

HONOLULU DIAMOND SANGHA

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RESIDENTIAL PRACTICE PROGRAM GUIDELINES AND INFORMATION

The “Residential Practice Program” accommodates a “residential community” consisting of resident practitioners who take an active part in temple life for the purpose of intensifying their Zen practice.

As an aspiring resident of the Pālolo Zen Center (PZC), you must have a strong interest in Zen practice and a desire to incorporate this into your daily life. How firmly established your Zen practice is and how long you plan to stay will be taken into consideration when reviewing your application. All residents are here to intensify their Zen practice, so please plan to put aside any other practices you may have done in the past and resolve to dive wholeheartedly into Zen Buddhism for the time you are here.

Interacting with the other residents is a valuable aspect of the training that happens here, so you must be enthusiastic about living in a group environment. This is not a monastery, so it is understood that you may have work or school commitments; however, those commitments must not interfere with your whole-hearted participation in scheduled practice.

You are encouraged to apply as early as possible. While proof of financial means may be requested, this is strictly confidential with the Administrator. The Residential Oversight Team will screen your application, check your references and, if they believe there is a good fit, they will conduct an interview as part of the approval process. Please discuss your training aspirations, including your projected length of stay. The Residential Oversight Team consists of a: Teacher, Tanto, Board member, and a Sangha member in addition to the Temple Keeper.

The minimum stay in the residential program is two months, although occasionally, former residents or long time sangha members are allowed to join the residential community for shorter periods of time. Everyone is expected to follow the residential practice schedule and participate fully in all aspects of the program.

A. Practice in Community

As a participant in the residential practice program, you are expected to willingly contribute to the harmony of the community. For this to work you must have a deep commitment to your own practice as well as a willingness to support the practice of each resident and the wider sangha. Respect, care and concern for each other and the leaders who take on the responsibility of making the residential practice program work, is also essential.

The underlying principles guiding your interactions with fellow residents are the set of five precepts, called the Pañcha Shīla: No killing. No stealing. No misusing sex. No lying. No intoxicants. These are based on the ideal of non-harming and are, as Aitken Roshi has said, “not merely a set of promises to avoid negative conduct, but also a positive affirmation of the path of nobility.” So, apart from the literal meanings, in the context of the Resident Practice Program no killing becomes your promise to help and encourage each other with respect and generosity. No stealing becomes your promise to honor the uniqueness of others and their boundaries as expressions of a fellow traveler on the path. Not misusing sex becomes your promise to give of yourself with love in a responsible and respectful manner. No lying is your promise to be faithful, true and authentic. No intoxicants becomes your promise to keep your mind and all the circumstances of your life clear.

1. When you arrive, the Temple Keeper will orient you to the building, forms and kitchen. If you are new to the community, you should attend an Orientation to Zen Practice as soon as possible. These are held once per month, and the dates are on our calendar. The Temple Keeper and other residents will facilitate your meeting the local sangha members as opportunity allows. Residents are required to join Wednesday evening and Sunday morning practice with the sangha. (See Residential Schedule below.)
2. Weekday morning zazen consists of two periods (about one hour total) each day. Residents rotate morning zendo leadership positions weekly. Given the variability of work and school schedules, zazen times in the mornings are flexible within limits and variations from established practice times need to be discussed and agreed upon by the residents. The priority is on sitting zazen together each morning, not accommodating individual preferences. In order to welcome community members to join the residents in morning zazen, sitting times cannot be changed more often than monthly.
3. Appropriate clothing for you to wear in the zendo is loose fitting, un-patterned, dark in color (preferably black), and covers your shoulders and legs. When it is cold, dark-colored sweatshirts or jackets can be worn in the zendo, but be aware that hoods and scarves can affect the use of the kyōsaku. Shoes are not normally worn in our buildings or on walkways; however, you may use some form of “house slippers” (flip flops or slippers that are quiet and used only on the decks or inside). Even these may not be worn in the zendo. For samu work practice, bring suitable work clothes including long pants and shoes that you don’t mind getting dirty, as it may include outdoor yard and other work in muddy conditions.
4. You are required to do approximately three hours of samu (work practice) each week. This is done together as a resident group at a mutually agreed upon day and time whenever possible. While samu results in cleaning and maintaining the temple, it is an important aspect of Zen practice and should be considered another form of zazen. Accordingly, samu should be done diligently, thoroughly, in a timely manner and with full attention. Work is assigned by the Temple Keeper or Residential Oversight Team in the absence of a Temple Keeper, or collectively agreed upon by

the residents. Your weekly samu as a resident is in addition to regular Sunday work practice with the sangha or any volunteer quarterly practice.

5. You are required to attend and participate in a weekly house meeting, which is convened and facilitated by the residents with the support of the Residential Oversight Team. These meetings often include a Dharma discussion, the discussion of samu assignments, house issues, and, when desired, a time to share personal issues. Facilitation of Residents' meetings and Dharma discussions is rotated among residents and the Oversight Team participants. The meetings themselves may take a variety of forms. The house meeting time is decided by the residents.
6. The social support aspect of the residential training is an important part of practice. Residents pledge to support others' training as well as their own through respectful interactions, and by gently "holding up the mirror" for self and others by modeling sincere and dedicated practice. Harsh language and disrespectful interactions will not be tolerated. When disagreements occur, residents should address them with compassion and respect. Residents are encouraged to make time for each other in order to develop positive relationships and mutual care.
7. When the Sunday program is a Zazenkai (all day zazen), you are encouraged to attend the full day. However, if you are unable to attend the full day, you may attend either the morning or afternoon block. Beyond the required zazen you are encouraged to participate in all of the scheduled activities on the calendar. If, however, you are not participating in an activity, please be considerate of those who are.
8. You are encouraged to participate in all sesshin held during the course of your stay to the extent you are able. If any of your sesshin participation will be less than full-time, you must discuss your proposed schedule with the teacher at the earliest opportunity. You are required to attend at least one full-time sesshin per year. If you are not attending sesshin, you must find alternate accommodation. Sesshin fees are not included in your residential fees.
9. The Honolulu Diamond Sangha currently holds an Intensive Practice Period (IPP) of approximately six weeks each year. During the Intensive Practice Period, the HDS Teacher is available at least three times each week for dokusan. There will be at least one sesshin, usually seven days in length, during the IPP. The residential morning zazen during the IPP will be three periods (approx. 1½ hours). In addition to the regular 2-hour Sunday morning and Wednesday evening zazen, during the IPP there will also be 2 hours of zazen on Monday, Tuesday, and Thursday evenings. Although these additional evening sittings are not required of residents, during the Intensive Practice Period and sesshin, you are encouraged to make a commitment to participate to the fullest extent you are able.

B. PZC Facilities and Daily Life

Pālolo Zen Center is located in a friendly neighborhood in the lush Pālolo Valley overlooking downtown Honolulu. You will be living in a rainy tropical environment that is

very humid and damp. Temperatures range from 60-90 degrees with an occasional winter night in the 50s. The zendo and your room are sheltered but open to the Pacific tradewinds. Birds, bugs and geckos—as well as mold and mildew—are abundant.

1. Pālolo Zen Center is a temple. Rooms and common areas should be kept as neat and clean as the zendo.
2. Resident's rooms are relatively small and there is not much room for storage of extra personal belongings. Bedding, linens and towels are provided as well as simple furnishings. A communal washer and dryer are provided.
3. The nearest bus stop is one mile away, about a 20-minute walk down the hill. Residents with cars might be able to occasionally help you out with shopping, but please don't count on this. Airport transportation can be arranged through local shuttle services or ride-sharing apps including Uber and Lyft, and costs approximately \$50. At times sangha members or residential community members are able to help with airport pickups and drop-off. For local errands, you can access the bus schedule by Googling "The Bus" on your phone or computer. The city is bicycle-friendly, but Honolulu is an urban area, so be sure to lock your vehicles to prevent theft.
4. The facility has wireless coverage and the Temple Keeper will give you the wifi password for your computer and cell phone. You should know, however, that cell phone service can be spotty and the quality varies by carrier. Limited landline phone services may be available for emergencies. For long distance calls you are required to use a phone card.
5. You are responsible for your own food shopping, preparation and cleanup. Residents decide for themselves which, if any, meals they will share communally. The kitchen is considered a place of practice and should be treated as such. It is customary to gasshō in the direction of the kitchen altar when entering and leaving the kitchen, just like the zendo. Also, the kitchen should be kept as neat and orderly as the zendo.
6. Pālolo Zen Center is a vegetarian facility. No meat, fish or poultry may be cooked, prepared, stored, or eaten on the premises. All food items on the premises should be sealed when not being used. Prior to leaving the kitchen you are required to clean, dry and put away dishes and cooking implements and wipe down kitchen counters and tables to minimize problems with bugs in our tropical environment. To avoid attracting pests, no food should be stored in your room.
7. The residential community observes quiet time from 8 p.m. to 7 a.m. the next morning, every day. During this quiet time, sound from radios, televisions, computers, CD and DVD players, phone conversations, and other activities should not be audible to others on the premises. Most phone conversations, Zoom meetings or other activities with unavoidable sound should be conducted in the library, and should be scheduled in advance so that you can reserve the space for your needs.

8. No alcohol, firearms or illegal drugs are allowed on the premises of the Pālolo Zen Center. The sangha may alter the no-alcohol rule for special occasions. Due to fire precautions, you are not allowed to burn candles or incense anywhere besides designated altar spaces (zendo, kitchen and Teachers' Quarters). Please attend to blowing out candles when you leave these areas.
9. You are not required to share your room during sesshin. However, if you are willing to do so in order to accommodate sesshin participants, it would be very helpful. If you are not attending a particular sesshin, you must vacate the temple during that time, although allowing the use of your room by sesshin participants is up to you.
10. Except during sesshin, you may have personal guests in your room for up to three days at a time. You are responsible for informing fellow residents and for providing guidance to your guests about the temple schedule and expectations. Guests are not required to participate in zazen or samu, although they are welcome. Guest stays longer than three days must be approved by all residents.
11. Please recognize and respect that the Temple Keeper and members of the Residential Oversight Team are responsible for the smooth functioning of the programs and facilities. At the same time the Temple Keeper, while a leader, is part of the residential community and is your peer. Issues having to do with Zen practice and training are determined by the Teacher and Tanto group (training leaders appointed by the teacher) in consultation with the residents. All residents are responsible for the smooth functioning of the program. In the absence of a resident Temple Keeper, the Residential Oversight Team, in consultation with the residents, will designate responsibility for fulfilling the Temple Keeper's duties.

C. Rates, Fees and Schedule

You may choose your own room from those available. (See room map below.) A refundable security deposit—equal to one month's residential fee as well as the full first month's fee—is due at the time you move in. Your residential program fee is due the first of each month. If, during the course of your residency, you wish to change to another room, that choice is based on seniority calculated from your start date as a resident.

You are required to restore your room to its original condition at the end of your stay. Depending on the circumstances, this may even require a new coat of paint. Your room will be inspected by the Residential Committee or Temple Keeper prior to your departure and, if all is well, your security deposit will be returned in full. Failure to restore the room to its original condition may result in forfeiture of part or all of your security deposit.

There is a three-month probationary period for residents. If you are staying longer than three months and need to leave prior to your agreed end date, please plan to give 30 days' notice. Open-ended stays are discouraged.

Residential Schedule

Monday – Friday One hour communal zazen in the morning. The exact time is determined by the residents.

7am – 7pm: work/school commitments

Wednesdays 7 – 9pm: Zazen, dokusan (private interchange with the teacher), sutra service (chanting), tea to follow

Saturdays/Holidays *No communal practice schedule.*

9am – 12pm: Orientation for Newcomers is held once per month on Saturday mornings. Please be quiet and respectful. You may attend and/or help if you wish.

Sundays 9 – 11am: Zazen, dokusan and sutra service with tea following
OR

9 – 12pm: Samu Sunday (zazen with work practice), with lunch following (once per month)

OR

8:30 – 4pm: Zazenkai (all day sitting/hiking/community practice eight times per year)

Quiet hours every day: 8pm to 7am

D. Annual Calendar

The Honolulu Diamond Sangha annual practice calendar and other timely information is available on the HDS website (www.diamondsangha.org). Emails with changes are sent out regularly as well as announced in the Zendo.

E. Vipassana Hawaii

From time to time during the year (see the annual calendar), HDS rents out our facilities to our sister sangha, Vipassana Hawaii, for its retreats. During these times we do not accept new residents. Residents may continue to use their rooms and the kitchen facilities (with limits), being considerate of the needs of those in the Vipassana retreat. A meal plan may be available. Since residents have only limited use of the kitchen, they may be given a modest meal allowance which they can use to purchase the Vipassana Hawaii meal plan, or to purchase meals off of the temple grounds.

F. Program Review & Oversight

1. Questions about practice forms can be answered by the Temple Keeper, any member of the Tanto pool, or the Teacher.

2. Should disputes arise within the residential community that cannot be resolved by its usual discussion and decision-making process, they may be referred to the Tanto pool and/or Teachers for facilitation and/or mediation within a Dharma context. The Pālolo Zen Center is not able provide you with psychological counseling for personal or interpersonal issues; however, community resources for such support are available.
3. Every three months or so and at the end of your stay, you will be asked to meet with the Resident Oversight Team to discuss your participation and the program. You are also welcome to make suggestions at any time during your stay.
4. The HDS Board of Directors is ultimately responsible for the direction and operation of the residential practice program and will continue to monitor and evaluate the quality and effectiveness of the residential practice program. The Board will do this in consultation with the Residential Oversight Team, the Temple Keeper, feedback from HDS members, and program participants.

This document is intended to give you useful information about the residential practice program to help you in your decision to apply for residency. Inevitably this document won't cover every situation or circumstance that is particular to you, so if you have questions about something not covered in this document, please feel free to ask!

