

FRIDAY, 7 PM

Introductions. serving the sangha as a bodhisattva practice, bodhisattva leadership

The *roku chiji*, literally 6 managers of affairs/6 stewards

- (1) tsūsu 都寺
- (2) kansu 監寺
- (3) fūsu 副寺
- (4) ino 維那
- (5) tenzo 典座
- (6) shissui 直歲

Q&A related to bodhisattva leadership



SATURDAY

7 am informal breakfast

8:10 Zazen

9 am Leadership of the Tenzo

nichijo sahanji: the everyday affairs of tea and meals

Practical areas of tenzo responsibility

- planning the menu
- getting the ingredients
- overseeing kitchen workers making rice, soup and vegetables
- overseeing serving and cleanup

Modeling practice

- using temple resources wisely
- being resourceful
- serving others
- paying attention to practice in daily life

Menu planning

The nyoho of *tai* (material), *shiki* (color) and *ryo* (size).

TAI, OR MATERIALS

Two kinds of food:

Shomyojiki 正命食: food obtained properly

Jamyojiki 邪命食: food obtained improperly

Five Pungent Herbs:

onions, garlic, leeks, shallots, chives
- also avoid anything oily

Six tastes: sweet, sour, bitter, salty, mild, and spicy

Typically, first bowl is grain; second bowl is protein; third bowl is produce

SHIKI, OR COLOR

Five color groups: red, white, black, green/blue, and yellow

Cooking method: don't cook everything the same way
- ex: boiled, steamed, braised, baked, pickled/raw

Serving and eating: ensure food can be served into oryoki and eaten with spoon and hashi

- *Betsuzara*: "special plate" for donated foods not appropriate for oryoki

RYO, OR AMOUNT

Mottainai 勿体ない: what a waste, or don't waste anything

Estimating amounts

- first bowl = 1 cup; second bowl = 1/2 cup; third bowl = 1/4 cup
- multiply by number of people and add half again for seconds

Dinner as *yakuseki* 薬石 "medicine stone"

Kitchen Leadership: Workers and Liturgy

Kitchen liturgy

Idaten 韋駄天 or 違駄天: the God of the Kitchen and Protector of Monasteries and Monks

Sutra Chanting For Idaten (Idaten fugin 韋駄天諷經)

directly after morning service, led by doan
- Heart Sutra / Hannya shingyō, Disaster-Preventing Dharani (Shōsai shu [3 times]), eko

Eko: Having chanted the Heart of Great Perfect Wisdom Sutra and Marvelously Beneficial Disaster-Preventing Dharani, we offer the merit generated thereby to the dharma- protecting Venerable Deva Idaten, the envoy who

oversees meals in the kitchen, the god in charge of hot water and fire. May there be tranquility within the temple, safety inside and out, the prevention of fire and theft, and the support of donors and practitioners.

Kitchen Sutra Chanting (sōkō fugin 竈公諷經) - when beginning to prepare lunch, done by tenzo assistant
- Great Compassion Dharani (Daihi shu), eko
Eko: Having chanted the Great Compassionate Mind Dharani, we transfer the merit to the kitchen god of this temple, that he may guard the dharma and protect the people.

Food sending ceremony done by tenzo
- Assistants set up table and put out food between kitchen and sodo; set up bowing mat and burner
- As soon as morning or noon service is over, umpan strikes 36 times slowly
- Tenzo still wearing kesa burns incense for meal, faces sangha hall, spreads cloth and makes nine prostrations - When finished, tenzo has servers carry meal to sangha hall. (It is not permitted to carry meal until nine prostrations have been done.)
- Tenzo takes his/her place in sodo for meal

Q&A related to tenzo leadership

Noon: Lunch

1 pm Leadership of the Ino

Karma-dāna or “assigner of duties” =>
kōi 綱維 or “disciplinarian” =>
katsuma dana 羯磨陀那 =>
ina or *ino* 維那
- also called *esshu* 悅衆, “giving joy to the sangha”

Two areas of responsibility: managing/disciplining practitioners and leading chanting

Traditionally:

- credentials and seating
- death notifications
- facilities management
- discipline and conflict resolution
- announcements
- lead chanting during services and formal meals
- ensure work period attendance

Ino's assistant: *doan*, short for “hall manager's” (dōsu 堂司) “assistant” (anja 行者).

- doan's job is to direct sangha movements with instruments
- *jikido* facilitates the functioning of the zendo: time, bells, set-up, etc.

Dharma Hall Liturgy and chanting

Five qualities of chanting in the Soto Zen tradition

- Honesty—sincere and unaffected, with no attempt at deception and no idea about what constitutes
- a “good” or “bad” voice.
- Harmony—gentle, warm and elegant.
- Clarity—clear or transparent.
- Fullness—deep and resonant.
- Reach—delivers to every corner of the room

In full standard liturgy: dedication moves from most abstract to least abstract

In abbreviated version: Heart Sutra for original ancestors; Daihi Shin Darani for deceased community and family members

Ekos have their own pattern or structure

- Having chanted [name the text]
- we dedicate the merit of our chanting to: [beings]
- May such-and-so conditions be the case or manifest in the world

Review of narashimono, basic forms and working with doshi

Liturgy practice

Q&A related to ino

4 pm: Wrap up, final questions, break

5:10 - 6 pm Zazen