

Mountain Wine

JULY - SEPTEMBER 2018

TOUCHING THE WATER

The following is a Dharma talk given by Kwong-roshi on June 2nd, 2018 at the Sonoma Mountain Zen Center.

Good morning. It's warm today. This week I started preparing early for the talk, and reading. It's very important to read, to know the background of Buddhism and the ancestors' teachings, and to understand words in that context. For instance, "saving all sentient beings," in the vows that we recite, was in Shakyamuni's instructions to Subhuti. It's bodhisattva wisdom. It's not that we're literally going to save somebody. We should know that every being is saved already. Everyone is saved. Here, the word 'saving' is interesting because it's to do with conditioning - the affirmation of the I mind and the concept of ego. That's what you're liberating yourself from.

Just the simple word 'understand' - Dogen's translation of understanding doesn't only mean 'to know.' We're not finished yet. It's knowing through and through. You don't understand something just by knowing it intellectually. To know it truly means to practice, and the practice means you realize the truth of practice. It's not practice that gets to realization or truth; practice and truth are one. And that's what we don't know. When you truly practice something you awaken. That's what it means: to awaken to the ultimate truth. But what do you practice? You practice letting go of this conditioned self. And when you can let go of this self, you are one with what you're doing. That's when your realization comes. Sounds pretty simple, but it takes repeating it over and over. I mean, we're talking about the ultimate truth. We're not talking about conventional truth - like what kind of oil you put in your car. We're talking about the ultimate truth that's behind everything. So if you are to study, you have to really study hard, you have to study with spirit. Once I asked a student here if she practiced what I'd told her, and she said, "Yeah, I did. But it didn't work." But you really have to practice it. One hundred thousand times. BAM [Roshi hits lectern with stick.] That's why we sit so much.

All my studies were wasted! So today I thought we'd have some fun. Fun means also serious fun. That's what I like about Zen. You know, it laughs at itself, and that's very important. I'll do lots of reading now, and just comment on the reading, OK? So now maybe you can relax your legs and your back... I started on Dogen's Extensive Record, Eihei Koroku. One discourse I'm really moved by is Dharma Discourse 239. This is "*The Courage of the Patched-Robe Monks.*"

The courage of a fisherman is to enter the water without avoiding deep-sea dragons.

The courage of a hunter is to travel the earth without avoiding tigers.

The courage of a general is to face the drawn sword before him and see death just as life.

To see death as just like life: Dogen is paraphrasing a saying by the Taoist philosopher Zhuangzi.

What is the courage of patched-robe monks?

continues next page

After a long pause Dogen said, *Spread out your bedding and sleep; set out your [oryoki] bowls and eat rice; exhale through the nostrils; radiate light from your eyes. Do you know there is something that goes beyond? With vitality, eat lots of rice and then use the toilet. Transcend your personal prediction of future buddhabood from Shakyamuni Buddha.*

So the courage of a general is to face the drawn sword held before him and to see death as just like life. That's really profound. Life and death are not in opposition to each other. They go together. They're a unit. Some people fear life. Some people fear death. Some people fear both. Some people do not fear.

This is Dharma Hall Discourse 240:

"The Assembly's Statement Transcending Shakyamuni's Utterance"

Great teacher Shakyamuni Buddha sat on the vajra seat under the bodhi tree, saw the bright star, realized the way, and said, 'When the bright star appeared, I accomplished the way at the same time as the great earth and all sentient beings.' This is important. He did not accomplish the great way alone. It occurred with all things at the same time, with the great earth that he sat on, and with all sentient beings. The great earth and sentient beings say it this way; old man Shakyamuni says it this way. What does that great assembly say? If the great assembly cannot say it, then I, Eihei, will say it.' Dogen held up his staff and pounded it once... BAM! [Roshi hits stick]... and said, 'This is what I was able to study on the long platform. Can you say something that goes beyond it?'

Are you following me? Anyone? The long platform [in a monastery] is your cushion, your zafu. This is what Dogen has been studying: sitting zazen. *"Again, Dogen raised his staff and pounded it once again [BAM], saying, 'Without being involved with two sides, what more can you say?' And again, after a long pause, Dogen said, 'I have already met with you all in front of the monks' hall.'"*

So after his talk he greets everybody and that means he has already met and greeted everybody in front of the Monks' Hall. Understand? Huh? Is it odd? No? unusual?

When you witness Koreans practicing, you'll see that the teacher has a big long staff. Before his talk he holds it up and pounds it, boom [Roshi rattles stick]. It's immediate. It's not your thinking mind but goes right to the heart.

One thing about Zen. It's not the ontological philosophy that we're taught in the West. It's not about being, or existence, or truth in that sense. Ontology emphasizes the nature of being, the nature of existence. Zen engages us in the present. It's not a philosophy but the realization of ultimate reality. Everything before you has that potential. Everything you see with this eye has that potential. But to realize it, or to see it, you have to do a lot of emptying out, unraveling the conditioning that you have and are burdened by. All your conditioning, your traditions, your culture - that doesn't help you become happy. All that is a burden to us. It's not liberation.

Dogen uses the character 'U' which is so common that in China even a young child knows it. The character 'U' means 'there is' with nothing missing. I've seen 'U' translated as 'being' but this is not about being. It's about 'there is and there is not.' This is the dichotomy that makes everyone suffer. There is, and there is not. You cannot get out of it. But through zazen practice maybe you will be able to go through it. "There is" is no other than "there is not." They cancel each other. If they don't cancel each other then we're bound to suffer. And you remember it's not just what the Buddha said, it is the truth. His four noble truths were proclaimed two thousand five hundred eighty three years ago. The first one was that life is suffering. My initial reaction was: that doesn't sound very good for me [chuckles] - I want it to be more upbeat! But what he also meant was that life is impermanent. And no one can refute that. If you don't have any insight into impermanence, then the conditions forever become your life. Impermanence is the Buddha-nature. Impermanence is emptiness. Impermanence, Buddha-nature, emptiness: it is aspatial. It's atemporal. You cannot grasp it. But you can practice the way the Buddhas practiced, the people who practiced and became Buddhas.

So my question to you is, how important is practice in your life? Very important.

Dogen wrote that for people who practice, some will realize the truth and some will not. And if you practice ten, twenty, thirty years sitting, some of you will, some will not. That's just being truthful. Other philosophies and religions (even Buddhist) preach that if you do some sort of practice you are guaranteed to go to Heaven or have Nirvana. But it's not true. Some will and some will not.

Dogen tells a story about another discourse given by Zen Master Wanshi [Hongzhi] about bathing the baby Buddha. Zen Master Wanshi was the originator of Silent Illumination, which our school is connected to. When you're sitting there in zazen and the mind is quiet, you're also illuminating. It's not passive; it's passive-active. Your eyes radiate light.

continues next page



Honoring Suzuki-roshi on Sangha Potluck Day

[Roshi paraphrases Discourses #256 & #236].

When Zen Master Wan-shi was abbot of Tiantong (where Dogen went), he said in a Dharma Hall discourse on the day of Buddha's birthday ...[Roshi interjects: Yasutani-roshi used that word 'when': he described it as the moment that the vertical meets the horizontal: W.H.E.N. WHEN the relative and absolute meet.] ...*When the pure water of the emptiness of self-nature and the radiant body of the dharma realm are only faintly distinguished, then this person is born. The opposites are faintly distinguished...* WHEN they are faintly distinguished - the Dharma realm and your self-nature are only faintly distinguished - THEN, then this person is born. This is the essence of Buddha's birthday. That's the real celebration. Buddha's Birthday is the historical Buddha's birthday. But this is a celebration and liberation for us. And this was his teaching.

When the pure water of the emptiness of self-nature and the radiant body of the dharma realm are only faintly distinguished, then this person is born. Without cleansing the dusts from the body, because of this water's wonderful touch, he expresses clear realization.

There is a story about this group of monks, or they might have been nuns. They were taking a bath and I think there were over twenty of them, maybe thirty-seven. When they took a bath, and went into the hot water, they touched the water. No one touches water anymore. The water is touching you. We are just using the water. We use everything. We consume everything. But touching the water - this is what it means. Have you ever touched water? [R. chuckles] You've used water - but you've never touched water. So when all these disciples went in the water, they actually touched the water and they all became

realized people. And they lived happily ever after for the rest of their lives. [LAUGHTER] But actually they didn't. Because if you've had one realization, that's already in the past. So, what about now? [HITS STICK] - when you're feeling down, and when you begin doubting yourself? There are two kinds of doubts. One doubt is negative - no confidence, destructive. The other doubt is just, I wonder when I'm going to die? - but not in a negative sense. And this is it. Up and down and up. It does not go like this (R. draws a straight horizontal line in the air). That's how your ego wants you to think but it doesn't go like that. It goes up and down up and down. But you go with it. You go with life - the omnipresent, the ubiquitous life; not just your life but universal life, you know, the life that includes the rocks, the trees, the thousands of trees, the sky, the earth: the omnipresent life. We're dependent. We're not independent, we're dependent on the universal life. It's cause and effect. OK.

Without cleansing the dusts from the body, because of this water's wonderful touch he expresses clear realization. We're not getting into the water to clean our body, we're getting into the water to touch the water, therefore it cleanses the body and the mind. Isn't that true? You bathe, take a shower to get clean - but, please, touch the water! You know it's really important. We miss these moments. How did Dogen put it? His definition is that the moment is the instant before the present. That's how exact Zen is. The moment is the instant before the present. People talk about "being present." But we're talking about the moment before the instant of the present. That's really inclusive.

continues next page

OK, so we don't have to clean the body. Without cleansing the dusts from the body, because of this water's wonderful touch he (or she) expresses clear realization. Because he touched the water, the water touched him, and he became realized, a realized person for that moment. But that's not the end of it. It's actualization in your daily life. People ask me, "Are you realized?" and I say, "I can always find a parking space in San Francisco." [LAUGHTER]

So you express a clear realization and you work with this insight with yourself - and with everybody, with the trees, the stones, the grass. You work with it, you are part of it. In one of Fellini's movies, his wife walks through the garden and says, "hello, flowers!" [Roshi chuckles] I mean, actually I do the same thing when I come up to the zendo, I greet all the weeds as I walk up the hill. The stone greets me every day, right on the path. If you keep on walking through long grass it makes a path. There's a direction - but you have to walk on the path every day. Can you see through the glass of Abbot's door over there? Do you see the path through the glass? Walk on the path, OK? [LAUGHTER]

Dogen always asks us really hard questions.

I ask you, for many years he [the Buddha] has been departed, so how can he return to be near us today? On this day two thousand five hundred eighty-three years ago, he pointed to heaven and to earth and he gave the lion's roar. Have you ever heard a lion roar? I mean it's LOUD! And scary, terrifying! One time we brought our kids to the zoo to show them the lion - but even we got scared! I mean, that's the proclamation of the Dharma: that's the lion's roar. It's true. When the baby Buddha was born, he pointed one hand up to heaven to acknowledge not just himself, but heaven, and to acknowledge the Earth because the earth supports us. And he gave the lion's roar. I don't know a baby can... [Roshi squeaks] ...well, symbolically. Dogen continues: *Yun-men (a Chinese Zen master) remained at war while thinking about great peace by saying that he would kill the baby Buddha and assuredly feed him to the dogs.* [Roshi chuckles] - Jeeze! Wow! Why did he say that? Because the baby Buddha is not out there, it's not historical reality. It's right here. But the thing about the truth is that we have to realize it. Then it becomes active, and he becomes historical Buddha. But that's pretty good. They laugh and also they kill the Buddha. We should not take it literally, because it is symbolic. You're killing the Buddha because the Buddha is not outside yourself. It's nearer than you think. It's closer. Just like in the right rearview mirror of your car, it's closer: "cars are closer than they appear." In fact it may be scary, but a good scary - that he would kill the baby Buddha and feed him to the dogs. *This is pointing east and calling it west, making non-existence into existence.* Here we think we're doing this wonderful ceremony. But he calls it foul water... *Although I pour foul water on the baby Buddha, don't get angry.*

A special sweet tea is prepared for this celebration of Buddha's birth. You're enacting the baby Buddha's birth, when a shower rained down, so you pour the sweet tea over the baby Buddha in the flower shrine - and it's the same as pouring it on yourself, because you are the baby Buddha. But he calls it foul water: you think you're doing something good, but the water is foul. *Although I pour foul water on you, don't get angry. Now that I see you, how will you accept it?*" Buddha said, *"Not receiving any sensation is called right receiving. If you practice like this, each drop falls on exactly the same spot* [BAM with stick] ...and that spot is no other than you. [chuckles] It's great.

Yeah, it's raining today and it's raining over there. Each drop is falling on the same spot and that spot is always you. There's no other spot. Right receiving is *zanmai*. *Zanmai* in this sense meaning *samadhi*. *Toji* is another expression. It means that subject and object are upheld; that they are not separate, they are one thing. So this subject and those peonies on the altar are not two things. That's *toji*. In this room we have the same value and everything in this room has the same value. That's *toji*. That's what you have in your innate nature, that universal ability. You know, like when you are in nature or in a museum and you see something beautiful, you are beauty before you recognize it because in Zen you have everything. That's how you recognize beauty and peace - because you have it already. Isn't that true? How could you recognize beauty if you weren't beautiful yourself? And that's right receiving.

Now that I see you, how will you accept it? Buddha said, 'Not receiving any sensation is called right receiving.' (That's *toji*.) *If you practice like this, each drop falls exactly on the same spot.*

Then Dogen said: *Although the ancient Buddha Hongzhi (Wanshi) said it like this, how should Eihei speak of the true meaning of this birthday? Dropping off the body within the ten thousand forms, naturally he had the conditions for this birth. In the single color after transforming the body, he saw the vital path afresh. What is the true meaning of our bathing the Buddha?*

After a pause, Dogen said: *Holding together our own broken wooden ladle, we pour water on his head to bathe the body of the Tathagata. That holding is the same as toji, our broken ladle. We're holding it together. We pour water on the baby Buddha's head and bathe the body of the Tathagata. Not just that little shrine but this shrine. This living shrine, not only the historical shrine. Not doing it for that or for this, but for all.*

continues next page

We're going to end with Buddha's Birthday. This is *Dharma Hall Discourse Number 75: "A Tired Infant"*

For a long time in the entire world the sky has been getting brighter. Today in heaven and earth the radiance is clear and beautiful. Walking around for seven steps, the baby Buddha exhausted all his energy. Observers of this scene cannot avoid laughing.

[Roshi chuckles] That was hard for the baby - more like crawling! This is what I mean by the fun. There are some footnotes here: Heaven and earth meaning that the earth is receptive and heaven is the creative; also implying yin and yang or sun and moon. There have to be two - both the creative and the receptive. You can't have only one. You have to have them both. One creates the other. Just like when the sun rises and sets and the moon rises. One creates the other. One cannot do without the other. Emptiness - which is a very misunderstood reality - is dependent on form. It's not just empty. It's not just void. This realization is dependent on form. They go together.

So the story refers to the baby Buddha when he took seven steps after his birth. Another footnote here says, "*According to Nagarjuna's Commentary on the Mahaprajnaparamita Sutra, after the baby Buddha's seven steps and proclamation, he did not walk or talk until he was three years old.*"

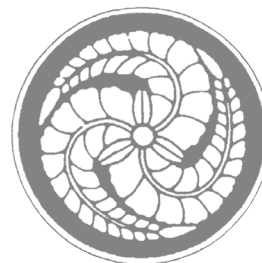
Just one more footnote: "*Above the heavens and below the heavens I alone am the world honored one.*" This is supposed to be the first sentence the baby Buddha spoke. He said it after taking seven steps and pointing one hand up and one hand down. Statues of the baby Buddha commemorate this posture and statement. The story goes back to the Pali sutras - some of which described it as the statement Shakyamuni made after his enlightenment, not as at his birth.

I think this ends it. I just want to stress one thing that's really important about practice, and realization. Zen puts a lot of emphasis on practice. Practice zazen. Practice samu - work practice. Whatever we do during the day is practice, but real practice is realization because you have achieved the samadhi. You have to have the power of concentration. If you don't have it you cannot fulfill yourself. So with the power of concentration it blossoms into insight.

Shamatha, alone, is just mindfulness. It is very logical, commonsense - but it's not insight. But shamatha (which means calmness of mind) - leads to insight, which leads to wisdom, which leads to realization. Shamatha- mindfulness - is not separated from insight. It's easier. And you may pay a lot of money for it, so you'll get something; but it's only half. If there's really shamatha, insight and wisdom and realization should appear, because the mind and body can concentrate and stay in one place without deviation.

So you know, doing the smallest thing, like touching water, or like picking up a pen - writing, really feeling the ink on the paper: that's practice. When we do samu, we have to remind ourselves of this. It's very important. We are not just doing something. We're touching the water. That's the first thing we should remember.

OK. Thank you all. ❖



SANGHA NEWS & RESIDENT REPORT

by Susan Gesshin Frey

RECENT EVENTS & VISITORS

Recently we have been honored to have visits from two teachers who have spent nearly their entire lives in continuous practice after having “thrown themselves into the house of Buddha.”

Enji Boissevain-roshi visited us in May, having been invited by Kwong-roshi to come and give a dharma talk. She is a Dharma heir of Kobun Chino Otogawa-roshi and his foremost senior student. Otogawa-roshi was Kwong-roshi's transmission teacher on Soto Zen forms after Suzuki-roshi passed away. Boissevain-roshi was a founding student of Otogawa-roshi's Jokoji Zen Center. After many years of heading Jokoji, in 1999 she and her students established the Floating Zendo, centered in San Jose, where she now resides. See photos on page 11.

Jetsunma Tenzin Palmo visited us recently on June 12-13th. She “left home” to begin her life of practice some fifty-four years ago and spent at least eighteen years in continuous meditation retreat, twelve of which were spent alone in a 13,000 square foot mountain cave. She is a senior Lama (Venerable Teacher) in the Drukpa branch of the Kagyu school of Tibetan Buddhism. In 2000 she founded a nunnery in India that now has 108 nuns training in the authentic, traditional teachings of her lineage. With an intense teaching schedule, she maintains contacts all over the world with her own and other Buddhist traditions. In 2009 she presented a well-attended Dharma talk here. This time, it was wonderful just to spend time with her on our daily schedule and interact informally, just receiving. See photos on page 13.

Often we respond to people based on what they accomplish, or write or say. But isn't it how people are in their everyday life that is the most important thing? Both these teachers were simple and direct, being completely themselves. Open to any question, responding completely within the moment, immovable. We are so grateful that as residents we have the opportunity for these rich interactions.



NEW CONSTRUCTION CHANGES!

The lower parking lot is currently taken up by all the heavy equipment being used to excavate the foundations and parking areas for the new Zendo complex. It is amazing to see how quickly this work is progressing and how much quieter it is than we had expected. There is actually very little impact on our practice other than the temporary longer detour path to the bathhouse.

RESIDENT COMINGS AND GOINGS

Tenzin Palmo reported a burgeoning interest in Buddhism in China. Coincidentally, Kwong-roshi was invited this year to Taipei, Taiwan, to be keynote speaker (and Nyoze Kwong as special guest) at the Global Buddhist Community Dialogue given at Dharma Drum Mountain World Center in Taipei. The theme: Buddhist approaches to calming the mind in a changing world. The invitation came from the group of nuns from Dharma Drum who had visited Zen Center in 2016 and made a strong connection with us. Roshi and Nyoze leave on June 24th and return on July 3rd. En route back they will visit Hoitsu Suzuki-roshi and the Suzuki family at Rinso-in temple in Japan.

Gunnar Jörgen Viggósson, from the Iceland Sangha, is practicing here for the summer months, helping with the Sangha House renovation and more. Þakka þér fyrir, Gunnar!

Kristin Merz has moved in with husband Jason Nichols on nearby Pressley Road, and will be transitioning out of the Zen Center. For now she keeps most of the resident schedule and is still working in the office except for Tuesday and Thursday afternoons.

Residents were saddened by the passing of Bob Buckendhal, Janet Buckendhal's husband. A longtime member of SMZC, Bob joined us for many resident parties as well as for zazen. We got to know him better when he and Janet hosted us at their house during the October fires. We will miss him and his kind, dry wit. Their daughter Carol Adams is now working in the office four days a week as Office Manager.

continues next page



Kwong-roshi and Enji Boissevain-roshi

Ejo is out of school and it is fun to have him and his occasional friends around more.

Roshi's eldest son Ryokan and his wife, Ana Kwong, are here on many Fridays to update our office database system. Ana is an accountant for the city of Rohnert Park and brings her professional skills to the job. Residents usually see them on Thanksgiving and occasionally at Christmas time. It is nice to see them at Friday lunch, too, sometimes along with their son Dylan and daughter Carlana. Their house in the Coffee Park area of Santa Rosa just barely escaped damage from the fires in October 2017.

Kashin Kwong will return from Aichi Senmon Ni-sodo nunnery in Japan at the end of August. We are very much looking forward to hearing all about her experience there. What an opportunity! ❖

NEW MEMBERS

by Eric Cogbill

Our second quarter has brought us four brand new members: JANE CHESHER, JAMES KING, MICHAEL MCCULLOCH and ANDREW "ANDY" RICHARDS.

JANE CHESER is a Researcher who currently resides in San Francisco, though she graduated with a master's Degree in social science from college in Sydney Australia. Her parents currently reside in Australia, though she tells us that they remain close. Jane has studied Non-Dualism under Andrew Cohen and is a current student of Adyashanti. Jane learned of SMZC through Adyashanti and wishes to deepen her practice within a committed group. Jane enjoys film making and strategic communication.

JAMES KING resides in Windsor and briefly attended the Detroit Zen Center. James likes reading, hiking and touring galleries and museums while traveling. He also wants to learn the ways of cooking and gardening. I think we may be able to help with that. James originally learned of SMZC by way of our connection to Suzuki-roshi. James shares that his fulfilling summer Ango experience is what brought him to become a member. He tells us that he wants to study where he feels deeply inspired to practice by vow and not by karma.

MICHAEL MCCULLOCH and his wife Michele call San Anselmo home where he works as an Acupuncturist. He has studied Chinese Medicine, public health and also enjoys gardening and woodworking. Michael has practiced here at SMZC part-time and was introduced by Kwong-roshi. For this he says, he is very grateful.

ANDREW "ANDY" RICHARDS lives close by in Santa Rosa with his partner, Tori and their dog Fey. Andy studied Sociology in college and later graduated from Le Cordon Bleu Culinary College in 2009. He enjoys reading, writing poetry and tells us that though classically trained, he cooks just for the enjoyment of it. Andy also has a background in caring for special needs clients as well as landscape irrigation. Andy shares with us that he wants to practice at SMZC because of its beauty and the connection he felt while reading Zen Mind, Beginners Mind as well as No Beginning, No End. Andy says that he too, "wants to buy old vegetables".

It is our pleasure to welcome each of you as members of the Sangha. We look forward to getting to know you as we practice together! ❖



July 3 Kwong-roshi and Nyoze return to SMZC
Kwong-roshi and Nyoze return home to SMZC after two days at the Global Buddhist Dialogue in Taipei, Taiwan and a four day stay at Rinsoin, Suzuki-roshi's temple in Yaizu, Japan.

July 3 Katsuzen Chris King - Training at Toshō-ji
Katsuzen King leaves Rinsoin Temple in Yaizu, Japan after four days staying with Kwong-roshi, Nyoze and the Suzuki family at Suzuki-roshi's temple. Katsuzen then enters Toshō-ji, an International Soto training temple near Okayama, for a one-month Ango period. He will return on August 3rd.

July 7 "Moment to Moment" One-Day Sitting
Deepen your practice in a full day retreat at the Sonoma Mountain Zen Center.

July 9 Closed

July 13-14 Temple Stay: Rest in a Restorative Environment and Experience Soto Zen Buddhism at SMZC
Temple stay is an opportunity to experience the rituals and spiritual practice of authentic Soto Zen Buddhism. Take the backward step and illuminate the jewel within yourself.

July 14 Saturday Dharma Talk
Jakusho Kwong-roshi
11:00 a.m., following 10:30 zazen in the zendo

July 21 Saturday Community Student Talk
Rohit Patel
11:00 a.m., following 10:30 zazen in the zendo

July 28 Saturday Community Student Talk
Tim Metzger
11:00 a.m., following 10:30 zazen in the zendo

July 30 Summer Ango Practice Period
SMZC's Summer Practice Period begins. Mikhael Zentetsu Komyo "Luminosity" will take the position as Shuso (head student). He is an ordained senior student of Kwong Roshi from Natthagi Zen Center, Iceland and was a former resident at SMZC. Opening ceremony begins Monday evening at 7:30 p.m.. More schedule details...

August 4 Practice Period Shuso Talk
11:00 a.m. Zendo
Shuso (head student) Mikhael Zentetsu Komyo "Luminosity" will give the talk following zazen. Mikhael is an ordained senior student of Kwong Roshi from Natthagi Zen Center, Iceland and was a former resident at SMZC.

August 11 Practice Period Shuso Talk
11:00 a.m. Zendo
Shuso (head student) Mikhael Zentetsu Komyo "Luminosity" will give the talk following zazen. Mikhael is an ordained senior student of Kwong Roshi from Natthagi Zen Center, Iceland and was a former resident at SMZC.

August 12-19 "Actualizing the Self" Seven-Day Sesshin
Our Summer Ango seven-day retreat.

August 25 Ango Closing Ceremony
10:30 a.m. zazen; 11:00 a.m. ceremony.
Participants will ask Shuso (head student) Mikhael Zentetsu Komyo "Luminosity" dharma questions to reveal the truth of practice. A Shuso celebration dinner will follow at 6:30 p.m. We encourage all members to close the practice period with us. Open to the public.

August 27 Kashin Kwong returns from training at Aichi Senmon Nisodo in Nagoya Japan
A deep bow to Kashin for her months spent training at Shundo Aoyama-roshi's Aichi Senmon Nisodo in Nagoya Japan.

August 27-29 Closed

September 1 Saturday Dharma Talk
Jakusho Kwong-roshi
11:00 a.m., following 10:30 zazen in the zendo

September 8 SMZC's Temple Benefit
11 a.m. - 4 p.m.
Benefit for Sonoma Mountain Zen Center.
Celebrate and support our new Sonoma Mandala with an elegant, intimate afternoon of Zen on the tranquil mountainside.
Don't miss this event! Bring family, friends, kids, and neighbors! Mark your calendars and spread the word!

September 15 Saturday Community Student Talk
David Hirsch
11:00 a.m., following 10:30 zazen in the zendo

September 22 Saturday Community Student Talk
Kashin Kwong
11:00 a.m., following 10:30 zazen in the zendo

September 22 Kids Community
10:30 a.m. - 12:30 p.m.
This program is an opportunity for Sangha members and friends to introduce their children to the Zen Center in a fun and creative way. Supervised, age-appropriate activities introduce children to the Zen Center as a fun, safe, nurturing environment. Children can join their parents for an informal vegetarian lunch following activities. Parents are welcome to join in the fun along with their children or participate in Saturday community practice.

September 24-29 Closed Hosting Tai Chi Retreat
Normal schedule will resume Tuesday, October 1.

October 2 Fall Study Group
Tuesdays 7:30 - 9:00 p.m., through November 13
Explore the fundamental teachings of Soto Zen and Buddhism as a foundation and inspiration for daily practice in a six week study course with questions, answers and dialogue. Book title will be published soon.

October 5-6 Temple Stay – Rest in a Restorative Environment and Experience Soto Zen Buddhism at SMZC
Temple stay is an opportunity to experience the rituals and spiritual practice of authentic Soto Zen Buddhism. Take the backward step and illuminate the jewel within yourself.



October 6 **Saturday Dharma Talk**
Jakusho Kwong-roshi
 11:00 a.m., following 10:30 zazen in the zendo

October 13 **Saturday Community Student Talk**
Mike Persinger
 11:00 a.m., following 10:30 zazen in the zendo

October 18-21 **Boddhidharma Three-Day Sesshin**
 A special time of practice to let go of the conditioned self in order to resume our original nature.

October 22-23 **Closed**

October 27 **Sangha Potluck: Gathering Practitioners and Community**
 10:30 a.m. - 1:30 p.m.
 Members as well as the public are invited to the Zen Center for a day of sharing Dharma and food together as a Sangha. Please bring your favorite dish to share. There will be a short period of zazen followed by a brief update on current news and the Mandala project. Also an opportunity for new members and anyone wishing to renew their vows to offer incense in the Zendo.

October 27 **Spirit of Tea - Purifying the Mind**
 1:00 p.m. - 4:00 p.m.
 Soei Mouri-Sensei and Kashin Julie Kwong will be leading this workshop on the study of tea in the Omote Senke tradition.

November 3 **Saturday Dharma Talk**
Jakusho Kwong-roshi
 11:00 a.m., following 10:30 zazen in the zendo

November 3 **Introduction to Zen Workshop:**
Returning to Forms and Rituals of Everyday Life
 An introduction to the basics of Zen.

November 10 **"Peacefully Settling Down" One-Day Sitting**
 A day of sitting in silence dedicated to those that have lost their lives, firefighters, first responders, police and all beings that have been affected by the devastation of the Northern California wildfires. An opportunity for beginners and experienced sitters to plunge into the heart of Zen practice.

November 17 **Saturday Dharma Talk**
Ejo McCullen-osho
 11:00 a.m., following 10:30 zazen in the zendo
 Ejo McCullen-osho is founder of Buddha Eye Temple in Eugene, Oregon.

November 24 **Saturday Community Student Talk**
Jason Nichols
 11:00 a.m., following 10:30 zazen in the zendo

December 1 **Saturday Community Student Talk**
Jundo Farrand
 11:00 a.m., following 10:30 zazen in the zendo

December 3-8 **Shakyamuni Buddha's Enlightenment Sesshin**
 A special sesshin to commemorate the anniversary of Shakyamuni Buddha's Enlightenment. The last night of the retreat we will sit from midnight to 4:00 a.m. and conclude with a memorial procession to Shunryu Suzuki-roshi's stupa.
 For those who cannot make Rohatsu during the week, join us Friday, Dec. 7 at 7:30 p.m. for tetsuya, "the all night sitting." Following the all night sit, at 6 a.m., we will walk in procession down to Suzuki-roshi's stupa for the Founders' Ceremony. We will close Rohatsu with breakfast in the Sangha House. All members are encouraged to attend tetsuya and/or the Founders' Ceremony.

December 8 **Sunrise Ceremony -**
Memorial for Shunryu Suzuki-roshi
 At 6:00 a.m. we will begin a memorial procession to Suzuki-roshi's Memorial Stupa from the zendo. We express our gratitude, offer incense, ladle water, and recite the Great Compassionate Dharani as we witness the sunrise over the Valley of the Moon. Open to the public. Informal breakfast follows at 7:30 a.m. \$10 donation appreciated.

December 15 **Saturday Dharma Talk**
Jakusho Kwong-roshi
 11:00 a.m., following 10:30 zazen in the zendo

December 15 **Kids Community**
 10:30 a.m. - 12:30 p.m.
 This program is an opportunity for Sangha members and friends to introduce their children to the Zen Center in a fun and creative way. Supervised, age-appropriate activities introduce children to the Zen Center as a fun, safe, nurturing environment. Children can join their parents for an informal vegetarian lunch following activities. Parents are welcome to join in the fun along with their children or participate in Saturday community practice.

December 16 - January 2 **Closed**

Please see next page
 for Daily Practice and
 Saturday Community
 information, including
 Zazen and Oryoki
 Instruction

Best to check website or call in case of changes –
smzc.org • 707.545.8105

DAILY PRACTICE & SATURDAY COMMUNITY

JOIN US FOR DAILY PRACTICE

Monday - Friday

5:15 a.m. meditation
5:50 a.m. walking meditation
6:00 a.m. meditation
6:40 a.m. chanting
7:00 a.m. breakfast
8:45 a.m.-3:30 p.m. work practice

Tuesday* - Friday

7:30 p.m. meditation
8:10 p.m. walking meditation
8:20 p.m. meditation
9:00 p.m. end of day

* Tuesday evening zazen not scheduled during Tuesday evening study group.

Friday Oryoki Instruction:

6:40 - 7:15 pm with Kashin

SATURDAY COMMUNITY

5:15 a.m. - 1:30 p.m.

This half-day schedule will give you a taste of everyday Zen in silence, stillness and activity. You may also join us for part of the schedule if you wish.

Your first time at the Zen Center, come at 9 a.m. for meditation instruction and join us till noon. \$10 minimum suggested donation.

5:15 a.m. meditation
5:50 a.m. walking meditation
6:00 a.m. meditation
6:40 a.m. sutra chanting
6:55 a.m. formal oryoki meal
8:30 a.m.-10:00 a.m. work practice
9:00 a.m. meditation instruction
10:30 a.m. meditation
11:00 a.m. Dharma talk
12:15 p.m. buffet lunch (except August and February)

Saturday Zazen Instruction

9 - 10 am, Godo

Best to check website or call in case of changes

KIDS' COMMUNITY COMING EVENTS 2018

Please join us for Saturday Kids' Community 2018. This program is an opportunity for Sangha members and friends to introduce their children to the Zen Center in a fun and creative way. Supervised, age-appropriate activities introduce children to the Zen Center as a fun, safe, nurturing environment. Children can join their parents for an informal vegetarian lunch following activities. Parents are welcome to join in the fun along with their children or participate in Saturday community practice. Intended for ages 4-11. Younger ones are welcome with parent, older children welcome to assist.

SATURDAY KIDS' COMMUNITY 2018 PROGRAM DATES ~

Saturday Sep 22 Join us for Yoga with Susan Leslie!

Saturday Dec 15 Kashin will lead the kids in a ceremony of tea or oryoki.

We start off with a few moments of quiet in the garden or inside. Besides the featured activity, we often have a snack and go for a walk.

SONOMA MOUNTAIN ZEN CENTER

6367 Sonoma Mountain Road
Santa Rosa, CA 95404
(707) 545-8105
www.smzc.org

ENJI BOISSEVAIN-ROSHI VISIT



*Ejo Kwong performed on violin during
Enji-roshi's visit*

*See Sangha News & Resident Report
on page 6*



SONOMA MANDALA – BREAKING GROUND

by Cam Shunryu Kwong



New Residence Building



Sangha Cabin Foundation Renovation

June 19, 2018 – Construction of Residence 1 (Genjo Building) and Residence 2 (Ando Quarters) is now complete, and the grading, septic and water system work has begun.

In May we hired Pearson Exploration, Ryan Pearson (Superintendent), Jessie Flores (Foreman) and Jorge Velazquez, to help with the work. They began working in the area by the old Shop and lower parking lot cutting “keyways”, benching the dirt and sculpting the area. From this mass grading you can see the building site for the new Zendo (Manjushri Hall), a cut in the hill for the retaining wall south of the Zendo and the gentle slope down towards the Community Building (Wisteria House) building pad. In the next few weeks, Pearson Exploration will be working on creating the Agriculture/Maintenance Building pad, the new parking area north of the Garden and burn pile and digging the trenches for the building utilities.

The installation of the septic system is also underway. The need to begin sooner rather than later was precipitated by the fact that the existing septic tanks were in the way of the new Zendo building pad. Jessie and Jorge deftly installed new septic tanks and a pump, which are buried by the Large Yurt and they made the switch to the new system without delay or problems.

Ryan is aiming to complete the grading, septic and water system work in September. Completing this work will allow us to use Residence 1 & 2. The process has been exciting to watch because the grading begins to define the new spaces and we can start to visualize the new Zendo and Community Building. The work on this phase of the project has taught us that, 'You never know what is underground until you uncover it!'

Thanks to the efforts of Matisse Kreniski plus residents, Angus Atwell and Koten Price, the remodel of the Sangha Cabin is underway. Work is progressing on the new foundation for the cabin. Foundation forms for tie beams are being built and 10' deep piers have been drilled to help anchor the cabin to the hillside. Tomorrow the foundation concrete will be poured! Matisse is a carpenter and SMZC member who has been volunteering 3 days a week since early June. He has been leading the building efforts with Angus and will leave the Zen Center mid-July to begin another job. Thank you Matisse! Thanks also to Peter Pocock who flew out from Virginia to help with the foundations for 2 weeks. If you like construction and have a day to a month free, please come up and join the crew.

We are working with our County project planner, Brian Keefer, to put together the Board of Zoning Adjustment (BZA) status report for the upcoming public hearing. Brian anticipates that the hearing will be in August or September. The purpose of the hearing is for the BZA to review the Zen Center's progress on the Use Permits Conditions of Approval compliance. Since the last BZA hearing in January 2017 the Zen Center has made much progress toward compliance. We will keep you posted and look forward to seeing you at the BZA hearing.



JETSUNMA TENZIN PALMO VISIT



Shinko Kwong, Jetsunma Tenzin Palmo and Kwong-roshi

See Sangha News & Resident Report on page 6



Jetsunma Tenzin Palmo visited us recently on June 12-13th.



Sesshin group

ZEN DUST NEWS

by Janet Buckendahl

I restocked the Store a couple of weeks ago and found it had been well cared for by Kristin and the residents of SMZC. I seem to have been absent for some time now, caring for my husband Bob. He came home with Hospice to support us for the last week and passed very peacefully on June 11th. I hope to see you all again very soon.



Donate Now!
smzc.org

All Contributions Help
Maintain
The Buddhadharma!

MEMBERSHIP



We invite you to become a member of Sonoma Mountain Zen Center. Our purpose is to offer Soto Zen meditation practice and its basic teachings to people of all religious faiths. The practice of meditation allows us to see beyond our one-sided perception of ourselves and the world, so that we are able to participate in society with clarity and peace. We are a lay residential practice center and a non-profit organization relying on membership dues, guest practice programs, Zen programs and contributions to sustain our operating cost. *Call or visit soon to join us in actualizing the Dharma!* ❖

ONLINE RESOURCES ~ DHARMA TALKS & EVENTS

SMZC's website conveys the essence of our practice to others and invites their participation at the Zen Center. It is found at **smzc.org**.

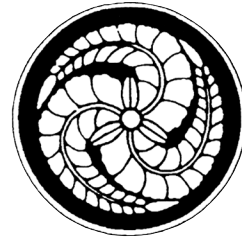
A selection of Dharma Talks by Jakusho Kwong-roshi, and more, are available online in video, audio, and podcast formats.

Roshi's **Vimeo** channel offers several of Roshi's and Shinko's Dharma talks plus other notable events from SMZC. Please check it out! Just go to vimeo.com/smzc.

"The best" of Roshi's talks are available free through two websites - Podbean and iTunes. Access via **iTUNES** - Open iTunes on your computer; click "iTunes Store" in the left navigation column; click "Podcasts" on the top row; in the small box in the very upper right side shown with a "Q", enter "smzc"; hit the enter key on your computer; in the middle of the page with Roshi's picture, click on "Sonoma Mountain Zen Center" under the heading "Podcast"; Roshi's talks then appear.

Access via **Podbean** - Go to www.podbean.com; in box at top right of page, enter "Sonoma Mountain Zen Center" (not case sensitive); click "SEARCH"; click on "Sonoma Mountain Zen Center" next to Roshi's picture or on the picture itself. **OPTION 1** - click on the "Listen" button beside any talk; **OPTION 2** (recommended) - click on smzc.podbean.com beside Roshi's picture; once in the site click on any "Listen" button. ❖

Visit us on Facebook!



SMZC BOARD OF TRUSTEES

Jakusho Kwong-roshi, Abbot

Chuck Tensan Ramey, President

David Kize Hirsch & Laura Shinko

Kwong, Treasurer/Finance

Lizbeth Myoko Hamlin, Secretary

Eric Sekishin Cogbill,

Membership & Community Rep

Susan Gesshin Frey,

Resident Representative

Cam Shunryu Kwong,

Kanin & Mandala Project Leader

Demian Nyoze Kwong,

Kanin & Practice Coordinator

Julie Kashin Bachmann,

Geido (Arts & Aesthetics)

MOUNTAIN WIND STAFF

Editor: Katsuzen King

Assistant Editor: Neil Myers

Layout: Rob Cherwink

Lecture Transcription: Sally Scoville

Mailing & Postage: Jo Morohashi

Contributing Writers:

Janet Buckendahl, Eric Cogbill,

Susan Frey, Shunryu Kwong

Photography:

Angus Atwell, Nyoze Kwong,

Shunryu Kwong, Tim Metzger,

Kristin Nichols

CONTACT US

Sonoma Mountain Zen Center

6367 Sonoma Mountain Road

Santa Rosa, CA 95404

(707) 545-8105

Fax (707) 545-9508

E-mail: smzc@smzc.org

Website: www.smzc.org

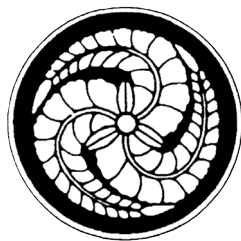
NEWSLETTER SUBSCRIPTIONS

Mountain Wind is available to all members of the SMZC sangha. If you are not a member of Sonoma Mountain Zen Center and would like to receive the newsletter, the cost for a one-year subscription is \$25. Please call the office to request a subscription, or visit online at smzc.org and donate via Paypal. When subscribing via Paypal, once you have made your donation please contact us and provide your newsletter format preference (print or electronic), and your contact information. If your subscription is due to expire, please renew. We also welcome submissions of poetry, prose and art relating to the Zen experience.



SONOMA MOUNTAIN ZEN CENTER MISSION STATEMENT

“FOR THE BENEFICIAL PROTECTION
AND AWAKENING OF ALL BEINGS”



SONOMA MOUNTAIN ZEN CENTER
GENJO-JI
6367 SONOMA MOUNTAIN ROAD
SANTA ROSA, CALIFORNIA 95404

SMZC.ORG • SMZC@SMZC.ORG