wish. If you have requested and have been given the combination for the front or side door locks, you can sit outside, or walk about the grounds but you should not leave the grounds. If you have not been given the combination, it is wise to stay inside or you may inadvertently be locked out. All of the doors should remain locked at all times. You may sit in the Dining Hall or in the Shuryo, but should not read anything. If you encounter other students, apply functional talking - meaning that you should only express what really needs to be expressed - for example, to ask a relevant question. (For further information on the use of speech, please refer to the section of the *Retreat Handbook* entitled *Functional Talking*). This free period (or the one following lunch) allows enough time for retreatants to shower.

Preparation for the mid-morning sitting

At 9:25 you will need to go to the Hatto to ready the room for the mid-morning sitting. Light the candles, set up the tape player, and make sure the clock, kaishaku and gong are placed properly.

Standing in front of the Butsudan, bring your hands to gassho. Bow, and lower yourself into seiza (a kneeling posture). Open the left-hand door of the Butsudan by gently pressing on it to release the push latch and, using the stone and matches provided, light the candles. (If you need new candles, you will find a replacement set on the glass shelf outside the rear door of the Hatto). Place the burnt match in the small blue and white Chinese bowl. Close the door of the Butsudan. Stand up; bring your hands to gassho and bow.

The tape player may already be in place in the Hatto; or it may have been set out for you on the counter outside the Hatto. If not, it is stored in the black cabinet on the second floor landing. Please carry the tape player into the Hatto and plug it into the outlet next to the shinsu's seat in the far right corner at the front of the room. If you are sitting alone, this will be the seat you will be sitting in, so you can simply reach over and turn on the tape player. The tape or CD

you are to listen to will be on the glass shelf above the sink outside the rear door of the Hatto and you should insert it into the machine in advance as you will need to listen to it during your first sitting round.

You should have completed this and be in the Hatto ready to open the Butsudān and resume sitting at 9:30.

9:30 Mid-morning Sitting

Opening the Butsudān in the Hatto

Walking clockwise around the room, walk to the Butsudān. Stand in front of it with your feet together and bring your hands to gassho (palm to palm). Without first bowing, lower yourself into a kneeling posture (seiza) and then bow. Straighten, and pick up the stick of incense. Hold it vertically between the tips of your index fingers, raise your hands and place the knuckles of your thumbs against the centre of your forehead (which will bring the incense stick to an upright and elevated position above your head). Bow forward, straighten, and lower your hands so that they come to rest in front of the area of the heart. Transfer the incense stick to your right hand, and hold the tip of it over the flame of the left-hand candle. You can keep your left hand in gassho while lighting the incense with your right.

Place the lit stick between the tips of your index fingers, raise your hands and place your thumbs against your forehead to bring the incense stick to an upright and elevated position above your head. Bow forward, straighten, and lower your hands so that they come to rest in front of the area of the heart. Transfer the incense stick to your right hand and turn the incense stick with a rapid circular motion to extinguish the flame (it is considered ill-mannered to blow out a stick of incense). You can keep your left hand in gassho while you do this.

Place the incense stick in the burner, bring your hands to gassho, and do a kneeling bow. Straighten; place your hands in shashu, rise, and bring your hands to gassho to do a final standing bow before the Butsudān.

Unless you have been given instruction in Great Bows, this is all you need to do to open the Butsudān prior to beginning your sitting round and you can now simply walk to your left and circle up and around the Butsudān, walking clockwise to go to your seat.

If you are sitting a retreat alone, use the forms mindfully as you take your seat, and begin your sitting round using the kaishaku and gong. (Strike the kaishaku once. Strike the gong, bow forward and exhale; strike the gong a second time, straightening and inhaling; strike the gong a third time settling into balance point - about 1/16th of an inch back from what you think straight is).

If you are sitting with other students, the senior-most will act as jikido (time keeper for the sitting). If you haven't been told who is senior, you can discuss this prior to beginning the sitting. (For further information about talking with other students, please read the section of the *Retreat Handbook* entitled *Functional Talking*). The clock should be placed in such a position as to not be seen by the other students, to one side, or on the zabuton, directly in front of you. Be sure to time all of your sitting rounds. Unless you are listening to a teisho that takes longer than half an hour, none of your rounds should be less than, or exceed, 30 minutes. Between sitting rounds walk in kinhin, beginning at your seat and ending when you once again arrive at your seat. Strike the kaishaku once to signal the beginning of kinhin; twice to end. (For further information concerning the forms of kinhin, see the section of the *Retreat Handbook* entitled *Kinhin*).

If you are alone and need to use the washroom, you can leave the room during the kinhin period by walking in kinhin to the rear door. Lay the kaishaku on the zabuton next to the door, retrieve them when you come back, and continue the kinhin round. If you are with another person, you can hand the kaishaku to them before leaving to use the washroom and retrieve them when you come back.

Teisho Tape or CD

At the beginning of the first round, sit for a few minutes and then listen to the teisho tape or CD. If the tape is longer than half an hour, continue sitting and finish listening to it. If the teisho ends before the thirty minute sitting round ends, continue sitting to complete the round. Following this, you will sit in 30-minute rounds with kinhin between rounds until your meal is served. Please use the clock to time your sitting rounds and be sure to adhere to this format.

Noon Meal

At 12:00 noon, you will hear a bell rung outside the rear door of the Hatto indicating that your lunch tray has been placed there. Please apply the same instructions as described above under “breakfast”.

Kitchen Cleanup

Please follow the instructions above under “kitchen cleanup”.

Free Period

After you have finished cleaning your dishes, you will have a free period until 1:30. **This is not a break or recreation period but rather an unstructured time in which to extend your practice.** You can make yourself some tea or coffee if you wish. If you have requested and have been given the combination for the front or side door locks, you can sit outside, or walk about the grounds but you should not leave the grounds. If you have not been given the combination, it is wise to stay inside or you may inadvertently be locked out. All of the doors should remain locked at all times. You may sit in the Dining Hall or in the Shuryo, but should not read anything. If you encounter other students, apply functional talking - meaning that you should only express what really needs to be expressed - for example, to ask a relevant question. (For further information on the use of speech, please refer to the section of the *Retreat Handbook* entitled *Functional Talking*). This free period allows enough time for retreatants to shower.

Samu Period

At 1:30, please go to the Dining Hall to recite the Samu Chant (*Samu-no-ge: Verse of Caretaking*). If there is no one available to lead you in the chant, recite it while standing before the Butsudan in the Dining Hall.

**Before the Buddhas and Awakened Ancestors,
standing in the midst of all beings,
I vow to dedicate this caretaking practice
to the liberation of all beings.
May all beings be happy, may they be peaceful,
may they be free.
May all beings be happy, may they be peaceful,
may they be free.
May all beings be happy, may they be peaceful,
may they be free.**

From 1:30 until 2:40 you will be engaged in a samu task. The task will either be given to you verbally, or written instructions will be left on the counter in the Dining Hall, in front of the Butsudan.

Please be sure to finish on time (including putting away any materials associated with the task) by 2:40 to allow yourself a 15-minute free period.

Preparation for the afternoon sitting

At 2:55 you will need to go to the Hatto to ready the room for the afternoon sitting. Light the candles, following the instructions above under “preparation for the mid-morning sitting”, set up the tape player, and make sure the clock, kaishaku and gong are placed properly.

You should have completed this and be in the Hatto ready to open the Butsudan and resume sitting at 3:00.

3:00 Afternoon Sitting

Format for the afternoon sitting

Please follow the instructions above under “9:30 Mid -morning sitting” for opening the Butsudan, taking your seat, and beginning a sitting round. Play the teisho tape or CD during your first round of sitting. If the tape is longer than half an hour, continue sitting and finish listening to it. If the tape is shorter than half an hour, continue sitting to finish the round.

Evening Meal

Your supper will be brought to you on a tray at 6:00 p.m. and left at the rear door of the Hatto. Please apply the same instructions as provided concerning lunch.

Kitchen cleanup and evening free period

Residents are served an evening meal at 6:00 so they may still be eating. But you can take your tray into the kitchen and begin washing the dishes. When they finish eating they will tell you of other tasks that need to be done. Please remember that while sitting a retreat you should refrain from engaging in unnecessary conversation with other students.

Following kitchen cleanup, you will have a free period until 7:15 during which time you can make yourself some tea or coffee, can sit in the Dining Hall or Shuryo, or you may go outside but please do not leave the grounds.

7:30 Evening Sitting

Please ask a practice advisor or a Dharma Teacher which room you should go to for the evening sitting. The rooms used vary from week to week because on Tuesday evenings Roshi ordinarily leads formal students and monastics in practices that are restricted to senior students. You should be ready to enter the practice room at 7:15 to begin kinhin at First Bell.

Your retreat will end with the conclusion of the sitting unless you are staying overnight to continue the next day.

If you are staying overnight to continue your retreat the next day

Immediately following the sitting please set up your bedding in the Zendo or Shuryo depending upon where you have been assigned to sleep. You may arrange two or three zabuton to lay your sleeping bag on. You should arrange your bedding so that your head is towards the Butsudan (altar) rather than your feet. Lights should be out at 10:15 p.m., but before going to sleep, chant the *Shushin-ge: Closing Chant*.

**As we enter into sleep this night,
May all beings
Calm all things**

And uncover the Stainless mind of clarity.

Makura Om.

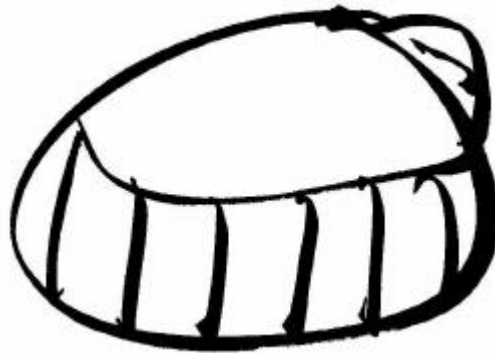
Makura Om.

Makura Om.

Summary

Wednesday Retreat Schedule

- 4:30 Retreatants are woken (students commuting should arrive by 5:30)
- 5:00 Samu meeting in the Shuryo
- 5:35 Free period
- 5:45 Go to the Hatto to begin kinhin at First Bell
- 6:00 Sitting begins
- 8:00 Breakfast is served on a tray at the rear door of the Hatto, signalled with a bell
- 8:30 Wash dishes in the Dining Hall, free period (shower opportunity)
- 9:25 Prepare Hatto for the mid-morning sitting, set up tape player
- 9:30 Resume zazen
- 12:00 Lunch is served on a tray at the rear door of the Hatto, signalled with a bell
- 12:30 Kitchen cleanup, free period (shower opportunity)
- 1:30 Go to the Dining Hall to recite the Samu Chant and receive assignment
- 2:40 Free period
- 2:55 Prepare the Hatto for the afternoon sitting, set up tape player
- 3:00 Resume zazen
- 6:00 Supper is served on a tray at the rear door of the Hatto, signalled with a bell
- 6:30 Kitchen cleanup, free period
- 7:25 Prepare Hatto for the evening sitting (no tape player)
- 7:30 Resume zazen
- 9:10 End Sitting
- 10:15 Closing Chant and lights out



Wednesday Retreat Schedule

If you did not stay at the monastery the night before, you will need to arrive by 5:30 a.m. to give yourself time to put your belongings away and receive any necessary instruction.

Overnight Guest

If you stayed at the monastery the night before, you will be woken at 4:30 a.m. by three strikes on the densho (bell) outside the door, or a knock on the door. Please respond to let us know you are awake by simply saying “gassho”. Following that turn the light on, sit in seiza (a kneeling posture) and with your hands in gassho, recite the *Verse of Waking*:

**As we wake this morning,
May all beings
Realize each dharma as it is,
Pervading the ten directions.
SA MAM SA HAM AH**

You will have half an hour to wash and dress. Owing to the number of residents and washrooms, retreatants should shower during the free period following breakfast or lunch rather than first thing in the morning. Put away all of your belongings, as there should be no personal items left in view. You may have some tea or coffee in the Dining Hall. Please be sure to leave the coffee area neat and orderly. At 5:00 a.m. please go to the Shuryo to wait for the monastics and formal students who will attend the samu meeting.

At the conclusion of their participation in monastic chants led by Roshi in the Hatto, the monks meet with retreatants and formal students in the Shuryo to discuss samu (caretaking practice) and each student is given an assignment. Please be finished with your assignment and put away any materials associated with it by 5:35 to allow yourself a ten-minute free period and be ready to enter the Hatto to begin kinhin by 5:45, when First Bell is struck.

Conclusion of the sitting and breakfast

The sitting will end at 7:25 with recitation of the Closing Chants and Daruma-kata aiki review. Following that, at approximately 7:55, the doshi (senior leading the sitting) will announce that you will be continuing your retreat. All other students will leave the room.

You will need to move the kaishaku (wooden clappers), clock, and gong to your seat if this has not been done for you. If you are sitting your retreat alone, you can sit in the shinsu's seat, which is located in the right front corner of the Hatto. If two or more students are sitting a retreat the senior-most student should sit in the shinsu's seat to serve as jikido (time-keeper for the sitting round) and operate the tape player; other students should seat themselves next to each other in the seats to the right of Jinmyo oscho's seat. If you are not sure who is senior please ask a practice advisor or Dharma Teacher as the senior-most student will also open the Butsudan and lead other movements in the practice room.

Having seated yourself, you will need to begin a sitting round. Strike the kaishaku once to begin the round, and then strike the gong three times. With the first strike, bow forward, exhaling. With the second strike, straighten, inhaling. With the third strike, exhale and settle into balance point (1/16 of an inch back from what you think “straight” is - considered to be an optimal posture for sitting because it will help you to stay alert).

Breakfast

At 8:00 a.m., a bell will be rung outside the rear door of the Hatto, indicating that your tray has been placed there. End the sitting round by striking the gong once, bowing forward, and exhaling. But please, do this mindfully. Wait a moment before striking the gong, and practise rather than hurrying to retrieve the tray. Make full use of the forms to maintain your mindfulness as you strike the gong, and bow forward while exhaling.

Straighten, pause, and then move into seiza (kneeling posture) and take care of your zafu and zabuton, feeling the hand, feeling the fabric under the hand as you do all of this. Stand, turn, and walk around the room clockwise at a normal walking pace (this is not kinhin) to the rear door of the Hatto to pick up your tray. If two or more students are sitting a retreat, all should go to the door to retrieve their trays, which have been placed in order of seniority with the senior-most student's tray closest to the door. Close the door behind you, bow to the space of the room while holding your tray and then walk back to your seat. All movements in the Hatto are done in a clockwise fashion, so you will need to circle up and around the Butsudan (altar) to reach your seat.

Place the tray to one side of your seat, and mindfully take your place. Stand the tray in front of you, bring your hands to gassho and do a seated bow and then recite the *Meal Chant* before beginning to eat. You will find the *Meal Chant* listed in the index at the beginning of the Chanting Text located behind your seat. You do not need to use kaishaku or gong as accompaniment as you recite the chant. Recite the Chant twice without chanting the last line, "Prajnaparamita!" On the third recitation, chant the entire Chant, including the last line. With your hands still in gassho, do a final seated bow before beginning to eat.

**This meal arises from the labour of all beings,
may we remember their offering.
Delusions are many, attention wanders,
may we justify this offering.
Greed arises from self-cherishing,
may we be free in moderation.
This offering sustains us, gives us strength,
may we be grateful.
We use this strength and attain the Way.
Prajnaparamita!**

As you eat, please apply your practice to this activity. Eat mindfully, but at a reasonable speed. Sometimes students confuse mindfulness with doing things more slowly, becoming ponderous. It should not take more than ten minutes at most to eat a bowl of rice with eggs; for larger meals with multiple courses, 20 minutes at most.

After you have finished eating, place utensils neatly on the tray, cover your dishes with the napkin, bring your hands to gassho, and recite The *Four Great Vows* in English.

**All beings without number I vow to liberate.
Endless obsessions I vow to release.
Dharma gates beyond measure I vow to penetrate.
Limitless Awakening I vow to unfold.**

Do a seated bow with your hands in gassho at the end of the chant, move the tray to one side of your seat and use the forms to mindfully take care of your zafu and zabuton.

Closing the Butsudan

You will now need to close the Butsudan (altar). Stand and walk to the Butsudan (clockwise) with your hands in shashu. Facing the Butsudan, feet together, bring your hands into gassho and without bowing, lower yourself into a kneeling posture. Using your right hand to cup the back of each candle to prevent wax from being blown on to the lacquered finish, blow them out, extinguishing the left candle first. Open the left-hand door of the Butsudan by gently pressing on it to release the push latch, and retrieve a stick of incense from the box marked "For retreatants" and place it on the Butsudan in front of the incense bowl, running horizontal to the front edge of the Butsudan. Having done this, do a seated bow (gassho monjin) to the Butsudan and with your hands still in gassho, rise and do a final standing bow.

With your hands placed in shashu, you can now retrieve your tray. The tray may only be a few feet from the Butsudan, but you must walk clockwise and so you will need to turn to your left, circling the Butsudan to reach your seat. Pick up the tray and walk to the rear door. With the tray in your hands, bow into the room before leaving.

Kitchen Cleanup

If the kitchen door is closed, this indicates that it is in use and you will therefore need to wash your dishes in the Dining Hall. You can leave the clean dishes on the tray, standing on the counter next to the kitchen door.

If the door is open, please wash your dishes in the kitchen along with any pots, pans, and implements used to prepare your meal. There is a set of instructions for kitchen cleanup mounted on the wall next to the sink. Please adhere to them as closely as possible. If you are continuing your retreat, please leave the tray on the kitchen on the counter next to the door, ready for the next meal.

Free Period

After you have finished cleaning your dishes, you will have a free period until 9:25. **This is not a break or recreation period but rather an unstructured time in which to extend your practice.** You can make yourself some tea or coffee if you wish. If you have requested and have been given the combination for the front or side door locks, you can sit outside, or walk about the grounds but you should not leave the grounds. If you have not been given the combination, it is wise to stay inside or you may inadvertently be locked out. All of the doors should remain locked at all times. You may sit in the Dining Hall or in the Shuryo, but should not read anything. If you encounter other students, apply functional talking - meaning that you should only express what really needs to be expressed - for example, to ask a relevant question. (For further information on the use of speech, please refer to the section of the *Retreat Handbook* entitled *Functional Talking*). This free period (or the one following lunch) allows enough time for retreatants to shower.

Preparation for the mid-morning sitting

At 9:25 you will need to go to the Hatto to ready the room for the mid-morning sitting. Light the candles, set up the tape player, and make sure the clock, kaishaku and gong are placed properly.

Standing in front of the Butsudan, bring your hands to gassho. Bow, and lower yourself into seiza (a kneeling posture). Open the left-hand door of the Butsudan by gently pressing on it to release the push latch and, using the stone and matches provided, light the candles. (If you need new candles, you will find a replacement set on the glass shelf outside the rear door of the Hatto). Place the burnt match in the small blue and white Chinese bowl. Close the door of the Butsudan. Stand up; bring your hands to gassho and bow.

The tape player may already be in place in the Hatto; or it may have been set out for you on the counter outside the Hatto. If not, it is stored in the black cabinet on the second floor

landing. Please carry the tape player into the Hatto and plug it into the outlet next to the shinsu's seat in the far right corner at the front of the room. If you are sitting alone, this will be the seat you will be sitting in, so you can simply reach over and turn on the tape player. The tape or CD you are to listen to will be on the glass shelf above the sink outside the rear door of the Hatto and you should insert it into the machine in advance as you will need to listen to it during your first sitting round.

You should have completed this and be in the Hatto ready to open the Butsudān and resume sitting at 9:30.

9:30 Mid-morning sitting

Opening the Butsudān in the Hatto

Walking clockwise around the room, walk to the Butsudān. Stand in front of it with your feet together and bring your hands to gassho (palm to palm). Without first bowing, lower yourself into a kneeling posture (seiza) and then bow. Straighten, and pick up the stick of incense. Hold it vertically between the tips of your index fingers, raise your hands and place the knuckles of your thumbs against the centre of your forehead (which will bring the incense stick to an upright and elevated position above your head). Bow forward, straighten, and lower your hands so that they come to rest in front of the area of the heart. Transfer the incense stick to your right hand, and hold the tip of it over the flame of the left-hand candle. You can keep your left hand in gassho while lighting the incense with your right.

Place the lit stick between the tips of your index fingers, raise your hands and place your thumbs against your forehead to bring the incense stick to an upright and elevated position above your head. Bow forward, straighten, and lower your hands so that they come to rest in front of the area of the heart. Transfer the incense stick to your right hand and turn the incense stick with a rapid circular motion to extinguish the flame (it is considered ill-mannered to blow out a stick of incense). You can keep your left hand in gassho while you do this.

Place the incense stick in the burner, bring your hands to gassho, and do a kneeling bow. Straighten; place your hands in shashu, rise, and bring your hands to gassho to do a final standing bow before the Butsudān.

Unless you have been given instruction in Great Bows, this is all you need to do to open the Butsudān prior to beginning your sitting round and you can now simply walk to your left and circle up and around the Butsudān, walking clockwise to go to your seat.

If you are sitting a retreat alone, use the forms mindfully as you take your seat, and begin your sitting round using the kaishaku and gong. (Strike the kaishaku once. Strike the gong, bow forward and exhale; strike the gong a second time, straightening and inhaling; strike the gong a third time settling into balance point - about 1/16th of an inch back from what you think straight is).

If you are sitting with other students, the senior-most will act as jikido (time keeper for the sitting). If you haven't been told who is senior, you can discuss this prior to beginning the sitting. (For further information about talking with other students, please read the section of the *Retreat Handbook* entitled *Functional Talking*). The clock should be placed in such a position as to not be seen by the other students, to one side, or on the zabuton, directly in front of you. Be sure to time all of your sitting rounds. Unless you are listening to a teisho that takes longer than half an hour, none of your rounds should be less than, or exceed, 30 minutes. Do one round of kinhin (slow walking) between rounds, beginning at your seat and ending the round when you reach your seat again. Strike the kaishaku once to signal the beginning of kinhin; twice to end. (For further information concerning the forms of kinhin, see the section of the *Retreat Handbook* entitled *Kinhin*).

If you are alone and need to use the washroom, you can leave the room during the kinhin period by walking in kinhin to the rear door. Lay the kaishaku on the zabuton next to the door, retrieve them when you come back, and continue the kinhin round. If you are with another person, you can hand the kaishaku to them before leaving to use the washroom and retrieve them when you come back.

Teisho Tape or CD

At the beginning of the first round, sit for a few minutes and then listen to the teisho tape or CD. If the tape is longer than half an hour, continue sitting and finish listening to it. If the teisho ends before the thirty minute sitting round ends, continue sitting to complete the round. Following this, you will sit in 30-minute rounds with one round of kinhin between sitting rounds until your meal is served. Please use the clock to time your sitting rounds and be sure to adhere to this format.

Noon Meal

At 12:00 noon, you will hear a bell rung outside the rear door of the Hatto indicating that your lunch tray has been placed there. Please apply the same instructions as described above under “breakfast”.

Kitchen Cleanup

Please follow the instructions above under “kitchen cleanup”.

Free Period

After you have finished cleaning your dishes, you will have a free period until 1:30. **This is not a break or recreation period but rather an unstructured time in which to extend your practice.** You can make yourself some tea or coffee if you wish. If you have requested and have been given the combination for the front or side door locks, you can sit outside, or walk about the grounds but you should not leave the grounds. If you have not been given the combination, it is wise to stay inside or you may inadvertently be locked out. All of the doors should remain locked at all times. You may sit in the Dining Hall or in the Shuryo, but should not read anything. If you encounter other students, apply functional talking - meaning that you should only express what really needs to be expressed - for example, to ask a relevant question. (For further information on the use of speech, please refer to the section of the *Retreat Handbook* entitled *Functional Talking*). This free period allows enough time for retreatants to shower.

Samu Period

At 1:30, please go to the Dining Hall to recite the Samu Chant (*Samu-no-ge: Verse of Caretaking*). If there is no one available to lead you in the chant, recite it while standing before the Butsudan in the Dining Hall.

**Before the Buddhas and Awakened Ancestors,
standing in the midst of all beings,
I vow to dedicate this caretaking practice
to the liberation of all beings.
May all beings be happy, may they be peaceful,
may they be free.
May all beings be happy, may they be peaceful,
may they be free.
May all beings be happy, may they be peaceful,
may they be free.**

From 1:30 until 2:40 you will be engaged in a samu task. The task will either be given to you verbally, or written instructions will be left on the counter in the Dining Hall, in front of the Butsudan.

Please be sure to finish on time (including putting away any materials associated with the task) by 2:40 to allow yourself a 15-minute free period.

Preparation for the afternoon sitting

At 2:55 you will need to go to the Hatto to ready the room for the afternoon sitting. Light the candles, following the instructions above under “preparation for the mid-morning sitting”, set up the tape player, and make sure the clock, kaishaku and gong are placed properly.

You should have completed all of this and be in the Hatto ready to open the Butsudan and resume sitting at 3:00.

3:00 Afternoon Sitting

Format for the afternoon sitting

Please follow the instructions above under “9:30 Mid-morning sitting” for opening the Butsudan, taking your seat, and beginning a sitting round. Play the teisho tape or CD during your first round of sitting. If the tape is longer than half an hour, continue sitting and finish listening to it. If the tape is shorter than half an hour, continue sitting to finish the round.

Evening Meal

Your supper will be brought to you on a tray at 6:00 p.m. and left at the rear door of the Hatto. Please apply the same instructions as provided concerning lunch.

Kitchen cleanup and evening free period

Please follow the instructions above under “kitchen cleanup”.

Please remember that while sitting a retreat you should refrain from engaging in unnecessary conversation with other students.

Following kitchen cleanup, you will have a free period until 7:25 during which time you can make yourself some tea or coffee, can sit in the Dining Hall or Shuryo, or you may go outside but please do not leave the grounds.

Preparation for the Evening Sitting

At 7:25 you will need to prepare the Hatto for your evening sitting. Please follow the instructions above under “Preparation for the Mid-morning Sitting” and be ready to resume sitting at 7:30. You will not need to set up the tape player, as no teisho are played during the evening sitting.

7:30 Evening Sitting

Format for the Wednesday Evening Sitting

There are no scheduled sittings on Wednesday evenings, and so if you are sitting a retreat alone, you will be by yourself for the evening.

Please follow the instructions for opening the Butsudan under “Opening the Butsudan in the Hatto” included in the instructions for the 9:30 mid-morning sitting.

Teisho Tape or CD

No teisho are played during the evening sitting.

Conclusion of the Evening Sitting

At approximately 9:05 a monastic will enter the Hatto and will instruct you to end your sitting round. The monk will extinguish the candles and light a stick of incense in preparation for the Evening Chants (*Shushin-ge*). Residents will come into the room and you will be told where to stand. Unless Roshi is in hermitage, he will normally come into the Hatto to lead the chants at 9:10.

Following the chants, there may be a brief discussion between Roshi and residents if there is anything that needs to be discussed. And during this time, he may ask you a question or direct a comment to you and you can respond simply and honestly.

Your retreat ends with the closing of the Butsudan after the Closing Chants (*Shushin-ge*) unless you are continuing your retreat over a few days.

If you are staying overnight to continue your retreat the next day

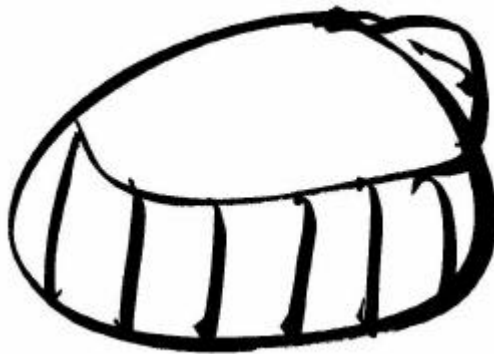
Immediately following the sitting please set up your bedding in the Zendo or Shuryo depending upon where you have been assigned to sleep. You may arrange two or three zabuton to lay your sleeping bag on. You should arrange your bedding so that your head is towards the Butsudan (altar) rather than your feet. Lights should be out at 10:15 p.m., but before going to sleep, chant the *Shushin-ge: Closing Chant*.

**As we enter into sleep this night,
May all beings
Calm all things
And uncover the Stainless mind of clarity.
Makura Om.
Makura Om.
Makura Om.**

Summary

Thursday Retreat Schedule

- 4:30 Retreatants are woken (students commuting should arrive by 5:30)
- 5:00 Samu meeting in the Shuryo
- 5:35 Free period
- 5:45 Go to the Hatto to begin kinhin at First Bell
- 6:00 Sitting begins
- 8:00 Breakfast is served on a tray at the rear door of the Hatto, signalled with a bell
- 8:30 Wash dishes in the Dining Hall, free period (shower opportunity)
- 9:25 Prepare Hatto for the mid-morning sitting, set up tape player
- 9:30 Resume zazen
- 12:00 Lunch is served on a tray at the rear door of the Hatto, signalled with a bell
- 12:30 Kitchen cleanup, free period (shower opportunity)
- 1:30 Go to the Dining Hall to recite the Samu Chant and receive assignment
- 2:40 Free period
- 2:55 Prepare the Hatto for the afternoon sitting, set up tape player
- 3:00 Resume zazen
- 6:00 Supper is served on a tray at the rear door of the Hatto, signalled with a bell
- 6:30 Kitchen cleanup, free period
- 7:15 Go to Hatto or Zendo (ask if you don't know which sitting you are to attend) to begin kinhin at First Bell
- 7:30 General and associate sittings begin
- 9:10 Sitting ends
- 10:15 Closing Chants, lights out



Thursday Retreat Schedule

If you did not stay at the monastery the night before, you will need to arrive by 5:30 a.m. to give yourself time to put your belongings away and receive any necessary instruction.

Overnight Guest

If you stayed at the monastery the night before, you will be woken at 4:30 a.m. by three strikes on the densho (bell) outside the door, or a knock on the door. Please respond to let us know you are awake by simply saying “gassho”. Following that turn the light on, sit in seiza (a kneeling posture) and with your hands in gassho, recite the *Verse of Waking*:

**As we wake this morning,
May all beings
Realize each dharma as it is,
Pervading the ten directions.
SA MAM SA HAM AH**

You will have half an hour to wash and dress. Owing to the number of residents and washrooms, retreatants should shower during the free period after breakfast or lunch rather than first thing in the morning. Put away all of your belongings, as there should be no personal items left in view. You may have some tea or coffee in the Dining Hall. Please be sure to leave the coffee area neat and orderly. At 5:00 a.m. please go to the Shuryo to wait for the monastics and formal students who will attend the samu meeting.

At the conclusion of their participation in monastic chants led by Roshi in the Hatto, the monks meet with retreatants and formal students in the Shuryo to discuss samu (caretaking practice) and each student is given an assignment. Please be finished with your assignment and put away any materials associated with it by 5:35 to allow yourself a ten-minute free period and be ready to enter the Hatto to begin kinhin by 5:45, when First Bell is struck.

Conclusion of the sitting and breakfast

The sitting will end at 7:25 with recitation of the Closing Chants and Daruma-kata aiki review. Following that, at approximately 7:55, the doshi (senior leading the sitting) will announce that you will be continuing your retreat. All other students will leave the room.

You will need to move the kaishaku (wooden clappers), clock, and gong to your seat if this has not been done for you. If you are sitting your retreat alone, you can sit in the shinsu's seat, which is located in the right front corner of the Hatto. If two or more students are sitting a retreat the senior-most student should sit in the shinsu's seat to serve as jikido (time-keeper for the sitting round) and operate the tape player; other students should seat themselves next to each other in the seats to the right of Jinmyo oscho's seat. If you are not sure who is senior please ask a practice advisor or Dharma Teacher as the senior-most student will also open the Butsudan and lead other movements in the practice room.

Having seated yourself, you will need to begin a sitting round. Strike the kaishaku once to begin the round, and then strike the gong three times. With the first strike, bow forward, exhaling. With the second strike, straighten, inhaling. With the third strike, exhale and settle into balance point (1/16 of an inch back from what you think “straight” is - considered to be an optimal posture for sitting because it will help you to stay alert).

Breakfast

At 8:00 a.m., a bell will be rung outside the rear door of the Hatto, indicating that your tray has been placed there. End the sitting round by striking the gong once, bowing forward, and exhaling. But please, do this mindfully. Wait a moment before striking the gong, and practise rather than hurrying to retrieve the tray. Make full use of the forms to maintain your mindfulness as you strike the gong, and bow forward while exhaling. Straighten, pause, and then move into seiza (kneeling posture) and take care of your zafu and zabuton, feeling the hand, feeling the fabric under the hand as you do all of this.

Stand, turn, and walk around the room clockwise at a normal walking pace (this is not kinhin) to the rear door of the Hatto to pick up your tray. If two or more students are sitting a retreat, all should go to the door to retrieve their trays, which have been placed in order of seniority with the senior-most student's tray closest to the door. Close the door behind you, bow to the space of the room while holding your tray and then walk back to your seat. All movements in the Hatto are done in a clockwise fashion, so you will need to circle up and around the Butsudan (altar) to reach your seat.

Place the tray to one side of your seat, and mindfully take your place. Stand the tray in front of you, bring your hands to gassho and do a seated bow and then recite the *Meal Chant* before beginning to eat. You will find the *Meal Chant* listed in the index at the beginning of the Chanting Text located behind your seat. You do not need to use kaishaku or gong as accompaniment as you recite the chant. Recite the Chant twice without chanting the last line, "Prajnaparamita!" On the third recitation, chant the entire Chant, including the last line. With your hands still in gassho, do a final seated bow before beginning to eat.

**This meal arises from the labour of all beings,
may we remember their offering.
Delusions are many, attention wanders,
may we justify this offering.
Greed arises from self-cherishing,
may we be free in moderation.
This offering sustains us, gives us strength,
may we be grateful.
We use this strength and attain the Way.
Prajnaparamita!**

As you eat, please apply your practice to this activity. Eat mindfully, but at a reasonable speed. Sometimes students confuse mindfulness with doing things more slowly, becoming ponderous. It should not take more than ten minutes at most to eat a bowl of rice with eggs; for larger meals with multiple courses, 20 minutes at most.

After you have finished eating, place utensils neatly on the tray, cover your dishes with the napkin, bring your hands to gassho, and recite The *Four Great Vows* in English.

**All beings without number I vow to liberate.
Endless obsessions I vow to release.
Dharma gates beyond measure I vow to penetrate.
Limitless Awakening I vow to unfold.**

Do a seated bow with your hands in gassho at the end of the chant, move the tray to one side of your seat and use the forms to mindfully take care of your zafu and za buton.

Closing the Butsudan

You will now need to close the Butsudan (altar). Stand and walk to the Butsudan (clockwise) with your hands in shashu. Facing the Butsudan, feet together, bring your hands into gassho and without bowing, lower yourself into a kneeling posture. Using your right hand to cup the back of each candle to prevent wax from being blown on to the lacquered finish, blow them out, extinguishing the left candle first. Open the left-hand door of the Butsudan by gently pressing on it to release the push latch, and retrieve a stick of incense from the box marked "For retreatants" and place it on the Butsudan in front of the incense bowl, running horizontal to the front edge of the Butsudan. Having done this, do a seated bow (gassho monjin) to the Butsudan and with your hands still in gassho, rise and do a final standing bow.

With your hands placed in shashu, you can now retrieve your tray. The tray may only be a few feet from the Butsudan, but you must walk clockwise and so you will need to turn to your left, circling the Butsudan to reach your seat. Pick up the tray and walk to the rear door. With the tray in your hands, bow into the room before leaving.

Kitchen Cleanup

If the kitchen door is closed, this indicates that it is in use and you will therefore need to wash your dishes in the Dining Hall. You can leave the clean dishes on the tray, standing on the counter next to the kitchen door. On Thursday mornings the kitchen is off-limits because it is being used for food preparation.

Free Period

After you have finished cleaning your dishes, you will have a free period until 9:25. **This is not a break or recreation period but rather an unstructured time in which to extend your practice.** You can make yourself some tea or coffee if you wish. If you have requested and have been given the combination for the front or side door locks, you can sit outside, or walk about the grounds but you should not leave the grounds. If you have not been given the combination, it is wise to stay inside or you may inadvertently be locked out. All of the doors should remain locked at all times. You may sit in the Dining Hall or in the Shuryo, but should not read anything. If you encounter other students, apply functional talking - meaning that you should only express what really needs to be expressed - for example, to ask a relevant question. (For further information on the use of speech, please refer to the section of the *Retreat Handbook* entitled *Functional Talking*). This free period (or the one following lunch) allows enough time for retreatants to shower.

Preparation for the mid-morning sitting

At 9:25 you will need to go to the Hatto to ready the room for the mid-morning sitting. Light the candles, set up the tape player, and make sure the clock, kaishaku and gong are placed properly.

Standing in front of the Butsudan, bring your hands to gassho. Bow, and lower yourself into seiza (a kneeling posture). Open the left-hand door of the Butsudan by gently pressing on it to release the push latch and, using the stone and matches provided, light the candles. (If you need new candles, you will find a replacement set on the glass shelf outside the rear door of the Hatto). Place the burnt match in the small blue and white Chinese bowl. Close the door of the Butsudan. Stand up; bring your hands to gassho and bow.

The tape player may already be in place in the Hatto; or it may have been set out for you on the counter outside the Hatto. If not, it is stored in the black cabinet on the second floor landing. Please carry the tape player into the Hatto and plug it into the outlet next to the shinsu's seat in the far right corner at the front of the room. If you are sitting alone, this will be the seat you will be sitting in, so you can simply reach over and turn on the tape player. The tape or CD you are to listen to will be on the glass shelf above the sink outside the rear door of the Hatto and

you should insert it into the machine in advance as you will need to listen to it during your first sitting round.

You should have completed this and be in the Hatto ready to open the Butsudān and resume sitting at 9:30.

9:30 Mid-morning sitting

Opening the Butsudān in the Hatto

Walking clockwise around the room, walk to the Butsudān. Stand in front of it with your feet together and bring your hands to gassho (palm to palm). Without first bowing, lower yourself into a kneeling posture (seiza) and then bow. Straighten, and pick up the stick of incense. Hold it vertically between the tips of your index fingers, raise your hands and place the knuckles of your thumbs against the centre of your forehead (which will bring the incense stick to an upright and elevated position above your head). Bow forward, straighten, and lower your hands so that they come to rest in front of the area of the heart. Transfer the incense stick to your right hand, and hold the tip of it over the flame of the left-hand candle. You can keep your left hand in gassho while lighting the incense with your right.

Place the lit stick between the tips of your index fingers, raise your hands and place your thumbs against your forehead to bring the incense stick to an upright and elevated position above your head. Bow forward, straighten, and lower your hands so that they come to rest in front of the area of the heart. Transfer the incense stick to your right hand and turn the incense stick with a rapid circular motion to extinguish the flame (it is considered ill-mannered to blow out a stick of incense). You can keep your left hand in gassho while you do this.

Place the incense stick in the burner, bring your hands to gassho, and do a kneeling bow. Straighten; place your hands in shashu, rise, and bring your hands to gassho to do a final standing bow before the Butsudān.

Unless you have been given instruction in Great Bows, this is all you need to do to open the Butsudān prior to beginning your sitting round and you can now simply walk to your left and circle up and around the Butsudān, walking clockwise to go to your seat.

If you are sitting a retreat alone, use the forms mindfully as you take your seat, and begin your sitting round using the kaishaku and gong. (Strike the kaishaku once. Strike the gong, bow forward and exhale; strike the gong a second time, straightening and inhaling; strike the gong a third time settling into balance point - about 1/16th of an inch back from what you think straight is).

If you are sitting with other students, the senior-most will act as jikido (time keeper for the sitting). If you haven't been told who is senior, you can discuss this prior to beginning the sitting. (For further information about talking with other students, please read the section of the *Retreat Handbook* entitled *Functional Talking*). The clock should be placed in such a position as to not be seen by the other students, to one side, or on the zabuton, directly in front of you. Be sure to time all of your sitting rounds. Unless you are listening to a teisho that takes longer than half an hour, none of your rounds should be less than, or exceed, 30 minutes. Between sitting rounds, do kinhin (slow walking) clockwise around the room, beginning at your seat and ending the round when you again reach your seat. Strike the kaishaku once to signal the beginning of kinhin; twice to end. (For further information concerning the forms of kinhin, see the section of the *Retreat Handbook* entitled *Kinhin*).

If you are alone and need to use the washroom, you can leave the room during the kinhin period by walking in kinhin to the rear door. Lay the kaishaku on the zabuton next to the door, retrieve them when you come back, and continue the kinhin round. If you are with another person, you can hand the kaishaku to them before leaving to use the washroom and retrieve them when you come back.

Teisho Tape or CD

At the beginning of the first round of sitting, sit for a few minutes and then listen to the teisho tape or CD. If the tape is longer than half an hour, continue sitting and finish listening to it. If the teisho ends before the thirty minute sitting round ends, continue sitting to complete the round. Following this, you will sit in 30-minute rounds with a round of kinhin between sitting rounds until your meal is served. Please use the clock to time your sitting rounds and be sure to adhere to this format.

Noon Meal

At 12:00 noon, you will hear a bell rung outside the rear door of the Hatto indicating that your lunch tray has been placed there. Please apply the same instructions as described above under “Breakfast”.

Kitchen Cleanup

Please follow the instructions above under “kitchen cleanup”.

Free Period

After you have finished cleaning your dishes, you will have a free period until 1:30. **This is not a break or recreation period but rather an unstructured time in which to extend your practice.** You can make yourself some tea or coffee if you wish. If you have requested and have been given the combination for the front or side door locks, you can sit outside, or walk about the grounds but you should not leave the grounds. If you have not been given the combination, it is wise to stay inside or you may inadvertently be locked out. All of the doors should remain locked at all times. You may sit in the Dining Hall or in the Shuryo, but should not read anything. If you encounter other students, apply functional talking - meaning that you should only express what really needs to be expressed - for example, to ask a relevant question. (For further information on the use of speech, please refer to the section of the *Retreat Handbook* entitled *Functional Talking*). This free period allows enough time for retreatants to shower.

Samu Period

At 1:30, please go to the Dining Hall to recite the Samu Chant (*Samu-no-ge: Verse of Caretaking*). If there is no one available to lead you in the chant, recite it while standing before the Butsudan in the Dining Hall.

**Before the Buddhas and Awakened Ancestors,
standing in the midst of all beings,
I vow to dedicate this caretaking practice
to the liberation of all beings.
May all beings be happy, may they be peaceful,
may they be free.
May all beings be happy, may they be peaceful,
may they be free.
May all beings be happy, may they be peaceful,
may they be free.**

From 1:30 until 2:40 you will be engaged in a samu task. The task will either be given to you verbally, or written instructions will be left on the counter in the Dining Hall, in front of the Butsudan.

Please be sure to finish on time (including putting away any materials associated with the task) by 2:40 to allow yourself a 15-minute free period.

Preparation for the afternoon sitting

At 2:55 you will need to go to the Hatto to ready the room for the afternoon sitting. Light the candles, following the instructions above under “preparation for the mid-morning sitting”, set up the tape player, and make sure the clock, kaishaku and gong are placed properly.

You should have completed this and be in the Hatto ready to open the Butsudan and resume sitting at 3:00.

3:00 Afternoon Sitting

Format for the afternoon sitting

Please follow the instructions above under “9:30 Mid-morning sitting” for opening the Butsudan, taking your seat, and beginning a sitting round. Play the teisho tape or CD during your first round of sitting. If the tape is longer than half an hour, continue sitting and finish listening to it. If it ends before the 30 minutes are up, continue sitting until the end of the round.

Evening Meal

Your supper will be brought to you on a tray at 6:00 p.m. and left at the rear door of the Hatto. Please apply the same instructions as provided concerning lunch.

Kitchen cleanup and evening free period

Residents are served an evening meal at 6:00 so they may still be eating. But you can take your tray into the kitchen and start washing the dishes. When they finish eating they will tell you of other tasks that need to be done. Remember that while sitting a retreat you are required to apply functional talking. Please do not engage in light conversation with residents.

Following kitchen cleanup, you will have a free period until 7:15 during which time you can make yourself some tea or coffee, can sit in the Dining Hall or Shuryo, or you may go outside but please do not leave the grounds.

7:30 Evening Sitting

There are two sittings that run concurrently, one in the Zendo, the other in the Hatto. If you are not sure which room to go to, please ask a practice advisor or a Dharma Teacher. In either case, you should be ready to enter the practice room at 7:15 to begin kinhin at First Bell.

Your retreat will end with the conclusion of the sitting unless you are staying overnight to continue your retreat the next day.

If you are staying overnight to continue your retreat the next day

Immediately following the sitting please set up your bedding in the Zendo or Shuryo depending upon where you have been assigned to sleep. You may arrange two or three zabuton to lay your sleeping bag on. You should arrange your bedding so that your head is towards the Butsudan (altar) rather than your feet. Lights should be out at 10:15 p.m., but before going to sleep, chant the *Shushin-ge: Closing Chant*.

**As we enter into sleep this night,
May all beings
Calm all things**

And uncover the Stainless mind of clarity.

Makura Om.

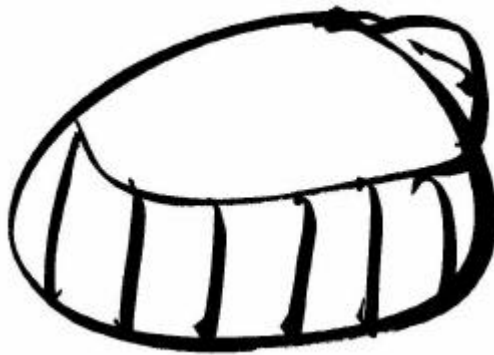
Makura Om.

Makura Om.

Summary

Friday Retreat Schedule

- 5:00 Retreatants are woken (students commuting should arrive by 5:30)
- 5:45 Go to the Hatto to begin kinhin at First Bell
- 6:00 Begin sitting
- 8:00 Breakfast is served on a tray at the rear door of the Hatto, signalled with a bell
- 8:30 Wash dishes in the kitchen, free period (shower opportunity)
- 9:25 Prepare Hatto for the mid-morning sitting, set up tape player
- 9:30 Resume zazen
- 12:00 Lunch is served on a tray at the rear door of the Hatto, signalled with a bell
- 12:30 Kitchen cleanup, free period (shower opportunity)
- 1:30 Go to the Dining Hall to recite the Samu Chant and receive assignment
- 2:40 Free period
- 2:55 Prepare the Hatto for the afternoon sitting, set up tape player
- 3:00 Resume zazen
- 6:00 Supper is served on a tray at the rear door of the Hatto, signalled with a bell
- 6:30 Kitchen cleanup, free period
- 7:25 Prepare Hatto for evening sitting (no tape recorder)
- 7:30 Resume zazen
- 9:10 End of Sitting
- 10:15 Closing Chants and lights out



Friday Retreat Schedule

If you did not stay at the monastery the night before, you will need to arrive by 5:30 a.m. to give yourself time to put your belongings away and receive any necessary instruction.

Overnight Guest

If you stayed at the monastery the night before, you will be woken at 5:00 a.m. by three strikes on the densho (bell) outside the door, or a knock on the door. Please respond to let us know you are awake by simply saying “gassho”. Following that turn the light on, sit in seiza (a kneeling posture) and with your hands in gassho, recite the *Verse of Waking*:

**As we wake this morning,
May all beings
Realize each dharma as it is,
Pervading the ten directions.
SA MAM SA HAM AH**

You will have 40 minutes to wash and dress (owing to the number of residents and washrooms, retreatants should shower during the free period after breakfast or lunch rather than first thing in the morning). Put away all of your belongings, as there should be no personal items left in view. You may have some tea or coffee in the Dining Hall. Please be sure to leave the coffee area neat and orderly.

There are no scheduled sitting on Friday mornings, and so you will be sitting alone unless another student has scheduled to sit a retreat.

Preparation for the 6:00 Morning Sitting

At 5:40 a.m. please go to the Hatto to check that everything is in order.

Open the left-hand door of the Butsudan by gently pressing on it to release the push latch and, using the stone and matches provided, light the candles. Place the burnt match in the small blue and white Chinese bowl. If you need new candles, you will find a replacement set on the glass shelf outside the rear door of the Hatto.

Inside the Butsudan you will also find a box of incense marked “for retreatants”. Place a stick of incense in front of the incense burner, running horizontally along the front edge of the Butsudan. Finally, make sure that the kaishaku, clock, and gong are placed next to your seat. You will be sitting in the Shinsu's seat unless you are sitting a retreat with other students, in which case, the senior-most student can sit in the shinsu's seat; the others should sit in the seat to the right of Jinmyo osho's seat. The senior-most student will act as jikido (time keeper for the sitting rounds).

You should have all of this done and be ready to enter the Hatto to begin kinhin by 5:45.

6:00 Morning Sitting

Opening the Butsudan in the Hatto

Walking clockwise around the room, walk to the Butsudan. Stand in front of it with your feet together and bring your hands to gassho (palm to palm). Without first bowing, lower yourself into a kneeling posture (seiza) and then bow. Straighten, and pick up the stick of incense. Hold it vertically between the tips of your index fingers, raise your hands and place the knuckles of your

thumbs against the centre of your forehead (which will bring the incense stick to an upright and elevated position above your head). Bow forward, straighten, and lower your hands so that they come to rest in front of the area of the heart. Transfer the incense stick to your right hand, and hold the tip of it over the flame of the left-hand candle. You can keep your left hand in *gassho* while lighting the incense with your right.

Place the lit stick between the tips of your index fingers, raise your hands and place your thumbs against your forehead to bring the incense stick to an upright and elevated position above your head. Bow forward, straighten, and lower your hands so that they come to rest in front of the area of the heart. Transfer the incense stick to your right hand and turn the incense stick with a rapid circular motion to extinguish the flame (it is considered ill-mannered to blow out a stick of incense). You can keep your left hand in *gassho* while you do this.

Place the incense stick in the burner, bring your hands to *gassho*, and do a kneeling bow. Straighten; place your hands in *shashu*, rise, and bring your hands to *gassho* to do a final standing bow before the *Butsudan*.

Unless you have been given instruction in Great Bows, this is all you need to do to open the *Butsudan* prior to beginning your sitting round and you can now simply walk to your left and circle up and around the *Butsudan*, walking clockwise to go to your seat.

If you are sitting a retreat alone, use the forms mindfully as you take your seat, and begin your sitting round using the *kaishaku* and gong. (Strike the *kaishaku* once. Strike the gong, bow forward and exhale; strike the gong a second time, straightening and inhaling; strike the gong a third time settling into balance point - about 1/16th of an inch back from what you think straight is).

If you are sitting with other students, the senior-most will act as *jikido* (time keeper for the sitting). If you haven't been told who is senior, you can discuss this prior to beginning the sitting. (For further information about talking with other students, please read the section of the *Retreat Handbook* entitled *Functional Talking*). The clock should be placed in such a position as to not be seen by the other students, to one side, or on the *zabuton*, directly in front of you. Be sure to time all of your sitting rounds. Unless you are listening to a *teisho* that takes longer than half an hour, none of your rounds should be less than, or exceed, 30 minutes. You should do a round of *kinhin* (slow walking) between sitting rounds, walking clockwise around the room. Begin the *kinhin* round at your seat and end it when you again return to your seat. Strike the *kaishaku* once to signal the beginning of *kinhin*; twice to end. (For further information concerning the forms of *kinhin*, see the section of the *Retreat Handbook* entitled *Kinhin*).

If you are alone and need to use the washroom, you can leave the room during the *kinhin* period by walking in *kinhin* to the rear door. Lay the *kaishaku* on the *zabuton* next to the door, retrieve them when you come back, and continue the *kinhin* round. If you are with another person, you can hand the *kaishaku* to them before leaving to use the washroom and retrieve them when you come back.

Teisho Tape or CD

No *teisho* is played during the early morning sitting.

Breakfast

At 8:00 a.m., a bell will be rung outside the rear door of the *Hatto*, indicating that your tray has been placed there. End your sitting round by striking the gong once, bowing forward, and exhaling. But please, do this mindfully. Wait a moment before striking the gong, and practise rather than hurrying to retrieve the tray. Make full use of the forms to maintain your mindfulness as you strike the gong, and bow forward while exhaling. Straighten, pause, and then move into *seiza* (kneeling posture) and take care of your *zafu* and *zabuton*, feeling the hand, feeling the fabric under the hand as you do all of this.

Stand, turn, and walk around the room clockwise at a normal walking pace (this is not kinhin) to the rear door of the Hatto to pick up your tray. If two or more students are sitting a retreat, all should go to the door to retrieve their trays, which have been placed in order of seniority with the senior-most student's tray closest to the door. Close the door behind you, bow to the space of the room while holding your tray and then walk back to your seat. All movements in the Hatto are done in a clockwise fashion, so you will need to circle up and around the Butsudan (altar) to reach your seat.

Place the tray to one side of your seat, and mindfully take your place. Stand the tray in front of you, bring your hands to gassho and do a seated bow and then recite the *Meal Chant* before beginning to eat. You will find the *Meal Chant* listed in the index at the beginning of the Chanting Text located behind your seat. You do not need to use kaishaku or gong as accompaniment as you recite the chant. Recite the Chant twice without chanting the last line, "Prajnaparamita!" On the third recitation, chant the entire Chant, including the last line. With your hands still in gassho, do a final seated bow before beginning to eat.

**This meal arises from the labour of all beings,
may we remember their offering.
Delusions are many, attention wanders,
may we justify this offering.
Greed arises from self-cherishing,
may we be free in moderation.
This offering sustains us, gives us strength,
may we be grateful.
We use this strength and attain the Way.
Prajnaparamita!**

As you eat, please apply your practice to this activity. Eat mindfully, but at a reasonable speed. Sometimes students confuse mindfulness with doing things more slowly, becoming ponderous. It should not take more than ten minutes at most to eat a bowl of rice with eggs; for larger meals with multiple courses, 20 minutes at most.

After you have finished eating, place utensils neatly on the tray, cover your dishes with the napkin, bring your hands to gassho, and recite *The Four Great Vows* in English.

**All beings without number I vow to liberate.
Endless obsessions I vow to release.
Dharma gates beyond measure I vow to penetrate.
Limitless Awakening I vow to unfold.**

Do a seated bow with your hands in gassho at the end of the chant, move the tray to one side of your seat and use the forms to mindfully take care of your zafu and zabuton.

Closing the Butsudan

You will now need to close the Butsudan (altar). Stand and walk to the Butsudan (clockwise) with your hands in shashu. Facing the Butsudan, feet together, bring your hands into gassho and without bowing, lower yourself into a kneeling posture. Using your right hand to cup the back of each candle to prevent wax from being blown on to the lacquered finish, blow them out, extinguishing the left candle first. Open the left-hand door of the Butsudan by gently pressing on it to release the push latch, and retrieve a stick of incense from the box marked "For retreatants" and place it on the Butsudan in front of the incense bowl, running horizontal to the front edge of

the Butsudān. Having done this, do a seated bow (gassho monjin) to the Butsudān and with your hands still in gassho, rise and do a final standing bow.

With your hands placed in shashu, you can now retrieve your tray. The tray may only be a few feet from the Butsudān, but you must walk clockwise and so you will need to turn to your left, circling the Butsudān to reach your seat. Pick up the tray and walk to the rear door. With the tray in your hands, bow into the room before leaving.

Kitchen Cleanup

If the kitchen door is closed, this indicates that it is in use and you will therefore need to wash your dishes in the Dining Hall. You can leave the clean dishes on the tray, standing on the counter next to the kitchen door.

If the door is open, please wash your dishes in the kitchen along with any pots, pans, and implements used to prepare your meal. There is a set of instructions for kitchen cleanup mounted on the wall next to the sink. Please adhere to them as closely as possible. If you are continuing your retreat, please leave the tray on the kitchen counter next to the door, ready for the next meal.

Free Period

After you have finished cleaning your dishes, you will have a free period until 9:25. **This is not a break or recreation period but rather an unstructured time in which to extend your practice.** You can make yourself some tea or coffee if you wish. If you have requested and have been given the combination for the front or side door locks, you can sit outside, or walk about the grounds but you should not leave the grounds. If you have not been given the combination, it is wise to stay inside or you may inadvertently be locked out. All of the doors should remain locked at all times. You may sit in the Dining Hall or in the Shuryō, but should not read anything. If you encounter other students, apply functional talking - meaning that you should only express what really needs to be expressed - for example, to ask a relevant question. This free period (or the one following lunch) allows enough time for retreatants to shower.

Preparation for the Mid-morning Sitting

At 9:25 (or a little earlier) you will need to go to the Hatto to ready the room for the mid-morning sitting. Light the candles, set up the tape player, and make sure the clock, kaishaku and gong are placed properly. If the tape player is not in the Hatto, it will either be on the counter of the sink area outside the Hatto, or you will find it in the black cabinet at the foot of the staircase leading to the third floor. The CD or tape assigned to you will be on the glass shelf above the sink.

Open the left-hand door of the Butsudān by gently pressing on it to release the push latch and, using the stone and matches provided, light the candles. Place the burnt match in the small blue and white Chinese bowl. If you need new candles, you will find a replacement set on the glass shelf outside the rear door of the Hatto. You should be in the Hatto ready to open the Butsudān and resume sitting at 9:30.

9:30 Mid-morning Sitting

Format for the Mid-morning Sitting

Open the Butsudān, following the instructions included under “Opening the Butsudān in the Hatto” for the 6:00 Morning Sitting.

Teisho Tape or CD

At the beginning of the first sitting round, sit for a few minutes and then listen to the teisho tape or CD. If the tape is longer than half an hour, continue sitting and finish listening to it. If the

teisho ends before the thirty minute sitting round ends, continue sitting to complete the round. Following this, you will sit in 30-minute rounds with a round of kinhin between sitting rounds until your meal is served. Please use the clock to time your sitting rounds and be sure to adhere to this format.

Noon Meal

At 12:00 noon, you will hear a bell rung outside the rear door of the Hatto indicating that your lunch tray has been placed there. Please apply the same instructions as described above under “breakfast”.

Kitchen Cleanup

Please follow the instructions above under “kitchen cleanup”.

Free Period

After you have finished cleaning your dishes, you will have a free period until 1:30. **This is not a break or recreation period but rather an unstructured time in which to extend your practice.** You can make yourself some tea or coffee if you wish. If you have requested and have been given the combination for the front or side door locks, you can sit outside, or walk about the grounds but you should not leave the grounds. If you have not been given the combination, it is wise to stay inside or you may inadvertently be locked out. All of the doors should remain locked at all times. You may sit in the Dining Hall or in the Shuryo, but should not read anything. If you encounter other students, apply functional talking - meaning that you should only express what really needs to be expressed - for example, to ask a relevant question. (For further information on the use of speech, please refer to the section of the *Retreat Handbook* entitled *Functional Talking*). This free period allows enough time for retreatants to shower.

Samu Period

At 1:30, please go to the Dining Hall to recite the Samu Chant (*Samu-no-ge: Verse of Caretaking*). If there is no one available to lead you in the chant, recite it while standing before the Butsudan in the Dining Hall.

**Before the Buddhas and Awakened Ancestors,
standing in the midst of all beings,
I vow to dedicate this caretaking practice
to the liberation of all beings.
May all beings be happy, may they be peaceful,
may they be free.
May all beings be happy, may they be peaceful,
may they be free.
May all beings be happy, may they be peaceful,
may they be free.**

From 1:30 until 2:40 you will be engaged in a samu task. The task will either be given to you verbally, or written instructions will be left on the counter in the Dining Hall, in front of the Butsudan.

Please be sure to finish on time (including putting away any materials associated with the task) by 2:40 to allow yourself a 15-minute free period.

Preparation for the afternoon sitting

At 2:55 you will need to go to the Hatto to ready the room for the afternoon sitting. Light the candles, following the instructions above under “preparation for the mid-morning sitting”, set up the tape player, and make sure the clock, kaishaku and gong are placed properly.

You should have completed this and be in the Hatto ready to open the Butsudan and resume sitting at 3:00.

3:00 Afternoon Sitting

Format for the afternoon sitting

Please follow the instructions above under “9:30 Mid-morning sitting” for opening the Butsudan, taking your seat, and beginning a sitting round.

Teisho Tape or CD

At the beginning of the first sitting round, sit for a few minutes and then listen to the teisho tape or CD. If the tape is longer than half an hour, continue sitting and finish listening to it. If the teisho ends before the thirty minute sitting round ends, continue sitting to complete the round. Following this, you will sit in 30-minute rounds with a round of kinhin between sitting rounds until your meal is served. Please use the clock to time your sitting rounds and be sure to adhere to this format.

Evening Meal

Your supper will be brought to you on a tray at 6:00 p.m. and placed at the rear door of the Hatto. Please apply the same instructions as provided concerning lunch.

Kitchen cleanup and evening free period

Please follow the instructions above under “kitchen cleanup”.

Please remember that while sitting a retreat you should refrain from engaging in unnecessary conversation with other students.

Following kitchen cleanup, you will have a free period until 7:25 during which time you can make yourself some tea or coffee, can sit in the Dining Hall or Shuryo, or you may go outside but please do not leave the grounds.

At 7:25 go to the Hatto to light the candles and lay out a stick of incense ready for use.

7:30 Evening Sitting

There are no scheduled sitting on Friday evenings, and so if you are sitting a retreat alone, you will be by yourself for the evening. You should begin your evening sitting at 7:30 p.m.

Teisho Tape or CD

There is no teisho tape played during the evening sitting.

Conclusion of the Evening Sitting

At approximately 9:05 a monastic will enter the Hatto and will instruct you to end your sitting round. The monk will extinguish the candles and light a stick of incense in preparation for the Evening Chants (*Shushin-ge*). Residents will come into the room and you will be told where to stand. Unless Roshi is in hermitage, he will normally come into the Hatto to lead the chants at 9:10.

Following the chants, there may be a brief discussion between Roshi and residents if there is anything that needs to be discussed. And during this time, he may ask you a question or direct a comment to you and you can respond simply and honestly.

Your retreat ends with the closing of the Butsudan after the Closing Chants (*Shushin-ge*) unless you are continuing your retreat over a few days.

If you are staying overnight to continue your retreat the next day

Immediately following the Evening Chants please set up your bedding in the Zendo or Shuryo depending upon where you have been assigned to sleep. You may arrange two or three zabuton to lay your sleeping bag on. You should arrange your bedding so that your head is towards the Butsudan (altar) rather than your feet. Lights should be out at 10:15 p.m but before going to sleep, chant the *Shushin-ge: Closing Chant*.

**As we enter into sleep this night,
May all beings
Calm all things
And uncover the Stainless mind of clarity.
Makura Om.
Makura Om.
Makura Om.**

Appendices:

1) Forms for Beginning and Ending a Round of Zazen

2) Kinhin

3) Comments on Practice, Pain, and Posture

4) Functional Talking

Forms for Beginning and Ending A Round of Zazen

Beginning a Round of Zazen

After you are settled into posture, turn the clock over and place it where you can see it. If you are sitting with other students it should not be within their line of vision.

We use a set of kaishaku (wooden blocks) to signal the beginning of the sitting round and a series of three strikes on a gong to accompany the forms used, but if you are sitting at home and do not have these instruments, use the forms without the signals.

Pick up the kaishaku (wooden blocks) using one hand and then transfer them to both hands so that they are held quite close to your face with the tops of the kaishaku held level with the tip of your nose. If there are other students who have not yet settled into posture, wait until they do so. The room should be completely still before you strike the kaishaku.

Strike the kaishaku once. Transfer them to one hand, and place them on the cushion. They should not clack together as you do this.

Strike the gong once. Bow forward, keeping your neck and back straight, and exhale audibly through the mouth.

Strike the gong a second time at the bottom of the bow and straighten (to what you think 'straight' is) while inhaling audibly through the mouth.

Strike the gong a third time. Exhale audibly through the mouth as you settle into 'balance point' – which is perhaps 1/8th or 1/16th of an inch back from what you think 'straight' is. This is considered to be an optimal posture for sitting in Zazen. Through long experience of sitting, it has been found that when the bodymind relaxes, it will tend to move back just a little and so we assume this posture from the beginning.

At this point, glance at the clock and calculate when you will need to end the sitting round. Your rounds should be 30 minutes in length unless you are listening to a teisho tape that takes more than 30 minutes to finish. In that case, continue sitting until the tape is finished. If the tape is shorter than 30 minutes, continue sitting to finish the half-hour round.

Ending a Round of Zazen

At the end of your sitting round, pick up the striker and strike the gong once, leaving your free hand in the Dharmadhatu mudra. Bow forward and exhale; straighten, and place the striker in the gong or next to it. Place the clock face down on the cushion next to the kaishaku (wooden clappers). Place both hands in the mudra once again, and pause for a moment. Then move into seiza (a kneeling posture).

Once in seiza place your hands in your lap in a mudra that is the opposite of shashu. The shashu posture involves forming your right hand into a circle and tucking your left thumb into the centre of the circle with the rest of the fingers wrapping around the back of the right hand. The mudra used when sitting in seiza involves forming your left hand into a circle, tucking the right thumb into it and wrapping the rest of the fingers around the back of the left hand. The hands are held on the lap with the wrists turned so that the palms face the ceiling. (If you look down at the mudra you would see the thumb and fingers of the left hand.)

Pause briefly in seiza, hands held in the mudra, and then begin taking care of your zafu (cushion) and zabuton (mat).

Care of Zafu and Zabuton

Lift the zafu by its strap, placing it on its side, positioned between you and the wall. Place your 'inside hand' (the hand closest to the wall) on top of the strap, running along the length of the

zafu. Place the other hand on top of the first, at right angles. Press firmly and turn the zafu ¼ turn clockwise. Press again, and turn ¼ turn clockwise. This should be done four times and will bring you more or less back to the strap. This is done to restore the shape of the zafu.

Lift the zafu by its strap off the zabuton, and out onto the floor, leaving enough space to allow you to move off the zabuton and place yourself in seiza between it and the zafu. The zafu should be on its side, still held by the strap, and positioned parallel to your thigh rather than at an angle.

Lightly brush the zabuton with your hand, smoothing the fabric and brushing off any bits of lint etc., that are obvious. Centre the zafu at the back of the zabuton. In some practice rooms at Dainen-ji the zafu lean against the wall, in others they lay flat on the zabuton, so just place it appropriately.

After positioning the zafu, place your hands in your lap in the mudra described above (the opposite of shashu). Pause for a moment before lifting the kaishaku if you are jikido, or standing.

Kinhin

While sitting many hours during a retreat, it can perhaps be tempting to view kinhin (slow walking) as a temporary reprieve from zazen. Kinhin is not a break from sitting in zazen. It is a continuation of mindfulness practice in which we make use of the step. All aspects of our practice, zazen, samu, all of the forms, taking care of our zafu and zabuton, and how we walk in kinhin, are designed to help us to see how our attention is arranged in each moment.

It is important to make the transition from sitting to standing mindfully. Although we may be sitting alone, our use of the forms should be as clear and precise as they would be if there were 20 people in the room.

While walking in kinhin, feel the breath, feel the area of the tanden, open attention to the rest of the sensations of the body, the seeing and hearing and continue to practise basic mindfulness. The tip of the tongue rests against the hard palate behind your upper front teeth, just as it does when you are sitting in zazen. Your eye gaze can be slightly lowered in a soft gaze, and your peripheral vision open. Open your attention to the sounds of your own breathing, the sounds within and beyond the room. Feel the step, the air moving across the sole of your foot as you lift it. Pay attention to the details of your experiencing. As you take each step, notice how you move through the room and the room moves past you.

When thoughts or feelings come up, let them come up. But open around them by opening your attention to what you are actually experiencing to give them context. You are in a room, walking, noticing many details and the thoughts and feelings make up the smallest part of what you are experiencing. If you begin to get lost in thought, you will likely speed up or slow down. Sometimes people almost lose their balance while walking in kinhin because they start thinking about how they are walking instead of simply feeling the step. If you notice that your pace has slowed or quickened, or that you are ‘thinking’ about what you are doing instead of just paying attention to what you are already experiencing, come back to the simplicity of the practice and allow it to disengage the complexity you are bringing to it.

Holding the Kaishaku

After ending a sitting round and taking care of the zafu and zabuton, pick up the kaishaku (wooden blocks) from the cushion they rest on next to your seat, using the closest hand. The rounded sides are struck together, not the flat sides. So as you lift them and position them between your two hands, take a moment to check that the rounded sides are facing each other and hold them so that they are touching and evenly aligned. As you rise to a standing position, hold the kaishaku as though they were your hands in Cassho monjin (palm to palm). The top of the kaishaku should be approximately one fist-distance from the end of the nose and level with the tip of the nose, elbows, held somewhat out from the sides of the body to achieve a dignified and alert posture. Throughout the kinhin round you should maintain the position of the kaishaku and your elbows. If you notice that the kaishaku have dropped, or that your elbows have dropped, realign your posture and release the accompanying state that gave rise to the slumping.

Beginning a Kinhin Round

We walk kinhin clockwise around the room, and so you may need to turn around to face the opposite direction before beginning. Following that, wait until everyone is positioned if you are sitting a retreat with other students. Sometimes students will leave at the beginning of kinhin to use the washroom, so wait until they have left and the door is closed, everyone else in position. Then bring the kaishaku apart and clap them together. It should not be an ear-splitting crack. If it is, you are probably not allowing the kaishaku to bounce off of one another at all, but rather driving the force of the blow into the wood. This is not good for the ears or the kaishaku, so use a lighter touch.

After the strike, pause for a brief moment, and then step forward, using your left foot.

The pace for kinhin should be very slow to give you the opportunity to explore exerting your practice during the activity of walking. The steps are short, with the end of the heel placed next to the large joint at the base of the big toe of the opposite foot. Your feet should be a few inches apart, rather than being placed as though you were walking on a tightrope.

The Hatto and Zendo at Dainen-ji are large and we spend approximately 13 minutes walking in kinhin between each sitting round. If you are sitting a retreat in your home, you may need to walk around the room several times.

Using the Washroom During Kinhin

If you need to use the washroom during kinhin, walk in kinhin to the door and place the kaishaku on a zabuton next to the door. When you come back, pick them up and continue to walk around the room. If you are sitting a retreat with another student, you can pass the kaishaku to the other student before leaving and then retrieve them when you come back. You should be gone only for as long as it takes you to do what you really need to do.

Ending the Kinhin Round

The round began at your seat, and so it ends when you reach it again. Strike the kaishaku twice in rapid succession. Pause, and then begin to take your seat.

Taking your Seat with the Kaishaku

Still holding the kaishaku, step on to your zabuton. Lower yourself into seiza, (a kneeling posture) lower the kaishaku, transfer them to one hand and place them on the cushion next to your seat. As you put them down, there should be no sound. Make sure they are centered on the cushion.

Fold your hands on your lap, pause for a moment, and then arrange yourself on your zafu.

Comments on Practice, Pain, and Posture

From the Teisho Series “Bodymind of the Way”
(Zen Master Anzan Hoshin’s Commentaries on
Dogen zenji’s Shinjin Gakudo)
December 1, 1988, Daijozan

At the end of this morning’s sitting I mentioned that if during a sesshin one’s practice were consumed by pain and frustration to the point that one could not practice the posture, then one could move one’s legs. To do this, one would come to gassho, but without inhaling deeply. Make only a slight gassho so as not to distract the attention of the rest of the Sangha and then shift the legs, perhaps to seiza position and then continue. One should do this no more than once in a round of sitting, and certainly not in every round of sitting. If you have to move more than once in a round of intensive practice, then perhaps you should take a different posture for the next few hours; perhaps you should do zazen in seiza or in the agura (Burmese) posture rather than a half-lotus or quarter or a full-lotus. If you cannot practice your posture, then find a posture that you can practice, rather than sitting in a particular way only because it looks or feels to you like the ‘right’ posture or because it looks or feels like a Buddhist ‘posture’. Just sit.

The other thing about pain in the knees, pain in the back, pain in the thighs, pain in the neck, pain in the forehead and jaws - as we practice, we allow whatever is present to unfold itself - our confusion as well as our clarity. When we allow ourselves to come face to face with it, a lot of the tension that we hold in the body through the actions of the mind, through the moments of our life, through our days, manifest very clearly in our zazen posture, because our posture is one of practice, of aligning ourselves with the Way and practicing the body. And so tension does come up, pain does come up. Beyond that, sitting with one’s legs crossed for many hours a day, naturally the legs will go to sleep. Naturally there will be pain in the ligaments and knees as they are stretched and folded.

And yet if we can allow ourselves to feel the pain without trying to ‘relate’ to it in any way, without thinking of it as being ‘our’ pain, something different happens. This is not a matter of discipline; this is not a matter of holding the posture in order to look good. Trying to escape from one’s posture is exactly the same as trying to escape from our own suffering as a whole. When we open to what is present, when we feel what is present, if our legs hurt then our legs hurt.

When I practice my legs hurt, and I’ve been sitting for well over twenty years now – and my legs hurt. This is not a matter of discipline. This is a matter of compassion. When we can feel the pain and allow the pain to practice, just as we allow the breath to practice, just as we allow our confusion to practice, allow our clarity to practice – when we allow the pain in our legs to practice it is no longer pain. It is just alive sensation.

When our legs hurt, they just hurt. Through this pain, if you have to have any relationship to it at all, let that relationship be one of compassion. Through the pain in your body, begin to allow yourself to open to it so that you can understand the incredible pain of the beings throughout these six realms of existence. Through the pain in your legs understand the pain of a body dying of cancer. Understand the pain of anger, understand

the pain of frustration, understand the pain of continually struggling and trying to escape where you are to get to some other situation in which things are going to be 'better'. Understand your own pain, and thus understand that of others. Understand how contracted and narrow our experience becomes when we are living a pattern of avoidance. Allow the pain to practice. Don't avoid it. Don't indulge in it. Just simply feel it.

If you find the posture to be difficult, then sit in a different posture the next round. During this round, if you find the pain to be very difficult and you find yourself to be unable to allow the pain to practice, then simply and gently and compassionately come to *gassho*, become aware of what you are doing and shift the leg or move the back. Otherwise there should be no visible movement. In your practice of the posture you must realign yourself with the posture constantly. Finding and coming back to the balance point of the breath or the koan as the mind wanders into confusion or sinks into dullness, the posture is formed in similar ways. Recognizing the mind of sinking or wandering, one realigns oneself with the mind of the practice in this moment. In the same way, one realigns one's posture. And so therefore one might straighten the neck, drop the scapula; bring the mudra in closer to the belly. Other than that, there should be no visible movement.

The more truly that you practice the posture the more that you will understand *shinjin gakudo*: how to study the Way through bodymind, and the more that you will understand your own suffering and the suffering of beings. Understanding this, you will be able to open the heart of compassion, and in opening the heart of compassion, begin to open the heart of wisdom.

The more that you continue to practice, the more that you become sensitive to how the bodymind is in this moment, you will begin to find various phenomena arising - for example, waves of energy running and coursing through the body, through the mind. You might find a tight band of tension in the belly, and then suddenly it shifts into a flowering deep in the belly, deep in the heart. You will find the chest opening. You will feel the ribs cracking. You will find tension arising in the jaw and then opening, and then pressure on the cheeks and the forehead. And then this drops. Witness this display of bodymind. Study this bodymind most thoroughly because this is the practice. This is not a matter of some model of discipline; this is a matter of attention; this is a matter of compassion.

Again, technically, the more that you understand how intimately body and mind are related, the more that you will understand how the muscles, the bones, the marrow are intermeshed so that when there is a deep pain in the lower back or the upper back or the shoulders or the neck, you will find that through slightly moving perhaps the knuckle of the right thumb, the pain drops. That muscular contraction can slide away, not through shaking oneself or moving or shifting or squirming or wriggling, but through simply moving the thumb so slightly. The thigh is locked. Moving back the left shoulder, the thigh opens.

Please, attend to this bodymind; study this bodymind. Do not suffer. Do not indulge. Simply practice as this bodymind.

I know that these might seem like many hours of practice to you and I understand that. And as I said this morning, I am deeply moved by the sincerity of each and every one of you. Yet still we must allow ourselves to become yet more sincere. We must come

to the limits of our sincerity. We must come to the limits of our practice. We must come to the limits of that which we believe possible in terms of body, and in terms of mind in order to let go of all the terms, the 'deals' that we might make, in order to go past our compromises and become alive to our life. So please, practice this body, practice this mind, practice this posture, this breath, this moment, as sincerely as you possibly can.

This is not a self-help course. This is not a mythology. This is not a faith. The things that I say when I talk about dropping body and mind, or when you hear Dogen zenji and Bodhidharma and the entirety of our lineage display and discuss their experience of the nature of things – is not simply metaphor. We are not kidding.

So please, practice most thoroughly, as thoroughly as you are able to. Understand yourselves most thoroughly. Do what you are able to do, and yet please, allow yourself to go past that limit.

Here in this sesshin, we celebrate and acknowledge the beginning of our Lineage through the practice and realization of Sakyamuni Buddha. It is up to each and every one of you to renew this practice, to renew this Lineage, to receive this Transmission, to understand and study this bodymind; to drop this bodymind and understand and actualize that which is living each and every one of you.

So please, do the best that you can, and enjoy yourselves.

Functional Talking

While sitting a retreat, situations may come up in which you need to discuss something with another person, or ask a question. But this should only be done when absolutely necessary. For instance, when you are engaged in a samu task and need to know where the cleaning supplies are, it would be appropriate to ask.

But other issues may come up if you are sitting a retreat with other students, particularly if they are not senior students. And you may find yourself tempted to point out errors or question various points about forms and so forth.

You can feel free to bring up any questions you have about forms with a practice advisor or a Dharma Teacher, whether it be concerning your own use of them or another student's use of them (though as Roshi would say, "Always question the questioner") but it would not be useful to take it upon yourself to correct another student concerning their use of forms or other matters directly related to their practice.

Of course, speaking to one another about who will set up the tape player, or who will wash or dry the dishes is fine, as certain practical issues need to be addressed.

The following is an article on "functional talking" originally published in the eMirror in Volume 5, issue 25, on Friday, June 22nd, 2001.

On Mindful Speech

Ven. Jinmyo Renge osho

Question: "What is functional talking?"

Somewhat of an Answer:

"Functional talking" is a term we sometimes use to describe "mindfulness of speech": recognizing and addressing context instead of drifting into content.

In some Zen Centres and monasteries there is a rule of silence. In others, there is an encouragement of social conversation because it helps to bind people to the "community". A rule of silence is a bit trouble prone. We still need to get information back and forth; it can lead to scrawling notes to each other saying: "Where are the cleaning cloths?" "First floor." "Where on the first floor?" And so on. As for social conversation and binding people as "community", Roshi and the Practice Council do not want people to practice as his students for any other reason than that they recognize the truth of Dharma and the need for zazen. As a Middle Way between suppressing speech and falling into streams of chattiness, we use "functional talking", speaking in a way that is practical and useful.

We are asked to apply this when we are in the monastery, interacting with Sangha members, or when we are exchanging email with one another. It doesn't require becoming stiff or overly formal with each other, but rather, that we say what we mean and mean what we say. For instance, perhaps one has been assigned the samu (caretaking) task in the monastery of sweeping the Dining Hall floor. It would of course be sensible to ask, "Where is the broom?" But it would not be functional talking to free-associate and launch into a story about how as a kid, mom used a corn broom and used to chase the cat with it. Even if it seemed to be a highly amusing story, it just isn't relevant to the task and your purpose of practicing. In the context of samu, telling an amusing story to another student is like tickling them or kicking them in the back of the head while they are doing zazen. Teachers and practice advisors might often relate humorously with

students but this is a matter of finding ways to bring students out into the moment, rather than distracting oneself and others.

We tend to drift into associations about everything we see or hear. Even a sensation can trigger the memory of an event that might have occurred ten years ago. And often we find our own stories so entertaining that we feel compelled to convey them to people around us. While interacting with Sangha members, particularly during a formal practice period, such as a sitting, a retreat, or a Dharma Assembly, one should be practicing, feeling the tongue against teeth, the breath becoming sound, and expressing oneself clearly.

Students at Dainen-ji often hear it said that the Zen Community is not a social organization. We interact with each other for one purpose – to do this practice and realize the Transmission of the Buddhas and Awakened Ancestors. So before or after a sitting, it is important to recognize and release the ways in which we ordinarily propagate discursiveness as it comes up and our compulsion to add these to the general clutter of conversation. There should be little to no talking in the hallways, changing areas, and cloakroom. We can just sit, walk, and stand with each other, without words.

However, small groups of students will often congeal together to chat about matters that really have nothing to do with our purpose for coming together. It would be best for all of us to discuss these things outside of the monastery, or meet elsewhere to do so.

Dainen-ji is a Zen monastery with perhaps one of the subtlest and masterful of Zen Teachers in permanent residence. Our responsibility (our response to having been accepted as his students) is to actualize what is presented as fully as we can, in each moment. And so for senior students it is very noticeable when students become so engaged in conversation with each other that they lose all sense of where they are and what is going on around them. For monks this is particularly true, and whether in the building or elsewhere, they have committed themselves to be mindful of speech, to take care of words and meanings. For this reason, if you meet a monk on the street, or perhaps in a shop, they will seldom say more than a few words and then will go about what they need to do. Which is to practice and to support the practice of others, such as yourself.

Practicing mindfulness of speech helps us to sift through the vast number of thoughts that can come up about any given subject to select only those that are relevant to the matter at hand. Again, this certainly doesn't mean that one has to become stiff or edit every sentence as they form in one's mind. In fact, what we need to learn to do is to just relax within the forms and use them to embody our practice of this moment of opening. We really just need to keep things as simple and as clear as possible.