



OCTOBER – DECEMBER 2018

THE BUDDHIST GLOBAL VILLAGE SYMPOSIUM - TAIWAN

This Keynote Speech was given by Kwong-roshi on June 27, 2018, for the Buddhist Global Village Symposium at Dharma Drum's Nung Chan Monastery, Taipei, Taiwan. Keynote in kanji is ka - meaning - obstacle & gate. Roshi was requested to speak about, "The Buddhist approach to calming the mind in a changing world."

It's a great honor to be here. And being present here, I'm realizing that this is an enormously important occasion, for this sangha and for many sanghas, for those who are here, and for those who are not here listening to this symposium.

I am from a very traditional background, and it'll be obvious to you that, for me, the traditional way, the way of the ancestors, is the true way.

So we talk about calm mind as we talk about the changing world. Everything [in society] seems to be changing, but actually it's just the same old thing, repeated again and again and again. Isn't it true? We become seduced by the continual entertainment, the distractions and preoccupations of the rapidly changing world. But there is one thing that does not change. [Roshi strikes lectern - BAM] So what is it? You know what it is? Impermanence. No one can deny the bare fact that everything is in constant change; this was Buddha's first noble truth!

My teacher, Suzuki-roshi, said the Chinese Chan masters were the greatest teachers. Here's a koan about two Chinese monks during a work period: One monk was busily sweeping. The head monk passed by and said, "Oh, too busy, too busy, too busy." And the monk who was sweeping said, "There is one who is not busy." The head monk asked, "Did you know there are two moons?" spontaneously, the sweeping monk held up his broom and said, "Which moon is *this*?" This means it's something beyond what we externally see as everything happens from inside out. This is the Hua-Yen (Avatamsaka Sutra) which means everything is created by mind only.

In reference to calming the mind ... First of all, we should know that our mind is already calm. Most people, including myself, learned to sit meditation to make our minds calm. This is the first mistake, because your mind is already calm. The Buddhist approach to calming the mind in a changing world....

First it [sitting meditation] was what the Buddha's approach was to calming the mind. You have to remember that Buddha's name means 'awakening,' 'to awaken.' 'Buddhist' and 'Practice' are kind of worn out words that we should carefully try to look into. Everybody says, and Buddhists themselves say, 'I'm practicing.' But what are you practicing? This is the whole point. [Meditation] practice is very simple. And it needs to be done continuously, relentlessly. The same way conditions relentlessly practice us - and we become their prisoners. Actually we are not in bondage because delusion is all ready cut off...

continues next page

The ancients said there was no delusion. The sixth ancestor said that originally there was nothing. So if there is nothing, delusions are non-existent. You will realize this in your practice. Practice is realization. What have you got - Samatha? Mindfulness? This leads to insight, which is realization. So when we say we're practicing, we must really reflect on what we are saying & doing....

The ancient teachers in China (and in Japan as well) said that in the great Sung (or was it the Tang?) Dynasty there was not one person to be found who had to be saved. Or - there is not one person in this audience who is not realized. Interesting, huh? You know, when we chant our four vows, to save all sentient beings, we have to remember that these are just words to direct us. Buddha said that there is no one to be saved. So as real Buddhists, we know that there is no one to be saved. Everyone is saved already.

When you sit meditation or zazen, you are going to sit to calm the mind. Of course that's a good beginning, but later on, as you continue to practice, you realize that the mind is already calm. Each and everyone here has the calm mind. We are not sitting to cultivate meditation, to become calm. This is the first mistake. You are already calm; how could you realize this if it was not already here within ourselves?

You will begin to understand the simple but profound statements that have been handed down to us by our ancestors. They are to remind us who we actually are. Not who we are trying to be, but who we actually are.

Master Sheng Yen mentioned his intention to promote the Pure Land. But how can you promote the Pure Land if you don't know it's already here? This was his use of skillful means.....The Pure Land appears because it's already here....

There's a Chinese story about the horse and the donkey. Before the donkey leaves, the horse has arrived. This is the same thing. It's already here. And because it's here, we can perceive it. If it weren't here... how could we perceive it if it weren't already here? (Roshi touches his HEART). This is what I mean by here. How can we see it? In order to appreciate aesthetics or beauty, it must be here within ourselves before we see it. And of course this brings to mind a very the ancient Hua Yen sutra, the Avatamsaka Sutra - mind only school....meaning everything is created by our minds....

I was always very puzzled by this question. In fact it was called to my attention once again when one of my colleagues died. He was a Korean Zen Master, or Song Master, and his name was Bum Ju. He was famous in Korea for painting Bodhidharmas. He painted a Bodhidharma about half the size of this stage, the old way with a real brush. Now in the West they use mops, [chuckles] but he used a real brush. And he would paint the Bodhidharma, over and over.

[In the eighties] he painted one for the American First Lady, Laura Bush, and she bought it. I don't know if she put it up in the White House...

Anyway, Bum Ju had cancer. I didn't know the severity of his cancer. When I heard he'd come to America I thought that maybe he was okay, but he was here looking for cancer information, ways to help people with cancer. And then within a couple of months - although we didn't know it until just now - in March he died. Basically he just wanted people to share his happiness with all people. So that was Bum Ju's demise.

I wrote a short e-mail to Dae Bong Soen Sa in Korea and asked him if he knew more about Bum Ju's death. He said he didn't, but then he said to me, "Bum Ju's death - from YOU. Bum Ju's death comes from YOU!" And that really struck me. I thought that when he died... when someone dies... it's outside [of you]. It's over there. [Chuckles.] But it's from you. You are the beholder of it. You hold it. And so this is mind-only, consciousness only school. And so when you are studying 'all Buddhas, past, present, future' you should see the nature of the whole universe as created, [as] mind only.

There's a famous Korean story. Kyong Ho at that time was one of the two Korean monks who wanted to go to China to receive the Dharma. But somehow he didn't make it. And this is his story. Kyong Ho walked very far. And he was dying of thirst. He came to some sort of shelter, and he was so tired he just lay down on the ground there. His hand was groping around in the dark and he found a cup with liquid inside. He thought, "Gee, I'm such a good practitioner, the Buddha has provided me with something to drink." So he drank it all. And he had a wonderful sleep because he felt this was a refuge. When he awoke the sunlight shone in. He realized that he was in a tomb, full of dead people. The cup that he thought was a cup was actually a skull. And the liquid that he drank - and there were - eww! - there were revolting things that he drank down. He realized how horrible all of this was and he just vomited. And when he vomited, he had a great awakening. [Laughter from audience] So you know it seems funny. I mean humorous. But if you were in that situation - There's this desperation about reaching the end of the journey. Your life could end. Who knows how he made the journey - I mean, we have transportation, but he was walking a great distance...I mean you might meet a tiger or you might meet some robbers who'd steal from you or kill you. But he made the journey. In the present time, in this changing world, we also have to make a journey - and not be caught by the journey. It's not permanent. All that stuff out there is impermanent. Created by mind alone.

continues next page



I remember the story of Indra's Net, which has always fascinated me. In each eye of the net is a jewel, a translucent jewel. And each jewel reflects another jewel, which reflects another jewel. Jewel reflects jewel opposite, jewel overhead - reflects and creates the entire universe. It [interconnectedness] is beyond ecology - because this audience, and the people we don't see, we are all jewels connecting each other, shining on each other, creating each other.

You know, when you're on the bus or the airplane, when you look at the people around you - how many people do you see who don't like you, and how many times do you say to yourself that you don't like them either? I mean it happens so quickly. But to be aware of it [conditioned thought] is the point. We just smile at our stupidity and our conditioning.

This curtain hangs in space. Infinity of space. And as the third ancestor, Seng-t'san, said, "The light of the jewel mirrors the jewel itself." So Zen, Song, Chan - all talk about the same thing. The jewel is your self. We are the jewel. We are in Indra's net. We are the eyes of the net. The light of the jewel illuminates the jewel itself. This is the expression of emptiness.

The immense sky is found in a tiny stone. Listening to the Dharma, and having it in mind is one single instant. [BAM!]

continues next page

This is about the same sutra, about dependent origination. It means basically it's the law of cause and effect. Everyone is subject to the law of cause and effect. And this is how it's stated: One Japanese Zen Master, Yasutani-roshi, of both Rinzai and Soto schools said, "WHEN" - the word 'when', *w h e n* - that's when the horizontal and the vertical intersect. [BAM] "WHEN there is this, there is that. WHEN there is not this, there is not that. WHEN there is no longer this, there is no longer that." This is the freedom from karma. We think that we are imprisoned by delusion. And that ignorance actually lives our lives. But there is no delusion. This is the work, this is the practice, to find out for ourselves. In fact all the scriptures in the Buddhadharma are saying the same thing - but we have to find out if it's true. So this is the work to be done, continuing the ancestors' practice of calming the mind in this changing world.

Thank you very much.

Host: Thank you very much for this very insightful and Zen-ful talk. I find your talk very encouraging, especially in this time, of our time of disruption that might confuse us, discourage us, but you emphasize that there is a correct journey to go to [unintelligible... laughter from audience] so we will try our best to practice to find our self [Roshi interjects "Yes! Practice! Yes!"] and that reminds us that there are four words, four characters that hang in the main Buddha Hall at Dharma Drum Mountain: to find our original face. I find that very encouraging. Thank you for your time here, Kwong Master.



RESIDENT REPORT

by Susan Gesshin Frey

MONK FROM EIHEIJI VISITING SMZC

Rev. Kosho (Hiroaki) Shiraishi is visiting SMZC until November 22nd. Kosho has trained at Eiheiji for 6 years and will be returning to his family temple in Japan after his stay in the U.S. In his current position at Eiheiji he teaches zazen. He is 28 years old. Please say hello and ask him any question.

SUMMER ANGO

Mikhael Zentetsu Óskarsson was our Shuso, leading us with a subtle “don’t know” mind. Although he is a member of the Icelandic Sangha, he currently lives in New Mexico. His father, Óskar Daian Tenshin Ingólfsson, who passed away in August of 2009, was one of Roshi’s early disciples and was instrumental in founding the Icelandic Sangha. Mikhael lived here for a year when he was 20 years old and was our head cook. This Ango he cooked for us on rest days.

Sheryl Hamilton from British Columbia, Canada, joined us for her second entire Ango (she attended the summer Ango 2016). This year she served as Soku (head server) for many Ango meals, helped pour the new foundation for the Sangha cabin, and worked in the garden.

Annie Hammang was able to join us for the first 3 weeks. Annie maintains a daily practice at her local Zen center in Tempe, Arizona where she holds the Doan (bell-ringing for chanting services) position. She shared her new skills with us this summer.

Gunnar Jörgen Viggósson came this June following our workleader’s request for help with the Sangha cabin remodel. He stayed through Ango and departed Sept 9. He helped tremendously in moving the cabin project forward. While he was here he maintained the full practice schedule, including a stint as soku during sesshin. Way to go Gunnar! We will miss you.

Guðmundur Steinn Shoto Gunnarsson (Steini), also from Iceland, came in May and departed in June which was as long as his work and child-rearing schedule would allow. His practice also helped us tremendously. We are grateful to our dedicated Icelandic Sangha members for responding to our needs.

Ania Mills, who just finished Ango in Poland as their Shuso, visited here for the first week of Ango along with her daughter, Maya. Eva Kaian, also from Poland, and our Shuso here for the 2016 summer Ango, also came to practice with us for two weeks.

We were lucky to have so many returning people this summer, making it a very strong and still “peaceful dwelling.”



Rev. Kosho (Hiroaki) Shiraishi

RESIDENT COMINGS AND GOINGS

Kashin Kwong returned from 5 months of training at the Aichi Senmon Nisodo in Japan. She says the most important teaching she embraced was in doing things together – practicing harmoniously with others – in the spirit that includes everyone and everything. Kashin will give a talk/slideshow about her experience – “A Day in the Life at Aichi Senmon Nisodo Soto Zen Training Nunnery” – on September 22nd.

Please welcome new resident, Trami Ton. She is holding the Shika (guest person) position. Trami is a recent but serious practitioner who came here to study the Self. We welcome her wholeheartedly.

Joshua McFarland has departed in order to spend more time with his son and personal life. We miss him and wish him well.

ZAZEN AT SMZC IS OPEN TO EVERYONE

Please join us in our daily practice as your schedule allows. Although the first period of zazen begins at 5:15 a.m., you can also come at 6 a.m. for the second sitting which is followed by a chanting service. On Tuesday mornings there is breakfast served for everyone after zazen. In the evenings there are also two sittings – from 7:30-8:10 p.m. and from 8:20-9:00 p.m. See you there! ❖

SANGHA NEWS

by Chris Katsuzen King

RAY 'EKO' ESTABROOK

It is with sadness we report the passing of our longtime Dharma Brother Ray 'Eko' Estabrook. Eko passed away on August 9th in Santa Rosa due to complications from cancer. Eko is survived by his wife of 55 years, Diana, and his son, Peter, a practicing member of the Sonoma Mountain Zen Center. We send our deepest condolences to them and all of Eko's extended family and friends. Ray Eko led a rich and varied life, working at times as a Combat Medic, radio-tv announcer and a casualty claims adjuster. In his primary career as a lawyer, he spent over 45 years practicing personal injury law in California.

Eko had a gentle spirit and warm heart, offering his constant practice and service to Genjo-ji's sangha as our Sangha Rep and Membership Chair. His work included providing updates on Membership and Sangha News to the Board of Advisors and faithfully writing the New Members and Sangha News articles for each issue of this newsletter. On August 8, 2015, he received ordination from Kwong-roshi as a Zen priest and was given the name Eko, meaning Prajna Light.

In addition to his work with our sangha, Eko served as a Lay Minister in the Episcopal Church for more than 55 years. In this role he helped lead an inter-faith contemplative prayer group in Kenwood, Calif., that embraces Christian, Buddhist and Sufi thought and meditation practices.

A special memorial ceremony will be held for Eko on Friday, November 9th at 10 a.m. in the zendo at SMZC. Following the ceremony there will be a light lunch in the main house. Please RSVP, so we have an accurate idea of the number of attendees. Anyone interested in making a donation in Eko's name toward SMZC or the Mandala Project (to assist in helping off-set SMZC efforts and expenses in Eko's behalf), may do so online, by mail, or in person in any of the donation boxes on-site the day of the Memorial.

RECENT SANGHA EVENTS

We were happy to see a wonderful turnout for our Annual Mandala Fundraiser which took place on September 8. The event was structured differently than our past Mandala Bazaars due to the current construction taking place at Genjo-ji. Please see page 8 for Sangha Member Terre Passero's reflections on the day plus photos on page 9.

Finally, we are pleased to announce that our longtime Sangha member Ed Cadman will be serving as Shuso (Head Student) for the coming Winter Ango taking place in February. Ed is known to many of us for his constancy in attending our end-of-the-year Rohatsu sesshin. Ed is a practicing member of the Seattle Soto Zen Group and we look forward to his guidance during the Winter Practice Period. Please be sure to check the calendar for dates and further details on our upcoming Winter Ango.



ZEN TRAINING AT TOSHO-JI, AN INTERVIEW WITH KATSUZEN KING

by Neil Sekiku Myers



What would you say are your major impressions from this relatively short but intense immersion in authentic Japanese practice? Was it physically demanding, especially during one of the hottest Japanese summers on record? Was the experience what you expected? What surprised you the most?

Immersion is a good word to describe the experience. My time at Toshō-ji definitely felt intense and the word 'challenging' comes up a lot when I describe my stay there. To some degree, my initial impressions were that I had been tossed into turbulent waters, and had to figure out how to swim to survive. The sense of movement and motion was something quite different than what I was used to in my practice here. At Toshō-ji the morning begins early with meditation in the sodo (meditation hall). After, during the day, activities occur in different places throughout the temple. From the morning sitting in the sodo we moved immediately to the Buddha Hall for chanting and service. From there we'd go to an altar close to the kitchen and finally back to the shuryo (monks' study hall) for the final morning chanting. By the end of the day we had practiced in all parts of the temple, so following the schedule and being on time were absolutely crucial in maintaining the flow and harmony of dharma practice there.

Other things were challenging as well. For instance, the physical demands of sitting in seiza for meals and ceremonies was something I also had to adjust to. By the end of the month I felt more accustomed to sitting on my knees and to the general routine but even until the end it was quite demanding physically.

Another of the challenges that surprised me was trying to adjust to the chanting in Japanese. There were several chants I wasn't familiar with and the style of chanting was sometimes quite different than what we do at Genjō-ji so at first I felt pretty lost. The final chants done near the kitchen in the morning

were chanted very quickly; those done in the shuryo consisted of each monk reciting the Buddha ancestors in their individual lineages. And when we chanted the complete lineage in the Buddha Hall, every three names we would do a full prostration. Eventually I got a sense of how it went and which chants were done when, but again, at first it seemed pretty overwhelming.

You met Soto practitioners from Europe, the Americas & elsewhere. Did they seem closely integrated into the Japanese formats? What are your impressions as a result of also interacting with them?

Well, that was also very interesting since Toshō-ji is an international training temple. This I think is a real question for the Sotoshu, how to train foreign priests and practitioners who come from differing cultures and practice backgrounds, to absorb very set, Japanese rituals. I would say the majority of the monks that came from Europe were familiar with the Japanese-style ceremony and chanting. Most of the European monks that were training there were from Taisen Deshimaru's lineage and their practice very closely follows the traditional Japanese forms and chanting that he taught. However, some of the monks from the United States were not so accustomed to the Japanese forms, me included, so there was a greater learning curve for us. For many of the monks familiar with the forms it was a practice in patience as we contended with the complexity of the ceremonies.

You said that the system at Toshō-ji seemed mainly oriented toward people expecting to inherit temples in Japan. As a result the focus was on conveying the dharma through rituals, chanting, ceremonies; zazen practice was much more limited. This contrasts with many American Soto centers, which certainly rely on historic rituals, but seem to emphasize zazen, sesshins, dokusan etc. as dominant activities. Can you talk further about the sometimes shifting balance this involves?

From what I saw at Toshō-ji, zazen did not have high priority in the schedule. We usually did one or two sittings in the morning and one or two at night.

continues on page 13

SONOMA MOUNTAIN ZEN CENTER ANNUAL BENEFIT

by *Terre Passero*

It was not “Zazen as usual” at the Sonoma Mountain Zen Center on Saturday, September 8. Rather, a very special event had been carefully planned, an event that would touch all of our senses and hearts. Just over 100 people gathered for the 9th Annual Benefit for SMZC. This year, the donations went to support the new meditation hall and community building.

Residents were in a festive mood, welcoming guests as we arrived. Big red sun umbrellas covered the beautifully decorated tables under the big oak tree outside the Sangha house. This is where we would later have a delicious gourmet Indian and Nepalese lunch, donated by Yeti Restaurant in Glenn Ellen.

But first, we made our way to the zendo. As always, with great reverence, we entered this place of deep practice. Immediately, it was clear that we were in for a pleasant surprise. Chairs and a number of zafus circled the zendo, people were chatting with each other as we waited in anticipation for the festivities to start!

After a welcoming introduction by Nyoze, we were treated to an authentic Omotesenke tea ceremony with Eiko Mouri Sensei and Kashin Kwong. Hearing the sounds of the water being poured, the tea being stirred, and watching the precise movements and pointed focus of Kashin Kwong and her Sensei, both dressed in beautiful kimonos, is a meditation in and of itself, even for the viewers. And to top it off, each guest was treated to a warm cup of green tea and a delicious sweet treat.

The “stage” was then transformed and we moved from tea to live Indian classical raga music. Alam Khan was on the sarode, accompanied by his brother Manik Khan on sarode and Nilan Chaudhuri on tabla. The sounds floated in our ears, rhythms tapped our bodies, senses again stirred.

Then we made our way outside into the bright sunshine. Underneath the expansive oak tree outside the Sangha house, we found our places at the tables covered in yellow tablecloths, under bold, red sun umbrellas. Each place setting included a gift of homemade Mountain Raspberry Jam made by the SMZC residents with raspberries from the land. We ate delicious food by Yeti, chatted with new and old friends.

As we finished our delicious lunch, the raffle winners were announced. Congratulations, winners! Drum roll, please . . .

1. GRAND PRIZE: Original calligraphy by Jakusho Kwong-roshi went to Carla Grady!
2. Yeti Restaurant - \$50 Gift Certificate (James Sexton)
3. Yeti Restaurant - \$50 Gift Certificate (Bruce Donehower)
4. Sonomasté! Yoga Community – New Client Package (\$69 value) (Rosemary Appel)
5. Gaige House – 1-night stay for 2 (\$279 value) (James Sexton)
6. Quarryhill Botanical Garden – Docent-led tour for 4 (Joel Merchant)
7. Osmosis Day Spa Sanctuary – Cedar Enzyme Bath for 2 (\$178 value) (Jason Nichols)
8. Sonoma Hills Shawl – Handknit by Jo Morohashi (\$90 value) (Tom Huffman)

The event came to a close.

I had such a full feeling, in belly and heart, driving down the beautiful Sonoma Mountain to make my way home. It is always a gift to join the community at SMZC, and this Annual Benefit simply added to the many meaningful memories and love that the community offers and continues to build.



see photos on next page



Sonoma Mountain Zen Center Annual Benefit 2018



October 2 Fall Study Group

Tuesdays 7:30 - 9:00 p.m.

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 2 - November 13.

October 6 Saturday Dharma Talk Jakusho Kwong-roshi

11:00 a.m. Zendo (following 10:30 a.m. zazen)

October 13 Saturday Community Student Talk Mike Persinger

11:00 a.m. Zendo (following 10:30 a.m. zazen)

October 18 Bodhidharma Three-Day Sesshin

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

October 22-23 Closed

October 27 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. Zendo (following 10:30 a.m. zazen)

November 9 Welcome Rev. Bunryu Yanai from Daihonzan Sojiji Soto Zen Head Training Monastery

Sotoshu International Department Assigns Rev. Bunryu Yanai to visit and practice at Sonoma Mountain Zen Center. Rev. Yanai is 26 yrs old and his home temple is Ryutaiji located in Fukushima prefecture. Before entering Sojiji Monastery he attended Komazawa University. Rev. Yanai will be with us from November 9-16 to experience Zen in America. Please come, join us for practice and welcome him.

November 9 Eko Ray Estabrook - Funeral and Celebration of Life

10:00 a.m. - 1:00 p.m.

SMZC Sangha members, friends and family of Eko Ray Estabrook are invited to Eko's funeral service and celebration of life reception. As per instructions from Eko please make a donation of \$20 or a contribution to the Mandala Project in memory of Eko. We will miss Eko and hold him close to our hearts! 10:00 am funeral service in the Zendo (meditation hall). 12:00noon a light reception to celebrate Eko's life.

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-oshō

11:00 a.m. Zendo (following 10:30 a.m. zazen)

Ejo McCullen-oshō is founder of Buddha Eye Temple in Eugene, Oregon.

Nov 22 Celebrate Thanksgiving on the Mountain

A Sangha-wide celebration of the traditional holiday in potluck fashion. Members invited to bring their families, friends, and a savory dish to join the feast and give thanks together. 1:00 p.m.- 4:00 p.m.

November 24 Saturday Community Student Talk Jason Nichols

11:00 a.m. Zendo (following 10:30 a.m. zazen)

Dec. 1 Sangha Film Shoot with Tim Metzger

9:00 a.m. zendo

Sangha members Tim Metzger of Moving Images and Jason Nichols will make a film shoot of SMZC's services, zazen and oryoki. We invite SMZC's sangha members and public to attend to be a part of this creative film project. Tim and Jason are gathering footage to create a video clip of SMZC that will be used on our front-page or to share with the wider community.

Lunch and snacks will be provided. 9:00 – 3:00pm.

December 3 Shakyamuni Buddha's Enlightenment Sesshin

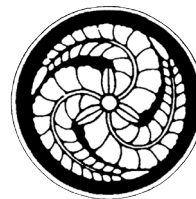
A special sesshin to commemorate the anniversary of Shakyamuni Buddha's Enlightenment. The last night of the retreat we will sit from midnight to 4:00 a.m. and conclude with a memorial procession to Shunryu Suzuki-roshi's stupa.

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 founder's ceremony. We will close Rohatsu with breakfast in the Sangha House. All members are encouraged to attend Tetsuya and/or the founder's ceremony. Sesshin is December 3 - December 8.

Dec. 7 Tetsuya All-night Sitting

7:30 p.m.

Following the all night sit, at 6 a.m., we will walk in procession down to Suzuki-roshi's stupa for the founder's ceremony. We will close Rohatsu with breakfast in the Sangha House. All members are encouraged to attend Tetsuya and/or the founder's ceremony. Sesshin is December 3 - December 8.



December 8 Sunrise Ceremony - Memorial for Shunryu Suzuki-roshi

On Saturday December 8th 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. Zendo (following 10:30 a.m. zazen)



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 for winter break.

January 05 New Year One Day Sitting

Deepen your practice and join us from 5:15 am to 5 pm. An opportunity for beginners as well as experienced sitters to plunge into the heart of Zen practice. 8 periods of meditation, formal meals, chanting and mindfulness work practice. Includes Friday 6 pm dinner and overnight stay.

Non-Members: \$65 General: \$55 Practicing: \$45

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

January 12 Saturday Dharma Talk Jakusho Kwong-roshi

11:00 a.m. Zendo (following 10:30 a.m. zazen)

January 19 Saturday Dharma Talk Nyoze Kwong

11:00 a.m. Zendo (following 10:30 a.m. zazen)

January 26 Saturday Community Student Talk Katsuzen Chris King

11:00 a.m. Zendo (following 10:30 a.m. zazen)

January 26 Kids Community

10:30 a.m. - 12:30 p.m.

An opportunity to introduce children to the Zen Center as a fun, safe, nurturing environment. Parents are welcome to join in the fun along with their children or participate in Saturday community practice.

January 28 - February 23 Winter Ango Practice Period

SMZC's Winter Practice Period begins. Ed 'Daiki' Cadman (Great Spirit) takes position as Shuso (head student). Opening ceremony begins Monday evening at 7:30p.m. Ango is January 28 - February 23.

February 2 Practice Period Shuso Talk Ed 'Daiki' Cadman (Great Spirit)

11:00 a.m. Zendo (following 10:30 a.m. zazen)

February 9 Practice Period Shuso Talk Ed 'Daiki' Cadman (Great Spirit)

11:00 a.m. Zendo (following 10:30 a.m. zazen)

February 10-17 "Actualizing the Way" Seven-Day Sesshin

A multi-day retreat for experienced sitters. Manifest zazen mind in an intensive schedule that includes prostrations, ten daily periods of meditation, chanting, mindful work practice, Dharma talks, and private interviews with Kwong-roshi. Days begin at 4:45 a.m. and end at 9:00 p.m. Begins with Sunday 6:00 p.m. oryoki dinner.

February 23 Ango Closing Ceremony - Revealing the Self

10:30 a.m. - 12:00 p.m.

"REVEALING THE SELF" 10:30 a.m. zazen; 11:00 a.m. ceremony. Participants will ask Ed 'Daiki' (Great Spirit) 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.

February 25-27 Closed

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

KIDS' COMMUNITY COMING EVENTS

Please join us for Saturday Kids' Community! 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.

Kids' Community Upcoming Dates:

Saturday, December 15 & Saturday January 26

ZEN DUST NEWS

by Janet Buckendahl

In contrast to the sounds of machines and construction workers, it has been quiet in the Store this Summer and we are looking forward to welcoming a few more visitors in the Fall.

The 2019 Zen Mind, Beginner's Mind calendar is now available, with the usual beautiful calligraphy and quotes from Suzuki-roshi. Be sure to pick one up before they disappear – quantities are limited. We have a new selection of bracelet malas and a new order of oryoki bowls will be arriving shortly.

On the book scene, Uchiyama-roshi's latest book, "Deepest Practice, Deepest Wisdom" is in stock. Uchiyama comments on three fascicles of Dogen's Shobogenzo - "Shoaku Makusa" (Refraining from Evil), "Maka Hanya Haramitsu" (Practicing Deepest Wisdom) and "Uji" or (Living Time). Editors Daitso Tom Wright and Shohaku Okumura translate both Dogen's penetrating words and Uchiyama-roshi's insightful commentaries. We also have many interesting used books for sale at bargain prices.

Come visit us soon. ❖

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

During the month I was there, there were no extended periods of meditation like we have here for our retreats. One reason may be that the major focus at Tosho-ji is on learning basic forms for service and the many ceremonies performed in smaller temples. Consequently many activities in the daily schedule are considered forms of practice as significant as zazen.

Another may be that Soto Zen in Japan focuses on making a vital link between sangha and the temple through offering memorial services. I was there during the obon season when many families were coming to the temple for this purpose, while at the same time the abbot and monks were busy going out to sangha members' homes, to conduct private chanting services. This of course is quite different from the way zen practice seems to be evolving in the west.

I'm not sure what the practice is like at the majority of Soto temples in Japan but I suspect it is geared more toward ritual and ceremony than zazen and retreats. This would be a good topic to explore further. I know that some monks at Tosho-ji definitely felt the need for more sitting; in fact, a few would occasionally go to the meditation hall on their own, to get in extra zazen.

How would you describe the impact of this experience on your own practice here, and on the local dharma group you've organized, and now lead?

For me it certainly was a powerful experience but not necessarily 'positive' since it was quite demanding. Even though I've practiced Zen for many years, it did feel like I was going back to zero again. I had to learn and relearn previously familiar forms such as striking the drum which I had to do for meals, at the start of work periods, and other times during the day. It's fairly complicated and it was the first time I'd ever really learned the drum,



jumping into it late in my practice life. But overall, it was truly amazing to get a sense of the rhythm and flavor of authentic zen practice. I could feel the immensely strong 'spirit' which lies at its heart, a spirit I hope to convey in some way in my practice here at SMZC and with my sitting group. I also hope to help convey the subtleties of the rituals and ceremonies that I experienced to the members of my sitting group.

What advice would you give to someone thinking of doing a similar retreat in a Japanese center?

I'd certainly recommend that before going you become familiar, as much as you can, with the daily schedule and if possible with the chants in Japanese. It would be helpful to know the general order of these chants, and to at least memorize some of the shorter ones. I'd also recommend that you practice sitting in seiza for fairly long periods, so as to avoid a shock to your system when you first arrive. Lastly, I would encourage you to speak with someone who has been there and who can answer questions you may have about the actual everyday training.

Anything else you'd like to tell us?

I'd like to add that the experience I had felt very raw and sometimes we joked that it was 'surprise' zen since often the schedule would change abruptly, without much notice. But there was also a remarkably 'alive' feeling to the practice at Tosho-ji and I often felt surprised by how much interaction took place between the temple staff and the local community. Part of this was strikingly evident when, as I first arrived, Japan was struck by unprecedented typhoon. As I began to do my formal entering ceremony at the temple the rains started and didn't let up for three or four days. Afterwards, we learned of the widespread destruction it had caused. In the valley below our temple, a major dam had collapsed and thousands of homes had been destroyed. Once the weather cleared we spent a few days in local towns helping with recovery efforts and cleaning debris from temples that had been flooded. Over 200 people had been killed in that area of southern Japan. Our help in the community was greatly appreciated by the local townspeople and sangha members who we worked with.

In closing I'd also like to extend my thanks to Kwong-roshi and to Nyoze for their help in making my trip possible. They were key in assisting me in making contacts and arranging many of the details of my stay. I'd also like to express my thanks to Hoitsu Suzuki-roshi and his family for their kind and generous hospitality. I was able to visit their temple, Rinsoin, on my way to and from Tosho-ji. Their assistance in helping me navigate the complex train system was extremely valuable. And in their warm-hearted way, they made it possible for me to directly taste daily life at Suzuki-roshi's home temple and to offer an immediate experience of the vibrant, living roots of our zen lineage in Japan. ❖

SUMMER ANGO THEME



SHUSO - MIKHAEL ZENTETSU KOMYO "LUMINOSITY"

As Yunyan was sweeping the ground,

Daowu said, "Too busy."

Yunyan said, "You should know there's one who isn't busy."

Daowu said, "If so, then there's a second moon."

Yunyan held up the broom and said, "Which moon is this?"

~ Book of Serenity, Case 21



*Shuso interview
on next page*

photos on page 18

SHUSO INTERVIEW – MIKHAEL ZENTETSU OSCARSSON – SUMMER ANGO, 2018

by Neil Sekiku Myers

MW: As a former resident, you're deeply familiar with the dharma at SMZC. Your father was a much-loved presence here for many years, and he helped form our associate Natthagi group in Iceland. This was your first experience as Ango shuso, however. Did it give you a different perspective on anything? Was it what you expected? What were the major challenges? What surprised you? Has this long month affected your sense of Soto practice, of the sangha, of SMZC itself? Did your view of your own role change over this period?

MZO: Being my father's son I did have something of an insider's look at what being Shuso was like from when he served in that role at SMZC. If I remember correctly that was during my time as a resident. I remember that he bought himself some really nice headphones on the way over, a portable CD player and some really good classical CDs. (I think it was one of Murray Perahia playing Handel and then a collection of Respighi's Arie antiche.) That really got his juices flowing and he wrote all his talks pretty rapidly, in bed in the old Vajra Cabin. They ended up not needing much editing at all. I had that in mind as I was preparing my talks. I tried to make the process as enjoyable as possible.

I have always found retreats challenging in one way or another, maybe even more so as I get older. This time I got a chance to check in with people and see how it was for them. I realized that everyone's experience is unique. For one person it might be challenging, for another it might be a period of respite. One thing I can say is that being Shuso is really not that different from any other roles given to us as we participate in a formal Zen retreat. They are all acts of service, and each role is challenging in its own way, but uniquely so according to the individual. I quickly realized that the best way for me was just to follow all the instructions I was given to the best of my ability and not to worry too much about it once all was said and done.

My wife and son came for the Shuso ceremony, and when they showed up I told my wife that coming to SMZC is a little bit like coming to a foreign country. It can be like culture shock in a way. There are a lot of customs, forms and rituals, so many that you could not take them all in in one sitting. In some sense it's like you're not in this country anymore. That also goes for someone like me who has been to SMZC many times. It's not like being at home where you can more or less just do whatever you feel like. There is a sense of limitation which can be irritating. But that's life. We have the limitation of old age, sickness and death, for one. I think it's worthwhile to be able to work with situations as they are without trying to force things to change according to your preferences and to know that you are OK no matter what.



First and foremost, I am grateful for the chance to practice a lot of zazen. For some reason this really hit home for me. Maybe it was the fact that as Shuso I could see everybody practicing day in and day out. Giving talks is a mixture of pleasure and pain, and getting the chance to check in with people throughout the month, informally or during interviews, can be very precious, but in the end, we walk the path alone. As I've gotten a little bit older and more experienced I've come to find that empowering. I think it changes how I connect to lineage. It feels easier to connect to others simply as a human being, rather than as a Buddhist or a Zen practitioner. Ultimately we are all on the same path.

continues next page



MW: I found your talks, especially during the sesshin, remarkable, not only for their calm precision, but for the ease with which they moved from your parents' lives & your own marriage to expositions of classic dharma texts. Your view of the nature of samadhi, & of the vital interconnection between samsara & nirvana — the dharma & the ordinary world — was especially powerful. Can you say something about this?

MZO: That's a tough one! It's hard to express something like that without sounding pretentious. Whatever I did say in the talks probably arose from some inspiration that had arisen in the practice of zazen, dharma study, or dialogue with others, but the truth is that you can never hold on to those insights. However, that is not to say that such insights should be discounted. As for the nature of samadhi, we must be talking about our true nature in that case, and I don't think that it would be accurate to say that samadhi is an experience, because experiences tend to come and go, and our true nature is beyond coming and going. Or so they say! That makes sense to me, anyways. It might be best to forget about the whole thing. That might be samadhi!

Of course the ego will try to co-opt this and anything else that it thinks might secure its existence. That is part of the play of samadhi.

MW: What was it like interacting with Roshi throughout the month, especially in presenting talks during the sesshin?

MZO: Roshi and Nyoze both gave me lots of instructions throughout Ango, and Koten and Jundo, two residents who have both served as Shuso, were also very helpful, but Roshi was pretty hands-off when it came to the talks. He did give me some helpful tips and suggestions on what to talk about.

MW: The mondo is usually considered something like a final challenge for a shuso. How'd it go?

MZO: I thought the mondo went great! Nyoze trained me well in the ritual aspect of the ceremony which really sets the tone. I thought that the feeling was calm and unpretentious, I might even say naked. The interesting thing about the Shuso ceremony, and all of Ango for that matter, is that you don't have to invent the wheel. There is a very clearly delineated practice form for everything, right there for your disposal. You just join with that and express yourself within that container.

MW: Do you have any advice for future shusos, and for our sangha itself?

MZO: We will probably all be called on to support others in life and to lead in some way or another. This might mean serving as Shuso or it might be coming to the assistance of a family member, a friend, or a stranger. I would say that if you feel like you have found something of value in the Buddhist tradition, make it your own. Figure out for yourself what you think is true and useful, and see if you can make sense of it in your own words, rather than trying to mimic someone else. Don't take anything for granted, even if you heard it from a teacher or read it in a book. Don't be afraid to say, this might work for someone else, but it doesn't work for me at this point.

MW: Anything else you'd like to tell us?

MZO: I wish you all the best.



SUMMER ANGO, 2018



SONOMA MANDALA RISING

by Cam Shunryu Kwong

We are making progress on the Sonoma Mandala infrastructure. Rough grading of the Meditation Hall (Manjushri Hall) and the Community Building's (Wisteria House) foundation pads are complete. Construction of the driveway and parking areas are complete and the septic system installation is 90% complete. Due to the Tubbs fire last year, recent government sanctions and tariffs, construction material costs and labor have increased. This has affected the project's budget and schedule. The completion date of the grading, drainage, retaining wall, septic and water systems has pushed back to late November due to delays in the permitting process and difficulties in scheduling sub-contractors.

Pearson Exploration, the contractor, is finishing the installation of the storm drains and will begin installing the erosion control to prepare for the coming rainy weather. Construction of the 300' of retaining wall on the south side of the Manjushri Hall will begin in October and will be completed by the end of November.

In October, Pearson Exploration will begin digging the water pipe trenches for the water system. The new system will have 30,000 gallons of storage to accommodate the new buildings' sprinkler system, and everyday water needs. When completed, the amount of water storage will be 4 times the existing storage capacity. The water storage location in the upper west corner of the property was chosen to take advantage of "gravity" to supply the water to the new structures. This will eliminate the need for electrical power for the water pumps and will decrease the Zen Center's energy costs. The new water system will have a deep well and concrete water storage tanks to provide the Zen Center with a reliable and safe water source for future generations.

The Sangha Cabin foundation and underfloor framing has now been completed. Work has begun on the roof with the intention of completing it in October ahead of the rain.

Thank you to Angus and everyone who helped raise the Sangha Cabin during Ango.

In 2019 we will begin on the remodel of the Roshi / Shinko's Studio and the Maintenance Agriculture building. Please contact the office if you would like to help with any of the construction and/or if you know of anyone who would like to help.

The County is understaffed, so I am practicing patience as everything has taken longer to resolve, answer and/or approve. The project planner is working with the Board of Zoning Adjustment regarding our upcoming public hearing. He will be sending a memo to the board members regarding the good progress the Zen Center is making towards satisfying our Use Permit conditions. We will keep you posted on the hearing status.

The above described projects are in preparation for the construction of the new Meditation Hall (Manjushri Hall) and the Community Building (Wisteria House).

Please come and see the Sonoma Mandala rising! ❖



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**.

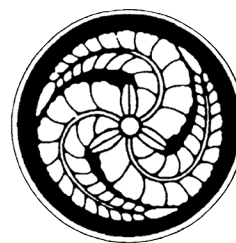
A selection of Dharma Talks by Jakusho Kwong-roshi, and more, are available online in video, audio, and podcast formats.

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
Erik Shearer,
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, Susan Frey,
Katsuzen King, Shunryu Kwong,
Neil Myers, Terre Passero

Photography:

Angus Atwell, Katsuzen King,
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: office@smzc.org
Website: www.smzc.org

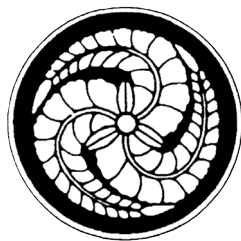
NEWSLETTER SUBSCRIPTIONS

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