

Appamada Morning Zazen		
6:20	Timekeeper: 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.	
6:30	Final rolldown of clappers. Practice leader enters, bows, offers incense, bows, returns to the end of the bowing mat, does three bows. Practice leader steps back, bows to the altar, then toward the zafu, then toward the room. <i>One bell at each bow.</i>	O O O
	Practice leader reads quote of the day. <i>One bell at end.</i>	O
	Robe Chant 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. <i>One bell at end. (Three bells when no teacher is available for practice discussion.)</i>	
	Monitor: (If teacher is available.) If you would like to have practice discussion with [name] please raise your hand. (Wait for people to leave.) <i>Three bells at end. Zazen begins.</i>	O

7:00	Interval begins. <i>One bell on interval bell.</i>	O
7:05	Interval ends. Monitor: (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>	
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

Timekeeper: *Page 5. Heart of Great Perfect Wisdom Sutra* •

Avalokiteshvara Bodhisattva, when deeply practicing prajna paramita, clearly saw • that all five aggregates are empty and thus relieved all suffering. Shariputra, form does not differ from emptiness, emptiness does not differ from form; form itself is emptiness, emptiness itself form.

Sensations, perceptions, formations, and consciousness are also like this. Shariputra, all dharmas are marked by emptiness; they neither arise nor cease, are neither defiled nor pure, neither increase nor decrease.

Therefore, given emptiness there is no form, no sensation, no perception, no formation, no consciousness; no eyes, no ears, no nose, no tongue, no body, no mind, no sight, no sound, no smell, no taste, no touch, no object of mind; no realm of sight ... no realm of mind consciousness.

There is neither ignorance nor extinction of ignorance; neither old age and death nor extinction of old age and death; no suffering, no cause, no cessation, no path, no knowledge and no attainment.

With nothing to attain, a bodhisattva relies on prajna paramita, • and thus the mind is without hindrance; without hindrance there is no fear.

Far beyond all inverted views, one realizes nirvana.

All Buddhas of past, present, and future rely on prajna paramita • and thereby attain unsurpassed, complete, perfect enlightenment.

Therefore know the prajna paramita • as the great miraculous mantra, the great bright mantra, the supreme mantra, the incomparable mantra, which removes all suffering and is true, not false.

Therefore we proclaim the prajna paramita mantra, • the mantra that says: Gate Gate • Paragate, Parasamgate Bodhi • Svaha ■

Tuesday

Timekeeper: *Page 11. Merging Of Difference And Unity* •
[Sekito Kisen]

The mind of the great sage of India
is intimately communicated
between East and West:
peoples' faculties may be keen or dull,
but in the Path there are no
southern or northern ancestors.

The spiritual source shines clearly in the light,
branching streams flow in the darkness;
grasping things is basically delusion,
merging with principle is still not enlightenment.

• Each sense and every field interact
and do not interact;
when interacting they also merge,
otherwise they remain in their own states.

Forms are basically different
in material and appearance,
sounds are fundamentally different
in pleasant or harsh quality;
darkness is a word for merging upper and lower,
light is an expression for distinguishing
pure and defiled.

The four gross elements return to their own natures
like a baby taking to its mother:
fire heats, wind moves, water wets, earth is solid;
eye and form, ear and sound, nose and smell, tongue and taste—

thus in all things the leaves spread from the root.

The whole process must return to the source.

Noble and base are only manners of speaking;

right in light there is darkness

but don't confront it as darkness,

right in darkness there is light

but don't see it as light.

Light and dark are relative to one another

like forward and backward steps.

• All things have their function;

it is a matter of use in the appropriate situation.

Phenomena exist like box and cover joining;

principle accords like arrow points meeting.

• Hearing the words

you should understand the source;

don't make up standards on your own.

If you don't understand the path

as it meets your eyes,

how can you know the way as you walk?

Progress is not a matter of far or near,

but if you are confused

mountains and rivers block the way.

• I humbly say to those who study the mystery:

• don't waste time. ■

Wednesday

Timekeeper: *Page 23. Hsin Hsin Ming* • [Sengcan]

The Great Way isn't difficult for those
who are unattached to their preferences.

Let go of longing and aversion
and everything will be perfectly clear; •

when you cling to a hairsbreadth of distinction,
heaven and earth are set apart.

If you want to realize the truth,
don't be for or against.

The struggle between good and evil
is the primal disease of the mind:
not grasping the deeper meaning,
you just trouble your mind's serenity.

As vast as infinite space,
it is perfect and lacks nothing,
but because you select and reject,
you can't perceive its true nature.

Don't get tangled in the world,
don't lose yourself in emptiness;
be at peace in the oneness of things
and all errors will disappear by themselves.

If you don't live the Tao, you fall
into assertion or denial:
asserting that the world is real
you are blind to its deeper reality;
denying that the world is real
you are blind to the selflessness of all things.

The more you think about these matters,
the farther you are from the truth;
step aside from all thinking
and there is nowhere you can't go.

Returning to the root, you find the meaning;
chasing appearances, you lose their source.

At the moment of profound insight
you transcend both appearance and emptiness.

Don't keep searching for the truth,
just let go of your opinions.

For the mind in harmony with the Tao,
all selfishness disappears
with not even a trace of self-doubt;
you can trust the universe completely.

All at once you are free
with nothing left to hold on to,
all is empty brilliant perfect in its own being.

In all the world of things as they are,
there is no self no non-self.

If you want to describe its essence,
the best you can say is "not two;"
in this "not two" nothing is separate,
and nothing in the world is excluded.

The enlightened of all times and places
have entered into this truth;
in it there is no gain or loss.

One instant is ten thousand years;
there is no here, no there;
infinity is right before your eyes.

The tiny is as large as the vast

when objective boundaries have vanished;
the vast is as small as the tiny
when you don't have external limits.

Being is an aspect of non-being;
non-being is no different from being:
until you understand this truth
you won't see anything clearly.

One is all all are one;
when you realize this
what reason for holiness or wisdom?

The mind of absolute trust •
is beyond all thought, all striving,
is perfectly at peace, for in it
there is no yesterday no today no tomorrow. ■

Thursday

Timekeeper: *Page 26. Jijuyu Zammai • [Self-fulfilling Samadhi [Eihei Dogen]*

Now, all ancestors and all buddhas who uphold Buddha-dharma have made it the true path of enlightenment to sit upright practicing in the midst of self-fulfilling samadhi. • Those who attained enlightenment in India and China followed this way. It was done so because teachers and disciples personally transmitted this excellent method as the essence of the teaching.

In the authentic tradition of our teaching, it is said that this directly transmitted, straightforward Buddha-dharma is the unsurpassable of the unsurpassable. From the first time you meet a master, without engaging in incense offering, bowing, chanting Buddha's name, repentance, or reading scriptures, you should just wholeheartedly sit, and thus drop away body and mind.

When even for a moment you express the Buddha's seal in the three actions by sitting upright in Samadhi, the whole phenomenal world becomes the Buddha's seal and the entire sky turns into enlightenment. Because of this all buddha tathagatas as the original source increase their dharma bliss and renew their magnificence in the awakening of the way.

Furthermore, all beings in the ten directions, and the six realms, including the three lower realms, at once obtain pure body and mind, realize the state of great emancipation, and manifest the original face. At this time, all things realize correct awakening; myriad objects partake of the Buddha body; and sitting upright, under the bodhi tree, you immediately leap beyond the boundary

of awakening. At this moment you turn the unsurpassably great dharma wheel and expound the profound wisdom, ultimate and unconditioned.

Because such broad awakening resonates back to you and helps you inconceivably, you will in zazen unmistakably drop away body and mind, cutting off the various defiled thoughts from the past, and realize essential buddha-dharma. Thus you will raise up Buddha activity at innumerable practice places of Buddha tathagatas everywhere, cause everyone to have the opportunity of ongoing Buddhahood, and vigorously uplift the ongoing Buddha-dharma.

Because earth, grass, trees, walls, tiles, and pebbles all engage in Buddha activity, those who receive the benefit of wind and water caused by them are inconceivably helped by the Buddha's guidance, splendid and unthinkable, and awaken intimately to themselves. Those who receive these water and fire benefits spread the Buddha's guidance based on original awakening. Because of this, all those who live with you and speak with you will obtain endless Buddha virtue and will unroll widely inside and outside of the entire universe, the endless, unremitting, unthinkable, unnameable Buddha-dharma.

All this, however, does not appear within perception, because it is unconstructedness in stillness—it is immediate realization. If practice and realization were two things, as it appears to an ordinary person, each could be recognized separately. But what can be met with recognition is not realization itself, because realization is not reached by a deluded mind. In stillness, mind and object merge in realization and go beyond enlightenment;

nevertheless, because you are in the state of self-fulfilling samadhi, without disturbing its quality or moving a particle you extend the Buddha's great activity, the incomparably profound and subtle teaching. Grass, trees, and lands which are embraced by this teaching together radiate a great light and endlessly expound the inconceivable, profound dharma. Grass, trees, and walls bring forth the teaching for all beings, common people as well as sages. And they in accord extend this dharma for the sake of grass, trees, and walls. Thus, the realm of self-awakening and awakening others invariably holds the mark of realization with nothing lacking, and realization itself is manifested without ceasing for a moment.

This being so, the zazen of even one person at one moment imperceptibly accords with all things and fully resonates through all time. Thus in the past, future, and present of the limitless universe this zazen carries on the Buddha's teaching endlessly. • Each moment of zazen is equally wholeness of practice, equally wholeness of realization. This is not only practice while sitting, it is like a hammer striking emptiness: before and after, its exquisite peal permeates everywhere. • How can it be limited to this moment? Hundreds of things all manifest original practice from the original face; it is impossible to measure. Know that even if all buddhas of the ten directions, as innumerable as the sands of the Ganges, exert their strength and with the buddhas' wisdom try to measure the merit of one person's zazen, they will not be able to fully comprehend it. ■

Friday

Timekeeper: Page 7. *The Sutra on the Heart of Realizing Wisdom Beyond Wisdom* • [Tr. Kazuaki Tanahashi and Joan Halifax]

Avalokiteshvara, who helps all to awaken,
moves in the deep course of
realizing wisdom beyond wisdom, •
sees that all five streams of
body, heart, and mind are without boundary,
and frees all from anguish.

O Shariputra [who listens to the teachings of the Buddha],
form is not separate from boundlessness;
boundlessness is not separate from form.

Form is boundlessness; boundlessness is form.

Feelings, perceptions, inclinations, and discernment
are also like this.

O Shariputra,
boundlessness is the nature of all things.
It neither arises nor perishes,
neither stains nor purifies,
neither increases nor decreases.

Boundlessness is not limited by form,
nor by feelings, perceptions, inclinations, or discernment.
it is free of the eyes, ears, nose, tongue, body, and mind;
free of sight, sound, smell, taste, touch, and any object of mind;
free of sensory realms, including the realm of the mind.

It is free of ignorance and the end of ignorance.

Boundlessness is free of old age and death,
and free of the end of old age and death.

It is free of suffering, arising, cessation, and path,
and free of wisdom and attainment.

Being free of attainment, those who help all to awaken
abide in the realization of wisdom beyond wisdom •
and live with an unhindered mind.

Without hindrance, the mind has no fear.

Free from confusion, those who lead all to liberation
embody profound serenity.

All those in the past, present, and future
who realize wisdom beyond wisdom, •
manifest unsurpassable and thorough awakening.

Know that realizing wisdom beyond wisdom •
is no other than this wondrous mantra,
luminous, unequalled, and supreme.

It relieves all suffering.

It is genuine, not illusory.

So set forth this mantra of realizing wisdom beyond wisdom. •
set forth this mantra that says:

GATÉ, GATÉ, • PARAGATÉ, PARASAMGATÉ, BODHI! • SVAHA! ■

Timekeeper: Page 1. [Repentence]

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. •

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.

O ■

O ■

O ■

O

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.

O O

[Sangha bows to the room, which includes each other and the online folks.] (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.

Appamada Wednesday Evening Zazen		
6:50	Timekeeper: 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	Final rolldown of clappers. 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.	O O O
	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>	OOO
7:30	Meditation ends. <i>One bell.</i> Stretch/break.	O
7:35	Brief discussion/questions.	
7:40	Practice leader bows. This signals start of Zazen or small group koan practice. <i>Three bells.</i>	OOO
8:05	Zazen/Small group koan practice ends. <i>One bell.</i> Service begins.	O

	<p>Practice leader goes to the bowing mat. Chant is handed out and read: differs each week.</p> <p><i>Week 1: Compassion Practice. (Page 17) Metta Sutta</i></p> <p><i>Week 2: Concentration Practice. (Page 23) Hsin Hsin Ming</i></p> <p><i>Week 3: Gaia Practice. (Page 26) Jijuyu Zammai</i></p> <p><i>Week 4: Koan Practice. (Page 18) Song of the Grass Hut</i></p> <p><i>Week 5: Body Practice. (Page 9) Bodhisattva's Vow</i></p> <p>See chant for bells.</p>	
	<p><i>Practice leader bows.</i></p> <p>Timekeeper Eko:</p> <p>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>Four Noble Truths</p> <p>Or Japanese Chant</p> <p><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>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>	O O O OO
	<p>Three bows</p> <p><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>	O ■ O ■ O ■ O
	<p><i>Timekeeper:</i></p> <p>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 as teacher leaves the room. [Sangha bows to the room, which includes each other and the online folks.]</i></p> <p>Group fix cushions, exit.</p>	OO
8:15	Discussion/checkin before signing off.	
8:20	Timekeeper does three bows after everyone has left. Be sure to put out the candle and turn off the lights.	

Appamada Sunday Program		
	<p>Timekeeper: Attend to the altar. If needed, before the clappers:</p> <p>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>Final rolldown of clappers. 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></p> <p>First period: <i>Sangha faces the wall</i></p>	○ ○ ○
	<p>Read quote of the day. <i>One bell at end.</i></p>	○
	<p>Robe Chant</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>Monitor: (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>First period: Zazen begins. Sangha faces the wall</p>	0 0 0
8:30	<p>Zazen ends. Two bells. Group stands with hands in gassho.</p>	0 0
	<p>Kinhin: [You may announce: “Outdoor kinhin”]</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
8:40	<p>Monitor: (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>	

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

10:00	<i>One bell. Announce:</i> Prepare for service.	O
	<p>Service begins:</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>Timekeeper: We make every effort to share the teachings with those who cannot attend at the scheduled time by posting recordings to both Soundcloud and YouTube. Everyone has the option to be edited out of the recording, whether audio or visual. If that is your choice, please use the “contact us” link at the bottom left corner of the Appamada website, within 24 hours from the end of this meeting. (Make sure that recording has begun.)</p>	
	<i>One bell. Announce:</i> Prepare for Dharma Talk	O
10:50	<p>Ending time approximate.</p> <p>Timekeeper:</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> And all those who are gravely ill, lacking basic necessities, or suffering violence in the world in thought, word, or deed. May they be serene through all their suffering and may they, together with all beings, realize the awakened way.</p>	■

[Four Noble Truths]	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.	O
	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.	O
	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.	O O O O O
	<i>Assembly stands for bows. Start small bell rolldown and bells for bows when service leader stands.</i>	O o o
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 stands in gassho.	O ■ O ■ O ■
Timekeeper: [One clap of the clappers]		X

	<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.</p> <p><i>[Two claps.]</i></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>	O
	<p>Timekeeper: 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. [Sangha bows to the room, which includes each other and the online folks.] Group fix cushions, exit.</i></p>	OO
	<p><i>Timekeeper does three bows after everyone has left.</i> Be sure to put out the candle and turn off the lights.</p>	

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

Wait 10 sec.

3 3 3 Rolldown 3 hits
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.