

## Table of Contents

**Introduction .....** 3

**Key to Musical Notations .....** 4

**Part 1 Preparing for the Retreat .....** 5

- 1.1 Scheduling / Choosing a Retreat Center / Registration .... 7
- 1.2 Leadership Roles .... 8
- 1.3 Job Assignments .... 9
- 1.4 Including Families with Children .... 9
- 1.5 Supplies .... 10
- 1.6 At the Retreat Center .... 13

**Part 2 Opening the Retreat .....** 17

- 2.1 First Evening Schedule .... 19
- 2.2 Leaders' Orientations .... 21

**Part 3 The Retreat Day .....** 25

- 3.1 The Daily Schedule .... 27
- 3.2 Early Morning Meditation : Morning Greeting / Work in the Room .... 28
- 3.3 Late Morning Meditation : Sutra Service / Long Walk or Movement .... 31
- 3.4 Afternoon Meditation : Work in the Room / Movement / Reading .... 32
- 3.5 Evening Meditation : Dharma Talk or Koan Seminar / End of Day Ceremony .... 34
- 3.6 Final Morning .... 37

**Part 4 Meal Services .....** 39

- 4.1 Serving Tea.... 41
- 4.2 Simple Meal Service for Breakfast & Lunch .... 42
- 4.3 Simple Silent Evening Meal .... 43
- 4.4 Formal Meal Service for Breakfast & Lunch .... 44
- 4.5 Formal Silent Evening Meal.... 49
- 4.6 Formal Meal Practice (Oryoki).... 51

**Part 5 Leaders' Notes .....** 53

- 5.1 Head of Practice .... 55
- 5.2 Cantor .... 68

5.3	Teacher Liaison ....	83
5.4	Timekeeper ....	97
5.5	Servers ....	112

## Appendices

<b>A</b>	<b>Foundational &amp; Traditional Forms ....</b>	<b>119</b>
	Foundational Forms ....	120
	Seated Meditation	
	Basic Meditation Practices	
	Walking Meditation	
	Entering & Leaving the Hall	
	Bowing to Others	
	Rakusu Wearers	
	Ringing the Bells	
	Morning Greeting	
	Traditional Forms ....	124
	A Fancy Way of Passing Incense	
	Ceremonial Clappers	
	Walking the Stick / Requesting the Stick	
<b>B</b>	<b>Masters .....</b>	<b>127</b>
	Ten-Minute Temple Bell Sequence	
	Waiver and Release Agreement	
	Advice for after the Retreat	
	End of the Day Ceremony — Time Sequence & Ancestral Words	
	Chant Cards	
	Formal Meal Practice (Oryoki) Handout	

## Introduction

The Open Source is part of the Pacific Zen School, an innovative American koan school with roots in traditional Chan and Zen Buddhism. Open Source has a strong commitment to exploring what becomes possible when ways of meditation and inquiry developed over thousands of years are brought into contemporary American lives. We're part of something that's alive and changing, and this Way is something we're making together as we walk. Our ways of doing things change as our understanding of our inherited tradition deepens, and because, true to the original heart of Zen, we value our own experiences in practice, and those experiences help shape what we do. As a result, what we do and how we do it have been immeasurably enriched by the participation of many people over the last decade.

The ways we come together, the ways we practice together, are tremendously important. Each time we meet, we make a field in which people can do profound work, both individually and collectively. This doesn't just spontaneously arise; it takes a lot of work to create a present moment to be here now in. The idea behind this manual is to make that work a little easier.

The intention here is not to lay out an ideal form we all must try to match, as if that's the goal of a retreat. Instead, it's to provide some guidance so that things can be done more easily, to make clear what can be made clear—so that against that greater ease and clarity the vast and untamed mystery that is at the center of life becomes vividly apparent. That's the point of a retreat.

This manual focuses on residential meditation retreats, because they are the most complicated thing we do. These forms can be adapted and simplified for other events, such as one-day, koan, and integrative retreats. Also, different practice communities and retreat centers will likely require accommodations to their particular circumstances. Keep the spirit, be creative with the forms.

If you're reading this, chances are you've agreed to help create one of these fields of practice so dear to us all. You and the many people whose good hearts and hands have gone into the shaping of this Way have my undying gratitude.



## **KEY to MUSICAL NOTATIONS**

○ = open note on bowl bell

● = closed note on bowl bell

✧ = open note on inkin

◆ = closed note on inkin

✗ = strike on mokugyo, drum or han

○ ✗ = loud strike

○ ✗ = soft strike

○○○○○○ = accelerando

## Part One



# Preparing for a Retreat



## **1.1 SCHEDULING / CHOOSING A RETREAT CENTER / REGISTRATION**

### **Procedure**

- Set the retreat schedule for the year, in consultation with the Teacher(s)  
This needs to be done well in advance, often a year or more ahead of time
- Identify the retreat coordinator, registrar, etc. for the year or for each event
- Identify the retreat site and make reservations and other arrangements
- Tour the retreat site to see how things work and what's needed well ahead of time
- Set registration fees  
Take into account retreat center costs, teacher stipend and travel expenses, food, supplies (see below), publicity, & administration fees for the hosting community
- Register participants & provide retreat information
  - Registration letter, including health questionnaire & waiver
  - Collect registration forms & fees
  - Arrange for interviews with new participants
  - Help out-of-towners with travel logistics

### **Considerations when choosing a retreat center**

- Accessibility
  - How close to likely participants? How accessible for part-timers and public talks?
  - How accommodating of people with physical disabilities? Wheelchair accessible?
  - Will cell phones work? Is there a public phone?
  - Is camping possible?
  - How accessible is parking for loading and unloading vehicles?
- The physical plant
  - Adequate meditation hall that is set off enough to stay relatively quiet?
  - Adequate kitchen for the meals you're planning?
  - A soundproof, private place for Work in the Room?
  - Adequate sleeping quarters for participants?
  - Adequate toilet and bathing facilities?
  - Separate quarters for the teacher?
  - A 'family house' for participants bringing children?
  - Outdoor areas for walking and personal meditation?
  - Note how much clearing out and setting up of spaces will be required, as well as special gear like screens or white-noise generators

## 1.2 LEADERSHIP ROLES

The leadership is chosen by the Teacher, in consultation with the retreat coordinator and head of practice. The roles to be filled are:

**Head of Practice**, in charge of the meditation hall and the leadership team. S/he looks after the welfare of the participants and esprit de corps among the leaders. S/he is a steady and heartening presence in the hall, opens and closes the hall each day or at the beginning and end of the retreat, offers encouraging words, welcomes the Teacher into the hall, and facilitates the daily leaders' meeting. This role is usually taken by a senior practitioner with strong leadership skills.

**Teacher Liaison**, the Teacher's attendant. S/he is in charge of Work in the Room, is the liaison between the Teacher and the participants, looks after the Teacher's needs, and takes part in the end-of-day ceremony each evening. This is considered a position of some privilege, and the Liaison is expected to take on a lot of responsibility. This role is best filled by someone with whom the Teacher feels comfortable. There may be more than one Liaison if there is more than one Teacher.

**Cantor**, in charge of ceremonies. S/he leads the morning Sutra Service, meal services, the afternoon reading, the end-of-day ceremony, and the retreat closing ceremony. S/he might also work with the Teacher on special ceremonies and events. You might say the Cantor is responsible for everything that goes into or comes out of the mouth. Ideally, this role should be taken by someone with musical ability, a strong familiarity with the liturgy, and a willingness to work creatively with the liturgy—singing dedications, teaching harmonies, etc.

**Timekeeper**, providing the rhythms of the retreat and standing at the doorway to the meditation hall. S/he wakes people in the morning, rings the temple bell to signal the beginning of each session, marks the beginning and ending of meditation periods, leads walking meditation, and participates in the end-of-day ceremony each evening. This is a role for a reliable person with a steady presence; it's usually the first practice role a new leader will take on.

**Head of Kitchen**, in charge of planning recipes, shopping for groceries, the kitchen and snack table, meal cooks, servers, and choppers. This is a role for someone who enjoys service and who would encourage people to see the kitchen as a field of practice. It requires a lot of work, both before and during the retreat; often it is held by someone who doesn't mind sometimes doing moving meditation in the kitchen instead of sitting meditation in the hall.

**Coordinators:** These positions may be held by separate people, or combined in a couple of people, or be parts of other leader's jobs. All help welcome and orient participants as they arrive.

- **Retreat Coordinator** liaises with the retreat center, the Teacher, and the other coordinators, overseeing all preparations, including touring the site ahead of time.
- **Site Coordinator** tours the site ahead of time, liaises with the retreat center, and troubleshoots any issues with the physical plant, so being handy is a plus.
- **Work Coordinator** assigns jobs before the retreat, oversees work practice, and manages cleanup after the retreat; s/he needs to be flexible to working with people under a variety of conditions and to make adjustments as s/he goes.

- **Childcare Coordinator** oversees childcare for the participants' children. It's important that the childcare coordinator know the childcare providers well, and the children if possible.

- **Registrar** manages registrations and collects fees, answers or refers participants' questions, and keeps track of participant arrivals and departures, informing the practice leadership.

## 1.3 JOB ASSIGNMENTS

Once the practice leaders and coordinators are chosen, the remaining jobs are filled in the following order of priority: 1) childcare people; 2) cooks, servers, & head chopper; 3) choppers; 4) all cleanup people. Job assignments are made by the work coordinator, in consultation with the head of kitchen and the childcare coordinator. Jobs will vary depending on the needs of the retreat, the number of participants, etc. In general, the following jobs will always be needed:

- Breakfast, lunch, and dinner cooks and possibly assistant cooks OR 1 person to act as kitchen liaison if using a hired cook
- A head server and one or more servers (1 server per 10 participants)
- A head chopper and as many choppers as possible if we're preparing our own meals
- Kitchen cleanup crews after each meal (3 per meal for 9 per day)
- A snack area supervisor (keeping it stocked and clean)
- Meditation hall cleaner, who should be trained in maintaining the altar
- Someone to bring, arrange, maintain, and dispose of flower arrangements and vases
- Cleaners for common bathrooms, showers, entryways, hallways, etc. (Participants keep their own quarters and bathrooms clean)

## 1.4 INCLUDING FAMILIES WITH CHILDREN

If childcare is provided, other participants will spend some time each day with the children, allowing the parents time to be in the meditation hall. The number of childcare providers needed will depend on how many children there are, what ages, and how much childcare the retreat is providing.

Here are some of the considerations involved:

- Does the retreat center allow children? Does it charge for them?
- Will parents and their children be resident or part-time?
- If they are resident, is there a separate 'family house' they can use?
- Can non-participating partners attend in order to take care of their children?
- Are there things for the children to do, and is it a safe environment?
- How will meals be handled? Will it be possible for families to eat separately in the family house?
- Will the other retreat participants provide childcare? If childcare is provided, how much?
- Do you want to offer this to all participants, or only to community members?
- Do you want to offer childcare for children of certain ages, rather than all?

## 1.5 SUPPLIES

### Before the Retreat

Check supplies and replenish as needed:

- Candles: tapers, votive, pillar, in jars
- Stick incense (long & short)
- Powdered incense & charcoal
- Matches/lighters (including some long fireplace lighters)
- Digital voice recorder with sufficient memory to record talks
- Sutra books and chant cards
- Mats and cushions

Prepare or update:

- Participant and work assignment lists
- Signs and schedules
- Retreat manual & leaders' notes
- Cantor manual
- Kitchen & work practice manuals; specific job descriptions
- Handouts, such as for koan seminar
- Supplies lists
  - for meditation hall
  - for interview room(s)
  - for interview line(s)
  - for kitchen
  - (for dining room)
  - for foyer

Arrange for flower arrangements:

- for meditation hall
- for interview room(s)
- for interview line(s)
- for kitchen &/or dining room
- for foyer

Kitchen preparations:

- Develop menus
- Shop for groceries for meals, beverages, and snacks
- Arrange for any food (like casseroles) to be prepared ahead of time

Arrange for transport:

- of ritual gear
- of kitchen supplies
- of groceries
- of other equipment and set-up gear

## Ritual Gear

- Temple bell (densho) with striker
- Timekeeper and cantor bowl bells
- Work in the Room and wakeup handbells
- Inkins (2)
- Mokugyo
- Clappers
- Timer (silent timers available from stores selling equipment for the deaf)
- Drum
- Wooden block (han) with mallet
- Gong for meals
- Stick (kyosaku)
- WITR object
- Cantor music stand
- Rope to hang temple bell & han
- Food offering dishes

## Altars: Hall, Interview Room, Interview Line, Kitchen

- Altar cloths
- Figures
- Flower vases
- Candleholders
- Incense bowls & holders
- Water offering bowls
- Images for walls
- Anything particular to the retreat

## Interview Room

- Image for wall
- Mats & cushions (2 sets)
- Additional candles & holders (2)
- Box of issues
- Tray, thermos, bottled water & cup
- Hand bell
- Participant list & schedule
- (Fan or heater)

## Consumables

- Flowers & vases: meditation hall, interview room, interview line, kitchen, foyer, dining room
- Candles: tapers, votive, pillar, in jars
- Incense: short & long stick
- (Powdered incense and charcoal for ceremonies)
- Matches/lighters (including some long fireplace lighters)

## **Miscellaneous**

- Mats & cushions
- Digital recorder (w/sufficient memory or ability to download)
- Clip-on & stand microphones
- Batteries
- Retreat manuals
- Kitchen & work practice manuals
- Sutra books, chant cards, & cantor manual
- Handouts for participants
- Special supplies for ceremonies
- Small lamps for ambient lighting
- Wake-up bell(s)

## **Postings**

- Daily schedules
- Work assignments
- Interview room directional sign(s) and identifying sign for door
- Quotes, koans, etc as posters

## **Food**

- Food for meals, plus:
- Coffee, tea, & water
- Snacks
- Food for Teacher's quarters

## **Kitchen Gear**

- Tea kettles for serving in hall
- Coffee makers & thermoses
- Basic first aid (aspirin, ibuprofen, cough drops, antacids, etc.)
- Masking tape & pens to mark mugs
- Pitchers
- Mugs & glasses
- Food storage containers

## 1.6 AT THE RETREAT CENTER

### Foyer

- Set up a registration table to greet people as they arrive
- Collect retreat fees, have people sign waivers, direct people to their sleeping quarters, give work assignments, and answer any questions
- Have information available about the group and its programs
- Set up information signs and donation bowl for people coming in for talks
- The temple bell and han should be hung or located just outside or inside the foyer
- The gong and a second drum, if available, should be just outside the meditation hall doorway
- A water table can be set up outside the meditation hall

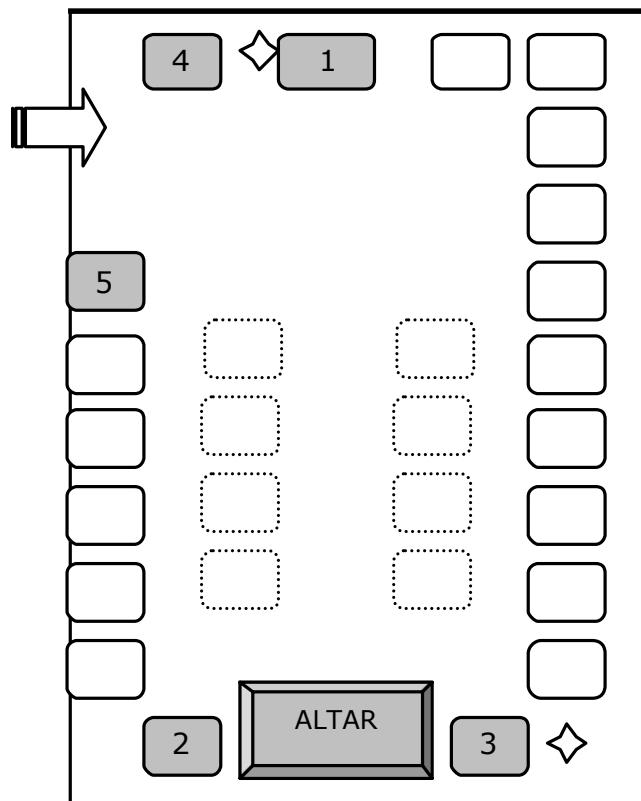
### Signs and Schedules

- Daily schedule: foyer, kitchen, all sleeping quarters, interview room
- Work assignments: foyer & kitchen
- Interview room: directional signs as needed; identifying sign on door
- Participant lists: for leaders and teacher
- Seating charts: for leaders and teacher

### Meditation Hall

- The room cleared as completely as possible
- The altar is usually set up in the middle of the short wall farthest from the doorway
- If possible, the leaders in the corners of the room, Timekeeper and Teacher Liaison near the doorway, Head of Practice to the right of the altar and Cantor to the left. The Teacher is against the wall opposite the altar.
- Participants sit along the long walls of the room and, if there's room, along the short walls
- A second and third row of participants can be added inside the first
- Chairs should be set up where they don't block sight lines
- Art put up anywhere on the walls
- Ritual gear placed around the leaders' cushions:
  - cantor: bowl bell, drum, mokugyo, inkin, clappers, cantor manual & stand
  - timekeeper: bowl bell, inkin, clappers, timer
- Sutra books stored somewhere convenient
- The Cantor and Teacher need adequate light to read from texts
- As participants arrive, they fill the seats nearest the altar first rather than spreading around the room; part-timers can be placed in the seats farthest from the altar

## Sample Meditation Hall Setup



- 1 Teacher
- 2 Head of Practice
- 3 Cantor
- 4 Teacher Liaison
- 5 Timekeeper
- ❖ Lights

## Altar

- 1 figure(s)
- 2 flowers (always on left)
- 3 two candles (always on right)
- 4 water offering bowl
- 5 incense bowl

- stick (handle to left) along front of altar
- altar cloth underneath
- altar may be decorated for special occasions



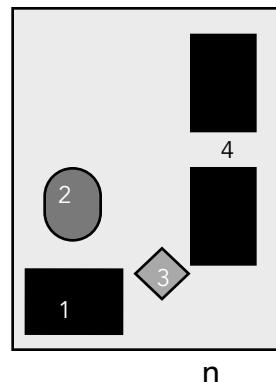
## Interview Room

- Clear out the room except for the table serving as an altar, a chair, lighting, & a portable heater or fan as needed
  - If possible, use buckwheat cushions and large, thick pads for the Teacher
  - Use screens, white noise generator, etc to ensure privacy
  - Stash packing supplies in the closet
- 
- Setup
    - Altar with cloth, flowers, candle in holder, incense & incense bowl, water offering bowl, & matches or lighter — far from entry door
    - 2 sets of mats & cushions next to altar
    - Candle(s) & holder(s) for floor and extra candles for altar
    - Thermos, teacup, & water bottle on tray, and low table for koan book next to Teacher's mat
    - Box of tissues next to student's mat
    - Chair for those who can't use cushion along wall
    - Picture hung on wall
    - Heater, fan, screens, etc as needed

## Interview Line

- The TL's cushions nearest the interview room, next to a small altar
- A line of cushions or chairs running down the center of the area, with the 1<sup>st</sup> cushion in front of the altar
- The bell between the TL's cushions &
- the 1<sup>st</sup> cushion in the line

1 Liaison    3 Bell  
2 Altar        4 Students





## Part Two



# Opening the Retreat



## 2.1 FIRST EVENING SCHEDULE

The retreat opens at 7:30 on the first evening. Ideally the evening should end by 9:00 so that participants can settle in and get to bed early.

±6:00 pm	Teacher & Leaders	Leaders' meeting
7:20	Timekeeper	Rings 10-minute sequence on temple bell (on card)
	Head of Practice	Lights 2 candles and waiting incense on altar (p. 59 for more on waiting incense)
	All	Gather in hall and sit on cushions
7:30	Head of Practice	Goes to altar, lights 1 stick of long incense, and stands at right side of altar. As Teacher comes to altar, hands incense and waits for Teacher to take seat
	Teacher	Offers incense and takes seat
	Timekeeper	○ ○ ○ ○ Opens meditation period
	Head of Practice	After a few moments reads "Welcome" poem (p. 20)
7:50	Timekeeper	○ Closes meditation period & says "Please sit comfortably for the orientation"
	Head of Practice	Welcomes participants & begins orientation (p. 21) Introduces other Leaders
	All Leaders	Give their orientations (Section 2.2) Questions may be taken from participants
	Timekeeper	✖ All stand Introduces walking meditation (p. 22) Leads walking meditation (p. 110 for more on walking meditation)
	Teacher	When all are seated, gives talk
	Timekeeper	When Teacher is finished: ○ ○ ○ ○ Opens meditation period
8:45	Cantor	❖❖❖♦ "The Four Boundless Vows" ❖ (Cantor Manual, p. i or 1-14) Tell people they can use chant cards under cushion

	Cantor	Rings accelerando on inkin to have participants stand, facing altar ❖ All bow towards altar ❖ All (turn and) bow towards each other
	Teacher	(Speaks and) leaves meditation hall
8:50	Head of Practice	Closes evening
	Leaders	Make any announcements
	Timekeeper	❖
	All	Straighten cushions and stand with hands folded at solar plexus
	Timekeeper	❖
	All	Bow with hands at solar plexus and leave hall
		Kitchen workers meet with Head Cook for orientation If needed, basic meditation and/or meal practice instruction are held in the hall, or offered for the following morning

### Poem for the First Night

**Welcome  
Colleen Kelley**

Come, please come in, all come in.  
 Make yourself comfortable: Sit down.  
 Bring everything, everything, all  
 you know and love,  
 your beauty and humor, laughing eyes,  
 smiles, kind hearts, and  
 artful hands.  
 And, don't forget,  
 all are welcome here  
 so bring your sorrows, doubts and fears.  
 Bring the rejected, abandoned and ugly  
 bring the outcast and decrepit  
 for here, yes, here, all are welcome.  
 Please, be still a moment  
 for now that we are all here  
 we may begin.  
 Please, all come in,  
 all sit down.

## 2.2 LEADERS' ORIENTATIONS

You want to give the big picture to orient people and enough information to make them feel comfortable, but it's better not to overwhelm them with detail on the first night. Instead, give specific orientations each time something new is about to happen during the retreat itself—for example, explain the process for Work in the Room just before it begins for the first time.

How much guidance you provide on the first evening and throughout the retreat will depend on who the participants are, how familiar the facilities are, and whether changes have been made in the forms. The leaders should use, modify, or ignore the instructions suggested in this manual as circumstances make appropriate.

### Orientation by Head of Practice

You set the tone for the beginning of the retreat: People should feel welcome, at ease, and anchored in their physical surroundings.

Welcome participants and offer encouraging words

Explain foundations of retreat behavior

- Respect for others' practice
- Spirit of generosity

Explain meditation hall etiquette

- Retreat is a kind of fasting; simplicity gives us freedom to go deep together
- Maintain silence except when absolutely necessary: Write notes instead, or step away from others to speak quietly
- Don't worry about conventional politeness (eg, greetings); you're interacting with people in a deeper way
- Wear comfortable clothing without logos or slogans; don't wear strong scents or bring anything that beeps into hall
- Keep your area in hall neat; don't drink water or write, which you can do outside hall during walking meditation
- Be on time and participate in as much of the schedule as possible
- Be as still as possible in hall but don't suffer: change positions as necessary; chairs are available
- Try to leave hall only during walking meditation, unless your job requires it
- Okay to take breaks from schedule, but tell Head of Practice if you'll be out of hall or are leaving retreat; if you leave retreat early, you'll have interview with Teacher first
- Feel free to speak with Leader if you have question or problem

Participant needs

- Check for incense sensitivity among participants
- Ask if anyone would like basic meditation and/or meal practice instruction, and arrange for after opening or on following morning

Introduce leaders; after their orientations, pick up anything missed and make closing remarks

## **Orientation by Timekeeper**

Encourage people to enter timeless time, to allow the bells to carry them rather than to use watches and clocks. Reassure newcomers that the schedule might be a bit overwhelming at first but will soon feel natural.

Explain timing

- The wake-up bell rings at 5:00 am
- Get up as soon as the bell rings but not before, so you don't disturb others
- The temple bell rings for 10 minutes before every meditation block; be in your seats before 5:25 am and before the 3<sup>rd</sup> accelerando on the temple bell thereafter
- Participants are welcome to stretch in the hall until 5:25 am
- Participants are welcome to sit in the hall during breaks or after the close of the day; the last person to leave blows out the candle(s) and turns out the lights

Explain sitting & walking meditation

- 25-minute meditation periods with 5-to-8-minute walking meditation in between
  - Moving meditation (yoga or qigong) and long outside walks in the mornings and afternoons except on the first day
  - Take bathroom breaks during walking meditation
- 

*Orientation when beginning first walking meditation*

- Hold your hands folded at the solar plexus; when clappers sound, bow in position, then turn to the left and begin walking
- Walk close together, like a caterpillar; we become 'all beings, one body'
- You don't need to stand up right away if your feet or legs are asleep; wait until your place in the line comes around and join it when you can
- If you want to leave the hall, join the line and then leave it when you reach the door
- When returning, step into the hall, wait until your place in the line comes around, bow, and step in
- If the clappers have sounded for people to return to their seats, wait at the door until after everyone bows, then return to your seat

*Orientation when leaving hall tonight (and hereafter)*

- Bow at the two bells, get up, straighten your cushions, & stand in front of your mat with hands folded at the solar plexus
- When the bell sounds, bow in that position & leave the hall
- It's not necessary to bow at the door when leaving the hall

## **Orientation by Cantor**

The Cantor leads ceremonies, including Sutra Services and meals. Encourage people to chant and sing with power and joy, and to eat with appreciation.

### Meal service

- Indicate whether meals will be with traditional bowl sets in hall or western-style in dining room; details will be given at breakfast tomorrow
- There is a meal service with breakfast & lunch; supper is silent in deference to tradition that no food was served in monasteries after noon
- If you're using the formal meal service, ask if anyone needs instruction, which can be held in the hall after orientation or tomorrow morning; a meal service handout can be made from pages in Appendix B
- Mention that tea will be served 1<sup>st</sup> thing in morning, so participants should have teacup at cushion; details tomorrow morning

### Sutra Service

- This is another form of practice, like sitting: it opens the heart, allows for the expression of energies raised during meditation, including joy and longing, and can stimulate insight; feel free to breathe deeply and move your body
- The service is a combination of inherited Asian ceremonial traditions and western musical traditions

### Afternoon or evening reading

- Traditionally, several hours each day was spent in study during retreats; important and rich part of practice
- We include western texts because wisdom is part of our indigenous traditions, not just something we import
- Remember Shitou's words: "When you let these words in, you encounter the ancestors"

## **Orientation by Teacher Liaison**

Explain your role as the liaison carrying messages between participants and the Teacher, and facilitating Work in the Room. Encourage people to make good use of their interviews by focusing on what's most alive in their practices. It's better to explain the Work in the Room process as it occurs, rather than tonight.

Communicating with Teacher: Relay any messages, notes, requests, etc. through TL

### Work in the Room

- Begin tomorrow afternoon, going in order around hall; specific instructions then
- After everyone has been seen once, voluntary Work in the Room begins, and then everyone will be seen again on the last morning
- Work in the Room is confidential
- To maintain privacy, ask participants not to use sleeping quarters, bathrooms, or outdoor areas next to the interview room during Work in the Room

## **ORIENTATION by HEAD of KITCHEN**

Describe kitchen as a field of practice, where we nourish and support each other

Explain how meals will be handled:

- Formal meal practice with full or simplified service, or western-style buffet with simplified meal service
- Location: meditation hall, dining room, other
- Dish washing procedure

Announce any meeting with kitchen workers for after orientation

## **Orientation by Work Coordinator**

- Explain that it takes a lot of work to keep a retreat going. Throughout zen history, everybody devotes part of the retreat day to working on behalf of everyone else.
- Tell people where jobs lists are posted, and to check list frequently for work assignments, as they might change

## **Orientation by Retreat and Site Coordinators and Registrar**

- Explain layout of facilities and locations of sleeping quarters, dining hall, bathrooms, etc
- Indicate where schedules are posted
- Remind people about registration and payment of fees

## **Orientation by Child Care Coordinator**

- Tell participants about any children staying at retreat
- Announce any meeting with those doing child care

## Part Three



### The R e t r e a t D a y



### 3.1 THE DAILY SCHEDULE

#### **First Evening**

7:30 pm	Meditation
7:50	Welcome & orientation
	Dharma talk
8:45	Four Vows
8:50	Meditation instruction, Work meetings
9:00	Retire

#### **Evening**

6:30	Evening Meditation
7:00	Dharma talk or koan seminar
	Meditation
8:45	End-of-day ceremony
9:00	Retire

#### **Middle Days**

##### **Early Morning**

5:00 am	Rise
5:25	Tea in meditation hall
5:30	Early Morning Meditation Morning greeting Work in the Room
	(except 1 <sup>st</sup> day)
7:00	Breakfast
7:30	Work practice/Break Leaders' meeting

##### **Final Day**

5:00 am	Rise
5:25	Tea in meditation hall
5:30	Early Morning Meditation Morning greeting Work in the Room
7:00	Breakfast
7:30	Work practice/Break Leaders' meeting
9:00	Late Morning Meditation Work in the Room
±10:30	Closing ceremony

##### **Late Morning**

9:00	Sutra Service
9:40	Late Morning Meditation Long outside walk
	(except 1 <sup>st</sup> day)
12:00 pm	Lunch
12:30	Work practice/Break

±12:00 pm

Lunch
Clean up & restore the center

#### **Afternoon**

2:00	Tea in meditation hall Afternoon Meditation Work in the Room Movement or long outside walk
4:30	Reading
5:00	Supper
5:30	Work practice/Break

### 3.2 EARLY MORNING MEDITATION

#### MORNING GREETING / WORK IN THE ROOM

4:45 am	Timekeeper	Wakes up and gets dressed
5:00		Rings wake up bell May delegate to others in outlying quarters Checks meditation hall, turning on lights and heat if needed May start water for tea at request of Head Server
	All	Rise, get dressed and go to meditation hall, where participants may stretch
5:15	Timekeeper	Rings 10-minute sequence on temple bell Early morning bell may be omitted if it will disturb neighbors
	Servers	Prepare tea in kitchen Early morning tea should be green Coordinate with Liaison about Teacher's thermos of tea
	Head of Practice	Lights candle and incense on altar (if no one is allergic) and sits down
	Teacher Liaison	In interview room, lights candles and incense (if no one is allergic), sets out tea and water, turns on heater if needed, goes to hall to sit
5:25	Cantor	❖ "Prepare for tea" Announcement may be suspended after first morning On first morning, explains tea etiquette (p. 41)
	All	Place cups on floor in front of mats
	Servers	Serve tea (p. 41)
	Cantor	❖ Signals participants to start drinking tea
by 5:30	All	Put away their cups and sit in meditation posture
	Servers	Return to hall and sit
	Head of Practice	Takes stick from altar and opens hall (p. 60)
	Timekeeper	✖ as HofP lifts stick from altar As HofP places stick back on altar, ○ ○ ○ ○ to begin period

	Head of Practice	Lights waiting incense and places 1 long unlit stick across back of bowl Returns to cushion and sits down On Day 1 explains Morning Greeting before sitting: "Bring your palms together as the Teacher approaches you, then return to meditation posture when s/he has passed; only Leaders need to return the Teacher's bow."
5:50	Head of Practice	At approach of Teacher, goes to altar, lights long incense stick, and waits there Hands Teacher incense and returns to seat
	Teacher	Enters hall and offers incense Begins Morning Greeting
	All	Bring palms together as Teacher passes; Teacher bows to Leaders, who return bow
	Timekeeper	○○ Ends period as Teacher crosses threshold when leaving hall
	Teacher Liaison	Follows Teacher out of hall and into interview room
	All	Stand
	Timekeeper	Leads brisk walking meditation This first walk should begin slowly but speed up to near-run. Use zigzag pattern in middle of hall and, optionally, walk outside. Slow down towards end After this, walks are at a normal pace
		Towards end of walking meditation ✗
	All	Return to cushions
	Timekeeper	Makes circle in air with arms and bows
	All	Bow and sit
	Teacher Liaison	Beginning Day 2, during walking meditation meets with Teacher (& sets up interview line)
	Timekeeper	✗ Sets timer and then ○ ○ ○ ○

	Teacher Liaison	Returns to hall and gives participants Work in the Room instructions  If WITR is from hall: places object in front of appropriate person If WITR is from line: fills line
±6:05	Teacher	Rings hand bell to open Work in the Room
	Teacher Liaison	Rings response bell: ○ ○ ○ ○ <i>accelerando</i> [Teacher's bell] ○  For first round, ○ ○ every time Teacher rings hand bell; after that, if from hall: places bell in hallway for participants to ring if from line: places striker on 1 <sup>st</sup> cushion for participant to ring
±6:50	Teacher Liaison	Doesn't send anyone else in for Work in the Room if from hall: notes who has object and retrieves if from line: notes who's left & asks them to return to hall
	Timekeeper	Times periods so that there's walking meditation shortly before breakfast
	Teacher Liaison	When Teacher rings hand bell after 6:50, responds with closing sequence: ○ ○ ○ ● ○
		Checks with Teacher and returns to hall
	Timekeeper	At end of last walk, silent bow ❖
	All	Straighten cushions and stand with hands at solar plexus
	Head Server or Kitchen Liaison	Meanwhile, 5 minutes before meal, prepares food offering in kitchen and takes it to hall door
	Leaders	Make any announcements
	Cantor	On Day 1, explains relevant meal service (p. 73)
	Head Server or Kitchen Liaison	Carries food offering into hall at eye level. Bows in front of altar and places it on altar. Bows and then stands just outside hall door at meal gong.
		<i>Once Liaison has returned to hall:</i> ○○○ on gong to announce that meal is ready

		<i>If meal is eaten in dining hall:</i>
7:00	Timekeeper All	❖ At breakfast on 1st day: "Please follow me" Bow
	Head Server or Kitchen Liaison	○ ○ ○ ○ etc. Rings long accompaniment to procession to dining hall
	Timekeeper	Leads All into dining hall, to stand behind seats around dining table(s)
	All	Breakfast (Simple or Formal Meal Service, Part 4)
7:30	Leaders All	Leaders' meeting with Teacher Work Practice and Morning Break

### 3.3 LATE MORNING MEDITATION SUTRA SERVICE / LONG WALK OR MOVEMENT

8:50 am	Timekeeper All	Rings 10-minute sequence on temple bell Gather in hall
9:00	Cantor	❖ "Please make a circle and pass out the sutra books" On Day 1 may explain proper handling of sutra books & guidelines for chanting & singing (p. 74)
	2 Volunteers	Pass out sutra books
	Cantor	Leads Sutra Service (Cantor Manual, Section 1)
		At end of service, ring accelerando on inkin to have participants stand, facing altar
		❖ All bow towards altar
		❖ All (turn and) bow towards each other
		❖ "Please restore the hall"
±9:40	Timekeeper	❖ Leads walking meditation
		Times sitting and walking meditations until lunch, timing periods so that walk takes place right before lunch Teacher may enter hall to sit and/or chant with participants; Leaders don't need to do anything

±11:00		✖ Leads long outdoor walking meditation (p. 104) Walking "Kanzeon" (p. 104) may be substituted for outdoor walk in bad weather
11:50	Head Server or Kitchen Liaison & Timekeeper	Lead-up to lunch as for breakfast
12:00 pm	All	Lunch (Simple or Formal Meal Service, Part 4)
12:30		Work Practice and Afternoon Break

### **3.4 AFTERNOON MEDITATION**

#### **WORK IN THE ROOM / MOVEMENT / READING**

Leaders will decide in the leaders' meeting whether to do a long walk or movement meditation, depending on the weather and needs of the retreat

1:40 pm	Head Server	Puts on water for tea
1:50	Timekeeper	Rings temple bell in 10-minute sequence
	All	Gather in hall
	Teacher Liaison	Prepares interview room (and line) as in early morning, including tea for Teacher
2:00	Servers & Cantor	Serve tea as in early morning
	Timekeeper	Begins meditation period Times sitting and walking meditations until dinner
±2:05	Teacher Liaison (after tea)	Meets Teacher in room, returns to hall to give instructions, and sits down
±2:15	Teacher & Liaison	Open Work in the Room with bells as in early morning
	Head of Practice	On Day 1, begin encouragement walks (p. 62) during 2 <sup>nd</sup> period
±3:00	Timekeeper	○ "Prepare for moving meditation" OR Leads long outdoor walking meditation (See following note)
	Teacher Liaison	Holds people in hall or fills line for interviews before movement or long walk

4:20	Teacher Liaison	When Teacher rings hand bell after 4:20, closes Work in the Room as in early morning Checks with Teacher and returns to hall
	Timekeeper	Leads walking meditation before afternoon reading begins Begins meditation period
4:30	Cantor	<i>After a few minutes:</i> ❖ "Please pass out the sutra books"
	Volunteers	Pass out sutra books
	Cantor	Leads afternoon reading (Cantor Manual, Section 2) Selection is usually chosen during Leaders' Meeting A short reading can be repeated; try to leave some time to sit in silence between the reading and supper
	Cantor	❖ "Please collect the sutra books"
	Volunteers	Collect sutra books and sit down
	All	Sit in meditation
4:50	Timekeeper	○○ Closes period and leads walking meditation ✖ All return to cushions but don't sit down
	Head Server or Kitchen Liaison & Timekeeper	Lead-up to dinner as for breakfast and lunch
	Cantor	On Day 1, explains silent meal
5:00	All	Supper (Simple or Formal Silent Meal, Part 4)
5:30		Work Practice and Evening Break

## OUTDOOR WALK & MOVEMENT MEDITATION

During the late morning or afternoon blocks beginning on Day 2, a period can be devoted to a long outdoor walk, led by the Timekeeper, or moving meditation such as yoga or qigong, led at the Teacher's invitation.

- These decisions are made during the morning leaders' meeting. Considerations are the weather and not interfering with Work in the Room.

- Qigong can also be led throughout the day, substituting for regular walking meditations, depending on the Leader's sense of the hall.

$\pm$ 11:00 am Timekeeper  
OR  $\pm$ 3:00  
pm

- ✖ Leads long outside walk, fitting into a 30-minute period
    - Allow time before & after for shoes & jackets & to use bathrooms
    - Begin with a few circuits outside the door, so people can join in as they come out of the building
    - End the walk with a few circuits inside the hall, so everyone has a chance to rejoin the line

In bad weather an indoor walk may be substituted—eg, chanting 'Kanzeon' while spiraling. Ask the Cantor to drum the rhythm.

OR

#### ○ “Prepare for moving meditation”

If the yoga or qigong takes place in another room, the Timekeeper leads the participants there, as on a walking meditation

Leader Yoga, qigong, or other moving meditation

**Timekeeper** ✗ Leads participants back into the hall for a brief walking meditation, then begins a meditation period as usual

### **3.5 EVENING MEDITATION**

PHARMA TALK OR KOAN SEMINAR / END OF DAY CEREMONY

6:20 pm	Timekeeper All	Rings 10-minute sequence on temple bell Gather in hall
6:30	Timekeeper	Begins meditation period
6:55		✖ “Prepare for Dharma talk/koan seminar” Immediately goes outside and ✖ strikes han once
	Head of Practice	Supervises reorganization of hall: lights up; participants seated in semicircles for talk or circle for koan seminar, with room to walk from altar to Teacher’s cushion

	Teacher Liaison	Sets up recorder, glass of water (and reading light) for Teacher, adding cups and pitchers for participants if it's koan seminar
6:55 pm	Head of Practice Teacher Liaison	HofP lights waiting incense and 1 long incense stick; stands at right side of altar TL approaches on left and both bow HofP hands incense to TL, who leaves immediately for interview room to fetch Teacher HofP sits down (p. 124 for traditional way of passing incense)
7:00 pm	Timekeeper	Steps outside hall and ××× strikes drum 3 times, loudly
	Teacher Liaison	Immediately knocks on interview room door 3 times, loudly; when Teachers says "Come in", enters, bows, takes Teacher's notes, & leads Teacher to hall
	Teacher Teacher Liaison	At hall door, stop, face each other, and bow; Teacher precedes TL into hall
	Teacher Liaison	Enters hall, places notes on Teacher's cushion, meets Teacher at altar, and both bow to altar Hands Teacher incense and takes seat
	Teacher	Offers incense, sits down, and gives talk or leads koan seminar
		After talk, leaves hall and returns to interview room
	Teacher Liaison	Follows Teacher to interview room, where they discuss Work in the Room, if any
	Timekeeper	"Restore the hall" When All are standing at their cushion, × begins walking meditation
		Begins meditation period and times periods so final walking meditation ends by 8:40
	Teacher Liaison	Either leads Work in the Room as usual or returns to sit in hall
		Closes Work in the Room as indicated by Teacher
8:40	Head of Practice	Closes hall (p. 65)

±8:45	Head of Practice	At Teacher's approach, lights incense and waits at altar
	Teacher	Enters hall, offers incense, and sits down
	Cantor	<i>After Dharma talk:</i> ♦ "Please pass out the sutra books" <i>After koan seminar:</i> No closing ceremony; wait until 8:55 and then lead Four Vows
	Volunteers	Pass out sutra books
	Cantor	Leads end of day ceremony (Cantor Manual, Section 3), beginning with evening reading
	Timekeeper & Liaison	During "All Buddhas...", step into foyer for Time Sequence and Ancestral Words (Appendix B and cards)
	Cantor	<i>Immediately after han and temple bell strikes:</i> ♦, which is 1 <sup>st</sup> note announcing "Four Vows" or "Celtic Blessing"
	Timekeeper & Liaison	Return to seats in hall
	All	Sing "Four Vows" or "Celtic Blessing"
	Cantor	Rings accelerando on inkin to have participants stand, facing altar ♦ All bow towards altar ♦ All (turn and) bow towards each other
	Teacher	Speaks closing words and leaves hall
	Teacher Liaison	Watches for signal from Teacher to follow; otherwise remains in hall
	Cantor	"Please collect the sutra books"
	Volunteers	Collect sutra books
	Timekeeper	♦
	All	Straighten up cushions, then stand in front of mats with hands folded at solar plexus
	Leaders	Only if absolutely necessary, make announcements
9:00	Timekeeper	♦

All

Bow with hands folded at solar plexus and leave hall

### 3.6 THE FINAL MORNING

On the last day of the retreat, the early morning runs as usual, except that Work in the Room, which begins in the early morning, starts with the Cantor and goes counterclockwise around the hall, ending with the Head of Practice.

Breakfast is as usual; during the morning work period, the work coordinator may assign special jobs to begin the cleanup of the retreat center.

During the break:

- The Cantor prepares for the closing ceremony offering, which will involve either powdered incense and charcoal (which must be lit ahead of time) or pouring water
- The head of kitchen or kitchen liaison prepares for hot or cold tea and snacks or lunch to be served during the closing circle

When the late morning block begins at 9:00 am, there is no Sutra Service; Work in the Room resumes immediately and continues until it's finished. There are no encouragement walks or moving meditation.

### CLOSING CEREMONY

Timekeeper	Times sitting and walking meditation so that walking falls as Head of Practice goes to Work in the Room
Teacher & Liaison	As HofP finishes interview, rings bells to end Work in the Room: When Teacher rings hand bell, TL responds with closing sequence: ○ ○ ○ ● ○
Teacher Liaison	Checks with Teacher and returns to sit in hall
Head of Practice	Returns to hall, lights waiting incense, and closes hall
Timekeeper	As HofP replaces stick on altar: ○ "Prepare for the closing ceremony"
Cantor	❖ "Please make a circle, and pass out the sutra books"
Volunteers	Pass out sutra books
(Childcare Coord.)	Brings children into hall and all are seated)
Teacher	Enters hall and goes to altar to offer incense
Head of Practice	Meets Teacher at altar with incense Both sit down

Cantor	Leads closing ceremony (Cantor Manual, Section 6)
Volunteer(s)	Optional music, poetry, etc.
Timekeeper	Leads brief walking meditation; remain standing at end
Servers	During walk, put water on for tea if it will be served hot
Head of Practice	Invites participants into closing circle
Leaders	Serve tea and cookies or lunch to All
Head of Practice	Begins closing circle Go counterclockwise around circle, beginning with HofP and ending with Teacher Each person says name and where they're from, and anything else brief they'd like to say
Coordinators	When it's finished, makes any necessary announcements Outstanding retreat fees, dana for Teacher(s), staying connected, cleanup assignments

## LUNCH / CLEANUP / RESTORING THE RETREAT CENTER

- Lunch is not silent and consists of leftovers
- Make sure that 'Advice for after the Retreat' handout (see Appendix B) and dana bowl are in foyer
- Under the direction of the work coordinator, clean up and restore the site, including any work requested by the retreat center
- Collect outstanding retreat fees from participants
- Distribute leftover food
- Pack supplies, making an inventory of what needs cleaning, repair, or replenishing
- Return supplies to storage

## Part Four

### Meal Services



## 4.1 SERVING TEA

5:10 am	Servers	Prepare 2 or 4 pots of tea in kitchen <ul style="list-style-type: none"><li>● Tea should be caffeinated in early morning and afternoon, and herbal for meals</li><li>● Make sure tea will not be too hot to drink</li></ul>
1:40 pm		
5:25 am	Cantor	❖ "Prepare for tea" <ul style="list-style-type: none"><li>Announcement may be suspended after first morning</li><li>On first morning, explain etiquette<ul style="list-style-type: none"><li>● When the Cantor rings once, take out your teacup and place it in front of you</li><li>● Bow when the Server reaches you</li><li>● When receiving tea, hold your cup out to the Server; to signal "enough", hold your upraised palm next to the cup and raise your hand sharply</li><li>● After your teacup is filled, hold it on 1 knee with both hands and return the Server's bow</li><li>● Place the teacup in front of you and wait for the bell to begin drinking</li><li>● When you've finished drinking, store your cup behind your cushion and sit in meditation posture</li></ul></li></ul>
2:00 pm		
All		Place cups on floor in front of mats
	Servers	Enter hall with teapots held at eye level and napkins around handle or over arm <ul style="list-style-type: none"><li>● 2 Servers: Bow at bottom of hall, opposite altar; walk to altar, turn towards each other, and bow to hall with back to altar</li><li>● 4 Servers: Walk to 4 corners of room, bow facing walls, turn inwards &amp; bow to each other</li></ul>
	Serve tea	<ul style="list-style-type: none"><li>● Begin with HofP and Cantor</li><li>● Then serve 3 people at once, standing in front of middle person and bowing</li><li>● Begin with person closest to altar</li><li>● People signal "enough" by holding palm next to cup and raising hand sharply</li><li>● Bow, wipe up any spills, and move on to next group</li><li>● When all are served, leave hall</li></ul>
		When all are served, leave hall

	Cantor	❖ Signals participants to start drinking tea
By 5:30 am OR 2:05 pm	All	When finished, put away cups behind mats and sit in meditation posture
	Servers	Return to hall and sit

## 4.2 SIMPLE MEAL SERVICE FOR BREAKFAST & LUNCH

All	At end of last walking meditation, straighten cushions and stand with hands at solar plexus
Head Server or Kitchen Liaison	Meanwhile, 5 minutes before meal, places small amount of each food to be eaten in offering dish and takes it to hall door
Leaders	Make any announcements
Cantor	On Day 1, explains relevant meal service (p. 77)
Head Server or Kitchen Liaison	Carries food offering into hall at eye level. Bows in front of altar and places food offering on altar. Bows and then stands just outside hall door at meal gong.
	<i>Once Liaison has returned to hall:</i> ○○○ on gong to announce that meal is ready
Timekeeper	❖ (At breakfast on Day 1: "Please follow me")
All	Bow with hands at solar plexus
Head Server or Kitchen Liaison	○○○○ etc. Rings long accompaniment to procession into dining hall
Timekeeper	Leads All into dining hall, to stand behind seats around dining table(s)
Cantor	❖ Leads grace: "We remember this ... We have food while some have none, we have each other while some are alone." ❖
All	Bow Beginning with Teacher, go through buffet line, sit down, and begin eating
Cantor	<i>When everyone is seated, begins food offering with verse:</i> ❖ "All you demons and hungry ghosts, whose desire is never satisfied, take this food, share it with us, be at peace"

All	Stop eating While chanting, place small amount of food in offering dish as it's passed around Remain with palms together until chant is over, then lower hands
Servers	Once food offering dishes have been passed around, pick them up from last person and take them to kitchen altar, or take them outside, empty them, and return them to kitchen  Return to seat
Cantor	<i>When Servers return:</i> ❖ "Out of the mysterious source we and the things that sustain us come. Waking and eating, embracing and sleeping, we walk on the empty sky." ❖
All	Bow and resume eating, helping selves to drinks and seconds Leave when finished, taking dishes into kitchen (and washing them)

### 4.3 SIMPLE SILENT EVENING MEAL

All	At end of last walking meditation, straighten cushions and stand with hands at solar plexus
Head Server or Kitchen Liaison	Meanwhile, 5 minutes before meal, places small amount of each food to be eaten in offering dish and takes it to hall door
Leaders	Make any announcements
Cantor	On Day 1, explains silent meal service (p. 77)
Head Server or Kitchen Liaison	Carries food offering into hall at eye level. Bows in front of altar and places food offering on altar. Bows and then stands just outside hall door at meal gong.
<i>Once Liaison has returned to hall:</i>	
○ ○ ○ on gong to announce that meal is ready	
Timekeeper	❖
All	Bow with hands at solar plexus
Head Server or Kitchen Liaison	○ ○ ○ ○ etc. Rings long accompaniment to procession into dining hall
Timekeeper	Leads All into dining hall, to stand behind seats around table(s)

Cantor	❖
All	Bow Beginning with Teacher, go through buffet line, sit down, and begin eating
Cantor	<i>When everyone is seated:</i> ❖ Begins silent food offering
All	Stop eating and put palms together Place small amount of food in offering dish as it is passed around, each lowering hands after placing food in dish
Servers	Once food offering dishes have been passed around, pick them up from last person and take them to kitchen altar, or take them outside, empty them, and return them to kitchen  Return to seat
Cantor	❖
All	Bow and resume eating, helping selves to drinks and seconds Leave when finished, taking dishes into kitchen (and washing)

## 4.4 FORMAL MEAL SERVICE FOR BREAKFAST & LUNCH

### PREPARATION

Cook	10 minutes before meal (or earlier if necessary), ❌❌❌ calls Servers to kitchen.  Places small amount of each food to be eaten on offering dish. Carries dish into hall at eye level. Bows in front of altar and places food offering on altar. Bows and sits at seat.
Servers	Arrange food on trays Tray #1 has food for 2 <sup>nd</sup> & 3 <sup>rd</sup> bowls plus condiments; tray #2 or pot has food for buddha (1 <sup>st</sup> ) bowl so it stays hot  Start water for tea Tea after meals is non-caffeinated, so participants can rest during the break
Cantor	On Day 1, describe signals to use when being served: <ul style="list-style-type: none"> <li>● to indicate "more", rub one hand in circular motion on other</li> <li>● to indicate "small amount", put thumb &amp; index finger close together where Server can see them</li> <li>● to indicate "stop", wipe 1 hand quickly across other</li> <li>● signals should be loud enough to hear, since Server might not see it</li> <li>● indicate you want seconds by bringing palms together as Server approaches; otherwise remain in meditation posture until Server passes</li> <li>● receive tea in first (buddha) bowl</li> </ul>

## UNWRAPPING BOWLS

Head Server      Once *Liaison has returned to hall:*  
                  ○ ○ ○ on gong at hall door to announce that meal is ready to be served

Timekeeper      ♦

All                Bow  
                     Place wrapped bowls on floor in front of mat

Cantor (spoken) ♦♦♦ We remember this ..." ♦

All (spoken)     "We have food while some have none,  
                     we have each other while some are alone."

Cantor            ♦

All                Unwrap bowls

## FIRST SERVING

Cantor (chanted) "We call upon ..." [❖ =  
clappers]

All (chanted)     ❖ Black Tara, mother of all things  
                     ❖ Vairochana, boundless sky

                     ❖ Amitabha, joy of awakening  
                     ❖ Shakyamuni walking the earth  
                     ❖ Maitreya waiting to be born  
                     ❖ All Buddhas everywhere—past, present, future  
                     ❖ Mahayana lotus rising from the mud  
                     ❖ Manjushri, great wisdom  
                     ❖ Samantabhadra, great action  
                     ❖ Avalokiteshvara, great compassion  
                     ❖ All Bodhisattvas who ferry us to the other shore  
                     ❖ The Heart of Perfect Wisdom

Servers	<p>Enter hall at "Vairochana", holding trays at eye or chest level</p> <ul style="list-style-type: none"> <li>● 2 Servers: bow at bottom of hall, opposite altar; walk to altar, turn towards each other, and bow</li> <li>● 4 Servers: Walk to 4 corners of room, bow facing walls, turn inwards &amp; bow to each other</li> </ul> <p>Serve 3 people at a time, standing in front of middle person, bowing, kneeling, and placing tray on floor</p> <p>Remove offering bowls &amp; condiments to be passed later, placing them on floor Turn to person closest to altar, receive bowl, and serve</p> <ul style="list-style-type: none"> <li>● to indicate "more", Served rubs one hand in circular motion on other</li> <li>● to indicate "small amount", Served puts thumb &amp; index finger close together</li> <li>● to indicate "stop", Served wipes 1 hand quickly across other</li> </ul> <p>Pick up tray, stand up, bow, and move to next group of 3</p>
Served	<p>Bows in response and keeps palms together until Server leaves Head Server serves Cantor, who is leading sutras</p>
Servers	<p>Stands, bows, and returns to kitchen Picks up tray #2 or pot Makes entrance as before Turns to first 3 people to be served and bows</p>
Served	Bows in response and keeps palms together until Server leaves
Servers	Kneel in front of middle of 3 people, place tray on floor, and start serving person closest to altar
Served	<p>Hands bowl to Server Uses hand signals Remains with palms together until Server has finished serving 3<sup>rd</sup> person in group</p>
Server	When 3 <sup>rd</sup> person is served, pick up tray, stand and bow
Served	Returns bow Remains with hands in lap until food offering
Servers	Moves on to next 3 people and repeats procedure

## FOOD OFFERING

Cantor	<i>After everyone is served and trays are removed:</i>
All (spoken)	❖ "We honor the Three Treasures and are grateful for this food— the work of many hands and the sacrifice of other lives."
Cantor & Head of Practice	Pick up food offering dishes, put small amount from first (buddha) bowl in, and pass to next people
Cantor/All (chanted, palms together)	❖ "All you demons and hungry ghosts, whose desire is never satisfied, take this food, share it with us, be at peace."
All	While chanting, place small amount of food in offering dish Last people to receive dished hold them up at chest level until Servers come
Servers	Enter and bow to people holding dishes, who hand over dishes Bow to each other and Servers leave Take offering bowls to kitchen altar or outside to empty and return to kitchen

## EATING

All	Raise first bowl, with spoon inside, to eye level Chant: "We eat with joy and let go of sorrow." Lower bowls
Cantor (spoken)	"An old teacher was asked, 'What is Zen?' and replied, 'Attention! Attention! Attention!' Now we eat." ❌
All	Eat

## SERVING SECONDS

Head Server	After preparing trays for seconds, takes seat at door of hall. When most participants have finished eating, Servers bring in seconds
Servers	Serve seconds as above, except that, after bow in front of altar, tray or pot is lowered and slowly walked down each line

Served	Indicate that they want seconds by bringing palms together; otherwise remain in meditation posture until Server passes
Servers	Serve as before, but may only be serving one or two people at a time
	Take trays back to kitchen and repeat with pots of food for buddha bowl
	When all are served return to kitchen

## **WASHING BOWLS & TEA OFFERING**

Head Server	Resumes seat in hall doorway, and when most participants have finished eating, fetches Servers with teapots from kitchen
Servers	<p>Enter hall with tea pots held at eye level</p> <ul style="list-style-type: none"> <li>● 2 Servers: bow at bottom of hall, opposite altar; walk to altar, turn towards each other, and bow</li> <li>● 4 Servers: Walk to 4 corners of room, bow facing walls, turn inwards &amp; bow to each other</li> </ul> <p>Serve tea as with food, beginning with HofP and Cantor, &amp; pouring into buddha bowls</p>
All	Wash bowls with tea & drink it, reserving small amount in 3 <sup>rd</sup> bowl
Cantor & Head of Practice	After most have finished washing bowls, pass tea offering bowls
Cantor/All (chanted, with palms together)	<p>✖ "Here is our tea for the earth and the spirits of the earth. We give it back with thanks. May you be refreshed. Om Makurasai Svaha"</p>
All	<p>While chanting, pour small amount of tea into offering bowls Last people to receive bowls hold them up at chest level until Servers come</p>
Servers	Remove tea offerings in same manner as food offerings were removed
All	Wrap bowls
Cantor (chanted)	<p>"Out of the mysterious source we and the things that sustain us come. Waking and eating, embracing and sleeping, we walk on the empty sky." ✖</p>

Timekeeper	❖
Cantor	✗
Timekeeper	❖
All	Stand with bowls at eye level
Timekeeper	❖
All	Bow, then turn and put bowls away and straighten up their cushions. When this is completed, stand with hands folded at solar plexus
Timekeeper	Visually checks to see if any leader has an announcement ❖ to dismiss participants from hall
All	Bow and leave hall

## 4.5 FORMAL SILENT EVENING MEAL

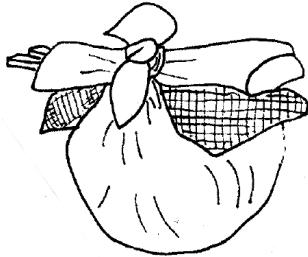
The evening meal is silent and simple in honor of the fact that traditionally no food is eaten in Buddhist monasteries after the midday meal

Cook	10 minutes before meal (or earlier if necessary), ✗ ✗ ✗ calls Servers to kitchen. Places small amount of each food to be eaten on offering dish. Carries dish into hall at eye level. Bows in front of altar and places food offering on altar. Bows and returns to seat.
Servers	Arrange food on trays Tray #1 has food for 2 <sup>nd</sup> & 3 <sup>rd</sup> bowls plus condiments; tray #2 or pot has food for buddha (1 <sup>st</sup> ) bowl so it stays hot  Start water for tea Tea after meals should be non-caffeinated, so participants can rest during the break
Head Server	<i>Once Liaison has returned to hall:</i> ○ ○ ○ on gong to announce that meal is ready
Timekeeper	❖
Cantor / All	Bow and unwrap and spread bowls
Servers	Serve as for breakfast & lunch
Cantor & HofP	✗ Bow and pass food offering dishes
Servers	Remove food offering dishes

Cantor	✗
All	Eat
Servers	Serve tea
Cantor	✗ Bow and pass tea offering dishes
Servers	Remove tea offering dishes
All	Clean and wrap bowls
Cantor	✗
Timekeeper	✧
Cantor	✗
Timekeeper	✧
All	Stand with bowls at eye level Timekeeper holds inkin rather than bowls
Timekeeper	✧
All	Bow, then turn and put bowls away and straighten up cushions. When this is completed, stand facing in with hands folded at solar plexus
Timekeeper	Visually checks to see if any leader has an announcement ✧ Dismisses participants from hall
All	Bow and leave hall

## 4.6 FORMAL MEAL PRACTICE (ORYOKI)

The formal meal practice is a way of extending our meditation into the meals during a retreat. It is a monastic tradition over a thousand years old, and most people who try it come to deeply appreciate its elegance and simplicity. You receive and eat your food, and then clean up afterwards, while remaining on your meditation cushion.

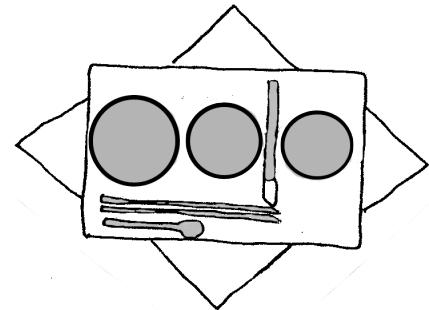


A formal bowl set includes three nesting bowls, chopsticks, a wooden or plastic spoon (no metal, please), a small rubber spatula for cleaning bowls, a dishcloth, a napkin, and a cloth to wrap everything in, which also serves as a placemat.

To assemble it, spread the placemat in a diamond shape. Place the three nested bowls in the center. Fold the top and bottom corners of the placemat over the bowls. Roll your utensils in the napkin and place it and the drying cloth on top of the bowls. Fold the two remaining corners of the placemat over the whole thing and tie like a kerchief.

### Opening the bowl set

After the opening prayer, lay out your set so that it ends up looking something like this. First, spread the placemat in a diamond shape and then tuck the four corners underneath as shown. Put your napkin in your lap and the dishcloth in front of you.



### Receiving food from the Servers

During the first chant, the servers bring food in on trays and in pots. Any time a server is in front of you, bow until the server has moved on. Serve yourself from the tray and slide it down the line; hand your bowl to the server for food from the pots. If there are condiments, use them and pass them down the line. Don't begin eating yet.

### Making the food offering

During the offering chant, pick up a small piece of food (usually grain) and place it in the offering bowl as it comes to you. If you are the last to receive the bowl, hold it until the server takes it from you.

### Eating

When the cantor indicates, begin eating. After awhile the servers will come in with seconds; if you want something from the pot, bow when the server reaches you. If you wish, serve yourself again from the tray and slide it along.

### **Cleaning the bowls with tea**

When you've finished eating, you can begin cleaning your bowls by scraping them out with the rubber spatula and eating the food particles. When the servers bring in the tea, receive it as you would food from a pot. Wait until you've bowed to the server, and then begin cleaning your bowls and utensils with the tea and spatula. You can pour the tea from one bowl into another. When everything is clean, drink the tea, leaving an ounce or two in one bowl for the offering. Dry everything else with the dishcloth and put away.

### **Making the tea offering**

During the offering chant, pour your remaining tea into the pitcher when it reaches you. If you are the last to receive the pitcher, hold it until the server takes it from you.

### **Packing up the bowl set**

Dry your last bowl and pack up the bowl set. Remain in meditation posture until the service is ended. Stand up with everyone else, holding your bowl set in front of you, and bow. Put your set behind your cushions, tidy up your cushions, and stand up until the final bow signals the beginning of the break period.

## Part Five



### Leaders' Notes



## 5.1 HEAD OF PRACTICE

The Head of Practice is in charge of the meditation hall and the leadership team. S/he looks after the welfare of the participants and esprit de corps among the leaders. S/he is a steady and heartening presence in the hall, opens and closes the hall each day or at the beginning and end of the retreat, offers encouraging words, welcomes the Teacher into the hall, and facilitates the daily leaders' meeting. This role is usually taken by a senior practitioner with strong leadership skills.

## LEADING UP TO THE RETREAT

### Before the retreat

- Check in with the Teacher on retreat themes and any special events or considerations
- Begin to prepare encouraging words
- If there are new leaders, see if they need any training or support preparing for their roles
- You might be called on to talk with new participants about their participation and any physical or psychological concerns they might have

### Retreat Setup

Arrive early enough on opening day to supervise the setting up of the meditation hall and foyer. Usually there is a teacher's and leaders' meeting at about 6:00 pm. Meditation begins at 7:30.

## OPENING THE RETREAT

### First Evening Schedule

±6:00 pm **Teacher & Leaders' meeting**

7:20 Timekeeper Rings 10-minute sequence on temple bell (on card)

**Head of Practice** **Lights 2 candles and waiting incense on altar**  
( p. 59 for more on incense)

All Gather in hall and sit on cushions

7:30 **Head of Practice** **Goes to altar, lights 1 stick of long incense, and stands at right side of altar. As Teacher comes to altar, hands incense and returns to seat**

Teacher Offers incense and takes seat

	Timekeeper	○ ○ ○ ○ Opens meditation period
	<b>Head of Practice</b>	<b>After a few moments reads "Welcome" poem (p. 20)</b>
7:50	Timekeeper	○○ Closes meditation period & says "Please sit comfortably for the orientation"
	<b>Head of Practice</b>	<b>Welcomes participants &amp; begins orientation (p. 57)</b> <b>Introduces other Leaders</b>
	All Leaders	Give their orientations Questions may be taken from participants
	Timekeeper	✖ All stand Introduces and leads walking meditation
	Teacher	When all are seated, gives talk
	Timekeeper	<i>When Teacher is finished:</i> ○ ○ ○ ○ Opens meditation period
8:45	Cantor	❖❖❖♦ "The Four Boundless Vows" ❖
	Cantor	Rings accelerando on inkin so participants stand, facing altar ❖ All bow towards altar ❖ All (turn and) bow towards each other
	Teacher	(Speaks and) leaves meditation hall
8:50	<b>Head of Practice</b>	<b>Closes evening</b>
	<b>Leaders</b>	<b>Make any announcements</b>
	Timekeeper	❖
	All	Bow with hands folded at solar plexus and leave hall
		Kitchen workers meet with Head Cook for orientation If needed, basic meditation and/or meal practice instruction are held in the hall, or offered for the following morning

## **Orientation by Head of Practice**

You want to give the big picture to orient participants and enough information to make them feel comfortable, but it's better not to overwhelm them with detail on the first night. Instead, give specific orientations each time something new is about to happen during the retreat itself—for example, explain the morning greeting just before it begins for the first time. How much guidance you provide on the first evening and throughout the retreat will depend on who the participants are, how familiar the facilities are, and whether changes have been made in the forms.

You set the tone for the beginning of the retreat: People should feel welcome, at ease, and anchored in their physical surroundings.

- Welcome participants and offer encouraging words
- Explain foundations of retreat behavior
  - Respect for others' practice
  - Spirit of generosity
- Explain meditation hall etiquette
  - Retreat is a kind of fasting; simplicity gives us freedom to go deep together
  - Maintain silence except when absolutely necessary: Write notes instead, or step away from others to speak quietly
  - Don't worry about conventional politeness (eg, greetings); you're interacting with people in a deeper way
  - Wear comfortable clothing without logos or slogans; don't wear strong scents or bring anything that beeps into hall
  - Keep your area in hall neat; don't drink water or write, which you can do outside hall during walking meditation
  - Be on time and participate in as much of the schedule as possible
  - Be as still as possible in hall but don't suffer: change positions as necessary; chairs are available
  - Try to leave hall only during walking meditation, unless your job requires it
  - Okay to take breaks from schedule, but tell Head of Practice if you'll be out of hall or are leaving retreat; if you leave retreat early, you'll have interview with Teacher first
  - Feel free to speak with Leader if you have question or problem
- Participant needs
  - Check for incense sensitivity among participants
  - Ask if anyone would like basic meditation and/or meal practice instruction, and arrange for after opening or on following morning
- Introduce leaders; after the other orientations, pick up anything that was missed and make closing remarks

## EARLY MORNING

### MORNING GREETING / WORK IN THE ROOM

5:00 All Rise, get dressed and go to meditation hall

5:15 Timekeeper Rings 10-minute sequence on temple bell

**Head of Practice Lights candle & incense on altar (if no one is allergic) & sits down**

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If possible, leave the lights off (and use extra candles if needed) so that the dawn light grows gradually in the hall.

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5:25 Cantor Leads tea service

by 5:30 All Put away their cups and sit in meditation posture

**Head of Practice Takes stick from altar and opens hall (p. 60)**

Timekeeper ✗ as HofP lifts stick from altar

Sets timer

As HofP places stick back on altar, ○ ○ ○ ○ to begin period

**Head of Practice Lights waiting incense and places 1 long unlit stick across back of bowl**

**Returns to cushion and sits down**

---

On Day 1 explain Morning Greeting before sitting: "Bring your palms together as the Teacher approaches you, then return to meditation posture when s/he has passed; only Leaders need to return the Teacher's bow."

---

5:50 **Head of Practice At approach of Teacher, goes to altar, lights long incense stick, and waits there**  
**Hands Teacher incense and returns to seat**

Teacher Enters hall and offers incense  
Begins Morning Greeting

All Bring palms together as Teacher passes; Teacher bows to Leaders, who return bow

	Timekeeper	OO Ends period as Teacher crosses threshold when leaving hall and leads brisk walking meditation
	Teacher Liaison	Returns to hall and gives participants Work in the Room instructions
±6:05	Teacher & Liaison	Ring bells to open Work in the Room
±6:55	Teacher & Liaison	Ring bells to close Work in the Room
	Timekeeper All	At end of last walk, all bow, straighten cushions, and remain standing
	<b>Leaders</b>	<b>Make any announcements</b>
	Cantor	On Day 1, explains relevant meal service
	Head Server or Kitchen Liaison	Makes food offering at altar OOO on gong outside hall door to announce that meal is ready
	Timekeeper & Cantor	Lead relevant meal service
7:00	All	Breakfast (Simple or Formal Meal Service)
7:30	<b>Leaders</b>	<b>Leaders' meeting with Teacher</b>
	All	Work Practice and Morning Break

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The Leaders meet with the Teacher each morning after breakfast, to provide training for the Leaders and to handle the logistics of the retreat. The HofP facilitates the meeting.

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### Incense

- Light waiting incense whenever the Teacher's presence in the hall is expected: break a long stick into 2 equal pieces, light, and place in either side of the incense bowl on the altar, leaving room in the middle for the Teacher's incense
- Lay another unlit long stick across the back of the bowl
- At the Teacher's approach, go to the altar and light the long stick lying across the back of the incense bowl
- When handing incense to the Teacher, hold it near the bottom and place it with energy directly in front of the Teacher
- If any participants are sensitive to incense, place but don't light waiting incense, and burn only 1 stick at the beginning of each period, or light it and turn it upside down in the bowl to put it out

## **Opening the Hall**

The Head of Practice either opens the hall every morning and closes it every evening (for long retreats), or opens it once on the first morning and closes it once just before the closing ceremony on the last day (for short retreats).

*After morning tea, when the Servers return to the hall:*

- Go to the altar and bow. Pick up the stick horizontally in both hands. If you're right-handed, turn it 180° so that the handle is in your right hand; if left-handed, pick it up as is. Raise the stick to forehead height and bow to the altar (that is, to the Buddha).
- Turn, holding the stick in the same position, walk to the Teacher's cushions, and bow (to the Dharma). Turn in place, take one step to the Cantor's side, and bow (to the Sangha).
- Lower the stick and let one end drop so that it's hanging down vertically from your solar plexus, where you grasp that end with both hands. Walk briskly counterclockwise around the hall, passing every participant.
- Pause at the same spot in front of the Teachers' cushions, turning the stick upward from your solar plexus. Walk clockwise around the hall in the same manner.
- Stop at the same spot and raise the stick horizontally to forehead height. Make 3 bows as before, in reverse order: to hall, Teachers' cushions, and altar. Place the stick back on the altar, the handle towards the left.
- Light waiting incense and place 1 unlit long incense stick horizontally across the incense bowl. Bow and return to your seat.

## **LATE MORNING SUTRA SERVICE / LONG WALK OR MOVEMENT**

8:50 am	Timekeeper	Rings 10-minute sequence on temple bell
	All	Gather in hall
9:00	Cantor	Leads Sutra Service (Cantor Manual, Section 1)
±9:40	Timekeeper	Leads walking meditation
		Times sitting and walking meditations until lunch, timing periods so that walk takes place right before lunch

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The Teacher may enter hall to sit and/or chant with participants; Leaders don't need to do anything

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±11:00 Timekeeper May lead long outdoor walking meditation

±11:50	Leaders	Lead-up to meal service as for breakfast
12:00 pm	All	Lunch (Simple or Formal Meal Service)
12:30		Work Practice and Afternoon Break

## **AFTERNOON**

### **WORK IN THE ROOM / MOVEMENT / READING**

1:50	Timekeeper All	Rings temple bell in 10-minute sequence Gather in hall
2:00	Servers & Cantor	Serve tea
	Timekeeper	Begins meditation period Times sitting and walking meditations until dinner
±2:15	Teacher & Liaison	Open Work in the Room with bells as in early morning
	<b>Head of Practice</b>	<b>On Day 1, begin encouragement walks (p. 62) during 2<sup>nd</sup> period</b>
±3:00	Timekeeper	○ “Prepare for moving meditation” OR Leads long outdoor walking meditation
	Teacher Liaison	Holds people in hall or fills line for interviews before movement or long walk
4:20	Teacher Liaison	When Teacher rings hand bell after 4:20, closes Work in the Room
4:30	Cantor	Leads afternoon reading (Cantor Manual)
	All	Sit in meditation
4:55	Leaders Cantor	Lead-up to meal service as for breakfast and lunch Explains relevant silent meal service
5:00	All	Supper (Simple or Formal Silent Meal)
5:30	All	Work Practice and Evening Break

## Encouragement Walk

Beginning in the afternoon of Day 1, the HofP offers encouragement walks throughout the day, generally during even-numbered sitting periods (2<sup>nd</sup>, 4<sup>th</sup>, etc. of each block), but may do more or less at your discretion

Explain the encouragement walk before the first time

"As I walk around the room, if you'd like a neck and shoulder massage, clasp your hands together at your solar plexus and bow as I approach; after I've stopped and bowed to you, turn around on your cushion; when I'm done, turn back around so we can bow to each other."

The HofP may speak encouraging words at the beginning, middle, or end of a walk, or may remain silent

After a couple of days, the HofP may invite others to walk and/or give encouraging words, as authorized by the Teacher

- At the beginning of a period, stand up, go to the altar, and make 3 bows as for opening the hall: to the altar, the Teacher's cushions, and the hall (but don't pick up the stick)
- [Speak encouraging words]
- Walk clockwise around the hall slowly, scuffing your feet to signal your approach
- When a participant signals for a massage, return the bow, get down on your knees, and give a brief neck and shoulder massage
- After the massage, stand upright, bow to the participant, and continue your circuit
- If there are people on the interview line, leave the hall when you reach the door and walk along the line; repeat any encouraging words; come back into the hall and resume your circuit
- After 1 circuit of the hall, pause in front of the Teacher's mats
- [Speak encouraging words]
- If there's time, walk counterclockwise around the hall in the same manner
- When you're finished, pause at the same spot. [Speak encouraging words]
- Bow 3 times in reverse and return to your seat
- If the period ends in the middle of your circuit, the Timekeeper will ring the bell. Finish your current action, make your bows, and return to your seat

### Encouraging Words

- Your words can have a strong effect on people. Keep them brief and speak from the heart
- Usually the most helpful thing you can say is what you yourself need to hear
- It's fine to prepare a little ahead of time, but try to respond to what you feel in the meditation hall at that moment
- Sometimes silence is the best thing you can say

**EVENING**  
**DHARMA TALK OR KOAN SEMINAR / END OF DAY CEREMONY**

6:20 pm	Timekeeper All	Rings 10-minute sequence on temple bell Gather in hall
6:30	Timekeeper	Begins meditation period
6:55		✗ "Prepare for Dharma talk/koan seminar" Immediately goes outside and ✗ strikes han once
	<b>Head of Practice</b>	<b>Supervises reorganization of hall: lights up; participants seated in semicircles for talk or circle for koan seminar, with room to walk from altar to Teacher's cushion</b>
	Teacher Liaison	Sets up recorder, glass of water (and reading light) for Teacher, adding cups and pitchers for participants if it's koan seminar
6:55 pm	<b>Head of Practice Teacher Liaison</b>	<b>HofP lights waiting incense and 1 long incense stick; stands at right side of altar TL approaches on left and both bow HofP hands incense to TL, who leaves immediately for interview room to fetch Teacher HofP sits down</b>

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**A Fancy Way of Passing Incense:**

- With palms together and fingers pointing forward, HofP holds incense horizontally in cradle between thumbs and index fingers
  - TL faces HofP with hands in same position
  - Both HofP and TL drop their left hands and move as if to shake hands, HofP passing incense from right hand to TL's right hand
  - Bow to each other and TL leaves for interview room
- 

7:00 pm	Timekeeper	Steps outside hall and ✗ ✗ ✗ strikes drum 3 times
	Teacher Liaison	Fetches Teacher to hall

	Teacher	Offers incense, sits down, and gives talk or leads koan seminar
		After talk, leaves hall and returns to interview room
	Teacher Liaison	Follows Teacher to interview room, where they discuss Work in the Room, if any
	Timekeeper	"Restore the hall" Begins walking meditation and times periods so final walking meditation ends by 8:40
	Teacher Liaison	Either leads Work in the Room as usual or returns to sit in hall
		Closes Work in the Room as indicated by Teacher
8:40	<b>Head of Practice</b>	<b>Closes hall (p. 65)</b>
±8:45	<b>Head of Practice</b>	<b>At Teacher's approach, lights incense and waits at altar</b>
	Teacher	Enters hall, offers incense, and sits down
	Cantor	After Dharma talk: ♦ "Please pass out the sutra books" After koan seminar: No closing ceremony; wait until 8:55 and then lead Four Vows
	Volunteers	Pass out sutra books
	Cantor	Leads end of day ceremony (Cantor Manual)
	Timekeeper & Liaison	During "All Buddhas...", step into foyer for Time Sequence and Ancestral Words
	Cantor	<i>Immediately after han and temple bell strikes:</i> ♦, which is 1 <sup>st</sup> note announcing "Four Vows"
	Timekeeper & Liaison	Return to seats in hall
	All	Sing "Four Vows"

	Cantor	Rings accelerando on inkin to have participants stand, facing altar ❖ All bow towards altar ❖ All (turn and) bow towards each other
	Teacher	Speaks closing words and leaves hall
	Cantor	"Please collect the sutra books"
	Volunteers	Collect sutra books
	Timekeeper	❖
	All	Straighten cushions, then stand in front of mats
	<b>Leaders</b>	<b>Only if absolutely necessary, make announcements</b>
9:00	Timekeeper	❖
	All	Bow with hands folded at solar plexus and leave hall

## Closing the Hall

The HofP either closes the hall every evening (for long retreats), or once just before the closing ceremony on the last day (for short retreats).

*Between 8:30 and 8:40 each evening, or on the last day when Work in the Room is finished:*  
Go to the altar, bow, and pick up the stick. The procedure is the same as for opening the hall in the morning (see above) except reversed: Walk briskly clockwise around the hall with the stick raised, then counterclockwise with the stick lowered.

## Looking after the Welfare of the Participants & Other Leaders

It's surprising how much the demeanor of the HofP influences the meditation hall. If things seem to be all right with you even when they're challenging, people will take their cue from that and be reassured. At the same time, you don't have to put up a false front; it can be quite powerful for people to see the HofP opened by awe and vulnerable, or having a difficult time and working through it.

The HofP should keep an unobtrusive eye out for how the other leaders and the participants are doing. Sometimes there are currents that run through a retreat, and the HofP can use Encouraging Words to move with or against the currents, depending on what's needed. Sometimes someone will be having a particularly wonderful retreat, and a simple acknowledgement will mean a lot to them; sometimes someone is having difficulty, and they would be grateful for a simple inquiry from you. The key is to have a light touch, whatever you do.

Occasionally a real problem will arise. In such cases, do what you can but don't try to do more; consult with the other Leaders or let the Teacher know. Participants should tell you when they're going to be out of the hall; if they don't, check that they're all right and explain the importance of letting you know. If someone decides to leave a retreat unexpectedly, make sure they talk to the Teacher before they go.

Support and encourage the other leaders in the same way. How the leadership team works together also has a big impact on the retreat. Again, it's important to find the balance: having a team that is cohesive but not clubby or exclusive is about right.

## CLOSING THE RETREAT

### Final Morning

On the last day of the retreat, the early morning runs as usual, except that Work in the Room begins with the Cantor and goes counterclockwise around the hall, ending with the **Head of Practice**.

Breakfast is as usual; during the morning work period, the work coordinator may assign special jobs to begin the cleanup of the retreat center.

During the break:

The Cantor prepares for the closing ceremony offering, which will involve either powdered incense and charcoal (which must be lit ahead of time) or pouring water

The head of kitchen or kitchen liaison prepares for hot or cold tea and snacks or lunch to be served during the closing circle

When the late morning block begins at 9:00 am, there is no Sutra Service; Work in the Room resumes immediately and continues until it's finished. There are **no encouragement walks** or moving meditation.

### Closing Ceremony

Timekeeper	Times sitting and walking meditation so that walking falls as Head of Practice goes to Work in the Room
Teacher & Liaison	As HofP finishes interview, rings bells to end Work in the Room: When Teacher rings hand bell, TL responds with closing sequence: ○ ○ ○ ● ○
Teacher Liaison	Checks with Teacher and returns to sit in hall

<b>Head of Practice</b>	<b>Returns to hall, lights waiting incense, and closes hall</b>
Timekeeper	As HofP replaces stick on altar: ○ "Prepare for the closing ceremony"
Cantor	❖ "Please make a circle, and pass out the sutra books"
Volunteers	Pass out sutra books
(Childcare Coord.)	Brings children into hall and all are seated)
<b>Head of Practice</b>	<b>Meets Teacher at altar with incense Both sit down</b>
Cantor	Leads closing ceremony (Cantor Manual)
Volunteer(s)	Optional music, poetry, etc.
Timekeeper	Leads brief walking meditation; remain standing at end
Servers	During walk, put water on for tea if it will be served hot
<b>Head of Practice</b>	<b>Invites participants into closing circle</b>
Leaders	<b>Serve tea and cookies or lunch to All</b>
<b>Head of Practice</b>	<b>Begins closing circle</b> <b>Go counterclockwise around circle, beginning with HofP and ending with Teacher</b> Each person says name and where they're from, and anything else brief they'd like to say
	When it's finished, makes any necessary announcements Outstanding retreat fees, dana for Teacher(s), mailing list, staying connected, cleanup assignments

## Cleanup & Restoring the Retreat Center

- Make sure that 'Advice for after the Retreat' handout (see Appendix C) and dana bowl are in foyer
- Under the direction of the work coordinator, clean up and restore the site, including any work requested by the retreat center
- Collect outstanding retreat fees from participants
- Distribute leftover food
- Pack supplies, making an inventory of what needs cleaning, repair, or replenishing
- Return supplies to storage

## 5.2 CANTOR

**The Cantor** is in charge of ceremonies. S/he leads the morning Sutra Service, meal services, the afternoon reading, the end-of-day ceremony, and the retreat closing ceremony. S/he might also work with the Teacher on special ceremonies and events. You might say the Cantor is responsible for everything that goes into or comes out of the mouth. Ideally, this role should be taken by someone with musical ability, a strong familiarity with the liturgy, and a willingness to work creatively with the liturgy—singing dedications, teaching harmonies, etc.

### LEADING UP TO THE RETREAT

**Before the retreat**, check on the ritual gear, making sure everything is in order, and then arrange for it to be transported to the retreat center. If the retreat will include formal meal services (oryoki) make sure handouts and meal cards are printed for participants.

#### Ritual Gear

Temple bell (densho) with striker	Gong for meals
Timekeeper and cantor bowl bells	Stick (kyosaku)
WITR and wakeup handbells	WITR object
Inkins (2)	Cantor music stand
Mokugyo	Wooden block (han) with mallet
Clappers	Rope to hang temple bell & han
Timer	Food offering dishes
Drum	

#### Retreat Setup

Arrive early enough on opening day to set up all the musical equipment, sutra books, chant cards, etc. Work with the Head of Practice to set up the altar. Usually there is a teacher's and leaders' meeting at about 6:00 pm, and meditation begins at 7:30.

In the Meditation Hall:

- The Cantor's seat is to the left of the altar as you're facing it
- At the Cantor's seat: bowl bell, drum, mokugyo, inkin, clappers, cantor manual & stand
- At the Timekeeper's seat: bowl bell, inkin, clappers, timer
- The Cantor and Teacher need adequate light to read from texts
- Sutra books stored somewhere convenient
- Chant cards under all cushions
- Temple bell and wooden block (han) hung either outside the hall or outside the building

## OPENING THE RETREAT

### First Evening Schedule

±6:00 pm <b>Teacher &amp; Leaders' meeting</b>		
7:20	Timekeeper	Rings 10-minute sequence on temple bell (on card)
	Head of Practice	Lights candle and waiting incense on altar
	All	Gather in hall and sit on cushions
7:30	Head of Practice	Goes to altar, lights 1 stick of long incense, and stands at right side of altar. As Teacher comes to altar, hands incense and waits for Teacher to take seat
	Teacher	Offers incense and takes seat
	Timekeeper	○ ○ ○ ○ Opens meditation period
	Head of Practice	After a few moments reads "Welcome" poem
7:50	Timekeeper	○○ Closes meditation period & says "Please sit comfortably for the orientation"
	Head of Practice	Welcomes participants & begins orientation Introduces other Leaders
	All Leaders	<b>Give their orientations (see next)</b> Questions may be taken from participants
	Timekeeper	✖ All stand Introduces and leads walking meditation
	Teacher	When all are seated, gives talk
	Timekeeper	When Teacher is finished: ○ ○ ○ ○ Opens meditation period
8:45	Cantor	❖❖❖♦ "The Four Boundless Vows" ❖ (Cantor Manual, p. i or 1-14) Tell people they can use chant cards under cushion

	<b>Cantor</b>	Rings accelerando on inkin so participants stand, facing altar ❖ All bow towards altar ❖ All (turn and) bow towards each other
	Teacher	(Speaks and) leaves meditation hall
8:50	<b>Head of Practice Leaders</b>	Closes evening <b>Make any announcements</b>
	Timekeeper	❖
	All	Bow with hands folded at solar plexus and leave hall
		Kitchen workers meet with Head Cook for orientation If needed, basic meditation and/or meal practice instruction are held in the hall, or offered for the following morning

## Orientation by Cantor

You want to give the big picture to orient participants and enough information to make them feel comfortable, but it's better not to overwhelm them with detail on the first night. Instead, give specific orientations each time something new is about to happen during the retreat itself—for example, explain the morning tea service just before it begins for the first time. How much guidance you provide on the first evening and throughout the retreat will depend on who the participants are, how familiar the facilities are, and whether changes have been made in the forms.

The Cantor leads ceremonies, including Sutra Services and meals. Encourage people to chant and sing with power and joy, and to eat with appreciation.

- Meal service
  - Indicate whether meals will be with traditional bowl sets in hall or western-style in dining room; details will be given at breakfast tomorrow
  - There is a meal service with breakfast & lunch; supper is silent in deference to tradition that no food was served in monasteries after noon
  - If you're using the formal meal service, ask if anyone needs instruction, which can be held in the hall after orientation; a meal service handout can be made from pages in Appendix B of the Retreat Manual
  - Mention that tea will be served at 5:25 am tomorrow, so participants should have teacup at cushion; details in the morning

- Sutra Service
  - This is another form of practice, like sitting: it opens the heart, allows for the expression of energies raised during meditation, including joy and longing, and can stimulate insight; feel free to breathe deeply and move your body
  - The service is a combination of inherited Asian ceremonial traditions and western musical traditions
- Afternoon or evening reading
  - Traditionally, several hours each day was spent in study during retreats; important and rich part of practice
  - We include western texts because wisdom is part of our indigenous traditions, not just something we import
  - Remember Shitou's words: "When you let these words in, you encounter the ancestors"

After the opening or tomorrow morning, the Cantor might provide an introduction to the traditional meal service for newcomers

## **EARLY MORNING MORNING GREETING / WORK IN THE ROOM**

5:00	All	Rise, get dressed and go to meditation hall
5:25	Cantor	<b>❖ "Prepare for tea"</b> <small>Announcement may be suspended after first morning</small> <small>On first morning, explains tea etiquette</small>

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### **Instruction for Morning Tea (give before tea on Day 1)**

*Demonstrate as you explain:*

- When the Cantor rings once, take out your teacup and place it in front of you
  - Bow when the Server reaches you
  - When receiving tea, hold your cup out to the Server; to signal "enough", hold your upraised palm next to the cup and raise your hand sharply
  - After your teacup is filled, hold it on 1 knee with both hands and return the Server's bow
  - Place the teacup in front of you and wait for the bell to begin drinking
  - When you've finished drinking, store your cup behind your cushion and sit in meditation posture
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All	Place cups on floor in front of mats
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	Servers	Serve tea
	Cantor	❖ Signals participants to start drinking tea
by 5:30	All	Put away their cups and sit in meditation posture
	Servers	Return to hall and sit
	Head of Practice	Takes stick from altar and opens hall
	Timekeeper	✖ as HoP lifts stick from altar As HoP places stick back on altar, ○ ○ ○ ○ to begin period
	Head of Practice	Lights waiting incense on altar Returns to cushion and sits down
5:50	Head of Practice	At approach of Teacher, goes to altar and lights long incense stick Hands Teacher incense and returns to seat
	Teacher	Enters hall and offers incense Begins Morning Greeting
	All	Bring palms together as Teacher passes; <b>Teacher bows to Leaders, who return bow</b>
	Timekeeper	○○ Ends period as Teacher crosses threshold when leaving hall
	Teacher Liaison	Follows Teacher out of hall and into interview room
	All	Stand
	Timekeeper	Leads brisk walking meditation Towards end of walking meditation ✖
	All	Return to cushions
	Timekeeper	Makes circle in air with arms and bows
	All	Bow and sit
	Teacher Liaison	During walking meditation, meets with Teacher
	Timekeeper	✖ Begins meditation period ○ ○ ○ ○

	Teacher Liaison	Returns to hall and gives participants Work in the Room instructions	
±6:05	Teacher & Liaison	Ring bells to open Work in the Room (on Day 2 & thereafter)	
±6:55	Teacher & Liaison	Ring bells to close the Room	W
	Timekeeper	At end of last walk, silent bow ❖	
	All	Straighten cushions and stand with hands at solar plexus	
	Head Server or Kitchen Liaison	Meanwhile, brings food offering to hall door	
		Once Liaison has returned to hall, rings gong outside hall door to announce that meal is ready	
	<b>Leaders</b>	<b>Make any announcements</b>	
	<b>Cantor</b>	<b>On Day 1, explains relevant meal service (below)</b>	
	Head Server or Kitchen Liaison	Makes food offering	
		OOO on gong to announce that meal is ready	
	Timekeeper	❖	
	<b>Cantor</b>	<b>Leads relevant meal service (see Part 4) If meal is eaten in dining hall, take inkin with you</b>	

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## **Instruction for Meals (give before breakfast on Day 1)**

### **Simple Meal Service**

- Follow Timekeeper to the dining room, take a place around the table, and join in the grace
- Serve yourselves, sit down, & begin eating
- Stop eating when the Cantor rings the bell for the food offering
- We'll recite the food offering verse (which is on the table) while the offering bowl is passed around; remain with palms together until the verse is finished, then hold hands in lap
- Place a small amount of food into the bowl when it comes to you and pass it on; wait until the Cantor recites another verse and rings again before resuming eating
- Help yourselves to drinks and seconds, and leave when you're done, handling your dishes as instructed

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### **Formal Meal Service**

- We eat in the meditation hall, using our bowl sets; there are chant cards under your cushions
- The servers serve 3 people at a time; bow when the Server reaches you and keep your palms together until the Server has finished serving everyone in your group; when your turn comes, hand your bowl to the Server
- Use hand signals as follows:
  - to indicate "small amount", put your thumb & index finger close together where the Server can see them
  - to indicate "more", rub 1 hand in a circular pattern on your other palm
  - to indicate "stop", brush 1 hand quickly across your other palm
  - signals should be loud enough for the Server to hear, because s/he may not see it
- To signal that you want seconds, put your palms together as the Server passes; otherwise remain in meditation posture until the Server passes
- Take your food offering from, and receive tea in, the first bowl, which is traditionally called the buddha bowl

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7:30	<b>Leaders</b> All	<b>Leaders' meeting with Teacher</b> Work Practice and Morning Break
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## **LATE MORNING**

### **SUTRA SERVICE / LONG WALK OR MOVEMENT**

	All	Gather in hall
9:00	<b>Cantor</b> 2 Volunteers	❖ "Please make a circle and pass out the sutra books" Pass out sutra books

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On the first morning the Cantor may explain the proper handling of the sutra books ...

- hold them up but not in front of your face
- don't bend back the pages
- when the books are not in use, place them on the mat rather than the floor

... and how to signal whether you want a book or not when they're passed out: palms together for yes, remain in meditation posture for no

The Cantor may also offer some guidelines for chanting and singing

- Open your mouths and breathe deeply when you sing
- Try to follow the Cantor's lead
- Chant or sing loud enough that you can hear yourself, but not so loud that you can't hear others
- Feel free to move

	<b>Cantor</b>	<b>Leads Sutra Service (Cantor Manual, Section 1)</b> <b>At end of service, rings accelerando on inkin to have participants stand, facing altar</b> ❖ All bow towards altar ❖ All (turn and) bow towards each other ❖ "Please restore the hall"
±9:40	Timekeeper	❖ Leads walking meditation Times sitting and walking meditations until lunch May lead long outdoor walk in late morning
±11:55 am	<b>Leaders</b>	<b>Lead-up to meal as for breakfast</b>
12:00 pm	<b>Cantor</b> All	<b>Lunch (Simple or Formal Meal Service, Cantor Manual Part 4)</b>

12:30                      Work Practice and Afternoon Break

## **AFTERNOON**

### **WORK IN THE ROOM / MOVEMENT / READING**

Leaders will decide in the leaders' meeting whether to do a long walk or yoga, depending on the weather and needs of the retreat

1:50	Timekeeper	Rings temple bell in 10-minute sequence
	All	Gather in hall
2:00	<b>Servers &amp; Cantor</b>	<b>Serve tea as in early morning</b>
	Timekeeper	Begins meditation period Times sitting and walking meditations until dinner
±2:05 (after tea)	Teacher Liaison	Meets Teacher in room to confer on Work in the Room Returns to hall to give instructions
±2:15	Teacher & Liaison	Open Work in the Room with bells as in early morning
	Teacher Liaison	During 1 <sup>st</sup> round, ○○ each time Teacher rings hand bell; after that, participants ring bell for themselves

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When the Timekeeper leaves the hall for Work in the Room, the **Cantor** takes the TK's place and times sitting and walking meditation until the TK returns

	Head of Practice	On Day 1, begin encouragement walks during 2 <sup>nd</sup> period
±3:00	Timekeeper	○ "Prepare for moving meditation" OR Leads long outdoor walking meditation
4:20	Teacher & Liaison	Ring bells to close Work in the Room
	Timekeeper	Leads walking meditation before afternoon reading begins Begins meditation period

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Each afternoon, the Cantor leads a reading from the Cantor Manual, Section 2. The selection is usually made in the leaders' meeting that morning

The Timekeeper will open a meditation period at about 4:30. Wait for Work in the Room to end, but not past 4:40, when you should begin the reading even if Work in the Room is continuing. If Work in the Room has ended, wait a few minutes, ring the inkin once, and ask for the sutra books to be passed out

A short reading can be repeated; try to leave some time to sit in silence between the reading and supper

When the reading is finished, ask for the sutra books to be collected; All begin sitting without any bell or other signal

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4:30	<b>Cantor</b>	<b>After a few minutes:</b> ✧ "Please pass out the sutra books" Volunteers Pass out sutra books
	<b>Cantor</b>	<b>Leads afternoon reading (Cantor Manual, Section 2)</b>
	<b>Cantor</b>	✧ "Please collect the sutra books" Volunteers Collect sutra books and sit down
	All	Sit in meditation
4:55	<b>Leaders</b>	<b>Lead-up to supper as for breakfast and lunch</b>
	<b>Cantor</b>	<b>On Day 1, explains relevant silent meal service</b>

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### **Instruction for Silent Meal (give before dinner on Day 1)**

#### **Simple Silent Meal Service**

- Follow the Timekeeper to the dining room, take a place around the table, and bow at the bell
- Following the Teacher, serve yourselves, sit down, & begin eating
- Stop eating when the Cantor rings the bell for the food offering
- When the offering bowl is passed around, remain with palms together until it reaches you; place a small amount of food in the bowl, pass it on, and then hold hands in lap
- Wait until the Cantor rings the bell again before resuming eating
- Help yourselves to drinks and seconds, and leave when you're done, handling your dishes as instructed

#### **Formal Silent Meal Service**

- There are no chants, so listen for bell and clapper cues
  - After the gong, the Timekeeper rings the inkin once; bow, unwrap, and spread bowls
  - After the Servers serve the food, the Cantor claps the clappers once for the food offering
  - After the food offering is removed, the Cantor claps once and all begin to eat
  - After the Servers serve tea, the Cantor claps once for the tea offering
  - After the tea offering is removed, clean and wrap bowls
  - After the Cantor and Timekeeper clap and ring, stand with bowls at eye level
  - When the Timekeeper rings, bow, turn and put bowls away, and straighten up cushions
  - Stand facing in with hands folded at solar plexus
- Serving and hand signals are as for breakfast and lunch

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5:00

Cantor

All

**Supper (Simple or Formal Silent Meal, Cantor Manual Part 4)**

5:30

Work Practice and Evening Break

**EVENING**  
**DHARMA TALK OR KOAN SEMINAR / END OF DAY CEREMONY**

6:20 pm	Timekeeper All	Rings 10-minute sequence on temple bell Gather in hall
6:30	Timekeeper	Begins meditation period
6:55		✖ “Prepare for Dharma talk/koan seminar” Immediately goes outside and ✖ strikes han once
	Head of Practice	Supervises reorganization of hall: lights up; participants seated in semicircles for talk or circle for koan seminar, with room to walk from altar to Teacher’s cushion
	Teacher Liaison	Sets up recorder, glass of water (and reading light) for Teacher, or cups and pitchers for koan seminar
6:55 pm	Head of Practice Teacher Liaison	HofP hands incense to TL, who leaves immediately for interview room to fetch Teacher
7:00 pm	Timekeeper	Steps outside hall and strikes drum ✖ ✖ ✖, loudly
	Teacher Liaison	Immediately knocks on interview room door 3 times, loudly and fetches Teacher
	Teacher & Liaison	At hall door, stop, face each other, and bow; Teacher precedes TL into hall
	Teacher Liaison	Enters hall, places notes on Teacher’s cushion, meets Teacher at altar, and both bow to altar Hands Teacher incense and takes seat
	Teacher	Offers incense, sits down, and gives talk or leads koan seminar After talk, leaves hall and returns to interview room
	Teacher Liaison	Follows Teacher to interview room

	Timekeeper	"Restore the hall" When All are standing at their cushion, ✕ begins walking meditation
		Begins meditation period and times periods so last walking meditation ends by 8:40
	Teacher Liaison	Either leads Work in the Room as usual or returns to sit in hall Closes Work in the Room
8:40	Head of Practice	Closes hall
±8:45	Head of Practice	At Teacher's approach, lights incense and waits at altar
	Teacher	Enters hall, offers incense, and sits down
	Cantor	<b>After Dharma talk:</b> ♦ "Please pass out the sutra books" <b>If Teacher comes in early to sit, wait until 8:45 before beginning</b> <b>After koan seminar: No closing ceremony; wait until 8:55 and then lead Four Vows</b>
	Volunteers	Pass out sutra books
	Cantor	<b>Leads end of day ceremony (Cantor Manual, Section 3), beginning with evening reading, which Cantor picks</b>
Timekeeper & Liaison		During "All Buddhas...", step into foyer for Time Sequence and Ancestral Words (cards in back of Cantor Manual)
	Cantor	<b>Immediately after final han and temple bell strikes:</b> ♦, which is 1 <sup>st</sup> note announcing "Four Vows" or "Celtic Blessing"
Timekeeper & Liaison		Return to seats in hall
All		Sing "Four Vows" or "Celtic Blessing"
	Cantor	<b>Rings accelerando on inkin to have participants stand, facing altar</b> ♦ <b>All bow towards altar</b> ♦ <b>All (turn and) bow towards each other</b>
Teacher		Speaks closing words and leaves hall

Teacher Liaison	Watches for signal from Teacher to follow; otherwise remains in hall
<b>Cantor</b>	<b>"Please collect the sutra books"</b>
Volunteers	Collect sutra books
Timekeeper	◊
All	Straighten up cushions, then stand in front of mats with hands folded at solar plexus
<b>Leaders</b>	<b>Only if absolutely necessary, make announcements</b>
9:00	Timekeeper      ◊
	All                  Bow with hands folded at solar plexus and leave hall

## Special Ceremonies

From time to time there will be special events during a retreat, such as a refuge ceremony or a seasonal celebration. You might be asked to decorate the altar or hall in a special way and will probably be called upon to lead parts of the ceremony.

## CLOSING THE RETREAT

### Final Morning

On the last day of the retreat, the early morning runs as usual, except that Work in the Room begins with the **Cantor** and goes counterclockwise around the hall, ending with the Head of Practice.

Breakfast is as usual; during the morning work period, the work coordinator may assign special jobs to begin the cleanup of the retreat center.

During the break:

The **Cantor** prepares for the closing ceremony offering, which will involve either powdered incense and charcoal (which must be lit ahead of time) or pouring water

The head of kitchen or kitchen liaison prepares for hot or cold tea and snacks or lunch to be served during the closing circle

When the late morning block begins at 9:00 am, there is no Sutra Service; Work in the Room resumes immediately and continues until it's finished. There are no encouragement walks or moving meditation.



## Closing Ceremony

Timekeeper	Times sitting and walking meditation so that walking falls as Head of Practice goes to Work in the Room
Teacher & Liaison	As HofP finishes interview, rings bells to end Work in the Room: When Teacher rings hand bell, TL responds with closing sequence: ○ ○ ○ ● ○
Teacher Liaison	Checks with Teacher and returns to sit in hall
Head of Practice	Returns to hall, lights waiting incense, and closes hall
Timekeeper	As <i>HofP replaces stick on altar:</i> ○ "Prepare for the closing ceremony"
<b>Cantor</b>	◊ " <b>Please make a circle, and pass out the sutra books</b> "
Volunteers	Pass out sutra books
(Childcare Coord.	Brings children into hall and all are seated)
Teacher	Enters hall and goes to altar to offer incense
Head of Practice	Meets Teacher at altar with incense Both sit down
<b>Cantor</b>	<b>Leads closing ceremony (Cantor Manual, Section 6)</b>
Volunteer(s)	Optional music, poetry, etc.
Timekeeper	Leads brief walking meditation; remain standing at end
Servers	During walk, put water on for tea if it will be served hot
Head of Practice	Invites participants into closing circle
<b>Leaders</b>	<b>Serve tea and cookies or lunch to All</b>
Head of Practice	Begins closing circle Go clockwise around circle, beginning with HofP and ending with Teacher Each person says name and where they're from, and anything else brief they'd like to say
	When it's finished, makes any necessary announcements Outstanding retreat fees, dana for Teacher(s), mailing list, staying connected, cleanup assignments

## **Cleanup & Restoring the Retreat Center**

- Make sure that 'Advice for after the Retreat' handout (see Appendix C) and dana bowl are in foyer
- Under the direction of the work coordinator, clean up and restore the site, including any work requested by the retreat center
- Collect outstanding retreat fees from participants
- Distribute leftover food
- Pack supplies, making an inventory of what needs cleaning, repair, or replenishing
- Return supplies to storage

## 5.3 TEACHER LIAISON

The Teacher Liaison is the Teacher's attendant. S/he is in charge of Work in the Room, is the liaison between the Teacher and the participants, looks after the Teacher's needs, and takes part in the end-of-day ceremony each evening. This is usually considered a position of some privilege, and the TL is expected to take on a lot of responsibility. This role is best filled by someone with whom the Teacher feels comfortable. There may be more than one liaison if there is more than one teacher.

### LEADING UP TO THE RETREAT

#### Before the Retreat

Check with the Teacher about how Work in the Room is going to be handled. Depending on the retreat, a few people at a time will move from the meditation hall onto an interview line, or people will remain in the hall and leave for Work in the Room one at a time. In either case, you will need a notebook to keep track of interviews and a set of cushions. If there is an interview line, you will also need a 2<sup>nd</sup> set of cushions, figure, candleholder, incense bowl, and cloth for the line altar. Decide who will bring the WITR object (see below).

Check with the Teacher about anything s/he will need in the hall, interview room, or private quarters. Make sure the Teacher's quarters are ready, including bedding and towels, and provide any food and beverages for the quarters, or arrange with the Head of Kitchen or Kitchen Liaison to provide them.

#### Retreat Setup

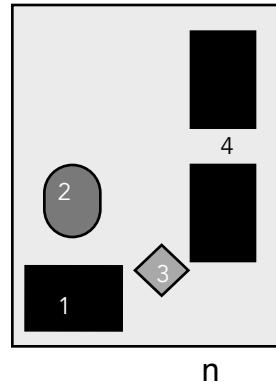
The Teacher Liaison should arrive early enough on opening day to set up the interview room, line, and Teacher's quarters, and to help the Teacher get settled. Usually there is a teacher's and leaders' meeting at about 6:00 pm, and meditation begins at 7:30.

- The Interview Room
  - Clear out the room except for the table serving as an altar, a chair, lighting, & a portable heater or fan as needed
  - Altar with cloth, figure, flowers, candle in holder, incense & incense bowl, water offering bowl, & matches or lighter — far from entry door
  - 2 sets of mats & cushions next to altar; if possible, use buckwheat cushions and large, thick pads for the Teacher
  - Candle(s) & holder(s) for floor and extra candles for altar
  - Thermos, teacup, & water bottle on tray, and low table for koan book next to Teacher's mat
  - Box of tissues next to student's mat
  - Chair for those who can't use cushion along wall
  - Picture hung on wall
  - Heater, fan, screens, etc as needed
  - Use screens, white noise generator, etc to ensure privacy
  - Stash packing supplies in the closet

- The Line
  - The TL's cushions nearest the interview room, next to a small altar
  - A line of cushions or chairs running down the center of the area, with the 1<sup>st</sup> cushion in front of the altar
  - The bell between the TL's cushions & the 1<sup>st</sup> cushion in the line

- Places in the Meditation Hall

- Set up the Teacher's cushions against the wall directly opposite the altar
- Place your seat next to the Teacher, near the hall door
- If you're running Work in the Room from the hall, have the bell, the WITR object, and your notebook at your seat
- After everyone has been seen once, you may move the bell to the doorway, so people can ring for themselves during voluntary Work in the Room



1 Liaison    3 Bell  
2 Altar      4 Students

## OPENING THE RETREAT

### First Evening Schedule

±6:00 pm **Teacher & Leaders' meeting**

7:20	Timekeeper	Rings 10-minute sequence on temple bell
	Head of Practice	Lights candle and waiting incense on altar
	All	Gather in hall and sit on cushions
7:30	Head of Practice	Meets Teacher at altar, hands incense, and returns to seat
	Teacher	Offers incense and takes seat
	Timekeeper	Opens meditation period
	Head of Practice	After a few moments reads "Welcome" poem
7:50	Timekeeper	Closes meditation period & says "Please sit comfortably for the orientation"
	Head of Practice	Welcomes participants & begins orientation Introduces other Leaders
	<b>All Leaders</b>	<b>Give their orientations (see next)</b> Questions may be taken from participants

	Timekeeper	✖ All stand Introduces and leads walking meditation
	Teacher	When all are seated, gives talk
	Timekeeper	<i>When Teacher is finished:</i> Opens meditation period
8:45	Cantor	"The Four Boundless Vows"
	Cantor	Rings accelerando on inkin so participants stand, facing altar ❖ All bow towards altar ❖ All (turn and) bow towards each other
	Teacher	(Speaks and) leaves meditation hall
8:50	Head of Practice <b>Leaders</b>	Closes evening <b>Make any announcements</b>
	Timekeeper	❖
	All	Bow with hands folded at solar plexus and leave hall

## Orientation By Teacher Liaison

You want to give the big picture to orient people and enough information to make them feel comfortable, but it's better not to overwhelm them with detail on the first night. Instead, give specific orientations each time something new is about to happen during the retreat itself—for example, explain the process for Work in the Room just before it begins for the first time.

How much guidance you provide on the first evening and throughout the retreat will depend on who the participants are, how familiar the facilities are, and whether changes have been made in the forms. The leaders should use, modify, or ignore the instructions suggested in this manual as circumstances make appropriate.

Explain your role as the liaison carrying messages between participants and the Teacher, and facilitating Work in the Room. Encourage people to make good use of their interviews by focusing on what's most alive in their practices.

- Communicating with Teacher: Relay any messages, notes, requests, etc. through TL
- Work in the Room
  - Begin tomorrow afternoon, going in order around hall; specific instructions then
  - After everyone has been seen once, voluntary Work in the Room begins, and then everyone will be seen again on the last morning
  - Work in the Room is confidential
  - To maintain privacy, ask participants not to use sleeping quarters, bathrooms, or outdoor areas next to the interview room during Work in the Room

**EARLY MORNING**  
**MORNING GREETING / WORK IN THE ROOM**

5:00	All	Rise, get dressed and go to meditation hall
5:15	Timekeeper	Rings 10-minute sequence on temple bell Early morning bell may be omitted if it will disturb neighbors
	<b>Teacher Liaison</b>	<b>In interview room, lights candles and incense (if no one is allergic), sets out tea and water, turns on heater if needed, goes to hall to sit</b>
5:25	Cantor	❖ "Prepare for tea"
	Servers	Serve tea
5:30	Head of Practice	Takes stick from altar and opens hall
	Timekeeper	As HofP places stick back on altar, begins period
	Teacher	Morning Greeting
	All	Bring palms together as Teacher passes; <b>Teacher bows to Leaders, who return bow</b>
	Timekeeper	○○ Ends period as Teacher crosses threshold when leaving hall
	<b>Teacher Liaison</b>	<b>Follows Teacher out of hall and into interview room</b>
	Timekeeper	Leads brisk walking meditation
	<b>Teacher Liaison</b>	<b>Beginning Day 2, during walking meditation meets with Teacher (and sets up interview line)</b>
		<b>Returns to hall and gives participants Work in the Room instructions if necessary</b>
		<b>If WITR is from hall: places object in front of appropriate person</b>
		<b>If WITR is from line: fills line</b>
		<b>Sits next to WITR bell</b>
±6:05	Teacher	Rings hand bell to open Work in the Room

	<b>Teacher Liaison</b>	Rings response bell: ○ ○ ○ ○ <i>accelerando</i> [Teacher's bell] ○○  For first round, ○○ every time Teacher rings hand bell; after that, if from hall: places bell in hallway for participants to ring if from line: places striker on 1 <sup>st</sup> cushion for participant to ring
±6:50	<b>Teacher Liaison</b>	<b>Doesn't send anyone else in for Work in the Room</b> If from hall: notes who has object and retrieves If from line: notes who's left & asks them to return to hall
6:50-7:00	<b>Teacher Liaison</b>	When Teacher rings hand bell after 6:50, responds with closing sequence: ○ ○ ○ ● ○  Checks with Teacher and returns to hall
	Timekeeper All	At end of last walk, all bow, straighten cushions, and remain standing
	<b>Leaders</b> Cantor	<b>Make any announcements</b> On Day 1, explains relevant meal service
	Head Server or Kitchen Liaison	Makes food offering at altar ○○○ on gong outside hall door to announce that meal is ready
	Timekeeper & Cantor	Lead relevant meal service
7:00	All	Breakfast (Simple or Formal Meal Service)
7:30	<b>Leaders</b> All	<b>Leaders' meeting with Teacher</b> Work Practice and Morning Break

## **LATE MORNING** **SUTRA SERVICE / LONG WALK OR MOVEMENT**

8:50 am	Timekeeper All	Rings 10-minute sequence on temple bell Gather in hall
9:00	Cantor	Leads Sutra Service

±9:40	Timekeeper	Leads walking meditation Times sitting and walking meditations until lunch
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Teacher may enter hall to sit and/or chant with participants; Leaders don't need to do anything

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±11:00	Timekeeper	Leads long outdoor walking meditation
±11:55 am	Leaders	Lead-up to meal as for breakfast
12:00 pm	All	Lunch (Simple or Formal Meal Service, Cantor Manual Part 4)
12:30		Work Practice and Afternoon Break

## **AFTERNOON** **WORK IN THE ROOM / MOVEMENT / READING**

1:50	Timekeeper	Rings temple bell in 10-minute sequence
	All	Gather in hall
	<b>Teacher Liaison</b>	<b>Prepares interview room (and line) as in early morning, including tea for Teacher</b>
2:00	Servers & Cantor	Serve tea
	Timekeeper	Begins meditation period Times sitting and walking meditations until dinner
±2:05 (after tea)	<b>Teacher Liaison</b>	<b>Meets Teacher in room, returns to hall to give instructions, and sits down</b>
±2:15	<b>Teacher &amp; Liaison</b>	<b>Open Work in the Room with bells as in early morning</b>
	Head of Practice	On Day 1, begin encouragement walks during 2 <sup>nd</sup> period
±3:00	Timekeeper	"Prepare for moving meditation" OR Leads long outdoor walking meditation
	<b>Teacher Liaison</b>	<b>Holds people in hall or fills line for interviews before movement or long walk</b>

4:20	Teacher Liaison	<b>When Teacher rings hand bell after 4:20, closes Work in the Room as in early morning Checks with Teacher and returns to hall</b>
	Timekeeper	Leads walking meditation before afternoon reading begins Begins meditation period
4:30	Cantor	After a few minutes, leads afternoon reading
	All	Sit in meditation
4:55	Leaders	Lead-up to supper as for breakfast and lunch
5:00	All	Supper (Simple or Formal Silent Meal)
5:30	All	Work Practice and Evening Break

### Explaining Work in the Room before first interviews

- Work in the Room will begin when the Teacher rings her bell and I respond; after that I'll ring twice to indicate the next interview
- We'll go around the hall, beginning with the Head of Practice and moving clockwise; everyone will be seen the first time around
- *If Work in the Room is run from the meditation hall:* The first person will have an object indicating it's your turn; as you leave the hall, pass this object to the person to your left; so if you have the object, it's your turn next
- *If there is a line:* Come to the line in the order in which I tap you on the shoulder; shake your head no if you don't want to come to the line
- When the bell rings, respond quickly and move swiftly to the interview room
- Describe the location of interview room (and the line)
- On the line:
  - When in line, move up to the next cushion when the person ahead of you moves up
  - Don't leave the line unless you're giving up your place
  - During walking meditation, you may stand at place in line
- If there are new people present:
  - When you reach the room, the door should be open. Stand in the threshold and bow towards the altar. Enter and close the door behind you
  - Walk to the edge of the mat and bow to the Teacher. Take a seat on the cushion, or get a chair and sit down where the cushion would be

- If this is your 1<sup>st</sup> interview with the Teacher, introduce yourself and describe your practice
- When the Teacher rings the bell to end the interview, bow to the Teacher before rising, bow towards the altar before opening the door, open the door, & return to the hall, leave the interview room door open for the next person
- Come straight back to the meditation hall; don't bow in the doorway but you may hold palms together from the room to your seat in the hall
- In your interview, stay focused on what's most important, out of generosity to others who are waiting

### **Explaining Work in the Room after everyone has been seen once**

- We'll begin with the Head of Practice again, but this time Work in the Room is voluntary
- *From the meditation hall:* If you don't wish to go, pass the object on immediately to the person to your left
- *If there's a line:* Put out your card if you want an interview, and wait for me to tap you on the shoulder, then go out to the line and take the 1<sup>st</sup> available seat
- Ring the bell for yourself on your way out of the hall or from the line to the interview room
- If you're left on line when the period ends, you'll be returned to the line at the beginning of the next period
- From time to time you might notice that someone is taking "cuts" in line. This is because of their work assignment, or because the Teacher has asked to see them. Priority is given to full-time participants, while doing our best to accommodate part-timers as well

### **Work in the Room Considerations**

- Keep a running record of who has Work in the Room and how many times, and of who's left on the line at the end of each period
- If it is difficult to hear the Teacher's hand bell, a drum can be used instead
- Check with parents, childcare people, and cooks about their schedules and get them in, even if out of order
- If someone arrives in the middle of the retreat, wait a few hours before putting them onto the line
- Make sure the line is full before the long walk or moving meditation
- Leaders may take cuts in line at any time

#### **The Most Important Consideration**

People need to feel confidence in the privacy of their interview  
If the interview can be overheard, immediately tell the Teacher, even if it means interrupting an interview (the sound of voices or laughter is okay; the words being spoken are not)

- If people request an extra interview or want to take cuts, discuss with the Teacher; if you think someone needs an interview, let the Teacher know
- If you need to leave the hall during Work in the Room, arrange for another leader to take your place
- If there's more than one Teacher, coordinate with the other TL

## **EVENING**

### **DHARMA TALK OR KOAN SEMINAR / END OF DAY CEREMONY**

6:20 pm	Timekeeper	Rings 10-minute sequence on temple bell
	All	Gather in hall
6:30	Timekeeper	Begins meditation period
6:55		✖ “Prepare for Dharma talk/koan seminar” Immediately goes outside and ✖ strikes han once
	Head of Practice	Supervises reorganization of hall: lights up; participants seated in semicircles for talk or circle for koan seminar, with room to walk from altar to Teacher’s cushion

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#### **Preparing the Hall for Dharma Talk/Koan Seminar**

When Timekeeper announces “Prepare for the dharma talk/koan seminar,” help Head of Practice reorganize the hall

- Set up voice recorder (and reading light)
- For talk, have a glass of water at the Teacher’s seat; for koan seminar, add cups and pitchers of water for everyone

#### **Dharma Talk with More than One Teacher**

Only TL for Teacher giving talk that night fetches Teachers, who will gather in one interview room

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6:55 pm	<b>Head of Practice</b> <b>Teacher Liaison</b>	<b>HofP lights waiting incense and 1 long incense stick; stands at right side of altar</b> <b>TL approaches on left and both bow</b> <b>HofP hands incense to TL, who leaves immediately for interview room to fetch Teacher</b> <b>HofP sits down</b>
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### **A Fancy Way of Passing Incense:**

- With palms together and fingers pointing forward, HofP holds incense horizontally in cradle between thumbs and index fingers
- TL faces HofP with hands in same position
- Both HofP and TL drop their left hands and move as if to shake hands, HofP passing incense from right hand to TL's right hand
- Bow to each other and TL leaves for interview room

7:00 pm	Timekeeper	Steps outside hall and <b>XXX</b> strikes drum 3 times, loudly
	<b>Teacher Liaison</b>	<b>Immediately knocks on interview room door 3 times, loudly</b> <b>When Teachers says "Come in", enters, bows, takes Teacher's notes, and leads Teacher to hall</b>
	<b>Teacher</b> <b>Teacher Liaison</b>	<b>At hall door, stop, face each other, and bow; Teacher precedes TL into hall</b>
	<b>Teacher Liaison</b>	<b>Enters hall, places notes on Teacher's cushion, meets Teacher at altar, and both bow to altar</b> <b>Hands Teacher incense and takes seat</b>
	Teacher	Offers incense, sits down, and gives talk or leads koan seminar  After talk, leaves hall and returns to interview room
	<b>Teacher Liaison</b>	<b>Follows Teacher to interview room, where they discuss Work in the Room</b>
	Timekeeper	"Restore the hall" Walking meditation Times periods so final walking meditation ends by 8:40
	<b>Teacher Liaison</b>	<b>Either leads Work in the Room as usual or returns to sit in hall</b>  <b>Closes Work in the Room as indicated by Teacher</b>
8:40	Head of Practice	Closes hall
	Teacher	Enters hall, offers incense, and sits down

Cantor	Leads end of day ceremony (Cantor Manual, Section 4)
<b>Timekeeper &amp; Liaison</b>	<b>During "All Buddhas...", step into foyer for Time Sequence and Ancestral Words (below &amp; on cards in Cantor Manual)</b>
Cantor	<i>Immediately after han and temple bell strikes:</i> ◊, which is 1 <sup>st</sup> note announcing "Four Vows"
<b>Timekeeper &amp; Liaison</b>	<b>Return to seats in hall</b>
All	Sing "Four Vows"
Teacher	Speaks closing words and leaves hall
<b>Teacher Liaison</b>	<b>Watches for signal from Teacher to follow; otherwise remains in hall</b>
Volunteers	Collect sutra books
Timekeeper	◊
All	Straighten up cushions, then stand in front of mats
9:00	<b>Leaders</b> <b>Only if absolutely necessary, make announcements</b>
Timekeeper	◊
All	Bow with hands folded at solar plexus and leave hall

### End of the Day Ceremony : Time Sequence & Ancestral Words

(also on a separate card)

Timekeeper & Liaison	During "Al I Buddhas..." at end of dedication, step into foyer When dedication is finished:
Timekeeper Drum	If 8:00-9:00    ×××××××× If after 9:00    ××××××××
Liaison Temple bell	If 8:20-8:40    ○    ○    If 9:00-9:20    ○ If 8:40-9:00    ○    ○    ○    If 9:20-9:40    ○    ○
Timekeeper Han/Drum	××××

Liaison      Ancestral Words

Whether in daytime or in nighttime  
 I always carry inside  
 a light.  
 In the middle of noise and turmoil  
 I carry silence.  
 Always  
 I carry light and silence.

[Anna Swir]

*OR*

If you don't break your ropes while you're alive,  
 do you think ghosts  
 will do it after?  
 What is found now is found then  
 If you find nothing now, you will simply end up  
 with an apartment in the city of death.

[Kabir]]

*OR*

To be born in this human body is rare.  
 Do not throw away  
 your good fortune.  
 Life passes in an instant,  
 The leaf will never go back to the branch,  
 The ocean of transmigration is wide.  
 With Mira,  
 All the enlightened ones sing  
 The same words,  
 Crossing that tide:  
 "Awaken and sleep no more—  
 Brief are the days of  
 life."

[Mirabai]

Timekeeper      Han/Drum

××××××× / accelerando  
 ××××× / accelerando  
 ××× / accelerando / pause  
 ×××

Liaison      Temple bell



Cantor      Inkin



Timekeeper & Liaison

Return to seats in hall

## Ceremony Formalizing the Student-Teacher Relationship (Shoken)

If a participant asks about becoming a formal student of the Teacher, refer them to the Teacher or, if they've already talked with the Teacher, explain the ceremony. Confer with the Teacher about when to do the ceremony.

- At the beginning of any block of Work in the Room, give the student the WITR object so they'll be first, or put them on the first cushion when filling the line. Make sure s/he has a gift for the Teacher
- When the Teacher rings the hand bell, do *not* ring your bell in response. Take the gift from the student and lead him/her to the interview room
- At the doorway, stand back so the student can make 3 full prostrations over the threshold. Prostrate simultaneously behind the student
- When the student makes 3 prostrations at the mat, prostrate behind the student
- Give the gift to the Teacher, saying, "Roshi, I'd like to present X, who wants to be your student." Bow and leave, closing the door
- Return to the hall or the line. When the Teacher rings the hand bell, ring your bell in the usual response to open Work in the Room
- When the interview ends, Teacher and student bow to each other while both are seated, then the student rises and makes 3 prostration at the cushion, bows toward the altar at the door, and returns to the hall

## Taking Care of the Room

Before each block with Work in the Room

- Light the candle and incense on the altar; if it's dark outside, also light candle(s) on the floor
- Provide hot tea in a thermos as requested by the Teacher; iced tea may be used in hot weather
- Rinse the teacup
- Make sure there's drinking water
- Tidy the room
- Open or close windows as needed

As needed throughout the retreat, keep the interview room clean and tidy

- Replace spent candles and replenish incense
- Check the water in the flower vase
- Clean any incense ash on the altar cloth
- Brush off and plump the cushions
- Air out the room and vacuum

## CLOSING THE RETREAT

On the last day of the retreat, the early morning runs as usual, except:

### Final Work in the Room

- Procedures will be discussed during the Leaders' Meeting on the previous day
- Work in the Room begins in the early morning and goes counterclockwise around the hall, beginning with the Cantor and ending with the Head of Practice. The TL goes in the order of your place in the hall. Some adjustments might need to be made for Cooks & Servers
- If there is more than one Teacher, Work in the Room may be handled by dividing up participants among the Teachers based on participant request & Teacher availability
- Instructions: "The last round of Work in the Room will begin in a few moments. We'll go around the hall, beginning with the Cantor and moving counterclockwise to the Head of Practice. Everyone will be seen this time around, so please focus on what is most important."

Breakfast is as usual; during the morning work period, the work coordinator may assign special jobs to begin the cleanup of the retreat center.

When the late morning block begins at 9:00 am, there is no Sutra Service; Work in the Room resumes immediately and continues until it's finished. There are no encouragement walks or moving meditation.

### Cleanup after the Retreat

- Help the Teacher pack up the interview room gear, and personal gear in the Teacher's quarters, if requested
- Delegate (or have the Work Coordinator delegate) restoration of the interview room (moving furniture, etc.)

## 5.4 TIMEKEEPER

The Timekeeper provides the rhythms of the retreat and stands at the doorway to the meditation hall. S/he wakes people in the morning, rings the temple bell to signal the beginning of each session, marks the beginning and ending of meditation periods, leads walking meditation, and participates in the end-of-day ceremony each evening. This is a role for a reliable person with a steady presence; it's usually the first practice role a new leader will take on.

### LEADING UP TO THE RETREAT

Before the retreat, check on the ritual gear and possibly help transport it to the retreat center.

The Timekeeper should arrive on opening day in time to help set up the retreat center, including

- setting up your seat, which is nearest the entry door of the meditation hall and has the timing bowl bell, a pair of clappers, an inkin, and a silent timer
- hanging the temple bell and wooden block (han)
- scouting out good routes for long outdoor walks

Usually there is a teacher's and leaders' meeting at about 6:00 pm, and meditation begins at 7:30, but the Timekeeper begins ringing the temple bell at 7:20.

### OPENING THE RETREAT

#### First Evening Schedule

The retreat opens at 7:30 on the first evening. Ideally the evening should end by 9:00 so that participants can settle in and get to bed early.

±6:00 pm Teacher & Leaders **Leaders' meeting**

7:20	<b>Timekeeper</b>	Rings 10-minute sequence on temple bell (on card) & sits in hall
	Head of Practice	Lights candle and waiting incense on altar
	All	Gather in hall and sit on cushions
7:30	Teacher	Meets Head of Practice at altar, offers incense, and takes seat
	<b>Timekeeper</b>	○ ○ ○ ○ Opens meditation period
	Head of Practice	After a few moments reads "Welcome" poem

7:50	<b>Timekeeper</b>	○ Closes meditation period & says, "Please sit comfortably for the orientation"
	Head of Practice	Welcomes participants & begins orientation Introduces other Leaders
	<b>All Leaders</b>	<b>Give their orientations (see next)</b> Questions may be taken from participants
	<b>Timekeeper</b>	<b>✗ All stand</b> <b>Introduces walking meditation</b>

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### **Orientation when beginning first walking meditation**

- Hold your hands folded at the solar plexus; when clappers sound, bow in position, then turn to the left and begin walking
  - Walk close together, like a caterpillar; we become 'all beings, one body'
  - You don't need to stand up right away if your feet or legs are asleep; wait until your place in the line comes around and join it when you can
  - If you want to leave the hall, join the line and then leave it when you reach the door
  - When returning, step into the hall, wait until your place in the line comes around, bow, and step in
  - If the clappers have sounded for people to return to their seats, wait at the door until after everyone bows, then return to your seat
- 

### **Leads walking meditation**

	Teacher	When all are seated, gives talk
	<b>Timekeeper</b>	<b>When Teacher is finished:</b> ○ ○ ○ ○ <b>Opens meditation period</b>
8:45	Cantor	❖❖❖♦ "The Four Boundless Vows" ❖
	Cantor	Rings accelerando on inkin to have participants stand, facing altar ❖ All bow towards altar ❖ All (turn and) bow towards each other
	Teacher	Speaks and leaves meditation hall

8:50	Head of Practice <b>Leaders</b>	Closes evening <b>Make any announcements</b>
	<b>Timekeeper</b>	<b>Introduces form for leaving hall</b>

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### **Orientation when leaving hall tonight (and hereafter)**

- Bow at the two bells, get up, straighten your cushions, & stand in front of your mat with hands folded at the solar plexus
  - When the bell sounds, bow in that position & leave the hall
  - It's not necessary to bow at the door when leaving the hall
- 

<b>Timekeeper</b> All	◊ Straighten cushions and stand with hands folded at solar plexus
<b>Timekeeper</b> All	◊ Bow with hands folded at solar plexus and leave hall

### **Orientation By Timekeeper**

You want to give the big picture to orient people and enough information to make them feel comfortable, but it's better not to overwhelm them with detail on the first night. Instead, give specific orientations each time something new is about to happen during the retreat itself—for example, explain walking meditation just before it begins for the first time.

How much guidance you provide on the first evening and throughout the retreat will depend on who the participants are, how familiar the facilities are, and whether changes have been made in the forms. The leaders should use, modify, or ignore the instructions suggested in this manual as circumstances make appropriate.

Encourage people to enter timeless time, to allow the bells to carry them rather than to use watches and clocks. Reassure newcomers that the schedule might be a bit overwhelming at first but will soon feel natural.

- Explain timing
  - The wake-up bell rings at 5:00 am
  - Get up as soon as the bell rings but not before, so you don't disturb others
  - The temple bell rings for 10 minutes before every meditation block; be in your seats before 5:25 am and before the 3<sup>rd</sup> accelerando on the temple bell thereafter
  - Participants are welcome to stretch in the hall until 5:25 am
  - Participants are welcome to sit in the hall during breaks or after the close of the day; the last person to leave blows out the candle(s) and turns out the lights

- Explain sitting & walking meditation
- 25-minute meditation periods with 5-to-8-minute walking meditation in between
- Moving meditation (yoga or qigong) and long outside walks in the mornings and afternoons except on the first day
- Take bathroom breaks during walking meditation

## **EARLY MORNING MORNING GREETING / WORK IN THE ROOM**

± 4:45 am	<b>Timekeeper</b>	<b>Wakes up and gets dressed</b>
5:00		<b>Rings wake up bell throughout sleeping quarters (&amp; camping areas)</b> May delegate to others in outlying quarters
		<b>Checks meditation hall, turning on lights and heat if needed</b> <b>May start water for tea at request of Head Server</b>
All		Rise, get dressed and go to meditation hall, where participants may stretch
5:15	<b>Timekeeper</b>	<b>Rings 10-minute sequence on temple bell</b> Early morning bell may be omitted if it will disturb neighbors
		<b>Sits down in hall</b>
5:25	Servers & Cantors	Serve tea
by 5:30	All	Put away cups and sit in meditation posture
	Servers	Return to hall and sit
	Head of Practice	Takes stick from altar and opens hall
Timekeeper		<b>✖ as HofP lifts stick from altar</b> <b>Set timer, though period will end at Teacher's exit from hall after Morning Greeting</b> <b>As HofP places stick back on altar, ○ ○ ○ ○ to begin period</b>
5:50	Head of Practice	At approach of Teacher, goes to altar and lights long incense stick Hands Teacher incense and returns to seat

Teacher	Enters hall and offers incense Begins Morning Greeting
All	Bring palms together as Teacher passes; <b>Teacher bows to Leaders, who return bow</b>
<b>Timekeeper</b>	<b>○○ Ends period as Teacher crosses threshold when leaving hall</b>
Teacher Liaison	Follows Teacher out of hall and into interview room
All	Stand
<b>Timekeeper</b>	<b>Leads brisk walking meditation</b> <b>This first walk should begin slowly but speed up to near-run. Use zigzag pattern in middle of hall and, optionally, walk outside. Slow down towards end</b> <b>After this, walks are at a normal pace</b>
	<b>Towards end of walking meditation ✗</b>
All	Return to cushions
<b>Timekeeper</b>	<b>Makes circle in air with arms and bows</b>
All	Bow and sit
<b>Timekeeper</b>	<b>✗ Sets timer and then ○○○○</b>
Teacher Liaison	Returns to hall and gives participants Work in the Room instructions
±6:05	Teacher & Liaison Ring bells to open Work in the Room

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When the Timekeeper leaves the hall to go to Work in the Room, the Cantor takes the TK's place.  
When the Timekeeper returns, bow to the Cantor and resume the TK's place

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after 6:50 Teacher & Liaison Ring bells to close Work in the Room

<b>Timekeeper</b>	<b>Times periods so that there's walking meditation shortly before breakfast</b> <b>At end of last walk, silent bow</b> ❖
All	Straighten cushions and stand with hands at solar plexus
<b>Leaders</b>	<b>Make any announcements</b>
Cantor	On Day 1, explains relevant meal service

	Head Server or Kitchen Liaison	Makes food offering at altar  <i>Once Liaison has returned to hall:</i> ○○○ Rings gong outside hall door to announce that meal is ready
		<i>If meal is eaten in dining hall:</i>
	<b>Timekeeper</b>	✧ “Please follow me” (words may be dropped after breakfast on Day 1)
	All	Bow
	Head Server or Kitchen Liaison	○○○○ etc. Rings long accompaniment to procession to dining hall
	<b>Timekeeper</b>	<b>Leads participants into dining hall, to stand behind seats around dining table(s)</b>
7:00	All	Breakfast (Simple or Formal Meal Service)
7:30	<b>Leaders</b>	<b>Leaders' meeting with Teacher</b> Work Practice and Morning Break

### **LATE MORNING** **SUTRA SERVICE / LONG WALK OR MOVEMENT**

8:50 am	<b>Timekeeper</b>	<b>Rings 10-minute sequence on temple bell</b>
	All	Gather in hall
9:00	Cantor	Leads Sutra Service
±9:40	<b>Timekeeper</b>	<b>✖ Leads walking meditation</b>

**Times sitting and walking meditations until lunch, timing periods so that walk takes place right before lunch**

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Teacher may enter hall to sit and/or chant with participants; Leaders don't need to do anything

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±11:00	<b>Timekeeper</b>	<b>✖ Leads long outdoor walking meditation (p. 104)</b> Walking “Kanzeon” (p. 104) may be substituted for outdoor walk in bad weather
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11:55	Leaders	Lead-up to lunch as for breakfast
12:00 pm	All	Lunch (Simple or Formal Meal Service)
12:30		Work Practice and Afternoon Break

**AFTERNOON**  
**WORK IN THE ROOM / MOVEMENT / READING**

1:50	<b>Timekeeper</b>	<b>Rings temple bell in 10-minute sequence</b>
	All	Gather in hall
2:00	Servers & Cantor	Serve tea
	<b>Timekeeper</b>	<b>✖ ○ ○ ○ ○ Begins meditation period</b> <b>Times sitting and walking meditations until dinner</b>
±2:15	Teacher & Liaison	Open Work in the Room with bells as in early morning
	Head of Practice	On Day 1, begin encouragement walks during 2 <sup>nd</sup> period
±3:00	<b>Timekeeper</b>	<b>○ "Prepare for moving meditation" OR</b> <b>Leads long outdoor walking meditation (p. 104)</b> <b>Begins meditation period</b>
	Teacher Liaison	Holds people in hall or fills line for interviews before movement or long walk
4:20	Teacher Liaison	When Teacher rings hand bell after 4:20, closes Work in the Room as in early morning
	<b>Timekeeper</b>	<b>Leads walking meditation before afternoon reading begins</b> <b>Begins meditation period</b>
4:30	Cantor	Leads afternoon reading
	All	Sit in meditation
	Leaders	Lead-up to supper as for breakfast and lunch
	All	Supper (Simple or Formal Silent Meal)
5:30		Work Practice and Evening Break

## OUTDOOR WALK & MOVEMENT MEDITATION

During the late morning or afternoon blocks beginning on Day 2, a period can be devoted to a long outdoor walk, led by the Timekeeper, or moving meditation such as yoga or qigong, led at the Teacher's invitation. These decisions are made during the morning leaders' meeting. Considerations are the weather and not interfering with Work in the Room. Qigong can also be led throughout the day, substituting for regular walking meditations, depending on the Leader's sense of the hall.

±11:00 am	<b>Timekeeper</b>	✖ Leads long outside walk, fitting into a 30-minute period
OR		
±3:00 pm		Allow time before & after for shoes & jackets & to use bathrooms
		Begin with a few circuits outside the door, so people can join in as they come out of the building
		End the walk with a few circuits inside the hall, so everyone has a chance to rejoin the line.
		In bad weather an indoor walk may be substituted—eg, chanting 'Kanzeon' while spiraling. Ask the Cantor to drum the rhythm.
OR		
	<b>Timekeeper</b>	<input type="radio"/> "Prepare for moving meditation" If the yoga or qigong takes place in another room, the Timekeeper leads the participants there, as on a walking meditation
Leader		Yoga, qigong, or other moving meditation
	<b>Timekeeper</b>	✖ Leads participants back into the hall for a brief walking meditation, then begins a meditation period as usual

## EVENING

### DHARMA TALK OR KOAN SEMINAR / END OF DAY CEREMONY

6:20 pm	<b>Timekeeper</b>	Rings 10-minute sequence on temple bell
	All	Gather in hall
6:30	<b>Timekeeper</b>	Begins meditation period

6:55		<p>○ “Prepare for Dharma talk / koan seminar”</p> <p><b>Immediately goes outside and ✗ strikes han once</b></p>
	Head of Practice Teacher Liaison	Reorganize hall: lights up; participants seated in semicircles for talk or circle for koan seminar, with room to walk from altar to Teacher’s cushion; recorder and water for Teacher
6:55 pm	Head of Practice Teacher Liaison	Pass incense and TL goes to fetch Teacher
7:00 pm	<b>Timekeeper</b>	<b>Steps outside hall and ✗ ✗ ✗ strikes drum 3 times, loudly</b>
	Teacher Liaison	Knocks on interview room door 3 times, loudly & leads Teacher to hall
	Teacher Teacher Liaison Teacher	Offer incense and sit down  Gives talk or leads koan seminar
		After talk, leaves hall and returns to interview room
	Teacher Liaison	Follows Teacher to interview room
	<b>Timekeeper</b>	<b>“Restore the hall”</b> <b>When All are standing at their cushion, ✗ begins walking meditation</b>
		<b>Begins meditation period and times periods so final walking meditation ends by 8:40</b>
	Teacher Liaison	Either leads Work in the Room as usual or returns to sit in hall
		Closes Work in the Room as indicated by Teacher
8:40	Head of Practice	Closes hall
±8:45	Teacher	Enters hall, offers incense, and sits down
	Cantor	Leads end of day ceremony
	<b>Timekeeper &amp; Liaison</b>	<b>During “All Buddhas...”, step into foyer for Time Sequence and Ancestral Words (Appendix B and cards)</b>

Cantor	<i>Immediately after han and temple bell strikes: ✧, which is 1<sup>st</sup> note announcing "Four Vows"</i>
<b>Timekeeper &amp; Liaison</b>	<b>Return to seats in hall</b>
All	Sing "Four Vows"
Teacher	Speaks closing words and leaves hall
Cantor	"Please collect the sutra books"
Volunteers	Collect sutra books
<b>Timekeeper</b>	✧
All	Straighten up cushions, then stand in front of mats with hands folded at solar plexus
<b>Leaders</b>	<b>Only if absolutely necessary, make announcements</b>
9:00	
<b>Timekeeper</b>	✧
All	Bow with hands folded at solar plexus and leave hall

### **End of the Day Ceremony : Time Sequence & Ancestral Words**

(also on a separate card)

<b>Timekeeper</b> & Liaison		During "All Buddhas..." at end of dedication, step into foyer When dedication is finished:
<b>Timekeeper</b> Drum	If 8:00-9:00	✗ ✗ ✗ ✗ ✗ ✗ ✗
	If after 9:00	✗ ✗ ✗ ✗ ✗ ✗ ✗
Liaison	Temple bell	If 8:20-8:40      ○      ○      If 9:00-9:20      ○ If 8:40-9:00      ○      ○      ○      If 9:20-9:40      ○      ○
<b>Timekeeper</b> Han/Drum		✗ ✗ ✗ ✗

Liaison      Ancestral Words

Whether in daytime or in nighttime  
 I always carry inside  
 a light.  
 In the middle of noise and turmoil  
 I carry silence.  
 Always  
 I carry light and silence.

[Anna Swir]

*OR*

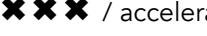
If you don't break your ropes while you're alive,  
 do you think ghosts  
 will do it after?  
 What is found now is found then  
 If you find nothing now, you will simply end up  
 with an apartment in the city of death.

[Kabir]]

*OR*

To be born in this human body is rare.  
 Do not throw away  
 your good fortune.  
 Life passes in an instant,  
 The leaf will never go back to the branch,  
 The ocean of transmigration is wide.  
 With Mira,  
 All the enlightened ones sing  
 The same words,  
 Crossing that tide:  
 "Awaken and sleep no more—  
 Brief are the days of  
 life."

[Mirabai]

**Timekeeper** Han/Drum       / accelerando  
 / accelerando  
 / accelerando / pause  


Liaison      Temple bell      

Cantor      Inkin      

**Timekeeper**  
 & Liaison      Return to seats in hall

## FINAL MORNING

On the last day of the retreat, the early morning runs as usual, except that Work in the Room, which begins in the early morning, starts with the Cantor and goes counterclockwise around the hall, ending with the Head of Practice.

Breakfast is as usual; during the morning work period, the work coordinator may assign special jobs to begin the cleanup of the retreat center.

During the break:

- The Cantor prepares for the closing ceremony offering, which will involve either powdered incense and charcoal (which must be lit ahead of time) or pouring water
- The head of kitchen or kitchen liaison prepares for hot or cold tea and snacks or lunch to be served during the closing circle

When the late morning block begins at 9:00 am, there is no Sutra Service; Work in the Room resumes immediately and continues until it's finished. There is no moving meditation.

## CLOSING CEREMONY

<b>Timekeeper</b>	<b>Times sitting and walking meditation so that walking falls as Head of Practice goes to Work in the Room</b>
Teacher & Liaison	As HofP finishes interview, rings bells to end Work in the Room: When Teacher rings hand bell, TL responds with closing sequence: ○ ○ ○ ● ○
Head of Practice	Returns to hall, lights waiting incense, and closes hall
<b>Timekeeper</b>	<b>As HofP replaces stick on altar: ○ "Prepare for the closing ceremony"</b>
Cantor	❖ "Please make a circle, and pass out the sutra books"
Volunteers	Pass out sutra books
(Childcare Coord.)	Brings children into hall and all are seated)
Teacher	Enters hall and goes to altar to offer incense
Head of Practice	Both sit down
Cantor	Leads closing ceremony
Volunteer(s)	Optional music, poetry, etc.

<b>Timekeeper</b>	<b>Leads brief walking meditation; remain standing at end</b>
Servers	During walk, put water on for tea if it will be served hot
Head of Practice	Invites participants into closing circle
<b>Leaders</b>	<b>Serve tea and cookies or lunch to All</b>
Head of Practice	Begins closing circle Go counterclockwise around circle, beginning with HofP and ending with Teacher Each person says name and where they're from, and anything else brief they'd like to say
Coordinators	When it's finished, makes any necessary announcements Outstanding retreat fees, dana for Teacher(s), staying connected, cleanup assignments

## LUNCH, CLEANUP, & RESTORING THE RETREAT CENTER

- Lunch is not silent and consists of leftovers
- Make sure that 'Advice for after the Retreat' handout (see Appendix B) and dana bowl are in foyer
- Under the direction of the work coordinator, clean up and restore the site, including any work requested by the retreat center
- Collect outstanding retreat fees from participants
- Distribute leftover food
- Pack supplies, making an inventory of what needs cleaning, repair, or replenishing
- Return supplies to storage

## Meditation Periods

- Sitting periods are 25 minutes long, except where adjustments are necessary—eg, on opening night, before meals or the afternoon reading, etc. As much as possible, begin periods on the half hour; make adjustments as needed so that happens.
- Beginning the period: Right after sitting down and settling, clap the clappers once. This marks the beginning of the 25 minutes, so start the timer. Strike the bell 4 times, slowly and deeply, with one palm raised (half a gassho); lower the hand when finished.
- Ending the period: When the timer goes off, bow and strike the bell twice, quickly. If an activity besides walking meditation is next, strike the bell only once and make the appropriate announcement (eg, “Prepare for Dharma talk”). Stand up, holding the clappers.

## Walking Meditation

- When everyone is standing with hands to solar plexus, clap the clappers once, bow in position, turn to the left, and begin walking.
- Walk with an even, steady, natural gait. If there are large gaps in the line, tell people to close them.
- At the end of walking meditation, clap the clappers once and return at a normal pace to your cushion. Find the place in the hall where, once you’ve clapped, everyone can go directly to their seat without having to pass anyone else.
- When all have reached their cushions, make an exaggerated bow, swinging your arms in a large circle, so everyone will see your bow, since there is no sound cue. Sit down and begin the period.
- With the exception of the long outside walk, walking meditation usually lasts five to eight minutes; this can be stretched to allow participants time to use the bathrooms. Most walks are at a natural pace, except the first brisk walk in the morning. The length of time and the speed may be adjusted, depending on your sense of the hall.
- The first walk in the morning: Very brisk, at a near-run, to wake and warm people up. Begin slowly and work up speed. Move in a zigzag or snake pattern through the hall. If the hall is crowded, form 2 concentric circles, the HofP leading the inner circle. Slow down towards the end.
- The long outside walk: Begin on the 2<sup>nd</sup> day. Scout out a good route ahead of time. The walk should fit into a 30-minute period, so allow time before and after to put on and remove shoes and jackets and use the bathrooms at the end. Begin with a few circuits right outside the door, so people can join in as they come out of the building. End the walk with a few circuits inside the hall, so everyone has a chance to catch up and rejoin the line.

- If the weather is bad, a long, vigorous indoor walk may be substituted—eg, sustained chanting of ‘Kanzeon’ while doing a spiral dance. Ask the Cantor to drum the rhythm.

## **Striking the Bell**

- Begin each period with four strikes on the bell. The tones should be clear and strong; you can wait until one note has almost completely faded before striking the next.
- When you end the period with two strikes, strike them close together, as people will be waiting for the appropriate signal to bow.

## 5.5 SERVERS

### Serving Tea

- |                          |   |
|--------------------------|---|
| 5:10 am &<br>1:40 pm     | <b>Servers</b><br><br>Prepare 2 or 4 pots of tea in kitchen <ul style="list-style-type: none"><li>● Tea should be caffeinated in early morning and afternoon, and herbal for meals</li><li>● Make sure tea won't be too hot to drink</li></ul>  |
| 5:25 am &<br>2:00 pm     | <b>Cantor</b><br><br>✧ "Prepare for tea" <ul style="list-style-type: none"><li>Announcement may be suspended after 1<sup>st</sup> morning</li><li>On first morning, explain tea service etiquette</li></ul>   |
| All                      | <br>Place teacups in front of mats  |
| <b>Servers</b>           | <br>Enter hall with teapots held at eye level and napkins around handle or over arm <ul style="list-style-type: none"><li>● 2 Servers: Bow at bottom of hall, opposite altar; walk to altar, turn towards each other, and bow to hall with back to altar</li><li>● 4 Servers: Walk to 4 corners of room, bow facing walls, turn inwards &amp; bow to each other</li></ul>   |
|                          | <br>Serve tea <ul style="list-style-type: none"><li>● Begin with HofP and Cantor</li><li>● Then serve 3 people at once, standing in front of middle person and bowing</li><li>● Begin with person closest to altar</li><li>● People signal "enough" by holding palm next to cup and raising hand sharply</li><li>● Bow, wipe up any spills, and move on to next group</li><li>● When all are served, leave hall</li></ul> |
| By 5:30 am<br>or 2:05 pm | <br>Servers<br>Return to hall and sit   |

## Simple Meals

**Head Server or Kitchen Liaison** 5 minutes before meal, places small amount of each food to be eaten in dish as food offering and goes to hall door.

When walking meditation is finished, All have straightened their cushions, and Leaders have made any announcements, carries dish into hall at eye level. Bows in front of altar and places food offering on altar. Bows and then stands just outside hall door.

*Once interviews are finished and Teacher Liaison has returned to hall:  
○○○ on gong outside hall door to announce that meal is ready.*

---

Timekeeper      ✦  
All                Bow and follow Timekeeper to dining hall, while

---

**Head Server or Kitchen Liaison** ○○○ etc. On gong, rings long accompaniment for procession to dining hall

---

**Servers**        If Servers are working in kitchen, come into dining hall when line reaches it and find places around table(s)

Once food offering dishes have been passed around, pick them up from last person and take them to kitchen altar, or take them outside, empty them, and return them to kitchen

Return to seat

## Formal Meal Service

### Preparation

Cook              10 minutes before meal (or earlier if necessary), ✘ ✘ ✘ calls **Servers** to kitchen

**Servers**        Arrange food on trays  
Tray #1 has food for 2<sup>nd</sup> & 3<sup>rd</sup> bowls plus condiments; tray #2 or pot has food for buddha (1<sup>st</sup>) bowl so it stays hot

Start water for tea

Tea after meals should be non-caffeinated, so participants can rest during the break

## Unwrapping Bowls

<b>Head Server</b>	Once interviews are finished and Teacher Liaison has returned to hall: OOO on gong to announce that meal is ready to be served
Timekeeper	❖
All	Bow Place wrapped bowls on floor in front of mat
Cantor (spoken)	❖❖♦ We remember this ..." ❖
All (spoken)	"We have food while some have none, we have each other while some are alone."
Cantor	❖
All	Unwrap bowls

## First Serving

Cantor (chanted)	"We call upon ..."
All (chanted)	❖ Black Tara, mother of all things ❖ Vairochana, boundless sky ...
<b>Servers</b>	Enter hall at "Vairochana", holding trays at eye or chest level <ul style="list-style-type: none"><li>● 2 Servers: bow at bottom of hall, opposite altar; walk to altar, turn towards each other, and bow</li><li>● 4 Servers: Walk to 4 corners of room, bow facing walls, turn inwards &amp; bow to each other</li></ul>
	Serve 3 people at a time, standing in front of middle person, bowing, kneeling, and placing tray on floor
	Remove offering bowls and any condiments to be passed later, placing them on floor
	Turn to person closest to altar, receive bowl, and serve <ul style="list-style-type: none"><li>● to indicate "more", participant rubs one hand in circular motion on other</li><li>● to indicate "small amount", participant puts thumb &amp; index finger close together</li><li>● to indicate "stop", participant wipes 1 hand quickly across other</li></ul>

	Pick up tray, stand up, bow, and move to next group of 3
Served	Bows in response and keeps palms together until Server leaves Head Server serves Cantor, who is leading the service
<b>Servers</b>	Stand, bow, and return to kitchen  Pick up tray #2 or pot  Make entrance as before  Turn to first 3 people to be served and bows
Served	Bows in response and keeps palms together until Server leaves
<b>Servers</b>	Kneel in front of middle of 3 people, place tray on floor, and start serving person closest to altar
Served	Hands bowl to Server  Uses hand signals  Remains with palms together until Server has finished serving 3 <sup>rd</sup> person in group
<b>Servers</b>	When 3 <sup>rd</sup> person is served, pick up tray, stand, and bow
Served	Returns bow  Remains with hands in lap until food offering
<b>Servers</b>	Move on to next 3 people and repeat procedure  When everyone is served, take trays back to kitchen

### Food Offering

Cantor & Head of Practice	Pick up food offering dishes, put small amount from first (buddha) bowl in, and pass to next people
Cantor / All (chanted, palms together)	❖ "All you demons and hungry ghosts, whose desire is never satisfied, take this food, share it with us, be at peace."
All	While chanting, place small amount of food in offering dish  Last people to receive dishes hold them up at chest level until Servers come

<b>Servers</b>	Enter and bow to people holding dishes, who hand over dishes Bow to each other and Servers leave Take offering bowls to kitchen altar, or take them outside, empty them, and return them to kitchen
<b>Serving Seconds</b>	
<b>Head Server</b>	After preparing trays for seconds, takes seat at door of hall. When most participants have finished eating, signals Servers to bring in seconds
<b>Servers</b>	Serve seconds as above, except that, after bow in front of altar, tray or pot is lowered and slowly walked down each line
Served	Indicate that they want seconds by bringing palms together; otherwise remain in meditation posture until Server passes
<b>Servers</b>	Serve as before, but may only be serving one or two people at a time Take trays back to kitchen and repeat with pots of food for buddha bowl When all are served, return to kitchen

### Washing Bowls & Tea Offering

<b>Head Server</b>	Resumes seat in hall doorway, and when most participants have finished eating, fetches Servers with teapots from kitchen
<b>Servers</b>	Enter hall with tea pots held at eye level <ul style="list-style-type: none"> <li>● 2 Servers: bow at bottom of hall, opposite altar; walk to altar, turn towards each other, and bow</li> <li>● 4 Servers: Walk to 4 corners of room, bow facing walls, turn inwards &amp; bow to each other</li> </ul>
	Serve tea as with food, pouring tea into buddha bowls
All	Wash bowls with tea & drink it, reserving small amount in 3 <sup>rd</sup> bowl
Cantor & Head of Practice	After most have finished washing bowls, pass tea offering bowls
Cantor / All (chanted, with palms together)	❖ “Here is our tea for the earth and the spirits of the earth. We give it back with thanks. May you be refreshed. Om Makurasai Svaha”

<b>Servers</b>	Remove tea offerings in same manner as food offerings were removed
	Eat together in kitchen

## Formal Silent Meal

Cook	10 minutes before meal (or earlier if necessary), ✕ ✕ ✕ calls <b>Servers</b> to kitchen.
<b>Servers</b>	<p>Arrange food on trays  Tray #1 has food for 2<sup>nd</sup> &amp; 3<sup>rd</sup> bowls plus condiments; tray #2 or pot has food for buddha (1<sup>st</sup>) bowl so it stays hot</p> <p>Start water for tea  Tea after meals should be non-caffeinated, so participants can rest during the break</p>
<b>Head Server</b>	<p>Once <i>Liaison</i> has returned to hall:  ○○○ on gong to announce that meal is ready</p> <p>Returns to kitchen to lead <b>Servers</b>, who bring serving trays to hall door</p>
Timekeeper	❖
All	Bow and unwrap and spread bowls
<b>Servers</b>	<p>During silent evening meal, begin serving food once bowls are unwrapped</p> <p>Remove food offerings when offering bowls have reached last person in line(s)</p> <p>Serve tea when most participants have finished eating</p> <p>Remove tea offerings when offering bowls have reached last person in line(s)</p>
<b>Head Server</b>	Between servings and picking up offerings, sits in hall doorway to watch for timing, then goes to kitchen to lead Servers



## Appendix A



# Foundational Traditional Forms

## FOUNDATIONAL FORMS

### Seated Meditation

#### Postures

- Half lotus: one leg crossed over the top of the other
- Burmese: legs folded flat on the ground, one in front of the other
- Seiza: kneeling on the lower legs, sitting on an upturned cushion
- Royal ease: one leg folded on the floor; the other leg upright and bent at the knee, foot flat on the floor; hands folded on the upraised knee
- Using a chair
  - sit as straight as possible, away from the back of the chair
  - sit with feet flat on the ground; if they don't reach, put a cushion underneath the feet
- Lying down
  - this is the most challenging position for staying focused, but sometimes the only one someone can manage
  - lie flat on the back, with a pillow under the head; if possible, raise the knees so that the feet are flat on the ground
  - hold a hand position if possible; otherwise put hands flat on the ground
  - keep the eyes partially open to help stay awake

#### Hand positions

- About 3 finger-widths below the navel, the hands are horizontal, palms upward, left over right, finger joints matching and thumbs just touching, creating an empty oval in the middle; OR
- About 3 finger-widths below the navel, the hands are clasped one over the other, palms flat against the body, thumbs tucked inside

#### Head & gaze

- Head upright with chin parallel to floor
- Eyes partially open & looking downward, about 3 feet in front of the cushion
- Soft focus; don't stare
- Remove eyeglasses; don't wear contacts, as the eyes will dry out

#### Breathing

- Breathe naturally
- Try to breathe all the way down to a place 3 finger widths below the navel
- Notice if the abdomen is rising and falling with each breath; if not, breathe more deeply

#### Staying comfortable

- At the beginning of a sit
  - rock gently side to side and back to front to find the center

- imagine a thread connecting the top of your head to the ceiling
- arms should fall a slight distance from the sides, as though you were holding an egg under your armpits
- Check that the back and neck are straight, shoulders and arms relaxed, jaw and hands unclenched, eyes in soft focus
- Breathe into any area of discomfort, letting the attention follow the breath
- Move discretely as necessary
- Change positions from period to period; move to a chair
- Don't skip walking and moving meditations
- During walking meditation, leave the hall to stretch or do yoga
- In serious cases, take a break from sitting

## Basic Meditation Practices

- Breath counting: silently count 1 to 10 on the exhales, one number per breath; repeat the cycles; if the mind wanders, return to 1 and begin again
- Watching the breath: focus one's attention on breathing, coming back to the breath whenever the mind wanders
- Mindfulness: Noting physical sensations, emotions, and/or thoughts as they arise, and then returning to the breath
- Breath awareness: Let the attention follow the breath, noticing what it's like as the breath passes through the throat, heart, etc. A simple inquiry like What is this? can be used if, for example, there is a blockage or some other strong sensation
  - Visualizations: such as lovingkindness (metta) or tonglen meditations
  - Just sitting: Sitting in still awareness, without any object of attention
  - Koan introspection: Working with a koan or koan-style inquiry

## Walking Meditation

### Basic Form

- When the bell ends a meditation period, bow and stand up (slowly if your legs are asleep); stand in front of your cushion with your hands folded at the solar plexus
- At the bell, bow, turn to the left, and begin walking
- Walk close together (about an arm's length) with an even, steady gait; the speed will vary from slow to almost running
- Eyes are lowered, hands folded at the solar plexus

### Long afternoon walk

- People are free to drop their hands to their sides or stretch their arms behind them, and to look around
- People may walk with more space between them

## Entering & Leaving the Hall

### Entering the Hall

- On coming through the door, pause to bow toward the altar and then walk to your seat
- Bow to your cushion; turn 180° (in the direction of the altar so you're not turning your back to it), bow to the hall, and sit down, facing the center of the hall

### During walking meditation

- Get into the walking line as usual; leave the line when you come to the door
- When returning, step into the hall and wait until your place in the line comes around, bow, and step in
- If the clappers have sounded for people to return to their seats, wait at the door until after everyone bows, then return to your seat

### After meals or at the end of a meditation block

- After everyone is standing, bow when inkin rings once
- Turn, (put bowl set away) and straighten your cushions
- Stand facing in with hands folded at the solar plexus
- When the inkin rings once, bow with hands in the same position and leave the hall

There is no need to bow at the doorway when leaving the hall

## Bowing to Others

After you're seated in the hall, it's customary to return the bow of the person next to you if they arrive before the four bells at the beginning of a period, but after that it's not necessary

Because we suspend normal courtesies, it's not necessary to bow to others except when you're entering the walking meditation line, cutting in front of them in public spaces, or need to get their attention

## Rakusu Wearers

- First time in the hall each day: Kneel facing your cushion, take out your rakusu and either place it on your head or hold it folded with the pine twig to your forehead, say the rakusu verse silently with your palms together, put on the rakusu, and sit
- Subsequent times: Sit in the usual way, take out your rakusu, touch the pine twig briefly to your forehead, and put it on

### VERSE OF THE RAKUSU

This is the robe of freedom,  
the bare field, the blessings.  
I receive the Tathagata's teaching,  
which wakes all beings.

## Ringing the Bells

There are a number of different kinds of bells used in a retreat

- Large bells that are suspended on a rope or within a stand, like the temple bell and WITR bell
- Bowl bells like the timekeeper's and cantor's bells
- Inkins, small portable bells attached to a stick

Each bell is different, so it's important for the leaders to familiarize themselves with their bells and learn how to evoke a strong, clear tone that doesn't clang.

Large bells: If a 'sweet spot' is indicated, hit the bell only there, with a strong, steady stroke. If the bell is very loud, earplugs can be used.

Bowl bells: Hold the striker vertically from the tip, with a loose wrist. Strike along the side, either inside or outside the bowl. To make a closed or muted tone, strike the bowl and hold the striker against the bowl to stop the sound. Don't hold the striker horizontally and strike the lip of the bowl, as this can crack a bell.

## Morning Greeting

- The Teacher will walk around the hall, passing each participant. As the Teacher approaches you, put your palms together until s/he passes; keep your eyes lowered.
- The Teacher will stop and bow to the leaders, who bow back. Others don't need to bow.

## TRADITIONAL FORMS

### A Fancy Way of Passing Incense

*After the hall is reorganized for a dharma talk or koan seminar:*

- The Head of Practice goes to the altar and lights waiting incense and 1 long stick for the Teacher, then stands at the right side of the altar, holding the long incense
- The Teacher Liaison comes to the left side of the altar, and the HofP and TL bow to each other
- The HofP hands the incense to the TL as follows:
  - With palms together and fingers pointing forward, the HofP holds the incense horizontally in the cradle between thumbs and index fingers
  - The TL faces the HofP with hands in the same position
  - Both the HofP and the TL drop their left hands and move as if to shake hands, the HofP passing the incense from right hand to right hand
  - They bow to each other, the TL leaves for the interview room, and the HofP sits down

### Ceremonial Clappers

Before a ceremony, the Head of Practice passes incense to the Teacher Liaison, who leaves the hall to fetch the Teacher. The Timekeeper claps the clappers slowly and continuously until they return, alternating long end to long end as usual with 1 short end to 1 long end.

### Walking the Stick / Requesting the Stick

- Explaining the stick (kyosaku)
- It's for encouragement and the relief of sore muscles; it's voluntary, and one may ask for a massage instead
- As the leader approaches, bow with palms together to receive stick, bow with hands in meditation posture for massage
- Beginning in the late morning of Day 1, the Head of Practice walks the stick throughout the day, generally during even-numbered sitting periods (2nd, 4th, etc. of each block), but may do more or less at HofP's discretion
- HofP may speak encouraging words at the beginning, middle, or end of walking, or may remain silent

- After a couple of days, HoP may invite others to walk the stick and/or give encouraging words, as authorized by the Teacher
- The stick is not walked during Work in the Room on the last day
- Form
  - At the beginning of a period, go to the altar, pick up the stick, and make 3 bows as for opening the hall: to the altar, the Teacher's cushions, and the hall. Turn the stick vertically, holding it upward from the solar plexus. [Speak encouraging words.]
  - Explain walking the stick before the first time: "I'm going to walk around the room. As I approach you, if you'd like the stick, bow with your palms together; if you'd like a neck and shoulder massage, maintain your meditation posture and bow as I approach."
  - Walk clockwise around the hall slowly, scuffing your feet to signal your approach.
- When a participant asks for the stick
  - Turn the stick horizontally and hold it at forehead height and bow to the participant
  - Be sure signals are clear and indicate the location of the strike by touching it lightly first
  - The participant should bend the head to the left
  - Strike the participant briskly twice on each shoulder or each side of the spine at the middle of the back, depending on what they've indicated.
- When a participant asks for a massage), bow as above, place the stick on the floor, get down on your knees, and give a brief neck and shoulder massage.
- After either strikes or massage, stand upright, holding the stick horizontally at forehead height, and bow to the participant. The participant responds with hands together.
- Continue the circuit with the stick held upwards from the solar plexus.
- Leave the hall for the interview line in the middle of the circuit, when near the doorway. Walk down the line and back, slowly. Repeat any encouraging words for each line. Return to the hall and pick up the circuit where you left off.
- After 1 circuit of the hall, pause in front of the Teacher's mats. [Speak encouraging words.] If there is time, walk counterclockwise around the hall (but not interview lines) in the same manner.
- When finished, pause at the same spot. [Speak encouraging words.] Make 3 bows in reverse order and return the stick to the altar.
- If the period ends in the middle of circuit, the Timekeeper will ring the bell. Finish your current action and return the stick to the altar.



## Appendix B



### Masters

Ten-Minute Temple Bell Sequence

Waiver and Release Agreement

Advice for after the Retreat

End of the Day Ceremony —  
Time Sequence & Ancestral Words

Chant Cards

Formal Meal Practice (Oryoki) Handout

