

Floating Zendo Sesshin Guidebook



July 2011 – Revision F



Kobun Chino Otokawa Roshi:

Sesshin was originally known in the Japanese as *setsu nen zai shin*.

Translated as –

setsu: yoga

nen: attention to conscious thoughts and intuition

zai: let it stay, let them dwell

shin: mind

“To be very mindful, to put all contents of your life together, not forgetting any, not stressing any, letting the whole thing work together.”

“It is not intensive sitting. Broader. More basic.”



Angie Boissevain (Zuiko Enji) Sensei:

“The forms are a wonderful way help to us. The forms take care of our self-consciousness, because there’s no real way to do it right and be self-conscious at the same time.

They support us, but the most important thing is that we all agree on what we’re doing. If everyone agrees, then our sitting practice is free to flourish. But the main thing, of course, is our sitting practice.

We say we come [to sit sesshin] and sit. But at the same time, as my teacher used to always say, we are being sat. It’s true, isn’t it? The more we can allow the being-ness, the being-sat-ness of our practice, and the being lived of our practice, the more freedom we experience, paradoxically. Freedom comes from releasing our hold on our self. Releasing that grasp that we have so tightly about us.”



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Preface

Every sesshin is new and different – so no matter how much or what we put in a guidebook, there will always be deviations and situations that will arise that are not covered. Please do not let this work-in-process document get in the way.

Not too tight, not too loose. This ancient form, as expressed in this guidebook, is to support our practice. Rules and roles can change at every sesshin – yet remember, zazen is THE practice which has basically remained unchanged since our tradition started.

We, Floating Zendo, will continue to update this document appropriately as we evolve as an organization and mature in our practice.

Sesshin Guidelines

General Information

Please maintain silence from morning to night and be on time for all events.

- It is best to write a note if you have to communicate; paper will be available.
- During work periods or helping in the kitchen, you may have to whisper, but it should be brief and very quiet.
- If a greeting is necessary, gassho instead of voicing a verbal greeting.

Arrive at the zendo during the han's second roll-down, 8 minutes before the bell.

- Start your zazen before entering the zendo, leave your shoes neatly outside, take two mindful steps inside, and offer a standing bow.

At your cushion, bow in gassho, turn and gassho into the zendo to everything else.

- Be mindful in the zendo, considerate of others; move quietly and naturally.

Kinhin (walking meditation) is one half step for each exhalation.

- When two bells ring, stand up and immediately start walking in a clockwise direction, no bows.
- You should be able to arrive at the other side of the zendo seemingly without having moved.
- When the bell rings, quickly return to your seat, fluff your zafu and bow to your place, bow to the zendo, and sit.
- Kinhin is the time for bathroom/water breaks; when leaving the zendo, bow to your cushion and zendo.

No food or water in the zendo.

When the teacher enters the zendo in the early morning, she will circumambulate the zendo (jundo). When she passes behind you, gassho in your seat.

At the end of each period of zazen and at the end of the day, tidy your seat, offer a standing bow to your cushion, then turn and bow to the center of the zendo.

- Sensei leaves first; others leave according to who is nearest the door, one at a time.
- Follow the outline of the zendo; don't cut across the zendo.
- On leaving, turn to bow into the zendo before you go out the door.

Please do not wear scented lotions or perfume; nor any clothing that will call attention to yourself (i.e. bright colors, low-cut blouses). Neutral and earth colors are preferred during sesshin.

Do not cut through or enter the kitchen, unless assigned to work in kitchen.

If you have any questions or problems about facilities, people, or anything else during sesshin, please contact the Ino.

Dokusan (Practice Discussion with Sensei)

This is the time for questions about your practice.

- There will be a sign-up sheet; the Jisha is the coordinator for dokusan.

After entering the room for dokusan, bow to the altar, bow to the teacher, then approach the empty chair or cushion, bow to it, and sit down.

At the conclusion of the interview, bow with the teacher. After standing, tidy/fluff your cushion, move a step back, bow to the cushion, then, at the doorway, bow to the altar.

You may be asked to find the next person on the list and notify them it is their turn for dokusan.

- Be sure to stay close to the dokusan room during kinhin or break if you are waiting for dokusan.

Soji (Work) Practice

Your practice continues as you leave the zendo and participate in soji.

- Maintain noble silence.

Typically there are three forms or periods of soji:

- In the kitchen, everyone but the Tenzo and Fukuten, is expected to sign-up for washing dishes, putting away items, etc. daily. Kitchen volunteers are not expected to be at the next period of zazen if they are working late in the kitchen. The kitchen is also a zendo.
- During a short soji after breakfast, a daily task is assigned to each person by the work leader or Ino, unless they are signed up to work in the kitchen. These tasks take 10 minutes or less to complete.
- A longer soji period may take place after lunch. Report on time at the start of this period in work clothes. If any tools have been used, always return them to where they belong.

Detailed Description of Sesshin Morning Service:

Doshi bows at top of mat, walks down left side to altar, bows there, offers one stick of incense given to her by Jisha, and then offers loose incense.

Follow the lead or stance of Doshi; ring the bell(s) as Doshi moves and begins to prostrate.

Doan rings **small bell** as the Doshi turns to return to bowing, then **again** at mid-mat, other corner, and continues **roll-down** (ring at a faster rate) until the Doshi opens zagu and lays it down. The **final ring** is when fingers release zagu.

Doan rings **small bell** for each of the 3 prostrations.

Doshi returns to altar and offers a pinch more of incense and steps back & bows as Doan rings **big bell** once. When Doshi arrives at top of mat, Doan rings **big bell** again as she does a prostration and **again** for second prostration. As Doshi goes down for a 3rd prostration, Doan does a **stop/hit**.

Kokyo announces the Heart Sutra. Heart Sutra is chanted (see guide for instructions).

Kokyo announces the Metta Sutra. Metta Sutra is chanted (see guide for instructions).

Kokyo chants the Morning Eko(see guide for instructions).

Doan rings **small bell** and Kokyo leads "All Buddhas in ten directions..."

Doan rings **small bell** for 3 last prostrations by Doshi and all.

After Doshi folds zagu everyone makes a small bow to the altar.

Doshi steps back and everyone bows to the altar as Doan rings **small bell**.

If a meal follows in the zendo after service:

- Doshi walks to her cushion and Doan rings **small bell** once as we all bow.
- Doshi turns in shashu as Doan rings **small bell** once as everyone bows to each other in shashu.

If Doshi is leaving zendo:

- sound **small bell** as she bows to everyone (everyone bows).
- sound **small bell** as she bows at the door (everyone bows).
- then **one last small bell** once she is outside & everyone shashus to each other.



From *The Book of Equanimity* - commentary by Gerry Shishin Wick (case #70):

"Kobun Chino, a modern Soto master, told a story of dropping to the floor weeping in uncontrollable grief when as a child he received the news of his father's passing. And then, when he rose to his feet, both he and the world seemed irrevocably unchanged. 'I think of bowing that way,' he said. 'You go down, and when you come back up again, you're a different person. The world has changed.' When we bow, we just totally put ourselves into it. And then there's no separation between you and the Three Realms, between you and life, and between you and death."



Meal Serving & Service (also see Doan instructions)

Roles:

Sogu, Assistant Server(s), Doan, Kokyo, Tenzo, Chiden, and Manjushri Jisha.

Logistics:

Ino should consult with Sensi on the logistics of serving sesshin meals. The number of participants and the seasons are specific factors that may influence the way meals are served and where.

Generally sesshin meals are served in Zendo. If more than 12 participants, the Sogu and Assistant Server formally serve the meals. If less than 12 participants, participants serve each other. Other possible variables: in winter and with less than 10 participants, the meals are served in the community room; and sometimes the evening meal is not oryoki and served as buffet-style in the community room.

Sogu leaves Zendo at least 30 minutes before the meal to set up for serving; the departure time is adjusted as required. Assistant Server leaves about 10 minutes prior the meal or as directed by Sogu.

Just before the meal is served, the Chiden ensures charcoal or incense sticks are burning for loose incense to be offered at altar.

Sogu and servers bring food to the zendo and arrange it for serving.

Sogu sounds umpan 4 times (2 soft, one louder, 1 soft) after everyone is seated; if no umpan, Doan clacks clackers once.

Manjushri Jisha carries Manjushri tray at height of heart, bows at mat, approaches altar on left, steps in and bows directly in front of altar, offers 2 pinches of grain incense,

turns the tray slowly 3 times clockwise through the smoke, bows, and puts tray on high altar. Then returns, to the right, back to the end of the mat, bows, and takes her seat.

Tenzo enters and everyone gasshos. Tenzo goes to bowing mat and does 3 prostrations. All bow with her at the last bow. She leaves the zendo or sits on her cushion for the meal.

Sogu (and servers) wipe down eating boards. The eating bowls are taken out from behind the students and put out on the board in front of them.

Sogu (and servers) serve or pass condiments.

Doan clacks and Kyoko leads the bowl-opening chant.

When bowls are open, Doan begins chanting the Names of Buddha as Sogu and servers bow to one another. If serving each other, everyone bows at the chanting of the 2nd Name. Serving begins at the chanting of the 3rd name. If serving formally, the servers bow to each other before serving from the second and third bowl also.

Formally the teacher is always served first, then the students.

When all food is served, Doan clacks, and Kyoko leads the chant before eating.

Before second serving, Sogu replenishes food (if available) or divides the food equally in serving bowls for second serving, cleans up any spills, and announces "second serving." If there is limited or no second serving of a bowl, Sogu makes that announcement. If serving formally, servers bow each other with first bowl and at the end of serving from the third bowl.

If food is dropped or spilled from serving bowls, Sogu or server can pick up with her hands. If food is dropped out of an eating bowl, Sogu or server should not touch the food with their hands. Instead the student should place the dropped food in the *kentan* cloth which the Sogu or server offers.

Serving utensils should never touch individual eating bowls since the utensils go back into the food being served to others.

After "second serving," servers collect condiments or pass tray. At lunch Sogu collects food for Hungry Spirits. Manjushri Jisha goes to altar, bows and removes tray from altar.

If serving formally, the servers bow before serving washing water. Otherwise the sogu passes the washing water. Be sure that people on the end and the teacher are ready before serving the washing water.

After everyone's bowl is clean, servers bow and collect the washing water as Kokyo leads chant: "The water with which I wash these bowls..."

Once all the bowls are wrapped, the Sogu (and servers) wipe down the eating boards. When complete, Doan clacks, Kyoko chants "May we exist..."

At end of last chant, Doan clacks, Sogu clacks, Doan clacks, Sogu does a roll down of clacking as everyone lifts their bowl, and Doan follows with an immediate bell as everyone, bowls raised, bow, then put their bowls away on their left.

Evening meal:

Traditionally only two meals are served in India and Southern Asia monasteries. An evening meal was provided to those who were sick and is referred to as a "medicine" meal. China introduced the evening meal to all sangha members due to the cold weather. This practice has transferred to Japan and our practice today.

There's no chanting, no Manjushri service, no cook's bows. Only 2 bowls are used; the second and third bowls.

Doan "clacks" to signal to open the bowls, to begin eating, second serving, and at the end with the Sogu (same as at other meals).

Tea & Snack Serving:

Roles:

Ino, Sogu or Tea Attendant and Assistant Server

Logistics:

Tea & snacks are normally served before a Dharma talk in Zendo. Ino and Sogu need to decide the method of serving tea. Formally served by servers pouring tea and offering snacks is more time efficient and less confusing for a larger group. For a smaller group, tea and snacks can be passed around to the participants and they can serve each other.

Tea cups are kept at the student's cushion with their oryoki for the duration of their stay. At the last tea, the cups are collected.

The teacher leads the start of tea with Gassho.

Sequence:

- Coordinate daily with Fukuten on what snacks will be available to serve at tea.
- At least 30 minutes prior tea time, heat water for tea and begin to prepare snack tray.
- Ensure there are enough tea cups for everyone present; many visitors come for tea & the talk. Also have plenty of napkins and towels for any spills.
- Serve both a caffeinated tea and herbal tea; and try to include a snack with no sugar and one that meets any dietary restrictions.
- To ensure that there is enough tea for a second serving, bring a thermos or tea pot with additional water to add to existing tea pots. When serving tea, always have a cloth ready for a spill or leaking tea pot.
- Servers bow to each other before serving and at the end of serving. If informally serving each other, the Sogu or tea attendant begins the process of passing along the tea & snacks.
- The teacher is always served first, followed by guest teachers and students.
- Bow to the teacher/participant, then offer a tea cup from a tray of cups. The recipient will be in gassho and takes the offered cup, then bows to the server as they bow before leaving to the next person. After the teacher and guest teachers, the server can serve two participants at a time.
- Then the tea is offered in the same way, as is the snack.
- When the teacher has finished her tea, begin to serve a second round – using the same form as before. Participants should be in gassho to indicate they would like to be served seconds.
- After tea or the talk, the servers restore zendo and return all serving items to the kitchen.

Additional Doshi and Doan Instructions

Basic Doan Guidelines:

If Sensei or Ino are in zendo, you may face the wall while in zazen. Otherwise, face into Zendo.

Three bells indicate zazen; two bells indicate kinhin; and one bell indicates end of the zazen period.

Jundo (Sensei's First Entrance in the Morning):

Sensei enters 3 minutes before the bell rings to begin zazen.

- Bows to kaisando and offers incense.
- Bows at top of bowing mat, offers incense at altar and does 3 prostrations.
- Circumambulates the room (students bow as she passes) and stops back at the bowing mat in front of the altar.
- Bows at top of mat as Doan rings once, walks to her seat and bows to it as Doan rings again, turns and bows into the room as Doan rings a 3rd time.

After 2nd sit of the day and before first kinhin:

Kyoko begins *Robe Chant*:

Great robe of liberation
virtuous field far beyond form and emptiness
wearing the Tathagata's teachings
I vow to be with all things.

Dāi saī ge dāp-pu kū
mu sō fu ku dēn-e
hi bu nyorai kyō
kō do sho shu jō

Great robe of liberation
virtuous field far beyond form and emptiness
wearing the Tathagata's teachings
I vow to be with all things.

During the Day:

Sensei enters 2 minutes before the bell rings to begin zazen.

- Offers incense at altar and bows as Doan rings once, walks to her seat and bows to it as Doan rings again, then turns and bows into the room as Doan rings a 3rd time.

If teacher is seated or not in zendo, sound big bell for meditation immediately after the last clack of the han (wooden board which is sounded 15 minutes prior start of zazen periods).

Doshi/Teacher Leaves Zendo:

Whenever teacher exits after sitting period or dharma talk,

- Sound small bell as she bows to everyone (everyone bows)
- Sound small bell as she bows at the door (everyone bows)
- Then one last small bell once she is outside & everyone shashus to each other.

Before dharma talk:

Sensei approaches the altar while everyone is standing at their cushion.

- Bows, offers incense at the altar with bows.
- Returns to top of mat and does 3 prostrations, leaving zagu on mat for prostrations at the end of the talk.
- Bows at her cushion and then everyone bows and is seated.

After tea & before talk:

Kyoko begins chant *Before a Dharma Talk*:

▲ An unsurpassed, penetrating and perfect Dharma
is rarely met with even in a hundred thousand million kalpas.
Having it to see and listen to, remember and accept,
I vow to taste the truth of the Tathagata's words.

After dharma talk:

Kyoko begins chant *Bodhisattva Vows*:

Beings are numberless, I vow to save 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 become it.

Doan ALWAYS announces a period of kinhin before continuing with schedule; we need to stretch our legs.

After last evening zazen period, before bows:

Kyoko begins chant *Three Refuges*:

Buddham saranam gacchami
Dhammam saranam gacchami
Sangham saranam gacchami

Dutiyam pi Buddham saranam gacchami
Dutiyam pi Dhammam saranam gacchami
Dutiyam pi Sangham saranam gacchami

Tatiam pi Buddham saranam gacchami
Tatiam pi Dhammam saranam gacchami
Tatiam pi Sangham saranam gacchami

Sesshin Practice Officers' Role Descriptions & Duties

Shika (Greeter/Sesshin Registrar)

Role Overview:

- Recruited by FZ Coordinator; one of the few people involved with up-front sesshin planning.
- Serves as point of contact for sesshin; promotes and provides information on sesshin; registers people; keeps track of payments & donations; takes responsibility for tasks prior to sesshin; works with Ino to assign lodging; greets people arriving at sesshin.

Responsibilities & Duties:

In advance:

- Becomes acquainted with sesshin site & its characteristics; establishes point of contact with sesshin site.
- Arranges for & participates in committee (of 2-3 persons) to set registration fees, based on site cost, food & expense estimates. At this time, determines start and end times of sesshin. Suggested members for committee: former Inos, Shikas, Coordinator. Informs Coordinator & Sensei of decisions.
- Works with FZ Coordinator to determine sesshin publicity plan (i.e. postcards, flyers, emails, website, etc.); executes plan with help of other sangha members.
- Tracks incoming monies, attendance information, and gathers contact information on attendees. Provides Ino with attendance information periodically and as sesshin approaches. May transfer checks and cash to Treasurer for deposit.
- Responds to inquiries about sesshin and registers participants; keeps track of money received and due, along with any special needs (i.e. food allergies, health concerns); assists with transportation or logistical issues.
- Distributes letter of acknowledgement to attendees (email or snail mail), which includes details on personal items to bring, money due, etc. (see appendix B).

Week(s) prior sesshin:

- Provides Tenzo with approximate meal head count at least 1 week prior to sesshin; identifies any food-related special needs.
- Prepares registration forms and liability waivers (see appendix C).
- Keeps FZ Coordinator and/or Sesshin Ino informed of participant status; keeps treasurer informed of money collected for deposit.
- Reviews sesshin check list of materials with Ino and ensures that everything is available at start of sesshin (see appendix D for example).
- Informs Ino, Tenzo, and Sensei on number of participants. Collects participant preferences for lodging and any restrictions (i.e. food, physical).

At start of sesshin & during sesshin:

- Helps with set-up at day of sesshin.
- Finalizes room assignments with Ino.
- Greets arrivals; collects money due, finalizes any registration details, assigns rooms to participants; keeps track of any dana received.
- Provides Ino with participant list with dates attending, room assignments & special needs (see appendix G).
- Provides Tenzo with participant list with meal count/dates attending & any food-related special needs (see appendix H for example).
- If unable to stay through sesshin, provides Ino or delegated on-site Shika with a record of registration paid & due, estimate of attendance for calculating site fee. Secures the collected monies during sesshin.
- Calculates registration & dana monies at end of sesshin. Transfers collected money to Treasurer with listing of payee and method of payment.

After sesshin:

- Ensures Treasurer has accurate registration/fee to make payment to retreat center.
- Creates a summary of sesshin registration and expenses to be presented at next business meeting.

Ino (Coordinator)

Role Overview:

- Recruited by Coordinator or Sensei; approved by Sensei at least two months in advance of sesshin.
- Serves as keeper of sesshin spirit, especially focused on the zendo, seeing that everyone is comfortable and able to practice without difficulty; resolves any personal issues, if they arise.
- Acts as Shika when Shika not present; may also act as Soji (work) Leader.
- In zendo, sits zazen close to the main door facing into the zendo.

Responsibilities & Duties:

In advance:

- About one month in advance, meets with Sensei to establish sesshin schedule and chants to be used; also to help coordinate any special services or ceremonies that will take place during sesshin. Posts finalized schedule on website and distributes to Tenzo and Shika.
- A month prior sesshin, reviews sesshin check list of materials (see appendix D) with Shika; informs Shika if any special materials that may be needed.
- Creates (or coordinates the creation) of dokusan, kitchen duty, and doan ryo sign-up sheets (see appendices I, E and F).

Week of and at start of sesshin:

- Makes copies of schedule and sign-up sheets for sesshin participants & posting.
- Works with Sensei in assigning or recruiting balance of sesshin practice officers.
- Ensures that all officers are cognizant of their duties & responsibilities and assists in any training and support needed by officers during sesshin.
- Recruits participant to inventory and prepare oryoki sets for use; also recruits someone to instruct participants in oryoki (or does it her/himself).
- Meets with retreat center Shika to establish the condition of center prior the start of sesshin and any other requirements; meets with Shika to communicate any special rules and regulations (such as fire evacuation, emergencies, no smoking in rooms, etc.).
- Oversees completion of sesshin duties.
- Acts as point of contact for any logistical or personal issue involved with sesshin practice; communicates with Sensei to ensure the spirit of practice is maintained.

Last day of sesshin:

- Directs clean-up effort; ensures that the retreat center is left per the directions of the center's Shika; performs a walk-through inspection with Shika at time of departure.
- Counts Sensei dana and presents to Sensei. Ensures amount of dana is of the recommended amount supported by FZ sesshin planning / business meeting.



From *Dogen's Pure Standards for the Zen Community* - Translation of Eihei Shingi by Taigen Daniel Leighton & Shohaku Okumura:

“ . . . regarding with love all who arrive and compassionately nourishing monks, so that the assembly's heart becomes the [ino's] own heart and the mindfulness of the Way becomes the [ino's] own mindfulness. Therefore this attitude can make parents into [nurturing] parents and can make children into [loving] children. In that case, [the ino] is just like the rudder of a boat crossing the great river or a long rainy spell after a great drought.”



Tenzo (Cook)

Role Overview:

- Acts as Chief Cook recruited by Ino or FZ Coordinator with Sensei's concurrence; may oversee a Tenzo-ryo (group of cooks).
- Takes care of sesshin participants by feeding them so they may practice, and in this way, maintains sesshin spirit from the kitchen.

Responsibilities & Duties:

- About one month in advance, drafts sesshin menu within defined budget and Sensei's instructions (see below); reviews menu with Ino or Sensei.
- Prepares food and supplies list for shopping; shops and brings food to sesshin.
- Prepares meals and oversees all food served at sesshin.
- Establishes and maintains practice in the kitchen.
- Performs 3 prostrations in front of altar after Manjushri tray is served and before bowls are opened at breakfast and lunch.

Instructions For Tenzo from Angie Boissevain, Sensei:

- Menus should be simple with a plan for leftovers to be served at the evening meal.
- Use fresh food, light seasoning, enough protein, and no leftovers older than 2 days.
- Provide more food at the beginning of the week.
- No chili seasoning or hot peppers; very little black pepper.
- Ensure there is enough food for second serving.
- Cut food for chopstick eating.
- No soup in Buddha bowl, only grains.
- Stewed fruit should be available but not served in zendo.
- Tea treats can be simple.
- The last tea can be "cook's tea" with something special.
- The informal lunch at the end can be different food from usual: pizza, lasagne, etc.
- The informal supper at the beginning can be salad and soup or a casserole.
- No talking in the kitchen; act as if in zendo.
- Tenzo should pace him/herself.
- Keep knives sharp.
- Keep a spotless kitchen.
- Fukuten should be on hand for cleanup after every meal.



From *Dogen's Pure Standards for the Zen Community* - Translation of Eihei Shingi by Taigen Daniel Leighton & Shohaku Okumura:

"The tenzo's job is to manage the great assembly's meals. The tenzo must activate the mind of the Way, altering [the food] in accord with time, to bring the assembly satisfaction, peace..."

Recommended reading:

Tenzo Kyokun (Instructions for the Cook) by Eihei Dogen Zenji

Fukuten (Assistant Cook)

Role Overview:

- Assists and reports to Tenzo; recruited by Ino or FZ Coordinator with Sensei's concurrence.
- Oversees clean-up of kitchen.

Responsibilities & Duties:

- May help with sesshin menu planning and/or shopping as requested by Tenzo.
- Reports to kitchen as required by Tenzo.
- Sets out pots, utensils and food for meal preparation and serving.
- Prepares food under direction of tenzo.
- Works with Sogu to ensure timely and efficient serving.
- Is responsible for meal accompaniments (i.e. gomasio, milk, etc.).
- Prepares the water & bowls for oryoki cleaning.
- Prepares "Manjushri tray" for offering.
- Oversees clean-up and restoration in kitchen after each meal.
- Helps Tenzo dispose of any left-over food after sesshin; pack supplies, etc.

Sogu (Chief Server)

Role Overview:

- Acts as chief server of meals during sesshin, assigned by Ino and Sensei.
- Confirms meal count with attending participants and reports tally to Tenzo; arranges meal seating in dining room or zendo.
- Arranges food for serving and serves meals, along with afternoon tea.

Responsibilities & Duties:

- Reports to Fukuten in kitchen 30 minutes before mealtime (leaves the zendo at the nearest kinhin, so not to disturb others).
- Assists Fukuten to ensure timely and efficient serving (i.e. check if hot water is ready, gomasio ready to serve, etc.).
- Oversees transport of food from kitchen.
- Leads the serving of food.
- After meal, oversees removal of serving vessels to kitchen.
- Prepares afternoon tea, snack tray, and other items for tea, and serves it.
- Sounds umpan to start meal service & serving; sounds clapper with doan signaling the end of the meal.
- *If someone else is not assigned;* offers Manjushri tray at altar; removes Manjushri tray, and offers the food and washing water to the hungry ghosts at the end of the meal.

Jisha (Teacher's Attendant)

Role Overview:

- Acts as Sensei's personal assistant assigned by Ino and Sensei.
- Interfaces between all participants and Sensei during sesshin.
- Ensures the teacher's comfort and takes care of her administrative needs.
- Coordinates dokusan sign-ups.
- Assists Sensei at altar.
- Records her dharma talks.

Responsibilities & Duties:

- Personal Attendant:
 - Ensures Sensei is comfortable and has what she needs.
 - Tends to her flower arrangement.
 - Brings her coffee (or tea) promptly in the morning after the wake-up bell and offers her coffee or tea through-out the day.
 - Ensures that someone cleans her room after sesshin (i.e. vacuuming, dusting).
 - Sets up Sensei's dana basket; collects periodically and gives to Ino for accounting.
- Coordinates dokusan (practice discussion) with Sensei:
 - Sets up the dokusan room.
 - Sets up the dokusan schedule with Sensei.
 - Posts the sign-up & schedule at the Zendo entrance.
 - Coordinates the sign-ups & ensures that people are on time.
 - Offers Sensei tea or water, before, during & after dokusan.
 - Provides Sensei a list of "who's is coming" for dokusan each day.
- Records all dharma talks:
 - Obtains digital recorder from Ino. At end of sesshin, returns to Ino.
 - Begins recording the first night during Sensei's opening remarks and continue by taping all her daily dharma talks. Concludes with her closing remarks.
 - Hands or clips microphone onto her jubon, not her robe.
 - Turns on mic with switch on cord and then press "rec." after recorder is on.
 - Retrieves recorder after dharma talk is finished and ensures both mic and recorder are off.
- Assists Sensei at service:
 - At the altar before morning service and before dharma talk, offers the teacher a lighted stick of incense.
 - Approaches altar to the left, goes directly to it and lights the charcoal incense or three short sticks for loose incense.
 - Then removes the lid off the loose incense container.
 - Lights the stick incense and stands close to the lower altar.
 - After Sensei approaches and is ready, hands it to her without her having to reach for it.
 - Gasshos to the teacher and quietly goes to position for service or the talk.

Jikido (Zendo Keeper)*

Role Overview:

- Cares for the zendo; keeps it clean and comfortable for practice.

Responsibilities & Duties:

- Starts fire or heating source (or ensure fire is maintained); opens doors or sets up fans; responsible for temperature in zendo.
- After each zazen session, looks over the zendo and straightens the zabutons (align them parallel from the wall) and tidies the zendo as required.
- Sweeps the floor during soji and brushes off cushions, as needed.
- Opens the curtains in the morning (after daybreak) and draws them at night (at darkness) prior to or between zazen sessions.
- At end of sesshin, ensures zendo is returned to original configuration and cleans window sills, stove, re-stacks wood, and sweeps the floor, etc..

Chiden (Altar Keeper)*

Role Overview:

- Cares for all the altars; keeps altars clean and supplied, lights candles, etc.

Responsibilities & Duties:

- Lights the candle on the altar and at kaisendo before each zazen period. If food is served in community room, lights candle on the dining room altar before each meal.
- Extinguishes the candles at end of zazen session or meals; never leaves any candles unattended!
- Ensures incense is burning for Manjushri offerings at breakfast & lunch; lights a half stick if needed.
- Bows before & after lighting the candles; and, before & after extinguishing the candles.
- During daily soji period, cleans & sifts incense holders and dusts the altars.
- Checks flowers for freshness & water in vase; replaces as required. Flowers shouldn't be higher than Buddha's or Manjushri's head.
- Trims the candles' wicks and excess wax around top of candles.
- Replenishes candles, matches, and incense as needed. See Ino for needed supplies.

** Note: If sesshin attendance is small, both Jikido's and Chiden's duties can be done by one person with help from others during soji.*

Doan Ryo Leader (Coordinator of Time Keepers)

Role Overview:

- Assigned by Ino and Sensei.
- Serves as time keeper of sesshin.
- Leads group (*ryo*) of people involved with bells, clappers, services, and han.

Responsibilities & Duties:

- Is responsible for sesshin time keeping; includes wake-up, han, meal services, and doan.
- Ensures that all the positions are covered.
- Trains students as needed.
(See Service, Doan and Han instructions and sign-up sheet in appendix.)



From *No Beginning, No End* by Jukusho Kwong Roshi:

"Doan means 'hall practice.' When you come into this mediation hall, you encounter a very peaceful feeling, but this feeling does not exist outside your body and mind. You perceive it as peaceful because you must also be peaceful. As I've said before, how can we perceive anything if we're not part of it? Integrity, wisdom, strength: The fact that we can perceive them means that we are also a part of them. The doan is the person who rings the bells and gongs in this hall to convey this feeling."



Manjushri Jisha

Role Overview:

- Cares for Manjushri by offering a tray of food at our main meals.

Before each main meal, before Tenzo's bows and serving:

- Carries in Manjushri tray at "heart level" to altar.
- Bows with tray to Manjushri .
- Incenses tray three times clockwise & places on altar.
- Steps back & bows and goes to seat.

After each main meal, promptly after tying personal oryoki bowl:

- Approaches altar, bows and removes Manjushri tray.
- Returns to seat.
- After meal is finished, offers the food on tray, lunch food collected from each participant on tray(s), and washing water outside to the hungry ghosts at the end of the meal.

Tea Table Attendant

Tends to the community tea/coffee table; maintains supplies and keeps it tidy.

- Ensures hot water for tea available at all times and coffee available first thing in morning (at wake-up bell) and at all breaks.
- May also be requested to prepare and serve afternoon tea with snack (instead of sogu).

Assistant Server

- Reports to kitchen at least 15 minutes before mealtime or as directed by Sogu. Assists Sogu before, during and after meal.
- Assists tea server during afternoon tea.

Soji (Work) Leader

- During sesshin, identifies and assigns jobs for work period.
- Leads work projects during sesshin.
- Examples of 10 minute soji assignments:
 - Sweep zendo, zendo decks, dining & community room, dormitory & community building porches.
 - Clean/pick-up women's and men's community bathrooms and dormitory bathrooms (i.e. empty trash, wipe sinks and mirror, restock supplies, etc.).
 - Restock/stack firewood in zendo and community room.
 - Tend to Kobun's memorial site.
 - Empty recycling in kitchen.
 - Chiden and Jikido attend to zendo.
 - Jisha attends to teacher.
 - Tea attendant attends to tea/coffee table.

Wake-up Doan

- Rises early to wake up everyone by vigorously ringing a bell; start & end in zendo.
- May also start tea water and coffee.

Doshi (Chief Priest)

- Performs morning service.

Kyoko (Chant Leader)

- Calls out the chant during service, sets the pace, tone and rhythm of chant.

Appendices (Examples)

A. SAMPLE SESSHIN SCHEDULE: 7 days

1st day

4-6 PM Registration
 Oryoki Instruction
 6:00 Social Dinner
 Clean-Up
 7:30 Zazen
 8:10 Opening remarks

2nd-4th days

5:300 Wake up bell
 6:00 Zazen
 6:40 Kinhin
 6:50 Zazen
 7:20 Service
 7:35 Breakfast
 8:05 Soji
 8:15 End Soji
 9:00 Zazen
 9:40 Kinhin
 9:50 Zazen
 10:30 Outside Kinhin
 10:45 Zazen
 11:25 Kinhin
 11:35 Zazen
 12:05 Kinhin
 12:15 Lunch
 1:45-2:45 Work Period
 3:00 Tea/talk
 4:00 Kinhin
 4:10 Zazen
 4:50 Kinhin
 5:00 Zazen
 5:30 Kinhin
 5:40 Supper
 7:00 Zazen
 7:40 Kinhin
 7:50 Zazen
 8:30 Refuges & Bows
 9:30 Lights Out

5th and 6th days

The same except instead of work period, more zazen:

1:40 Zazen
 2:20 Kinhin
 2:30 Zazen
 3:00 Tea

7th day

The same except, making ready for departure:

7:35 Breakfast
 Pack Personal Items
 Clean-Up Rooms & Zendo
 10:00 Zazen
 10:30 Kinhin
 10:40 Zazen
 11:10 Kinhin
 11:20 Zazen
 11:50 Closing Remarks
 12:10 Lunch
 1:10 Kitchen & Community
 Bldg Clean-Up
 2:30 Depart



Appendix B

Floating Zendo

for the students and friends of Angie Boissevain, Sensei

Confirmation: This letter confirms your participation in Floating Zendo's sesshin August 20-27, 2010 at Jikoji in Los Gatos, CA with Angie Boissevain, Sensei.

Payment: Thank you for your deposit of _____. We would appreciate your final payment of _____ upon your arrival at sesshin. OR Thank you for your payment of _____.

Retreat Silence: The sesshin is a silent Zen retreat. Sesshin silence will begin after a social dinner and orientation on Friday, August 20th. Please refrain from unnecessary conversation. There may be need to talk quietly and briefly while performing various jobs during sesshin, but please maintain quiet out of respect for those attending.

Location: This year's sesshin will be held at Jikoji, a Zen center in the Santa Cruz Mountains, less than 30 minutes from downtown Saratoga. Jikoji's address is 12100 Skyline Blvd, Los Gatos CA 95033. The phone number is 408.741.9562. Directions to Jikoji and other information are on their web site www.jikoji.org. Look for a mailbox with the address and wooden sign "Jikoji" on the Santa Cruz side of the road. Follow the signs along the short dirt road and park in designated areas allowing room for a vehicle to get by. Jikoji is on 13.26 acres with a large pond and miles of hiking trails in the surrounding 1800 acres of Mid-peninsula Regional Open Space District.

Accommodations: Sleeping accommodations have been recently renovated at Jikoji. Most rooms are dormitory style with shared bathrooms. Shared bathrooms are also located in the community and dorm buildings. Jikoji provides pillows, blankets, bed linens and towels. Inform me if you have individual needs regarding housing, accessibility, etc. We suggest you bring a flashlight.

Clothing: For zazen (seated meditation), we suggest comfortable, loose clothing in dark or natural, muted colors. For August, we recommend layered clothing, as it will be warm during the day and cool at night. Also, we will be walking outdoors, so bring comfortable footwear. Please do not wear perfume as a courtesy to those who may be sensitive. No shoes are allowed in any buildings, except community bathrooms.

Zazen: Jikoji has zafus (round cushions) and zabutons (square mats) in the zendo for zazen. There are some chairs of various types available. You are welcome to provide your own materials for sitting, such as benches, chairs, pillows.

Meals: Vegetarian meals will be served oryoki style (using formal bowls) in the dining room. The tenzo (cook) plans meals prior to the sesshin, so please inform me of any dietary restrictions, allergies, etc. so we can prepare. If you don't have or not bringing

your own oryoki set, please let me know if you need an oryoki set. There will be oryoki instruction prior Friday's dinner – so plan accordingly if you need instruction.

Start of Sesshin, Check-In: Check-in will begin at 4:00 PM on Friday August 20, in the community building (housing the kitchen, dining room, and living room). The first meal of sesshin will be dinner around 6:00 PM on Friday. We will begin zazen on Friday night after dinner and orientation.

During Sesshin: Sesshin schedule, jobs assignments, dokusan schedule (teacher/student dialog), etc. will be posted on the bulletin board. The kitchen is considered a zendo – maintain silence while practicing in the kitchen.

The bulletin board, located in the living room area of the community building, is the central means of communication during sesshin. Please use the bulletin board so that silence can be maintained. If you have questions during sesshin, Ino will be able to answer or find the answer. Please write a signed note addressed to Ino and tape it to the bulletin board. Ino will write a note addressed to you and tape it to the board in response. In some cases, Ino may speak with you quietly.

Dokusan will be held in a specifically designated private room.

End of Sesshin: Sesshin will end on Friday, August 20 by 2:30pm. Lunch will be served around noon. If you need to leave early, please notify Ino and try to participate as much as possible in the clean-up effort.

Dana (donation/support): Your sesshin payment covers expenses at Jikoji, food, and contributes to food and lodging for Angie and the tenzo. If you wish to give dana to the teacher, or Floating Zendo, or Jikoji, please place them in separate labeled envelopes in the dana basket near the bulletin board. The dana amount(s) offered are up to you. Gassho (thank you).

Emergency Phone: In case of emergency, Jikoji's phone is available for use. The phone number is 408.741.9562. Since Jikoji is in the mountains, your cell phone will likely not work. Please refrain from non-emergency phone calls.

Further Information: A couple weeks prior sesshin, we will be posting the schedule on the sesshin page at our www.FloatingZendo.org. There will be a Jukai ceremony for Paula Jones Thursday afternoon.

Contact Information: Please let me know if you are planning to attend sesshin – even for a day or two in order to ensure adequate meal and room preparation. After noon on Friday, August 20th, please leave a message on Jikoji's phone, as my cell phone won't be accessible. If you have any questions, concerns, or needs, please feel free to call me at 408.674.5956 or email me at dl@donnalynnchase.com.

We are pleased that you will be able to join us!
In gratitude,

donnalynn chase
2010 Floating Zendo Sesshin Shika

Appendix C

FZ Sesshin Registration

Date(s) attending: _____

Name: _____

Street Address: _____

City, State & Zip Code: _____

Email address: _____

Phone Number : _____

Care make, model & license: _____

Health concerns or food allergies we should be aware of? Yes No If yes, please describe:

Emergency Contact Name & Phone Number _____

How did you learn about this event?: _____

Add to FZ's postal mailing list? Yes No Add to FZ's email distribution list? Yes No
(we don't share our "lists" – they are used to distribute news/information about FZ)

Additional Note From Shika/Participant: _____

Waiver of Liability

Each of the undersigned users of Facilities located at 12100 Skyline Blvd., Los Gatos, California ("the Facilities") that are owned by Jikoji, a California non-profit corporation, by her/his signature below agrees as follows: 1.) To indemnify and hold Jikoji, its employees, caretakers, board members, agents and assigns free and harmless from and against any and all claims, demands, liabilities, and damages ("Claims(s)"), based in whole or in part on the undersigned's use of the Facilities; 2.) To pay reasonable attorney's fees and costs of defending against and Claims(s); and, 3.) Jikoji is not responsible or liable for loss, injury, or damage to the person or property of the undersigned occurring in connection with her/his use of the Facilities unless it is determined that the sole cause of such loss, injury, or damage is the willful or reckless act(s) or omissions(s) of Jikoji.

Date _____ Signature _____

D. Sesshin Checklist

| Item | Responsible Person | ✓ |
|-----------------------------|---------------------------|---|
| Candles | | |
| Incense (stick & loose) | | |
| Matches | | |
| Flowers | | |
| Pens, paper, scissors, etc. | | |
| Index cards or scrap paper | | |
| Pins for posting | | |
| Copies of kitchen sign-ups | | |
| Copies of Schedule | | |
| Oryoki sets | | |
| Chants | | |
| Doan Instructions | | |
| Tape for kitchen & mugs | | |
| Markers for kitchen & mugs | | |
| Basket for dana | | |
| Recorder & extra batteries | | |

Appendix E

Doan Ryo with Han and Wake-Up Bell

| | | |
|-----|---------|--|
| HAN | 7:15 PM | |
|-----|---------|--|

Ino/Soji Leader will ring bell after 10 minute soji (work) period

| | | |
|----------------------|---------|--|
| WAKE-UP | 5:30 AM | |
| HAN | 5:45 AM | |
| DOAN - SERVICE | 6:00 AM | |
| Breakfast CHANT/DOAN | 7:35 AM | |
| HAN | 9:00 AM | |
| DOAN | 9:15 AM | |
| Lunch CHANT/DOAN | Noon | |
| 5 minute HAN | 2:55 PM | |
| DOAN | 4:00 PM | |
| Dinner DOAN | 5:40 PM | |
| HAN | 6:45 PM | |
| DOAN | 7:00 PM | |

Friday

| | | |
|----------------------|---------|--|
| WAKE-UP | 5:30 AM | |
| HAN | 5:45 AM | |
| DOAN - SERVICE | 6:00 AM | |
| Breakfast CHANT/DOAN | 7:35 AM | |
| HAN | 9:00 AM | |
| DOAN | 9:15 AM | |
| Lunch CHANT/DOAN | Noon | |
| 5 minute HAN | 2:55 PM | |
| DOAN | 4:00 PM | |
| Dinner DOAN | 5:40 PM | |
| HAN | 6:45 PM | |
| DOAN | 7:00 PM | |

| | | |
|----------------------|---------|--|
| WAKE-UP | 5:30 AM | |
| HAN | 5:45 AM | |
| DOAN - SERVICE | 6:00 AM | |
| Breakfast CHANT/DOAN | 7:35 AM | |
| HAN | 9:00 AM | |
| DOAN | 9:15 AM | |
| Lunch CHANT/DOAN | Noon | |
| 5 minute HAN | 2:55 PM | |
| DOAN | 4:00 PM | |
| Dinner DOAN | 5:40 PM | |
| HAN | 6:45 PM | |
| DOAN | 7:00 PM | |

Saturday

| | | |
|----------------------|---------|--|
| WAKE-UP | 5:30 AM | |
| HAN | 5:45 AM | |
| DOAN - SERVICE | 6:00 AM | |
| Breakfast CHANT/DOAN | 7:35 AM | |
| HAN | 9:00 AM | |
| DOAN | 9:15 AM | |
| Lunch CHANT/DOAN | Noon | |
| 5 minute HAN | 2:55 PM | |
| DOAN | 4:00 PM | |
| Dinner DOAN | 5:40 PM | |
| HAN | 6:45 PM | |
| DOAN | 7:00 PM | |

| | | |
|----------------------|---------|--|
| WAKE-UP | 5:30 AM | |
| HAN | 5:45 AM | |
| DOAN - SERVICE | 6:00 AM | |
| Breakfast CHANT/DOAN | 7:35 AM | |
| HAN | 9:00 AM | |
| DOAN | 9:15 AM | |
| Lunch CHANT/DOAN | Noon | |
| 5 minute HAN | 2:55 PM | |
| DOAN | 4:00 PM | |
| Dinner DOAN | 5:40 PM | |
| HAN | 6:45 PM | |
| DOAN | 7:00 PM | |

Sunday

| | | |
|----------------------|---------|--|
| WAKE-UP | 5:30 AM | |
| HAN | 5:45 AM | |
| DOAN - SERVICE | 6:00 AM | |
| Breakfast CHANT/DOAN | 7:35 AM | |
| HAN | 9:00 AM | |
| DOAN | 9:15 AM | |

by

Appendix F

12/6, Saturday dinner:

| | |
|----------|--|
| Tenzo: | |
| washer | |
| cleaner | |
| restorer | |

Kitchen Sign-ups Fukuten, Ass't Server & Clean-Up

12/7, Sunday breakfast:

| | |
|--------------|--|
| Tenzo: | |
| Fukuten: | |
| Sogu: | |
| washer | |
| cleaner | |
| restorer | |
| ass't server | |

Sunday lunch:

| | |
|--------------------------|--|
| Tenzo: | |
| Fukuten: | |
| Sogu: | |
| washer | |
| cleaner | |
| restorer | |
| ass't server & at tea | |

Sunday dinner:

| | |
|--------------|--|
| Tenzo: | |
| Fukuten: | |
| Sogu: | |
| washer | |
| cleaner | |
| restorer | |
| ass't server | |

12/8, Monday breakfast:

| | |
|--------------|--|
| Tenzo: | |
| Fukuten: | |
| Sogu: | |
| washer | |
| cleaner | |
| restorer | |
| ass't server | |

Monday lunch:

| | |
|--------------------------|--|
| Tenzo: | |
| Fukuten: | |
| Sogu: | |
| washer | |
| cleaner | |
| restorer | |
| ass't server & at tea | |

Monday dinner:

| | |
|--------------|--|
| Tenzo: | |
| Fukuten: | |
| Sogu: | |
| washer | |
| cleaner | |
| restorer | |
| ass't server | |

12/9, Tuesday breakfast:

| | |
|--------------|--|
| Tenzo: | |
| Fukuten: | |
| Sogu: | |
| washer | |
| cleaner | |
| restorer | |
| ass't server | |

Tuesday lunch:

| | |
|--------------------------|--|
| Tenzo: | |
| Fukuten: | |
| Sogu: | |
| washer | |
| cleaner | |
| restorer | |
| ass't server & at tea | |

Tuesday dinner:

| | |
|--------------|--|
| Tenzo: | |
| Fukuten: | |
| Sogu: | |
| washer | |
| cleaner | |
| restorer | |
| ass't server | |

12/10, Wednesday breakfast:

| | |
|----------|--|
| Tenzo: | |
| Fukuten: | |
| Sogu: | |
| washer | |
| cleaner | |

Wednesday lunch:

| | |
|----------|--|
| Tenzo: | |
| Fukuten: | |
| Sogu: | |
| washer | |
| cleaner | |

Wednesday dinner:

| | |
|----------|--|
| Tenzo: | |
| Fukuten: | |
| Sogu: | |
| washer | |
| cleaner | |

Appendix G

Example of information provided to Ino by Shika at start of sesshin

| Room & Role Assignments | | | | | | | | |
|--|-----------|-----------|-----------|-----------|-----------|-----------|---------------------|-------------------------------|
| attendee: | Mon. | Tues. | Wed. | Thurs. | Fri. | Sat. | Role* | Room: |
| dl | 1 | 1 | 1 | 1 | 1 | 1 | ino | #6 |
| abd | 1 | 1 | 1 | 1 | 1 | 1 | lead doan | her VW camper |
| adc | 1 | 1 | 1 | 1 | 1 | 1 | tenzo | old dokusan room |
| aef | 1 | 1 | 1 | 1 | 1 | 1 | fukuten | old dokusan room |
| agh | 1 | 1 | 1 | 1 | 1 | 1 | manjurshri jisha | #2 |
| fgh | 1 | 1 | 1 | 1 | 1 | 1 | jikido | #4 dorm w/bathroom |
| hik | 1 | 1 | 1 | 1 | 1 | 1 | soku | #4 dorm w/bathroom |
| kjl | 1 | 1 | 1 | 1 | 1 | 1 | chiden | #4 dorm w/bathroom |
| angie | 1 | 1 | 1 | 1 | 1 | 1 | sensei | #3 |
| anc | 1 | 1 | 1 | 1 | 1 | 1 | tea table attendant | #6 |
| anm | 1 | 1 | 1 | 1 | 1 | 1 | jisha | #1: single room w/no bathroom |
| "all" week total: | 11 | 11 | 11 | 11 | 11 | 11 | | |
| mjk | 1 | 1 | 0 | 0 | 0 | 0 | | #4 |
| mlp | 0 | 0 | 0 | 0 | 1 | 1 | | |
| xyz | 1 | 0 | 0 | 0 | 0 | 0 | shika | #5: single room w/no bathroom |
| frd | 0 | 0 | 0 | 0 | 0 | 1 | | #5: single room w/no bathroom |
| total per day: | 13 | 12 | 11 | 11 | 12 | 13 | | |
| * Roles to be assigned by Ino & Sensei | | | | | | | | |

Appendix H

Example of Meal Count by Shika to Tenzo

rohatsu 2008 sesshin meal schedule (oryoki)

drafted: 11/30/08

| | | 12/6, Saturday | | 12/7, Sunday | | | 12/8, Monday | | | 12/9, Tuesday | | |
|-------|--------------|----------------|-----------|--------------|-----------|-----------|--------------|-----------|----------|---------------|----------|----------|
| Name: | | lunch* | dinner | breakfast | lunch | dinner | breakfast | lunch | dinner | breakfast | lunch | dinner |
| 1 | a** | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| 2 | c | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| 3 | d | | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| 4 | e | | | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| 5 | f | | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| 6 | g | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| 7 | h | | 1 | 1 | 1 | | 1 | 1 | | 1 | 1 | |
| 8 | i | | | | | | | | | | | |
| 9 | j | | 1 | 1 | 1 | 1 | | | | | | |
| 10 | k | | 1 | 1 | 1 | 1 | 1 | 1 | | | | |
| 10 | l | | 1 | 1 | 1 | 1 | 1 | 1 | | | | |
| 11 | m | 1 | 1 | | | | | | | 1 | 1 | 1 |
| 12 | n | | | | | | | | | | | |
| 13 | o | | | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| 14 | p | | | | | | | | | | | |
| 15 | q | | | | | | | | | | | |
| 16 | r | | | | | | | | | | | |
| 17 | s | 1 | | | | | | | | | | |
| 18 | t | 1 | | | | | | | | | | |
| 19 | u | 1 | | | | | | | | | | |
| 20 | v | 1 | | | | | | | | | | |
| 21 | w | 1 | | | | | | | | | | |
| 22 | x | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| 23 | | | | | | | | | | | | |
| 24 | | | | | | | | | | | | |
| 25 | | | | | | | | | | | | |
| 26 | | | | | | | | | | | | |
| 27 | | | | | | | | | | | | |
| 28 | | | | | | | | | | | | |
| 29 | | | | | | | | | | | | |
| 30 | | | | | | | | | | | | |
| 31 | | | | | | | | | | | | |
| 32 | | | | | | | | | | | | |
| 33 | | | | | | | | | | | | |
| 34 | | | | | | | | | | | | |
| 35 | | | | | | | | | | | | |
| | total | 10 | 10 | 11 | 11 | 10 | 10 | 10 | 7 | 9 | 9 | 8 |

Notes:

** Allergic to Pepper

Appendix J

Dokusan sign-up:

Day 1 - _____:

1.

2.

3.

4.

Day 2 - _____:

1.

2.

3.

4.

Day 3 - _____:

1.

2.

3.

4.

Meet Angie Sensei in the dokusan room. Jisha will notify the first person, then the first person will silently notify the second person, and so forth...