

## Appamada Morning Zazen

6:20	<p><b>Timekeeper:</b> Attend to the altar. If needed, before the clappers: Light both altar candles and place a stick of incense on the incense bowl. Check that altar objects and the bowing mat are straight.</p>	
6:30	<p><b>Final rolldown of clappers.</b> Practice leader enters, bows, offers incense, bows, returns to the end of the bowing mat, does three bows.</p>	
	<p>Practice leader steps back, bows to the altar, then toward the zafu, then toward the room.</p> <p><i>One bell at each bow.</i></p>	<p>○ ○ ○</p>
	<p>Practice leader reads quote of the day. <i>One bell at end.</i></p>	<p>○</p>
	<p><b>Robe Chant</b></p> <p>Vast is the robe of liberation, a formless field of benefaction; wearing the universal teaching, I realize the one true nature, thus harmonizing all being.</p> <p><i>One bell at end. (Three bells when no teacher is available for practice discussion.)</i></p>	<p>○</p>
	<p><b>Monitor:</b> (If teacher is available.) If you would like to have practice discussion with [name] please raise your hand. (Wait for people to leave.)</p> <p><i>Three bells at end. Zazen begins.</i></p>	<p>○○○</p>

7:00	Interval begins. <i>One bell on interval bell.</i>	O
7:05	Interval ends.  <b>Monitor:</b> (If teacher is available.) If you would like to have practice discussion with [name] please raise your hand. (Wait for people to leave.)  <i>One bell on interval bell.</i>	O
7:30	Zazen ends. <i>One bell.</i>	O

## Daily

### Timekeeper: *Page 5. Hymn To The Perfection Of Wisdom* •

Homage to the Perfection of Wisdom, the lovely, the holy.

The Perfection of Wisdom gives light.

Unstained, the entire world cannot stain her.

She is a source of light and from everyone in the triple world  
she removes darkness.

Most excellent are her works.

She brings light so that all fear and distress may be forsaken,  
and disperses the gloom and darkness of delusion.

She herself is an organ of vision.

She has a clear knowledge of the own-being of all dharmas,  
for she does not stray away from it. •

The Perfection of Wisdom of the buddhas •  
sets in motion the wheel of dharma. ■



## Monday through Friday

**Timekeeper:** *Page 9. Bodhisattva's Vow* •

*[Torei Zenji]*

When I, a student of the Way  
look at the real form of the universe,  
all is the never-failing manifestation  
of the mysterious truth of the Awakened Life.  
In any event, in any moment, and in any place,  
None can be other than the marvelous revelation  
of its glorious light.

This realization made our ancestors and teachers  
extend tender care, with respectful hearts  
even to such beings as birds and beasts.

This realization teaches us  
that our daily food, drink, clothes,  
and protections of life  
are the warm flesh and blood,  
the merciful incarnation of the Awakened One.

Who can be ungrateful or not respectful  
even to senseless things,  
not to speak of humans?

Even though they may be fools,  
be warm and compassionate toward them.

If by any chance they should turn against us,  
become sworn enemies and persecute us,  
we should sincerely bow down with humble language  
in the reverent understanding

that they are the merciful messengers of the Awakened One,  
who use devices to emancipate us from blind tendencies,

produced and accumulated upon ourselves  
by our own egoistic delusion and attachment,  
through countless cycles of space and time.

Then on each moment's flash of our thought •  
there will grow a lotus flower  
and on each lotus flower will be revealed Perfection,  
unceasingly manifest as our life,  
just as it is,  
right here and right now.

• May we extend this mind to all beings  
so that we and the world together  
may attain maturity in the wisdom of the Awakened Life. ■



**Timekeeper:** *Page 1.* [Repentance]

All my ancient twisted karma  
from beginningless greed, hate, and delusion,  
born through body, speech, and mind  
I now fully avow.

All our ancient twisted karma  
from beginningless greed, hate, and delusion,  
born through body, speech, and mind  
We now fully avow.

All the ancient twisted karma  
from beginningless greed, hate, and delusion,  
born through body, speech, and mind,  
All being now fully avows.

[Refuges]

I take refuge in Buddha  
I take refuge in Dharma  
I take refuge in Sangha.

We take refuge in Buddha, before all being,  
immersing body and mind deeply in the Way,  
awakening true mind;

We take refuge in Dharma, before all being, entering deeply the merciful  
ocean of Buddha's Way;

We take refuge in Sangha, before all being, bringing harmony to everyone,  
free from hindrance.

Now all being has completely taken refuge in Buddha,  
Now all being has completely taken refuge in Dharma,  
Now all being has completely taken refuge in Sangha. ●



**Timekeeper:** [Eko]

May we awaken Buddha's compassion and luminous mirror wisdom.

We dedicate this service to: ●

Our original ancestor in India, great teacher Shakyamuni Buddha,

Our first female ancestor, great teacher Mahapajapati,

Our first ancestor in China, great teacher Bodhidharma.

Our first ancestor in Japan, great teacher Eihei Dogen.

Our compassionate founder, great teacher Shogaku Shunryu.

Our compassionate founder, great teacher Joko Beck.

Our compassionate founder, great teacher Zenkei Blanche Hartman.

The perfect wisdom bodhisattva Manjusri ●

We offer the merit of our practice for the welfare of all beings everywhere.

May all be relieved of suffering, free from fear, longing, aversion, and

ignorance, and may we together with all beings realize the Awakened Way. ■

**Timekeeper:** *Page 2.* [Bodhisattva Vow]

Beings are numberless, I vow to free them;

Delusions are inexhaustible, I vow to end them;

Dharma gates are boundless, I vow to enter them;

Buddha's way is unsurpassable, I vow to embody it.

Beings are numberless, we vow to free them;

Delusions are inexhaustible, we vow to end them;

Dharma gates are boundless, we vow to enter them;

Buddha's way is unsurpassable, we vow to embody it.

Beings are numberless, this vow frees them all;


Delusions are inexhaustible, this vow ends them all;

Dharma gates are boundless, this vow enters them all;

Buddha's way is unsurpassable, this vow embodies it. ●



<b>Appamada Wednesday Evening Zazen</b>		
6:50	<b>Timekeeper:</b> Attend to the altar. If needed, before the clappers: Light both altar candles and place a stick of incense on the incense bowl.	
7:00	<b>Final rolldown of clappers.</b> Practice leader enters, bows, offers incense, bows, returns to the end of the bowing mat. Three bows.	
	Practice leader bows to the altar, then toward the zafu, then toward the room. <i>One bell at each bow.</i> Program begins.	○ ○ ○
	Introduction to the Wednesday Evening Program focus. (approximately 15 min.) Watch for signal from leader.	
7:15	Guided Meditation begins. <i>Three bells to start.</i>	○○○
7:30	<b>Meditation ends.</b> <i>One bell.</i> Stretch/break.	○
7:35	<b>Brief discussion/questions.</b>	
7:40	<b>Practice leader bows.</b> This signals start of Zazen or small group koan practice. <i>Three bells.</i>	○○○
8:05	<b>Zazen/Small group koan practice ends.</b> <i>One bell.</i> Service begins.	○

	<p>Practice leader goes to the bowing mat. Chant is handed out and read: differs each week. <i>Week 1: Compassion Practice. (Page 17) Metta Sutta</i> <i>Week 2: Concentration Practice. (Page 23) Hsin Hsin Ming</i> <i>Week 3: Gaia Practice. (Page 26) Jijuyu Zammai</i> <i>Week 4: Koan Practice. (Page 18) Song of the Grass Hut</i> <i>Week 5: Body Practice. (Page 9) Bodhisattva's Vow</i> See chant for bells.</p>	
	<p><i>Practice leader bows.</i> <b>Timekeeper Eko:</b> We offer the merit of our practice for the welfare of all beings everywhere. May all be relieved of suffering, free from fear, longing, aversion, and ignorance, and may we together with all beings realize the Awakened Way.</p>	

	<p><b>Four Noble Truths</b>  <b>Or Japanese Chant</b>  <i>[One bell at end of the first two chants, one bell at end of each line of third chant. Two bells at the very end.]</i></p> <p>Caught in the self-centered dream, only suffering;  holding to self-centered thoughts, exactly the dream;  each moment, life as it is, the only teacher;  being just this moment, compassion's way.</p>	<p>○</p>
	<p>Caught in the self-centered dream, only suffering;  holding to self-centered thoughts, exactly the dream;  each moment, life as it is, the only teacher;  being just this moment, compassion's way.</p>	<p>○</p>
	<p>Caught in the self-centered dream, only suffering;  holding to self-centered thoughts, exactly the dream;  each moment, life as it is, the only teacher;  being just this moment, compassion's way.</p>	<p>○  ○  ○  ○ ○</p>
	<p><b>Three bows</b>  <i>One bell at start of the bow, bell stop (place hand on bell edge and strike the edge with the clapper) when hands return to the mat, for each bow.</i></p> <p>Practice leader steps back from mat, standing bow. One bell. Practice leader leaves. If there are two teachers in the zendo, wait for both to leave.</p>	<p>○ ■  ○ ■  ○ ■  ○</p>

	<p><i>Timekeeper:</i>  Appamada's programs and facilities are supported through your generosity. Thank you for your support! There is a dana box for contributions in the kitchen, and also a link for contributions on the website.</p> <p><i>Two bells</i>  Group fix cushions, exit.</p>	<p>○ ○</p>
8:15	Discussion/checkin before signing off.	
8:20	Timekeeper does three bows after everyone has left. <b>Be sure to put out the candle and turn off the lights.</b>	



	<b>Appamada Sunday Program</b>	
	<p><b>Timekeeper:</b> Attend to the altar. If needed, before the clappers: Light both altar candles and place a stick of incense on the incense bowl. Check that altar objects and the bowing mat are straight.</p>	
8:00	<p><b>Final rolldown of clappers.</b> Practice leader enters, bows, offers incense, bows, returns to the end of the bowing mat. Three bows.</p>	
	<p>Practice leader steps back, bows to the altar, then toward the zafu, then toward the room. <i>One bell at each bow.</i> <b>First period: Sangha faces the wall</b></p>	<p>○ ○ ○</p>
	<p>Read quote of the day. <i>One bell at end.</i></p>	<p>○</p>
	<p><b>Robe Chant</b></p> <p>Vast is the robe of liberation, a formless field of benefaction; wearing the universal teaching, I realize the one true nature, thus harmonizing all being.</p> <p><i>One bell at end. (Three bells when no teacher is available for practice discussion.)</i></p>	<p>○</p>



	<p><b>Monitor:</b> (If a teacher is available.) If you would like to have practice discussion with [name] please raise your hand.</p> <p><i>Wait for folks to leave before ringing the bells to start zazen.</i></p>	
	<p><i>Practice leader (if present) bows. Three bells, evenly spaced.</i></p> <p><b>First period: Zazen begins. Sangha faces the wall</b></p>	○○○
8:30	<p><b>Zazen ends. Two bells. Group stands with hands in gassho.</b></p>	○○
	<p><b>Kinhin:</b> [You may announce: “Outdoor kinhin”]</p> <p><i>First clapper:</i> Group puts hands in shashu, turns, spaces themselves out.</p>	X
	<p><i>Second clapper:</i> Slow kinhin begins. People may leave to use the restroom, latecomers may enter the zendo. 7 min.</p>	X
	<p><i>Third clapper:</i> Fast kinhin begins. 3 min.</p>	X
	<p><i>Final clapper:</i> group puts hands in gassho, proceeds briskly to their seats, stands and waits.</p>	X
8:40	<p><b>Monitor:</b> (If a teacher is available.) If you would like to have practice discussion with [name] please raise your hand.</p> <p><i>Wait for folks to leave before ringing the bells to start zazen.</i></p>	

	<p><i>Practice leader (if present) bows. Three bells, evenly spaced.</i></p> <p><b>Second period: Zazen begins. Sangha faces the wall</b></p>	000
9:10	<p><b>Zazen ends. Two bells. Group stands with hands in gassho</b></p>	00
	<p><b>Kinhin: [You may announce: "Outdoor kinhin"]</b></p> <p><i>First clapper: Group puts hands in shashu, turns, spaces themselves out.</i></p>	X
	<p><i>Second clapper: Slow kinhin begins. People may leave to use the restroom, latecomers may enter the zendo. 7 min.</i></p>	X
	<p><i>Third clapper: Fast kinhin begins. 3 min.</i></p>	X
	<p><i>Final clapper: group puts hands in gassho, proceeds briskly to their seats, stands and waits.</i></p>	X
9:20	<p><b>Monitor:</b> (If a teacher is available.) If you would like to have practice discussion with [name] please raise your hand.</p> <p><i>Wait for folks to leave before ringing the bells to start zazen.</i></p>	
	<p><i>Practice leader (if present) bows. Three bells, evenly spaced.</i></p> <p><b>Third period: Zazen begins. Sangha faces the center.</b></p>	000
9:50	<p><b>Zazen ends. One bell. Group waits in study while room is arranged for service and dharma talk.</b></p>	0

10:00	<p><b>Service begins:</b></p> <p>Light the jiko (small) candle. Use that candle to light a piece of charcoal (use the tongs!); place it in the kobaku (square black offering bowl). Light a stick of incense, place it in the incensor. Offer chip incense, bow, return to your seat. Incense offering by the sangha begins. At the end, observe some moments of silence.</p>	
	<p><b>Dharma Talk</b></p>	
10:50	<p>Ending time approximate.</p> <p><b>Timekeeper:</b></p> <p>In offering incense, observing silence, and reading <i>[name of reading or topic]</i> we extend compassionate care to: <i>[names of those who are ill or hurt, provided by sangha members. Allow a pause following the names.]</i></p> <p>And all those who are gravely ill, lacking basic necessities, or suffering violence in the world in thought, word, or deed.</p> <p>May they be serene through all their suffering and may they, together with all beings, realize the awakened way.</p>	■
	<p><b>[Four Noble Truths]</b></p> <p>Caught in the self-centered dream, only suffering;  holding to self-centered thoughts, exactly the dream;  each moment, life as it is, the only teacher;  being just this moment, compassion's way.</p>	○

	<p>Caught in the self-centered dream, only suffering;          holding to self-centered thoughts, exactly the dream;          each moment, life as it is, the only teacher;          being just this moment, compassion's way.</p>	<p>○</p>
	<p>Caught in the self-centered dream, only suffering;          holding to self-centered thoughts, exactly the dream;          each moment, life as it is, the only teacher;          being just this moment, compassion's way.</p>	<p>○ ○ ○ ○○</p>
	<p><i>Assembly stands for bows. Start small bell rolldown and bells for bows when service leader stands.</i></p>	<p>○ ○ ○</p>
	<p><b>Three bows</b></p> <p>One bell at start of the bow, bell stop (place hand on bell edge and strike the edge with the clapper) when hands return to the mat, for each bow.          Practice leader stands in gassho.</p>	<p>○ ■ ○ ■ ○ ■</p>
	<p>Timekeeper: <i>[One clap of the clappers]</i></p>	<p>X</p>
	<p>Let us be respectfully reminded:          Life and death are of supreme importance.          Time swiftly passes by, and with it our only chance;          each of us must strive to awaken.          Be aware! Do not squander our life.  <i>[Two claps.]</i></p>	<p>X X</p>
	<p><i>Practice leader steps back from mat, standing bow. One bell. Practice leader leaves, head student and other teacher(s) leave.</i></p>	<p>○</p>

## Three bows

*One bell at start of the bow, bell stop (place hand on bell edge and strike the edge with the clapper) when hands return to the mat, for each bow.*

Practice leader steps back from mat, standing bow. One bell. Practice leader leaves. If there are two teachers in the zendo, wait for both to leave.

*Two bells as the last teacher passes through the door.* (When teachers are doing the roles of monitor or timekeeper they will not leave at this time.) Sangha fix cushions, exit.

Timekeeper does three bows after service is over. After everyone has left, be sure to put out the candle and turn off the lights.



**Timekeeper:**

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*Two bells. Group fix cushions, exit.*

0 0

*Timekeeper does three bows after everyone has left.*

**Be sure to put out the candle and turn off the lights.**

Clappers begin 5 minutes before the start of zazen:

7 sec. 7 7 7 7 7 7 Rolldown 1 hit  
X X X X X X X X X X X X X X X

Wait 10 sec.

5 5 5 5 5 Rolldown 2 hits  
X X X X X X X X X X X X X X X

Wait 10 sec.

3 3 3 Rolldown 3 hits  
X X X X X X X X X X X X X X X

Dim the kitchen lights, wait for the three bells to enter the zendo. On Sundays, lock the kitchen door and unlock the study door.