

Mountain Wine

JULY – SEPTEMBER 2023

BUDDHA'S BIRTHDAY SESSHIN LECTURE

This Dharma talk was given by Kwong-roshi at the Sonoma Mountain Zen Center on March 31, 2023.

This is Buddha's Birthday sesshin. On Sonoma Mountain it will be our 50th celebration. For myself, I am very excited about this event. After 60 years, I've been realizing its importance. It's not just a "Happy Birthday, Buddha." It's *your* birth, believe it or not. It's relieving yourself of the suffering in the world. Isn't that great? That message was given 2,588 years ago, but no one pays attention. What the Buddha did as a person was the greatest a human being could do to offer to humanity. Look where we are right now.

Anyway, I think it was after Bodhidharma's birthday, October the 5th, that someone sent me a scroll. That's Bodhidharma back there (points to scroll in alcove), and the legend says that he was a prince and also an adept since he was four years old. He stayed with his teacher, Prajnatarā, for 60 years. Prajnatarā asked him to go to China. The Korean Zen master and calligrapher, Bumju sent me a scroll of Bodhidharma in which he has eyelids. This is very rare, because the legend is that he cut off his eyelids so he wouldn't sleep. Isn't that something?

Jishin, our sangha member from Poland, brought us a picture of the Buddha, and she mentions that the statue in the picture is where the Dalai Lama and the Karmapa first go when they visit Bodhgaya, the place of Buddha's GREAT enlightenment. Tenga Rinpoche, who is considered to be the reincarnation of the WHITE TARA, and other rinpoches, say, please visit. Not just visit, they URGE you to go and experience for yourself where he was enlightened. Go see it. Don't

just think about it. His presence is still there. You can feel it when you go to Bodhgaya. So we are really fortunate to receive this picture of where His Holiness the Dalai Lama and the Karmapa first bow when they go to Bodhgaya. This is the picture. I just got it framed. It's beautiful. It's more than beauty. So you people who are with us on the Internet, you will have to come here to see this. Can you see it a little? The frame is gold leaf, but you can't really appreciate this until you get up close to it. We will hang it in the Sangha House, right on the altar, and then when Buddha's birthday comes, we'll put it here on the Zendo altar. Maybe people won't notice. They'll see it as another photograph. But this photo is rare, maybe it's only one of two or three in North America. This is very, very important. Maybe we'll just leave it here.

So you know, Bodhidharma who came from the West, and Buddha who was born in India, they're here. They're not over there, they're right here. We have to remember that. We are not talking about history; we're talking about each one of our presence. This birthday is not about him; it's about you and me. This is how intimate it is. This is what I've realized.

Of course, the Buddha was a person. And he did the greatest thing in human history, but not many people paid attention. You can see where the world is right now. Through his teaching or his dharma he realized the truth or reality and he resolved suffering. And not only did he resolve suffering, he resolved reality. That's what people struggle with. Because the subject and object have been separated. That's why we suffer. The subject and object depend on each other. There's female, there's male. There's the sun and the moon. There's darkness and light. But they are within each other; they are not separate. We separate

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Adela Jishin Kuik-Kalinowska bows to Nyoze Kwong and Kwong-roshi after pouring sweet tea

them—that's why we suffer. Isn't that interesting? It's easy. Just think of a color in the rainbow. One color contains all the other colors, but we separate it. We separate things into subject and object.

The Buddha was an awakened person—not just a philosopher, but an awakened being who transmitted his awakening or knowledge to other living beings. It's interesting that on Saturdays a lot of people come and listen to a talk, and it's like they are learning how to swim. They like to listen to the instructions, but they forget that they have to train in the water. Swimming does not exist if there is no water. The two go together. People don't like to train. We call it practice, but active training is training the breath, the mind, and the body. The breath controls the mind, the mind controls the body. And you have to train.

Right now we could say that the world is filled with distraction. How long does it take for a human being to know what distraction is? If you are distracted, it is because your mind is scattered. Your mind is not focused, so you fall for the distraction. You fall for the media. You fall for the advertisement. You must have this, and after you get it, you must have another one. It's the same game all the time, and we are never completely satisfied. This is what dharma is, to be completely satisfied. This is rare.

The distractions basically fortify the scattered mind. And people, especially now, seem to have a weak resolve. After Covid, maybe even before Covid, maybe even be-

Things are not separate from you. It's really very difficult to explain, because what we see is not the real world. It's your projection. And as long as you are attached to the objective world outside of yourself, you cannot see reality. But that is where the mind is focused.

That's how we have been trained.

We see it that way naturally. We see it outside of ourselves, and separate. So we strive to try and get it, over there, not realizing that it's here, not over there. Everything is here.

If it wasn't, how could you obtain it? It has to be here first, not over there.

fore computers—I don't know when it started, but there is a very weak resolve to do something wholeheartedly and stick with it. That's the problem. No one can stick with things, and basically, no one likes sitting. But sitting is the most supreme thing we could ever achieve.

So this fascicle by Dogen Zenji is very interesting. It's called "The Three Worlds," Sangai-yuishin, Three Worlds, Mind Only. "Mind" only emphasizes there's no outside world. Things are not separate from you. It's really very difficult to explain, because what we see is not the real world. It's your projection. And as long as you are attached to the objective world outside of yourself, you cannot see reality. But that is where the mind is focused. That's how we have been trained. We see it that way naturally. We see it outside of ourselves, and separate. So we strive to try and get it, over there, not realizing that it's here, not over there. Everything is here. If it wasn't, how could you obtain it? It has to be here first, not over there.

Basically this is the idea of "mind only." You are the perceiver and independent of consciousness. Perceiving was regarded as the fundamental ignorance causing suffering. So that's it in a nutshell. Our condition is the cause of suffering.

So Sangai-yuishin, The Three Worlds, and Mind Only: This is the 47th chapter of Dogen's *Shobogenzo*. Dogen quotes from the Buddha and the Lotus Sutra and other teachings, and just rewrites it in his manner. I have often asked myself, What are the three worlds? The three worlds are what the majority of human beings suffer from. One is desire, the second is form, and the third is no form. Desire is volition and lots of thinking. Form is matter, something solid. Non-matter is your action, how you act, how things grab you or how you try to grab things or push them away. The whole world is produced by our mind, our projection. That is why the self is not complete.

"The Great Master." I like it when they write like this, because he truly was a great master. He said, "The Triple World is mind only. There is nothing else outside of the mind. The mind, Buddha, and living beings, the three are without distinction." They are all equal. The mind (or your mind), Buddha, and living beings (all living beings), the three are without distinction. "This one saying was Buddha's whole effort in his entire life." This one sentence—that's all he wanted to impart. That was his whole wisdom.

I'll read it again. "The Triple World is mind only. There is nothing else outside of the mind. The mind, Buddha, and living beings, the three are without distinction." Wherever you are, listen to this sentence. Maybe it's from the Lotus Sutra. While we are living, we are constantly getting rid of views and opinions. And at the same time, at every moment, we are looking directly at reality. So it depends how you see, how you know your mind. Of course there is the outside world, that's all this (hits desk). But Buddha says there is no outside world until you see it for



*(Top) Kwong-roshi pours sweet tea over the baby Buddha
(Bottom) Elliot 'Kanshin' Kallen plays shakuhachi
for Buddha's Birthday*

what it is. In Zen there is the phrase “as it is.” If you see things “as it is,” there is no projection. You aren’t there. Your thinking mind is not active. Like a mirror—that’s understood, right?—it just sees what’s in front of it. That’s seeing “as it is,” but that’s also a realization or awakening. Seeing things as it is.

While we are living in reality, just living, we are constantly getting rid of views and opinions. You like this, you don’t like that, it just goes on and on. At the same time, at every moment we are looking directly at reality, but with projection, not as it is.

I’d like to read from and discuss the 30 verses of Vasubandhu. He was the 21st ancestor in our lineage from Buddha. He was one of the greatest authors and practitioners of the Buddhadharmā. He wrote the Trimiski, which contains 30 verses. I’ve read this many times. How you understand it is through your sitting. That’s the only way you can understand it.

Verse 26: “As long as consciousness does not dwell within the nature of mere manifestation.” Mere manifestation means what you usually see, not as it is with your projection. “The residuals of dual grasping cannot come to an end.” Dual grasping is out there (motions away from himself). The dual grasping, subject and object, cannot come to an end.

27th Verse. “Although there may be the perception, all this is mere manifestation, your perception of what you see. Because this still involves an object of perception in front of it, it does not really dwell in mere, that”—meaning “as it is.”

28th Verse. “But when the mind no longer grasps an object of consciousness, it will stop at mere consciousness.” That’s why they call it “consciousness only” or “mind only.” For without any object to grasp, meaning trying to get or trying to push away, there is no longer any grasping. You’re freed from yourself.

29th Verse. “It is without discrimination and without attainment.” This is not grasping. We are not trying to get anything; in fact we are not trying to do anything. That’s difficult to do—to not do anything, to not think of anything—but you can accomplish it through sitting. That’s the best way. That’s how Buddha did it. This mind is without discrimination and without attainment, grasping when the supramundane wisdom operates. The duality is abandoned. We call it the cessation of duality. “The cessation, when it is abandoned, or dissolved, the transformation of the base is realized.” You see your Buddha nature, you’re liberated. That’s it.

30th Verse. “In the realm on non-setback,” you don’t go backwards anymore, you know your foundation, you don’t slide back. You know how to say, Buddha is here, Bodhidharma is here, not over there. You will know it firmly. “It’s unshakable, inconceivable, beneficial, stable, bliss, the



*(Top) Baby Buddha flower shrine
(Bottom) Kashin Kwong in traditional attire for
the tea ceremony*

body of liberation called the dharmakaya, the body of the great sage Shakyamuni.”

So how to do it? You do it by sitting. That is the best way and the most arduous way. In fact, living a life without sitting is even more arduous. In the Heart Sutra are the five skandhas: form, sensation, perception, volition or desire thinking, and consciousness. When those interact, you are incomplete. You are in trouble. Zazen suspends them so they don't interact. And if you keep on sitting, what happens is that everything begins to be impartial, every object has equal value. Even a speck of dust has the same value as a nyoi (Zen teacher's stick). In Japanese this process of impartiality is called toji. You will eventually become non-doing. You are not even thinking anymore.

It's interesting that on the final night of our Rohatsu sesshin we commemorate Buddha's enlightenment by sitting from midnight to 4 a.m. Some people sit in chairs, some people sit cross-legged, and there are certain rules, such as you can't leave the room, you can't lie down, you can't walk. Even though we have the rules, if you have to go to the toilet, please go and then come back. That's all. It's very simple. There was a student, he had a bladder problem, so I told him just sit next to the door, and when you want to go, just go out and come back. He left and never came back. It's amazing how people think. But anyway, we sit for those four hours. And I have to sit in a chair now; the first time I sat in this room was on the concrete floor by that post. The zendo was much smaller then, and I could sit in full lotus. When the doan rang the bell to end, it felt like five minutes had passed, even though we had been there for four hours. I really didn't know what happened. I didn't know the depth of what took place.

My fault was to try and do that every Rohatsu, and I was completely defeated. I totally failed because I wanted to repeat that, and never could. It took me many years, maybe 30 or 40 years, and what I ended up doing in my sitting was doing nothing. Maybe in the beginning you have to know how to concentrate. Like when you see a skyscraper and you can focus by counting all of the stories without being distracted. You have to have concentration. Then after that, you continue to sit and you try not to do anything, not to think. Just allow what happens and be with it, not criticize it, just let it come in, let it go out. Because it won't stay long, especially if you are not wanting it to be something, or make it into something. For this last Rohatsu, I sat in a chair. And then once in a while your body gets sore, so you move around a little bit, and then after a long while a thought appears. Two thoughts are thinking; one thought is not thinking but it means you're still here. That's clarifying the mind. That's all it is. However, it takes a lot of training, and the training is realizing reality. Basically, that's the meaning of Buddha's birthday, which we celebrate on Sunday. ❖



*(Top) Guests enjoy a bountiful lunch following the ceremony
(Bottom) Nyoze Kwong, Dorota Mioshin Majcherowicz,
Koten Price and Richard Sparks share a light moment prior
to the ceremony*

WORDS SPOKEN ON BUDDHA'S BIRTHDAY

by Nyoze Kwong

I would like to welcome everyone HERE on this very auspicious day. This celebration marks the 50th spring season of the vibrant wisteria and blossoming of wild flowers on Sonoma Mountain. Yesterday's night sky, as I looked up, a mist began to blanket the mountain, creating a soft halo embracing the night's moon. The universe is like THIS in so many ways – extremely subtle and so great, SO GREAT, it is inconceivably wondrous. How extremely rare it is to be together in such an intimate way to acknowledge the birth of Shakyamuni Buddha. Holding the ladle in our hands—JUST POURING/JUST POURING we are accepting and actively receiving the most subtle, profound, and deepest part of our true nature. Naturally, something happens that is so bright and clear that our small-self “I” is short-circuited. Simultaneously greed, anger, and ignorance vanish in a flash. Complete liberation beyond saving all living beings with release from the harbor of suffering.

The baby Buddha was born in the garden of Lumbini in Kapilvastu. Just like right here and right now, the luminous bright sky showers upon the canopy of spring flowers, creating a wonderful mist and sweet fragrance. Shakyamuni Buddha took seven steps. Pointing his left finger to the heavens and his right finger to the earth, he gave the lion's roar: “I alone am the world-honored one,” a proclamation transmitted to us and pleading humanity to return to the most intimate part of ourselves, which includes all things. Right here, right now is the greatest event you could attend in the entire universe. What could be greater than to prepare for your own pure and true arrival?

Auspiciously, Jishin who is with us today from Poland, brought this sacred picture you see here of the Golden Buddha from Bodhgaya's Maha Bodhi Temple, personally blessed by the Dalai Lama and His Holiness the 17th Karmapa. Bodhgaya is the actual spot where Shakyamuni Buddha awakened. These are true stories and events that happened thousands of years ago up to this very present moment. The arrival of this picture is the auspicious return of Shakyamuni Buddha to us here on Sonoma Mountain. With this universal way of being, all the things we encounter is our true self infinitely reflecting a limitless basic goodness. Wishing each and every one of you Buddhas in this room BEYOND an entry into your true nature. Like a magnet, you cannot help but share THIS GREAT TREASURE with all things, and help others to reach the other shore. Wishing you the DEEPEST OF HAPPY BIRTHDAYS! ❖



How extremely rare it is to be together in such an intimate way to acknowledge the birth of Shakyamuni Buddha. Holding the ladle in our hands—JUST POURING/JUST POURING we are accepting and actively receiving the most subtle, profound, and deepest part of our true nature.

REFLECTIONS ON SATURDAY COMMUNITY

by Craig Fraser

Sitting zazen at Sonoma Mountain Zen Center today, as most Saturdays nowadays, I found myself once again effortlessly emptying of myself. The first time I sat here was at age 19. Within 90 seconds of entering the zendo and being seated directly in front of Kwong-roshi, my world turned upside down. It would never be the same. Wasn't, and isn't.

Freedom has many definitions. For example, there is "freedom from" the constraints of society. Second is "freedom to" do what we want to do. Third is "freedom to be" who we were meant to be.

In an address known as the Four Freedoms speech (technically the 1941 State of the Union address), U.S. President Franklin Roosevelt proposed four fundamental freedoms that people everywhere in the world ought to enjoy: freedom of speech, freedom of worship, freedom from want, and freedom from fear. Perhaps there are more freedoms. One is emancipation from self and construct, where we are free to walk in the Pure Land. I have known people with such freedom. It is not something one can comprehend or strive for, yet it can be realized.

Such liberation is a direct byproduct of the simple act of sitting zazen: sitting without expectation, sitting through all the storms the self can stir up in us to drive us off the vehicle of liberation. Sitting through the peace and the wars. Just sitting.

To be free in daily life, despite what happens with the world, our health, our finances, our minds, is possible. Many speak of a peace that surpasses understanding, for it can only be experienced. To embark on such a journey is exciting, terrifying, and all that is in between, with no promise of ever arriving.

As I emptied today, and listened to the lesson of the blossom that blooms only once every three thousand years, freedom was at hand, palpable like a heartbeat, rising then falling like the tide.

I walked in silence to a community lunch. The world was upside down, and I walked in it. ❖



Such liberation is a direct byproduct of the simple act of sitting zazen: sitting without expectation, sitting through all the storms the self can stir up in us to drive us off the vehicle of liberation. Sitting through the peace and the wars. Just sitting.

July 29 **Meditation Instruction
(Includes Saturday Community)**
On-site + Online (Zoom)
9:00 AM–12:00 PM PDT
Perfect for beginners wishing to learn meditation form. Meditation is a way to calm the mind and find balance in your daily life. Join us for our regular Saturday Community program (included in the fee) immediately following instruction. Please arrive at 8:50 am at the Sangha House to check in.

**Saturday Community
(Dharma Talk by Kwong-roshi)**

On-site + Online
10:30 AM–12:00 PM PST

Dharma talk will be given by Kwong Roshi, founding abbot of SMZC, following 10:30-11:00 am zazen. 10:30 am–11:00 am Zazen 11:00 am–12:00 pm Dharma Talk.

Aug 4 **August Fusatsu Ceremony**
7:30 PM–9:00 PM PDT

Come up & experience the Fusatsu Atonement Ceremony of confession, purification and renewing vows. Participate in this beautiful monthly Zen tradition.

7:30–8:00pm Zazen, 8:00–9:00pm Service

Aug 5 **Summer Ango:
Shuso Opening Ceremony**
On-site + Online

10:30 AM – 12:00 PM PST

Join us for Winter Ango - Shuso Opening Ceremony with Shuso Brynjar Shoshin. 10:30–11:00am Zazen 11:00–11:45am Opening Ceremony

**Bodhisattva Monk Ordination
(Shukke Tokudo)**

On-site + Online
2:00 PM – 4:00 PM PST

Please join us for our Bodhisattva Monk's Ordination Ceremony. Students will publicly make their commitment in "Leaving Family Life" to transcend the values of secular life and to assume the forms of a Buddhist Monk. Open to the public.

Aug 12 **Winter Ango: Shuso Talk**
On-site + Online
10:30 AM – 12:00 PM PST

Shuso talk will be given by Shoshin Brynjar Kristinsson, following 10:30-11:00 am zazen. 10:30 am–11:00 am Zazen 11:00 am–12:00 pm Shuso Talk

Aug 19 **Winter Ango: Shuso Talk**
On-site + Online
10:30 AM – 12:00 PM PST

Shuso talk will be given by Shoshin Brynjar Kristinsson, following 10:30-11:00 am zazen. 10:30 am–11:00 am Zazen 11:00 am–12:00 pm Shuso Talk

Aug 20–28 **"Actualizing the Self" 7-Day Sesshin**
7:00 PM PST – Aug 28, 4:45 PM PST

This retreat is a period of time set aside to let go of the conditioned self and resume our original nature. RSVP and we will email to confirm accommodation details and complete your registration. \$120/night & up. 10–20% discount for members.

Aug 23 **Sesshin Talk**
On-site + Online
3:00 PM – 4:30 PM PDT

Dharma talk will be given by Jakusho Kwong-roshi, founding abbot of SMZC, following one period of zazen.

3:00pm–3:30pm Zazen, 3:30pm–4:30pm Dharma Talk.

Aug 24 **Sesshin Talk**
On-site + Online
3:00 PM – 4:30 PM PDT

Shuso talk will be given by Shoshin Brynjar Kristinsson, following one period of zazen.

3:00pm–3:30pm Zazen, 3:30pm–4:30pm Dharma Talk.

Aug 25 **Sesshin Talk**
On-site + Online
3:00 PM – 4:30 PM PDT

Dharma talk will be given by Jakusho Kwong-roshi, founding abbot of SMZC, following one period of zazen.

3:00pm–3:30pm Zazen, 3:30pm–4:30pm Dharma Talk.

Aug 26 **Sesshin Talk**
On-site + Online
3:00 PM – 4:30 PM PDT

Dharma talk will be given by Jakusho Kwong-roshi and Shoshin Brynjar Kristinsson, following one period of zazen.

3:00pm–3:30pm Zazen, 3:30pm–4:30pm Dharma Talk.

Sept 1 **Shinsanshiki (Mountain Seat Ceremony)**
7:00 PM – 9:30 PM PDT

Celebrating Sonoma Mountain Zen Center's 50th year & Shinsanshiki (Mountain Seat Ceremony) for Genjoji's new abbot Nyoze Kwong. By invitation only.

Sept 21 **Shinsanshiki (Mountain Seat Ceremony)**
9:00 AM – 1:00 PM PDT

Celebrating Sonoma Mountain Zen Center's 50th year & Shinsanshiki (Mountain Seat Ceremony) for Genjoji's new abbot Nyoze Kwong. By invitation only.

Sept 4–6 SMZC Closed

Sept 9 **Meditation Instruction
(Includes Saturday Community)**
On-site + Online

9:00 AM–12:00 PM PDT

See description in previous event, July 29.

**Saturday Community
(Dharma Talk by Mitchell Hoden Katzel)**

On-site + Online (Zoom)

10:30 AM–12:00 PM PST

Student talk will be given by Mitchell Hoden Katzel, student of Kwong-roshi, following 10:30 am zazen.

**Sept 12 Fall Study Group (Week 1)
On-site + Online (All-Class Pass for 8 Weeks)**

7:30 PM–9:00 PM PDT

Explore the fundamental teachings of Buddhism and build a foundation for daily practice through discussions on the book “Dogen’s Pure Standards for the Zen Community: A Translation of Eihei Shingi.”

The "All-Class Pass" includes 1 free class. You may attend either on site or online.

**Sept 16 Sangha Gathering & Potluck
On-site + Online**

10:30 AM–1:30 PM PDT

We are hosting an informal get-together for Sonoma Mountain Zen Center's sangha members. This is an opportunity for members to connect, give feedback and hear about SMZC's direction and plans for the future.

**Sept 23 Meditation Instruction
(Includes Saturday Community)
On-site + Online**

9:00 AM–12:00 PM PDT

See description in previous event, July 29.

**Saturday Community
(Dharma Talk by Michael Zenmen McCulloch)**

On-site + Online

10:30 AM–12:00 PM PST

Student talk will be given by Michael Zenmen McCulloch, a student of Kwong-roshi, following 10:30 am zazen.

**Sept 29 September Fusatsu Ceremony
On-site + Online**

7:30 PM–9:00 PM PDT

Come up & experience the Fusatsu Atonement Ceremony of confession, purification and renewing vows. Participate in this beautiful monthly Zen tradition.

7:30–8:00pm Zazen, 8:00–9:00pm Service

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(Includes Saturday Community)
On-site + Online**

9:00 AM–12:00 PM PDT

See description in previous event, July 29.

**Saturday Community
(Dharma Talk by Tom Jakuryu Huffman)**

On-site + Online

10:30 AM–12:00 PM PST

Student talk will be given by Tom Jakuryu Huffman, a student of Kwong-roshi, following 10:30 am zazen.



Morning Zazen: Monday–Saturday, 5:15–7:00 am
Evening Zazen: Tue–Fri, 7:30–9:00 pm
 Ongoing online Zazen on Zoom. For more info, visit the online Zendo at <https://www.smzc.org/online-zendo>.

A WEEK WITH SONOMA MOUNTAIN ZEN CENTER: WORK PRACTICE AND FUSATSU CEREMONY 2023

by Craig Fraser

Newly reacquainted with the Sonoma Mountain Zen Center, I arrived today for a second day of work practice. It was here where I began in 1989 what I like to think of as my authentic journey at age 19, while attending Sonoma State University, studying Liberal Arts within the Hutchins School of Humanities.

For a class assignment I ended up meeting and sitting with Kwong-roshi. This later resulted in my travels through some 70 countries seeking realization of The Way, or at least to meet and learn from those who had realized it—not understanding at the time that I had already found what I was seeking in Roshi’s teachings and transmissions.

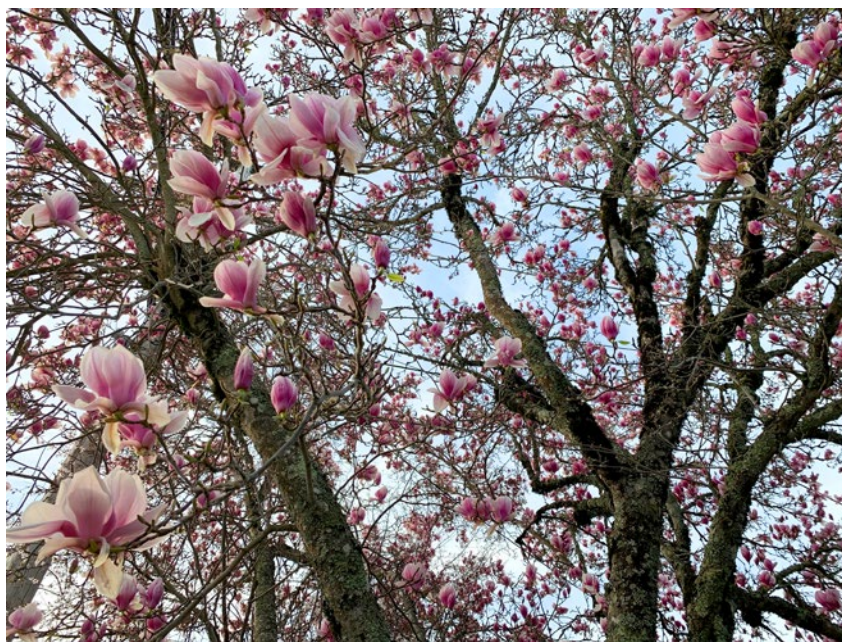
I focused on Thich Nhat Hanh’s Plum Village in 1995, where I was granted permission to study, practice, and live for a summer in the Lower Hamlet among the monks, learning daily and directly from the master (Thay). There I was steeped in mindfulness training (Zen) 24 hours a day, from waking to sleep, which fortunately was not completely foreign to me, although challenging at times.

Fast-forward to June 2, 2023. I found myself at the SMZC community table for lunch with eleven others after a second morning of offering my limited abilities during work practice building the new path with Craig #1. (I am Craig #2.)

Here I was again, all these years later, seated across the table from Roshi, my teacher as a teenager. Now 54, I navigated to the best of my ability the subtle protocols of an informal lunch—of which there were many.

As lunch ended and tea began, the discussion shifted from the gifts of statuary of Quanyin and Bodhidharma on the table to the evening’s Fusatsu ceremony. The community began discussing all the details and particulars of this ceremony.

I had read about the Fusatsu that morning. The opportunity to participate in a formal, established purification ceremony while taking or renewing the ten precepts rang in the marrow of my bones to attend this “unknown.” My bones literally shook when I read it. The why is too long to discuss here, but suffice it to say the call was



desperately needed.

Upon reading the description, and all the unknown aspects of it, I felt an energetic contraction and mental resistance. I knew I must attend, yet hesitant of the unknown and the many protocols I was unaccustomed to, and afraid of making a mess of it all as the new member. Somewhere inside I felt unsure and unworthy to take part. As a trauma psychotherapist, I was aware this response was my spiritual growth plate challenged with potentially expanding. I wondered if I was even eligible to recite the ten precepts. I had only ever received the five precepts at Plum Village 28 years before, in a formal community setting. There was so much unknown to me in this new community.

Swimming in this unknowing, I dressed for the work practice ahead and simultaneously packed a bag with appropriate formal clothes, washing towel and soap to prepare for the Fusatsu ceremony that I did not know if I was allowed to attend. Lunch and tea had ended, and now as the conversation about Fusatsu trailed off, Roshi looked at me smiling and said, “You should come tonight.” None of the other ten spoke. Internal contraction (resistance) for me again. I looked at Roshi and replied with an excuse why I could not attend. I had been holding it in reserve all day, despite my bag packed for the ceremony in the passenger seat of my car parked 50 feet away. As the excuse hung in the air like a lead weight, I felt very awkward. Nothing more was said, and we bowed out.

Since before lunch, my right leg and heel had felt sharp stabbing pains when I walked, very uncommon, making me question if I could manage the rigors of the ceremony. After dishes and the bow-out of lunch, I drove down the mountain in pain, contracted and conflicted, my packed bag riding shotgun.

I wanted to support my wife’s last day of the school year, our son’s Friday night, tend to my leg and foot, and avoid the unknown awkwardness of being a beginner again, as well as be rested for Saturday morning zazen, to which I had invited three people to join me for the first time.

Once home, I cleared with the family my desire to return to the Fusatsu. I regathered my depleted qi from the day’s work, which had left me exhausted due to a three-year bout of long Covid. I tended to my foot and leg with Tiger Balm and arnica, washed up, suited up, and headed back up the mountain.

The night air was warm on my face, and a breeze washed over the trees as I stood on the cool grass by the garden, breaking the silence behind the reverberating bell calling us in. With the sun still over the garden, I took three full breaths and headed toward the zendo, gravel grinding under my sandals as a woodpecker called. I breathed and approached, bell sounding.

After bowing, entering, zafu bowing, and community bowing, I took my seat below Bodhidharma. Eyes open, gaze unfocused, breath falling away. I was in the familiar, relieved to be sitting. My mental formations, now the gravel grinding with my breath, I exhaled. Sitting in the place of timelessness, the new unknown begins. Incense is offered, three prostrations to Roshi are given, and then a rhythm of reciting, call and response, prostrations and incense fill the room. We were crossing the ocean of samsara in the sangha raft, chanting the dharma, karma and Buddhas all together in the same room.

Space and time melted away, the room became darker and amber in color, smoke filled the air, the call rang melodiously through the timbers of the zendo, through our timbers. Responding in unison and harmoniously calling back, we were washed in the ancient waves of sacred incantations. Bowing, prostrations, like oars in the sea of samsara, pulling, lifting, dropping in, pulling us forward together.

We were on a sacred journey, crossing to the other shore, to Sacrum Santorum in the raft created by the presence of our unified minds. As the prostrations continued, I became focused on the form of my bowing. Exhausted, I kept on. Palms greeting, elbows lifting, eyes dropping to fingertips. I offered my form as a sacrifice of complete respect and devotion to The Way. I felt like the Little Drummer Boy at the birth of Christ. My bow was my drum. It's all I had to offer, so I offered my very best, over and over and over again.

Then suddenly it happened. The purification came over me, and I was internally ablaze. Sweat began pouring out, my head became dizzy, my eyes unfocused. Simultaneously I moved into prostration and



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removed my long-sleeved flannel. I could not bear it any longer, I wanted to tear off the shirt below it as well. Rising and bowing, the heat continued to build. I felt like I might throw up as the heat flowed up my chest and into my head. Moving down into prostration, I removed my sacred mala beads, hoping I would not get sick, seeking any relief, palms, elbows, eyes bowing. There was no relief, and the heat of purification continued to build.

I worried about those around me, due to the heat and energy pouring out of me. The smoke now filling the room was so thick, it was hard to breathe. Again I kneeled and bowed as my stomach turning continued, not knowing how long I could carry on. Dizziness made prostrating difficult, and I could only bend half way without falling or getting sick. I continued on, half mast, chanting, call and response, prostrating, as oars still pulling us forward in what seemed like a fevered pitch. Exhausted, I pulled. Crossing, crossing, toward the other shore we continued.

At that moment I was done, I had no more, and the call stopped, the response stopped, the prostrations stopped. Now on our knees, we chanted on, keeping time and pace in unison. I held my form, sweat pouring from my chest and arms. I worried about Roshi and the weight of us, of me, my heat as his student, that he was shouldering for us, for me.

The beloved unseen sacrifice of a teacher for his students, I was well accustomed to this weight. I was grateful and humbled by the selfless love and devotion of this sincere act and opportunity for atonement through the Fusatsu ceremony, offered by Roshi and the others. No words for the depth of my gratitude, just complete surrender.

Knees aching from the extended chanting while kneeling, we were instructed to take our seats on the zafu. I read before the ceremony to crystallize my presence to fully experience the water blessing that occurred next. I prayed it would cool my burning body. A sprinkle, just a few light spots hit my face as Roshi passed by. I drank it in as best I could, yet the heat still raged. I was tired as if after a long battle in

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the ring, a heavyweight champion pounding away at me, round ten and I'm still standing. As I sat hot, nauseous, beaten down, yet not dead, I contemplated leaving, to run or limp out of there and fall to the cool ground outside.

But we were in this together. I prayed for the strength to see it through. My head was hot like a burning ember, as Roshi taught. I would have liked to hear more, but I was like a man on a cliff hanging by a single finger. My focus was to hang on and stay in it.

A bell rang, piercing the silence. Roshi looked up and said, "That is all. It is over." Relieved, I sighed and stood up, bowed, fixed my zafu. So grateful to be the second out of the zendo! Limping down the corridor, I exited onto the path and cool night air, with head ablaze. I blew my nose. Able to breathe easier, I walked on, only to join Roshi on the path just past the redwoods, where the gravel begins and joins with his worn path through the grass.

Roshi with his cane appeared tired, a weight on his back. We looked at each other, I bowed. I thanked him for inviting me to the ceremony. He pointed to the moon with his cane and said, "Look, the full moon greets us." I looked over my shoulder to see a full moon framed by giant silhouetted oak limbs. I replied, "Yes, so beautiful," and we parted ways. I walked a few steps further, stopped and faced the rising moon in an effort to draw in the Yin Qi it emits to cool my fire body.

Breathing in and out, I gazed into the opaque night sky, cooling slightly, as Roshi drove away. I felt the gravel underneath my sandals and listened to it as I pivoted toward my car. The unknown, now known, the ten precepts taken, the many Buddhas venerated, tonight's journey complete.

I remained ablaze for 24 hours. I did not make it home easily, but safely arrived to greet my wife, who smiled and asked, "Did you have fun?" I replied, "It was an ancient purification ceremony, and it felt like a prize fight that I lost but remained standing somehow."

"Oh, I thought it was a party or a celebration kind of thing."

"Nope," I replied as I fell into my cool leather recliner, exhausted, grateful and purified. ❖

NEW TO THE SANGHA

Craig Fraser, Santa Rosa, CA

My name is Craig Fraser. I have been married the past 23 years, and we have an 18-year-old son. We live on a family farm that dates back to 1881 in the Laguna de Santa Rosa. My wife has been a sixth-grade teacher in Windsor for 30 years. I am a former adolescent psychotherapist at Hanna Boys Center, where I created and ran the Phoenix Program for 16 years. The program focused on substance use disorders, most often stemming from trauma. I enjoyed this work immensely until I left in 2019.

I have recently returned to the Sonoma Mountain Zen Center, where I was first formally introduced to zazen at age 19. Zazen spoke deeply to me and I continued to sit on my own for many years. On a three-year search to study with a variety of spiritual teachers, I attended a summer session at Plum Village in France. We were taught many mindfulness practices and engaged Buddhism. This training defined the next three decades of my life, devoted to community service and work with youth and their families.

I am grateful to be able to begin a relationship with the Sonoma Mountain Zen Center sangha, as my practice has a great deal of opportunity to mature and grow.

Assaf Erlich, Ramat-Gan, Israel

My name is Assaf. I'm 50 years old from Israel, married with no children and retired. I like animals, am vegan, have two older brothers, live with three cats, like to play guitar as a hobby, and meditate every day.

Stanford Kent Rossiter, Sonoma, CA

I was born in 1945 in Roanoke, Virginia. My father was a physician and met my mother when she was a nurse. After his stint in the Army in France during WWII, we moved to San Francisco, ultimately to pursue his career at Stanford Hospital in Menlo Park, where I grew up. After high school I entered the military and served as a medic with the Marines in Vietnam. I have worked in the medical field and ultimately received my PhD in clinical psychology as a fellow at Stanford University. I have been happily married to my wife Shannon for 46 years.

Shannon Rossiter, Sonoma, CA

Born and raised in San Francisco, I was brought up Catholic, and went to Catholic school for ten years. After we retired, my husband and I moved to Sonoma five years ago with our now 14-year-old cats, Rosco and Lola. I enjoy gardening, interior design, and all types of music, in particular jazz and blues. I have been on a long journey of discovery, weaving my way through the human potential movement, schools, Tibetan Buddhism, and other disciplines. Coming to the Zen Center and doing a study group,

going to the Zendo, being with Kwong-roshi, Nyoze, and Kashin, I feel truly grateful and fortunate to be here.

Daniel Herbert, Miamisburg, OH

Born in Ohio, my parents named me Daniel, "God is my Judge" in Hebrew. I know they meant well, but think they got the letters mixed up. They should have named me "Denali," after the mountain in Alaska, which is more appropriate for me these days as a form I aspire to inhabit on the cushion. Sky above, earth below, peace within.

I lived in Anchorage, traveled as a stage manager to many islands, Brazil, through the Panama Canal (twice!), Mexico, Hawaii, Vancouver, and Juneau, seven different places in the last ten years. Completed eight marathons, a triathlon, hiked and biked hundreds of miles, celebrated joy and sorrow in marriage and friendship.

I look forward to hearing more stories from the land, your stories, as we continue to change and live a sustainable life wherever we are, synchronized with the seasons, our world, and others instead of holding on to identities and reality as being solid and fixed.

Thank you for taking the time to engage your perceptions, and my love and passion for nature.

Reese Tim Boone, Alexandria, VA

I'm from Alexandria, VA, where I've been practicing regularly since 2020 as a member of the Del Ray Zen Community, a sitting group run by Peter Pocock and Nancy Reder. I spent a week at Sonoma Mountain in May 2023 doing a guest practice stay, and was deeply impressed. I work for the federal government in DC, and when not doing that I enjoy backpacking, caving, skiing, and various other outdoor pursuits as well as reading, gardening, and travel. I'm looking forward to getting back out to Sonoma Mountain as soon as possible, and in the meantime seeing everyone online.

Steve Reid, Petaluma, CA

I grew up in Tennessee and moved to the Bay Area after studying engineering at the University of Tennessee in Knoxville. After attending a Christian seminary and serving as a minister for several years, I settled into a career in environmental engineering that continues today. My wife Mimi and I have two adult daughters named Adrienne and Stephanie, and we are all animal lovers (Mimi owns a dog-related business). I decided to join the sangha because, after a lot of spiritual searching, I have felt drawn to meditation and Zen. Thanks to everyone for welcoming me and for all the care that went into maintaining the Zen center through the years. ❖

SONOMA MANDALA USE PERMIT UPDATES

by Cam Shunryu Kwong



Proposed meditation hall — view looking east from redwood grove

Warm, long days have returned to Sonoma Mountain as the spring hills turn a golden brown. The Zen Center has turned its attention to preparing for the Shinsanshiki Mountain Seat Ceremony taking place in September.

With volunteer help, residents Craig Stepanek and Koten are completing the Ando Quarters pathway, as well as the one to the Genjo Building. Design and engineering work is progressing on the Sanmon (Temple Gate), with the goal of applying for the building permit soon.

It was 50 years ago that Jakusho Kwong-roshi and his wife Shinko moved their family to Sonoma Mountain to found the Sonoma Mountain Zen Center, Genjo-ji. In the late 1980s the Zen Center began seeking county use permits to allow its existence in a rural, residential, agricultural area of Sonoma County. A use permit was granted in 1992 under condition that the Zen Center meet certain county requirements. In 2011, the permit was vested, meaning the Zen Center had the right to operate in this residential and agricultural zone.

That same year, the Zen Center sought approval to revise its use permit to build the Manjushri Hall, the new zendo. After much effort, planning department meetings, and public hearings, we were granted a revised use permit in 2016 with 98 conditions of approval. The Sonoma County Planning Department split the construction project into two phases because of county concerns over public safety, privacy, and proximity to the Sonoma Mountain Road Scenic Corridor. Phase 1 of this condition identified residential, utility, and infrastructure projects that were high priorities, which disappointingly did not include the new zendo. This forced the Zen Center to concentrate on completing Phase 1 projects and structures first.

The Zen Center has made progress on completing Phase 1 of the use permit's conditions of approval, but we are behind schedule on the timeline set up by the county to complete Phase 1 and 2. The Inryu Studio remodel is the last project left to be completed on the Phase 1 list.

Later this year, the Zen Center will start a Mandala fundraising campaign to raise money to finish the Inryu Studio remodel and begin work on Phase 2 projects. We sincerely hope the extended sangha community will support our Mandala fundraising efforts! ❖



Use Permit's Condition Phase 1 Construction Projects Completed:

- Septic system expansion (including pump and tanks)
- 400-foot well
- Drinking and fire water system (including three 10K-gallon water storage tank)
- Access road/driveway and two parking areas
- Site grading and drainage
- Site retaining walls (preparation for new zendo)
- Site utility work (including conduit for future electrical lines)
- Accessible pathway
- Demolition of six existing cabins
- Agriculture & Maintenance Building
- Genjo Building (Guest housing)
- Ando Quarters (Residential building)
- Sangha Cabin remodel

Use Permit's Condition Phase 1 & 2 Construction Projects to Be Completed:

- Inryu Studio remodel (Phase 1 — Roshi & Shinko's Studio)
- Manjushri Hall (zendo)
- Community Building
- Sangha House remodel

FROM YOUR BOARD OF TRUSTEES — JULY 2023

As The Mountain Seat Approaches, Genjo-ji Needs Your Hands.

In this 50th anniversary year since the founding of Genjo-ji, your Board of Trustees is gratified to share some details of the upcoming Shinsanshiki (Mountain Seat) Ceremony.

This year the Ango summer practice period begins August 5 and culminates with the Shinsanshiki (Mountain Seat) Ceremony on Saturday, September 2. After the month-long period of peaceful dwelling, Nyoze Kwong will be installed as the new abbot of Sonoma Mountain Zen Center.

We anticipate great activity at Genjo-ji during the five days leading up to the ceremony, and expect a large gathering of our sangha and mahasangha for the ceremony itself. The Wisteria Wind Sangha will be fully represented, and sangha members from Natthagi Zen Center in Iceland and Kannon Sangha in Poland will also be in attendance. We also anticipate members from our three affiliate sitting groups: Del Ray Zen Community in Alexandria, Virginia; the Windsor Zen Group; and South Sound Zen from Tacoma, Washington.

The center will be a busy place in the days leading up to the ceremony, as we expect many people to attend. We are therefore calling on all sangha members who can volunteer time to help with the myriad of tasks needed. If you can find time to help during that critical week we would greatly appreciate your support. Please contact the office by phone or email and let us know your availability. There also may be free lodging available if you are coming to help, especially in the final week leading up to the ceremony.

Hoitsu Suzuki-roshi and his family will arrive at the start of the last week of August. Hoitsu-roshi will be doing special calligraphy that week. The Shinsanshiki Ceremony itself takes place over two days. On Friday evening, September 1, the Shuso Entering Ceremony will begin at 7 PM, followed by the Casting and Shuso Head Seat Root Case Tea Ceremony, which will include a dharma talk by Hoitsu-roshi. He will finish with a Ceremony for the Current Abbot Stepping Down, with comments from Kwong-roshi.

On Saturday from 9 AM to 1 PM the Climbing the Mountain (Shinsanshiki) will take place. This includes a procession from the Kanzeon House, the Mountain Seat Hall Opening, Head Seat Takes Dharma Seat, and the closing in honor of the 50th anniversary of the founding of Genjo-ji, followed by an outdoor reception.

We are so proud and thrilled to witness with all of you this generational transition for Genjo-ji as we move into our future.

Tensan Chuck Ramey *Liz Myoko Hamlin*
President *Secretary*



(Top) View of work in progress on pathway leading to the Genjo Building

(Bottom) Work leader Koten Price measures steps on pathway to Genjo Building

NEWS FROM NÁTTHAGI SANGHA

by Gudmundur Shoto Steinn Gunnarsson



The year 2023 has had very extreme weather, and last winter has gone down in history as the coldest in Iceland since 1918. Fortunately, we've been able to maintain our schedule, and our events and workshops have been well attended.

The year started with a New Year's ceremony on January 7, dedicated to Elín Eygljó Fjallalótus Steinþórsdóttir, or Mountain Lotus, who passed away in 2019 and donated most of her possessions to the sangha. We are enormously grateful to have known her, and our gratitude for her support is bottomless.

By popular request, Kristín Eko held another pottery workshop, and now the sangha has been gathering a lot of very *shibui* handmade tea cups. This is fortunate, because a friend of the sangha also brought us a lot of very nice oolong tea from Taiwan. The cups and the tea have served us well during this cold winter.

Zenki has been giving a dharma talk each month, four in total this quarter, many based on passages in the Sandokai, as well as some of Dogen's writings. We have also been reading old translations of texts by Kosho Uchiyama-roshi and Kobun Chino Otagawa-roshi that Óskar Daian Ingólfsson

made shortly before his passing. These have been particularly inspiring. It is as if we can hear Óskar's laugh coming through the words.

Our annual sesshin was held in Skálholt from May 24 to 28. Zenki and Kimyo gave dharma talks, and the new tenzos shone in the kitchen. There is a lot of excitement in the group as many of us will be attending the Mountain Seat Ceremony at SMZC in August, and we are really looking forward to it! May it be an auspicious moment. ❖

For the blessing of all sentient beings,
On behalf of the Sangha,
Shoto

REPORT FROM THE POLISH SANGHA

by Erik Konpo and Malgosia Myoju



Spring has arrived in Poland, and the weather is truly beautiful and pleasant. Flowers bloom, and in Warsaw parks little animals such as hedgehogs, squirrels, and mice can be easily seen. Slowly we are entering the summer season.

We have been quite active as a sangha in recent months. Besides our regular practice in person and online, we had a spring sesshin that took place during Easter led by Uji and Myoju. Kuun also was able to participate for a few days. Myoju and Uji both gave talks. On the last day we had a ceremony to celebrate the 800th birthday of Mugai Nyodai, also known as Adachi Chiyono, the first female Japanese Zen master and author of the famous poem:

*With this and that
I tried to keep the bucket together
and then the bottom fell out.
Where water does not collect,
the moon does not dwell.*

Mugai Nyodai was rediscovered in the 20th century. She had legendary fame as a strict Zen master, but unfortunately no records of her Zen teachings have survived.

On April 23 a friend of our sangha, Agata Hae In, became

a teacher in the Kwan Um School of Zen and received the title Ji Do Poep Sa Nim (Dharma Master). She practiced at Sonoma Mountain Zen Center for a few years before leaving in 2009 to become a nun in Korea. Hae In's ceremony was attended by more than a dozen Kwan Um teachers from Europe, and many students. Our lead teacher Uji Markiewicz was asked to give a congratulatory talk as one of the two main teachers present with the Zen master De Bong Sunim. Myoju translated Hae In's first formal talk into English.

The tri-city sangha organized several talks. Piotr Gen-Jin spoke about his experience at SMZC last winter, and Hoshi Kaiin focused on how to read Dogen according to Gudo Nishijima. A regular study group led by Hoshi Kaiin is reading Kwong-roshi's *Mind Sky*. Also, Ewa Czynczyk, whose book was published by the Kannon Foundation (which is closely associated with the sangha), had a poetry reading in Gdansk.

The Warsaw sangha had a long-awaited meeting of all its members to discuss ways we can all participate in the wonderful space we have now as our zendo. It was good to share our hopes, decisions about how to care for the place, and actually see each other in person. We continue to hold monthly one-day sittings, regular weekly practice, zazen instruction, movie screenings, and more.

Our ongoing project Silence of Climate has grown to reach various places in Poland. The project Meditation for Peace in Ukraine and the World takes place twice a month, and continues to bring us together with the same intention for peace.

On June 4 some of us celebrated Buddha's birthday with other Buddhist sanghas at the Polish Buddhist Union in Bencien Karma Kamtsang Center in Grabnik. Others joined the half million people marching in Warsaw to honor the 34th anniversary of the first postwar democratic elections in Poland.

Our forest center Kąçiki is preparing for the three-week summer angu, with Uji as lead teacher and the position of shusho held by Myoju. ❖



Agata Hae In and Myoju Malgosia meet during Inka ceremony recognizing Hae In as Dharma Master

ZEN DUST NEWS

by Carol Adams

After serving as Zen Dust store manager for 25 years or so, Janet Myoho Buckendahl recently stepped down due to health reasons. She continues to support the Zen Center with her continuous sewing efforts, making robes, zafus, zabutons, support cushions, jubons and oryoki cloths, and is currently in the process of transmitting the sewing techniques and myriad store processes to others during this transition.

Back when Janet and her late husband Bob first became Zen Center members, they were assigned to run the store on Saturdays just to help give the resident store manager a break. In those days, the store was located in a small garden shed adjacent to the Sangha House. Both Bob and Janet were instrumental in helping move the store to its current location in the Sangha House and building the vision of the store as it is today.

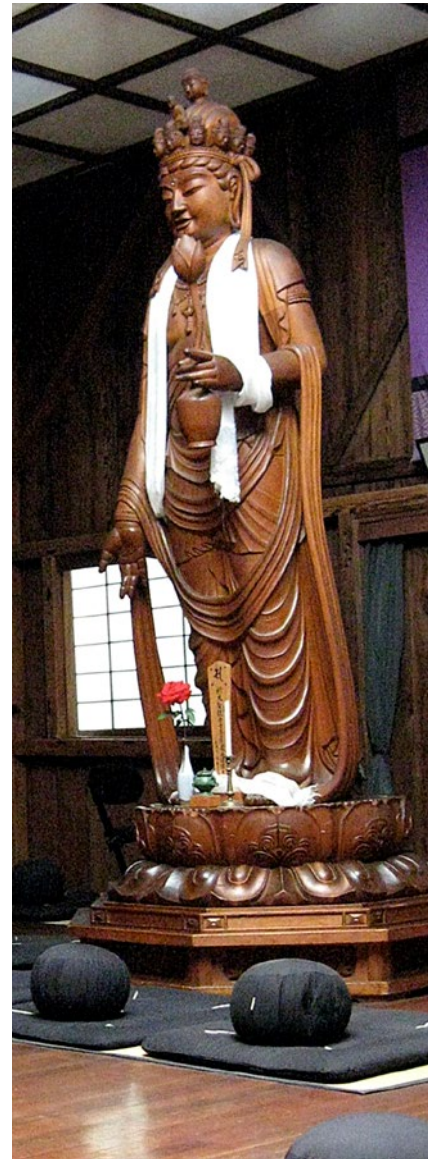
As we look to the future of Zen Dust, the Zen Center's vision is to open up additional volunteer opportunities for Sangha members to participate in sewing robes, jubons, zafus, zabutons, support cushions, oryoki cloths, making cards, doing inventory control, fulfilling orders, and the myriad components that make the store what it is today. We are also in the process of logging all inventory and vendor information into the new point-of-sale system. Eventually we hope to build a storefront on the website with the ability to fulfill on-line orders. Please contact the office at office@smzc.org or (707) 545-8105 if you would like to help with Zen Dust store needs. Janet is available to teach sewing if you wish to learn!

Zen Dust store is open on site from noon to 1:30 p.m. following the Saturday Community program. Please come join us for practice and visit the store for all your practice and gifting needs! We continue to offer a wide range of incense, lovely malas, books galore, T-shirts, statues for your altar and garden, as well as an array of meditation supplies. ❖

In Zen, understanding doesn't mean intellectual understanding. It is knowing, through and through. Knowing is truly found in practice. It's not that practice gets to realization or truth—practice and truth are one. When you truly practice you awaken; you awaken to the truth, to the ultimate truth. What is it that you practice?

You practice letting go of this self — this conditioned self. And when you can let go of this self, forget this self, you are one with what you're doing. That's where your realization comes; realization of the ultimate truth that's behind everything. It sounds pretty simple, but it means practicing continuously; sitting over and over. So, if you are to study, you have to really study and you have to practice with spirit.

Jakusho Kwong-roshi, from 'The Spirit of Practice'
Mind Sky — Teachings on Living and Dying



All Contributions
Help Maintain
the Buddhadharma!

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SMZC.ORG**

In order to continue to offer our programs and ensure the future of SMZC, we are asking for your support. Your donation is tax deductible. Sonoma Mountain Zen Center is a 501(c)(3) non-profit organization. Tax ID #23-7304793

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 www.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 www.vimeo.com/smzc.

Talks by Kwong-roshi and senior students are now available on the Sonoma Mountain Zen Center **YouTube** channel (search by **@sonoma-mountainzencenter**). Talks will be posted one month after the live talk.



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*pg. 18 – quote excerpted from *Mind Sky*
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and Awakening of All Beings”



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