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I. The Jiki's Role in Sesshin

As Jiki, your job is to:

- ▮ Assemble the cleaning crew and set up the Zendo
- ▮ Ring the densho to announce the beginning of blocks of sitting
- ▮ Time the sittings, announcing the beginning and end with the shijo
- ▮ Lead kinhin
- ▮ Perform the Shokai-jo and Daikai-jo ceremonies with the Jisha

Setup the Zendo:

Designate a clean-up crew as soon as possible. Arrive at the zendo early to organize the people present to help clean up the zendo, hojo, shelves, etc. Introduce them to the tasks and the tools.

Early Arrival: (essentially copied from the

The Jiki should arrive early to sesshin. In general, the JIKIJITSU will oversee the initial clean-up of the zendo, the Tanto will oversee the set-up of the zendo including the altar and the Tenzo will oversee the set-up of the kitchen. Other tasks that need to be assigned include hanging the densho, han and umpan, posting job and seating charts, setting out drinking water and cups, creating a dana bowl, etc. As people arrive with food and various equipment, they should be assigned tasks.

Jiki Cautions:

Along with the other dojo leaders, the Jiki delivers standard cautions to the assembly at the start of sesshin. The Jiki instructs the assembly on matters relating to conduct in the zendo: entering and leaving, kinhin, bowing, early morning procedures and walking while in sesshin.

Sho-kai Jo and Dai-kai Jo:

The Jiki and the Jisha perform the ritual sounding of signal instruments that marks the end of every day and the end of the sesshin. It is important that you familiarize yourself with these ceremonies and have practiced them before sesshin as they are somewhat intricate.

II. Jiki's Sesshin Set-Up Duties

Day of Sesshin – At the Zendo:

Plan to arrive at sesshin as early as possible, and no later than 2:00 if possible. The leaders' meeting needs to be at 3:30 in order to have a work meeting at 5:00. Clean the zendo prior to the leaders' meeting.

Clean the zendo

- The Jiki is responsible for cleaning (not setting up) the zendo before sesshin, while hojo clean up is the responsibility of the Jisha. Do your best to arrive early and designate a clean up crew as soon as possible. Better yet, designate one prior to sesshin so that the zendo, shelves, etc. will be clean when people arrive to set up the space. The clean up crew may or may not consist of the same people who are assigned to zendo clean up through the Sesshin. Introduce them to the task and the tools. This means you need to familiarize yourself with cleaning tools and supplies at the rented facility. You may also want to bring some rags or old sponges with you. .
- Select one person from the early arrivals to orient newcomers as they arrive. Newcomers should be shown where to stow their gear. (rfs note - is this jisha or jiki?)
- Get the water table prepared, with paper cups, marker for cup labeling, and pitchers.
- During sesshin: Make sure that the above work is maintained – i.e. that the zendo is being cleaned properly and that the water pitchers stay full.

III. WORK MEETING

Zendo Cleaning Instructions (To be given at work meeting to the cleaning crew)

1. The main cleaning time is the break after breakfast, but please check at each break to see if things are clean and to do as many of the following as are necessary to make sure that the dojo stays tidy. Always do your work at the very beginning of the break so that people who want to rest in the dojo later can do so undisturbed.
2. Using a whisk broom, dust off the zafu (round cushions) and zabuton (square pads) and the floor around the pads. No need to move the pads.
3. Next, sweep the aisles and open spaces with a broom or dust mop. Before stowing it in the closet, shake the dust mop a bit away from the zendo.
4. Wipe any food stains or other spots on zafu and pads with a clean, damp rag.
5. Wipe any sticky or dirty spots on the zendo floor with a damp rag, too.

6. Sweep all around the entrance area if dirt or mud has been tracked in or if the area is wet with rain, mop it up. Tidy up shoes if necessary.

IV. Jikijitsu CAUTIONS

1. Entering and leaving the Dojo: Step into the dojo with your hands at gassho, make a standing bow in the direction of the main altar, then walk to your seat with your hands in the kinhin position. The hands are placed in kinhin position, by curling the fingers of the right hand around the right thumb, holding it against your stomach with your forearm parallel to the floor and covering it with the open left hand (Demonstrate). When you reach your seat bow to it, then turn around with your back to your seat and bow to the Sangha. Turn around again and sit down, fluffing your zafu if necessary. When turning always turn so that your face is to the altar.
2. Kinhin: When the bell is struck twice to end a period of zazen, bow with gassho, rock gently from side to side, and then turn around and stand, in front of your seat with your hands in the kinhin position. Bow with gassho at the sound of the clappers and then return your hands to the kinhin position, turn, and follow the jikijitsu.

Note: Jikijitsu should demonstrate the route that the kinhin line will follow when talking about kinhin. Demonstrate how to enter the zendo at the end of kinhin (i.e., to wait at the door and bow with the rest of us, then come in, bow to the seat, and sit down). During sesshin, if someone starts to enter before the bow, signal them to wait. If you can't catch them, go ahead and lead the bow, don't wait for them to reach to their place.

Kinhin is not a break or exercise period but a formal part of our sesshin practice. As you walk, keep your head up with eyes lowered and continue your practice throughout kinhin. There is no need to watch the feet of the person ahead; stay close behind but not so close that you risk stepping on his or her heels. Always keep moving, taking very tiny steps if necessary.

When walking in kinhin and someone in front of you leaves the line, promptly close the gap. When someone returns to the line, make a space by slowing down slightly but do not stop entirely.

At the clap to signal the end of kinhin, walk briskly in line to your seat. At the end of kinhin bow with the sangha, turn around, bow to your seat, and sit down.

If your foot is asleep, take particular care in standing, or wait on your cushion until you feel you can get up safely. It is not necessary to jump up at the sound of the bell. If you cannot begin zazen with the group, let the entire line pass you, stand up and then wait at the exit for your proper place in line to reenter.

If you wish, you may use the bathroom or get a drink of water during kinhin. Wait until you reach the exit, then gassho as you step out of line. No other bow is necessary before leaving the dojo. If the restroom is already in use, form a line. Try to return to the dojo before kinhin is over. If you return while kinhin is still in progress, you may reenter the line by bowing slightly with gassho as your place passes and then merging into the line. Do not attempt to enter the line after the sound of the clappers. If you do not reenter the kinhin line before the clapper, wait and bow with the final bow of the kinhin, then go directly to your place. When you reach your seat, bow to it and sit down.

Kinhin is also a time when you can take care of getting extra cushions, a chair or a bench. You should do this after the final bow of the kinhin but before the 3 bells are sounded by the jikijitsu. For outside kinhin it is important to announce to use the bathroom if needed before joining the kinhin line outside so everyone can come back in together and bow and be seated. Also a smaller point is to remain in kinhin line until outside the Zendo and only then fall out of line to get shoes and jackets... and then rejoin kinhin line in whatever order you find yourself.

3. Early morning procedures: Rise promptly at the wakeup signal and not before. People sleeping in the dojo should straighten up their part of the room and remove their sleeping gear before dressing and going to the bathroom. Be careful to leave cushions, bowls, cups, etc. exactly as you found them.. Those who are washed and dressed before 4:15 should go to the dojo and begin sitting. You should sit facing into the center of the dojo for tea. No showers before the first period or after the last.
4. Walking: Be careful to walk quietly at all times and to open and close doors quietly. Placing the ball of the foot down before the heel helps to reduce the noise when walking. Be mindful of others sitting.
5. In conclusion, consider these cautions as a guide, but most of all, pay attention. This does not mean to be looking around, but to be aware and mindful of sesshin activities.

Try to avoid simply reading these cautions to sesshin participants. Demonstrate things where necessary and try to make the cautions like instruction rather than a set of boring rules. Also, when things go amiss maintain a calm and clear mind and proceed with the activity as smoothly as possible.

V. TASKS DURING SESSHIN

You are responsible for time. Make sure the kitchen clock is correct. Synchronize your watch and the clock at your position with that. Everybody else can then take readings off these timepieces. Remind the leaders to synchronize their watches during the first leaders' meeting.

The densho sequence calling people to sit should always last the full 10 minutes. Do your utmost to begin it on time so that everything will proceed as scheduled and the clear order of sesshin is maintained. If you start late. however, do not abbreviate the sequence.

Ring the densho is a practice, and your composure as you do it sets the tone for others coming to sit. Give your full attention to just this. Don't try to whisper messages to others, mop the floor, etc.

Get those accelerandos right! Each should last about 25 seconds. and the acceleration should be smooth. It may help to actually visualize the mallet as a ball bouncing in ever shorter intervals until it stops altogether.

Time each sitting period from the end of the prior kinhin. The sitting period officially begins with the clap rather than with the shijo bells. What counts is that each period be 25 minutes long; don't pay any attention to whether it starts or ends on the hour or half hour.

End the sitting period promptly, even if the Tanto is carrying the kyosaku or the servers' call is due.

Usually there will be one extended kinhin per day, during the late morning time block. This would be about 10 minutes in length and can be done outside if appropriate. All other kinhin should be of regular length (5 minutes).

To sound the clappers, bring them together smartly with your palms touching and supporting the clappers. When they are struck this way, the sound is a loud, crisp "Smack!" not at all unpleasant to the ear. After

the clap, keep the two clappers pressed firmly together. (In other words, don't allow them to bounce apart after the smack.) Put them down carefully, firmly together, and pick them up the same way. Clasp them firmly within your kinhin (shashu) mudra while leading kinhin. If held together this way, they will not clatter inadvertently.

The clappers should be smacked right at the beginning of the new period, as people start to get settled. This is the official beginning of the time period. (The only periods that begin without the clappers are the first ones in each block; in these cases, the clap is replaced by your densho sequence.) Wait until the dojo is quite settled before ringing the bell at your seat, the shijo. It is sounded in a three-ring sequence. The rings are unhurried, spaced, but do not wait for one ring to disappear entirely before starting the next.

The shijo is rung again to end each period. If a kinhin is to follow, ring it twice. If anything else (a meal, Dharma Assembly, etc.) is to follow, just ring it once.

After each block of sitting, the Jiki (not the Ino) dismisses the group. You do so after everyone has straightened up their seats, by ringing the inkin, once. Everyone bows with their hands in the kinhin (shashu) mudra.

If you want to go to dokusan, just go ahead. You should go directly to the head of the line so that you can return swiftly to the dojo. But don't worry about leading kinhin; other leaders will fill in for you. If they haven't independently noted when the period will end, they can slip out to the line and ask you. If you suspect that the Ino and Tanto may not have seen you go to the line and you're concerned that the period might run too long, tell the jisha what time to go in and lead the kinhin.

Use lights as little as possible, so changes in natural light as the day progresses can be observed. Switch the lights on after evening rahai for reading of the sutras and leave on until dismissal at the end of the evening ceremony.

Teisho Procedures Jan. 2012

At about 1:30 (after tea), we begin a period of zazen. Kinhin follows. After the bow at the end of kinhin, the Jikijitsu announces, "Prepare for Dharma Assembly." Jikijitsu then goes out to the han, strikes it once, and prepares to sound the drum. Note: Striking the han happens immediately after the bow at the end of kinhin and the subsequent announcement of "Prepare for dharma assembly".

Meanwhile, the Jisha leads preparations for teisho, directing sesshin participants to move their seats (if needed), setting up Nelson's seat and a pad opposite him, and preparing cushions for teisho guests, if any. The person assigned to do teisho set-up completes Nelson's seat by bringing the lectern and a covered teacup (filled with fresh water) on a tray. He or she places the tea tray on Nelson's righthand side and the lectern between the two pads, allowing a foot of space between Nelson's pad and the lectern. At the same time, the Tanto prepares the altar, lighting the tall candle (in addition to the votive candle) and two sticks of "waiting incense," then remains at the altar, holding an unlit stick of long incense. Jisha goes out and ushers in any guests. When everything is ready and the zendo is settled, Jisha approaches the altar as the Tanto lights the incense. The two bow to one another, and Tanto hands Jisha the stick of long incense. Jisha exits to the hojo to escort Nelson to the zendo.

The Jikijitsu observes the Jisha's departure and, as the Jisha nears the hojo, hits the drum 3 strong, well-spaced blows. The third drumbeat is the cue for the Jisha to knock three times on the door of the hojo and for the Ino to say, "Please stand." The assembly rises, and the Ino begins a series of alternating loud and soft claps with the clappers.

Meanwhile, Nelson answers Jisha's knock. Jisha opens the door, and the two bow across the threshold. Nelson passes his teisho folder to the Jisha, and they bow again. Jisha begins walking back to the zendo.

as Nelson steps out, slips into his footgear, and follows. At the door, Jisha removes footgear and turns to meet Nelson. On Nelson's arrival, they bow to one another, then Nelson enters the zendo with Jisha following. As soon as Nelson enters, Ino stops clapping (preferably on a loud clap) and puts down the clappers, picking up the inkin.

As Nelson walks to the altar, Jisha places the teisho on the lectern, then steps briskly to Nelson's right side with the incense. After Nelson makes a standing bow, he reaches toward the Jisha for the incense. Jisha places the stick before him so that he can easily take it. Nelson accepts the incense without bowing and proceeds to offer it, centering it between the two sticks of waiting incense. Without a pause, Jisha goes back to his/her seat. Nelson's bow after placing the incense cues Ino to sound the inkin for raihai. All make bows together -- 3 full prostrations and a standing bow before the altar, then (after Nelson has made his way to his seat) a final standing bow to one another. Everyone sits formally. Ino prepares to lead the gatha "On Opening the Dharma." When Nelson comes to gassho with his kotsu, Ino begins the gatha.

At the end of Teisho, when Nelson comes to gassho with his kotsu, Ino begins the "Shiguse-ganmon" (Great Vows for All in Sino-Japanese). Raihai follows. Everyone waits in Kinhin mudra till Nelson walks to the door, Jisha picks up Teisho book at the lectern and follows Nelson out the Zendo. Everyone straighten the cushions, the lecterns and tea cups are removed and guests leave the room. (Jiki should show guests out the zendo by gesturing if guests doesn't seem to know.) When all is settled, Jiki starts Kinhin.

VI. ONGOING CHANGES AND NOTES

Sesshin forms and procedures evolve over time, and new circumstances call for new forms. Make notes, with date, when, as Jiki, you run across new forms and changes that need to be passed on.

This page can be used for those notes. Please do not change the manual itself.

VII. Appendix A - Time Sequence of Jiki Activities

03/01/2009 ref RJA

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Leader's Sesshin Schedule: First Day	
3:00	Arrive, stow gear
3:30	Meal procedure instruction
4:00	Leader's meeting
5:00	Work meeting at informal supper
6:50	Densho
7:00	Zazen (facing wall); opening kentan; 3 bells after kentan is finished.

7:25	Jiki rings one bell (shijo) and announces 'sit facing in to the center for cautions'. Each leaders gives cautions. This is followed by teacher's words. After teacher is finished, jiki clap and kinhin. Then proceed to zazen (facing center: but if there is time for more than one period of zazen, then face wall for the first period and face center for the last period. Tanto announces the program.) Closing kentan: Jiki clap, followed by closing kentan followed by 3 shijo upon final bow of tanto.
8:55	Ino rings inkin bell for raihais, Great Vows, raihais. Jiki rings inkin once: all bow and leave.

Leader's Sesshin Schedule: Middle Days	
4:00 AM	Wake up bell. Jiki walks through all of the sleeping quarters ringing wake up bell.
4:15	Densho
4:25	Tea (facing center). Jiki nods to Ino once all have been served tea. Ino rings bells for drinking tea and to put cups away.
4:30~	Jiki clap, opening kentan, Jiki rings 3 shijo bells, immediately after the roshi or tanto's last bow to the altar.
4:55	Kinhin – ring bell immediately as roshi crosses the threshold to exit zendo.
5:00~	Zazen (facing wall). Note: Allow beginning time of periods to drift so there will be 10 or 15 minutes of zazen before the meal. Don't stick to the hour and half hour marks.
6:20	Breakfast cook calls servers
6:30	Head Server sounds umpan. Jiki answers promptly with one shijo. All rise with bowls. Jiki rings one inkin bell, all bow and sit down. Ino leads the meal. Close with Ino clap, Jiki inkin, Ino clap and Jiki inkin. All rise with bowls. Jiki rings inkin: all bow and put bowls away, clean and fluff cushions. Jiki rings inkin once: all bow and leave zendo. NOTE: if meal is taken in a different location than the dojo, such as at Woolman Hill with Meeting House and Conference Center, then the meal will commence as follows:

	<p>Head Server sounds umpan. Jiki answers promptly with one shijo. All rise with bowls. Jiki rings one inkin bell, all bow and turn to start walking in line to breakfast location. Jiki leads line of sesshin participants until all gathered in front of seats in eating location. Jiki rings inkin once, all bow and sit down. Ino leads the meal. Close with Ino clap, Jiki inkin, Ino clap and Jiki inkin. All rise with bowls. Jiki rings inkin. All bow, and turn to follow Jiki in procession back to dojo. Once all are assembled standing with bowls at eye level in front of cushions, Jiki rings inkin once. All bow and put bowls away, clean and fluff cushions. Jiki rings inkin once. All bow and leave zendo.</p> <p>Break: leaders meet in hojo. Zendo clean up.</p>
8:20	Densho
8:30	(facing center) Sutras. After last densho bell, Ino begins raihai and sutras. After last Ino bell, collect sutra books, Jiki clap kinhin. Continue 25 min. zazen and kinhin 5+ minutes.
10:30	Long kinhin outside in dry weather
11:20	Lunch cook calls servers
11:30	Repeat 7:00 AM procedure. Break
1:15 PM	Densho
1:25	Tea (facing center). Ino bells
1:30	(facing wall) Jiki clap, 3 bells to start period.

Leader's Sesshin Schedule: Middle Days <i>(continued)</i>	
1:55	Jiki 2 bells to end round. clap to start kinhin.

2:00	<p>Upon finishing Kinhin, Jiki leads bow and says, "Prepare for dharma assembly." Jiki hits Han once. Jisha and assistant arrange the cushions and seat guests.</p> <p>Jiki should watch as Jisha heads to the hojo to summon the teacher. Jik strikes 3 blows on the drum, timed to happen just before the Jisha arrives at the hojo. Ino strikes clappers. Tanto prepares incense, teacher enters and presents incense. At teacher's bow, Ino picks up the bell to begin raihai, delays bell for sangha bow until teacher is at own cushion. Teacher's gassho signals Ino to begin "On Opening the Dharma.' At close of dharma assembly, Ino waits for teacher's gassho to begin Shigu Seigan Mon. After raihai teacher returns to seat for last bow, then exits. Sangha waits for another Ino bell, all bow, rearrange cushions. Jiki clap, kinhin. Continue 25 minute zazen and 5+ minute kinhin</p>
4:15	Jiki rings shijo bell once between 4:15 and 4:30 (earlier is better) and says, 'Prepare for the reading.' (facing center) Ino leads Shodoka. Zazen for at least 5 minutes until Jiki rings for kinhin. Kinhin.
4:50	Dinner cook calls for servers
5:00	Repeat 7:00 AM procedure
	Break
6:20	Densho
6:30	(facing wall). No Jiki clap. Jiki three bells, zazen, continue 25 minute zazen and 5+ minute kinhin. Dokusan starts at 2 nd period.
8:30	(facing center), Jiki clap. Tanto lights candle and waiting incense, closing kentan (NOTE: Jiki rings shijo at exactly the moment when Tanto bows to replace kyosaku on alter after kentan), three bells
8:45 ~	When sounds of teacher returning to the zendo are heard, Tanto prepares incense. Teacher enters, presents incense. Ino rings inkin for raihai, sutra books, Song of Zazen", Dedication, "Great Vows." At third set of Great Vows, Jisha and Jiki exit for Shokaijo. Return for final raihai. Collect sutra books, teacher's closing words, Jiki (Jiki watches for teacher's signal to end the days' sitting) dismisses all with inkin. All bow and leave.

	Leader's Sesshin Schedule: Last Day After Morning Break

4:00 AM	Commence schedule as for middle days of sesshin
8:20 AM	Densho
8:30 AM	(facing center) Sutras, kinhin, 1 period of zazen, sosan
Ending Ceremony	<p>When there are only 2 or 3 people left in the line after a kinhin, Jiki announces "Sit facing the center." Jiki clap. Tanto lights candle and waiting incense. Closing kentan. Jiki rings 3 bells. At end of interviews Tanto prepares incense, teacher enters, presents incense. Raihai, sutra books, Teacher's closing words, Ino says sutra book page number and leads Hannya Shingyo, special dedications, followed by Great Vows, Daikaijo, and raihai.</p> <p>Tanto announces tea. Leaders set up their own cups before serving the tea.</p> <p>Circle, tea, group sharing</p> <p>Informal lunch</p> <p>Cleanup.</p>