

Mountain Wine

APRIL—JUNE 2023

ACTUALIZING THE WAY

Ango Sesshin Talk by Shuso Mitchell Hoden Katzel.

Good afternoon, everyone.

About two years ago I took a trip to the Grand Canyon. It was right around the time when there was a brief break in Covid. And you know, when I got there, I couldn't help but feel something pretty profound—a vastness, a feeling of timelessness and a great stillness. It just kind of stops you. I think that for all the other people that were there, they must have been feeling something like that too.

I used to take a long wilderness trek every year, sort of an annual event. I would go to the Sierra Nevada for a couple of weeks, camping and hiking. And I would have a similar kind of feeling as when I visited the Grand Canyon. When I would do these wilderness treks, at the end of every day, I would bow in appreciation for the wondrousness of the mountains and the forests and the streams. And then I would stop and ask myself, where does that appreciation actually come from? What makes the mountains, what makes the Grand Canyon touch us? Where does that come from?

I used to think that it was because these places were wild, that they were natural and untouched, for the most part, by people. I also used to think that because they are so large, their scale is so big compared to us both in space and time, that was where the grandeur and wondrousness of these places came from.

But now I think that was really just an idea, a sort of intellectual understanding of things, and maybe that makes some sense. I think I was looking at the mountains or the Grand Canyon

really as an object, something outside of myself and separate from myself. I think that a lot of our practice is to realize when we feel some awe or profound gratefulness, or just when something really moves us, that it is not really outside of ourselves. It's something we already have. It's something that is already a part of us, something inside of us. So by the time I would be bowing in gratitude, this recognition of our intimate connection with things would have already happened.

I think if you have a deep feeling about a place—and it could be any place, not necessarily the Grand Canyon or Yosemite Park or some other special place; it could be right here on Sonoma Mountain—when we have that deep feeling, it is really recognizing something that is a part of us, not outside of ourselves. In a way, the mountains are already inside of us. If you think about it, how could we possibly recognize their wondrousness, their beauty, their grandeur, if the mountains weren't already a part of us? I think that really is how they touch us so deeply: Because they are already here. They are an intimate part of us. In a way, the mountains are ourselves and we are the mountains.

Usually we see objects, we perceive things as outer, and think of our perceiving minds as inner. But as our practice tells us, both lack any true or inherent existence. So according to our way, there is no separation between inner and outer. And all states of mind, including the *skandas*—even the fifth *skanda*, consciousness—lack true reality on their own. I will read something Suzuki-roshi said in *Not Always So*:

When you see someone practicing sincerely, you see yourself. And if you are impressed with someone's practice, you may say,

continues next page

“Oh, she is doing very well.” But that “she” is neither she nor you. She is something more than that. What is she? After thinking for a while you may say, “Oh, she is there and I am here.” But when you were struck by her practice, that “her” is neither you nor her. When you are struck by something, that is actually the real you. Tentatively I say “you,” but that “you” is the pure experience of our practice. When you empty your mind, when you give up everything and just practice zazen with an open mind, then whatever you see, you meet yourself. And that is you beyond she or he or me.”

So I think that this is Tozan Ryokai’s “I am going my own way and I meet myself, which includes everything I meet.” Whatever Tozan sees, he meets himself. Nothing is outside of himself.

In Zen practice, we don’t think of practice as just meditation. It includes every moment of living in our everyday world. I think sometimes maybe we tend to forget this, so we need a lot of reminders to bring ourselves back to the present moment, and to train our bodies and our minds to remember who we are and where we are. And to transform our lives.

Here in our practice place, like all Zen monasteries, and especially in this period of Ango, almost every daily action is considered an opportunity for spiritual practice. I know we don’t use the word “spiritual” very much. What I mean by spiritual is something larger than ourselves, something that’s beyond our conceptualizations. Each activity that

we do here, again particularly during Ango, is not just an everyday mundane action in the world. It’s an opening, an opening to something much larger. Something beyond our definitions and something beyond our concepts. We tend to have a lot of definitions about who we think we are and what we think we’re doing. Maybe it’s a little like stories we tell ourselves about ourselves and about our lives that tends to solidify who we think we are. Our family and friends tell us these stories too. But attachment to those stories limits us, and tends to make us smaller. We seem to have a strong habit of defining and conceptualizing our lives, sometimes until it becomes so confining that we become unhappy and suffer. But I think our real lives are beyond definition and beyond the stories that we tell ourselves. We just need to be open to that, and loosen our possessiveness and our grasping.

One of those practices that is an opening beyond our small selves is bowing. We do a lot of bowing. We’ve been doing a lot of bowing in the zendo, in the Sangha House during oryoki meals. Suzuki-roshi said that bowing is a serious practice. Sometimes I think that our bowing practice might appear to someone from the outside, and particularly to Westerners, like we’re expressing some respect or reverence for something. It probably looks like we’re expressing respect for something outside of ourselves. Taken to more of an extreme, bowing might even be perceived as subservience to something or someone, as in “bowing down to.” Suzuki-roshi said that when we bow, we are going beyond our self-centered ideas, and that our reverence is not really for something outside of ourselves that is better or greater. We are bowing, acknowledging the

passionate nature of Avalokitesvara inside of us, and the wisdom of Manjusri that is already inside of us. It’s not just an expression of the historical buddhas and bodhisattvas outside of us. It’s not just an expression of appreciation for them. Our bow includes a recognition of the compassionate wisdom that is already inside of ourselves. I think that is really the true meaning of bowing.

So bowing practice happens in places other than inside the zendo. As I said, we bow in the Sangha House when we are preparing to eat oryoki. You could bow before meals at home. As I said, at the



Rev. Nyoze Kwong offers prostrations during Winter Ango Closing Ceremony

end of the day walking in the mountains, I would bow because it felt like the most complete way to express my appreciation and gratitude. Suzuki-roshi said:

After zazen we bow to the floor nine times. By bowing we give up ourselves. And to give up ourselves means to give up our dualistic ideas.

So there is no difference between zazen practice and bowing. When you bow to Buddha, you should have no idea of Buddha. You just become one with Buddha. You are already Buddha himself. When you become one with Buddha, one with everything that exists, you find the true meaning of being. When you forget all your dualistic ideas, everything becomes your teacher and everything can become the object of worship.

In your big mind, everything has the same value. Everything is Buddha himself. In your practice you should accept everything as it is, giving to each thing the same respect given to a Buddha. Here there is buddhahood. Then Buddha bows to Buddha and you bow to yourself. This is the true bow.

If you do not have this firm conviction of big mind in your practice, your bow will be dualistic. When you are just yourself, you bow to yourself in its true sense, and you are one with everything. Only when you are you yourself can you bow to everything in its true sense.

I really like where Suzuki-roshi says here, “if you do not have this firm conviction of big mind in your practice...”. I think maybe this is some kind of faith, faith in the practice, to have that kind of conviction. Again I think this is Tozan’s understanding. When you understand self, which includes everything, you have your true way.

When we eat our oryoki meals, we recite the verse that says we are eating this meal, not just for our own personal sustenance, but to save all sentient beings. And acknowledging with gratitude all that has been given to us in this life, for our ancestors who have passed on this teaching, and to our parents who gave us this life, and to our teachers who guide us on the Way. We say that we take this food to support our practice. For all of that, we dedicate beneath this food. We even go so far as to offer the food to various spirits to satisfy them, the hungry ghosts. We offer this food to help them, too. I don’t know who those spirits are, but I think it’s probably a good idea, just in case, to offer food to them too.

So really, that’s all pretty big. It’s acknowledging and creating an opening beyond just me.

Another practice we’ve been doing is how we use doorways and cross over thresholds. In Zen temples you enter and leave a room using a specific foot. There is a very specific prescription. It’s not just a rule for the sake of having rules to follow so that we can all be orderly. When you cross a threshold with this practice, you bring your body and mind together in an open awareness. You know that you are leaving and entering a space. We don’t just enter and leave rooms any old way, just like we don’t sit any old way. It might look to someone like freedom from the outside when you can do it however you want and it doesn’t matter. But for us, we pause and move mindfully by stepping over the threshold with a certain foot and according to the prescription every time we enter and leave a space. It’s almost like starting afresh. You are renewing yourself. You don’t know what will happen crossing into the next space, or what will happen in the space you are leaving behind. You are just crossing over into a new moment, a new space, and letting go of everything that was in the space you just left and finding out what’s in front of you. We are open to anything that might happen next. In a way, when





top – Shuso Hoden Katzel addresses Kwong-roshi during Ango Opening Ceremony
bottom – Ango participants during Ango Opening Ceremony, Jan. 28, 2023

we step over the threshold, we are not the same person we were the step before or the step after. With each step we are renewed, just like with each breath we are renewed.

You know, this practice of crossing thresholds, there are other religions that do that too. Judaism comes to mind. In Judaism there is a practice where a mezuzah is posted by the front door of your home, right there in the frame. Inside this usually beautiful little encasement, this mezuzah, there is a piece of the sacred Torah. The practice is to touch the mezuzah when you enter your home, when you open the door, and when you leave.

OK now I'll talk a little bit about walking meditation. When we do kinhin, we are bringing together body, mind, and breath. Actually, I looked this up, "kinhin" essentially means sutra walking, or the sutra that is walked rather than just read aloud. I learned that in ancient times the sutras were actually recited while walking. So just like crossing a threshold, we don't just walk kinhin any old way. We have a form that helps us to unite body and mind, and that supports us to be present. It's meditation just like zazen, but in motion. In kinhin we take time with every step. Our awareness is with each step, with each breath. When we are walking, we are not only uniting our bodies and minds, we are uniting with the very ground that we walk on. We are uniting with the earth. So I think that even when we are outside of the zendo, we can walk like this. Then it is not just a mundane activity to get us from one place to the next. We really have an opportunity to remember that wherever we go, we are walking on sacred ground. I think this is an opening to something much bigger than our small selves. We are not just moving from here to there. As we take each body-mind-breath step, we are renewing ourselves. We are not the same as the step before or the step after. Just like crossing a threshold. Maybe sacred walking is almost always happening. Maybe we just don't slow up enough and pay attention enough to realize what we are doing.

You know, Thich Nhat Hanh is well known for his walking meditation practice. He would do walking meditation alone. He would do it in small groups. And he would do it with large groups of people. He said this about walking: "We think that the Earth is the Earth and we are something outside of the Earth. But in fact, we are inside the Earth. The Earth is not the environment, something outside of us that we need to care for. The Earth is us. Just as your parents, ancestors and teachers are inside you, the Earth is in you."

I feel compelled to say something about cleaning bathrooms. I mean toilets. You know the Shuso has the privilege of cleaning all of the bathrooms during Ango. Suzuki-roshi says, "to clean without any idea of clean or dirty. So we just apply ourselves, doing our activity without any idea of gain or accomplishment. Just wholeheartedly

applying ourselves.” I think that Suzuki-roshi means that clean or dirty is just an idea, a concept. And as an idea, it is based on a relative comparison of things. That’s how we decide, and usually we work towards the goal of clean from dirty. We’re usually cleaning with an end goal in mind. We are trying to get somewhere. We’re trying to get something done. We might even take pride in how well we cleaned the bathroom. But that is not exactly our practice. So again, Suzuki-roshi said, “in monastic life, the best practice is to clean the restroom. We do not clean the restroom just because it is dirty. Whether it is clean or not, we clean the restroom until we can do it without any idea of clean or dirty. Then that is actually our zazen practice. To extend this practice to everyday life may seem difficult. But actually, it is quite simple. Our laziness makes it difficult, that’s all.”

Suzuki-roshi is saying to go beyond this dualistic, relative understanding in everything we do, including cleaning the restrooms. Cleaning the restrooms with a dualistic mind is based on some idea, some comparison, call it a measuring stick, that says this is what dirty is, but over there it’s clean. That’s our yardstick and that’s our goal, and we’re trying to accomplish something.

Cleaning the restroom is an opportunity to step beyond our dualistic thinking. But we have to put down the measuring stick, the comparing and judging mind, and just wholeheartedly do the activity. We should just do the cleaning. In this way, we are cleaning the bathrooms without regard for any accomplishment, and certainly without any self-benefit, without a self-centered viewpoint, without clinging to like or dislike. I can tell you that cleaning a toilet is not hard. But as I found out over the last several weeks, cleaning a clean toilet is not easy. You get to the toilet and you look at it, and think—I did this a few times over the last few weeks—that’s a really clean toilet. I don’t think anybody’s been in here. I’m not sure I need to clean it. And then I remember, oh yeah, this is practice. Just clean the toilet. Of course I already had some judgment and idea when I looked at the toilet and said it looks totally clean to me. Then I tried not looking at the toilet while I was cleaning it. That’s pretty hard to do. It’s kind of like this (holds hand over eyes). I don’t want to see the toilet. But you have to look at the toilet to clean it. So that didn’t work very well either.

So now I’m just trying to go in and clean the toilet, not paying attention to whether it looks dirty or clean. Trying to put that out of my mind. It’s actually not easy to do. You kind of want to make judgments and comparisons and discriminations about what the toilet looks like before you clean it. It’s difficult. And if you have an aversion, maybe, to cleaning toilets because you just don’t like toilets, I would say there’s nothing inherently wrong with a toilet that’s the cause of your aversion. It’s our mind that is



the cause of the aversion. Maybe we should stop whenever we have an aversion and consider the object of our aversion, consider the toilet. Maybe it’s in fact an incredible invention that has really positive features about it, which is worthwhile to keep in mind. It is sort of an antidote to when we have aversions. Consider the positive features of the object to which we have an aversion. If you think about it, if we didn’t have toilets we’d probably be running to the trees and forested areas down the slopes of the Zen Center here, looking for a private place to do our business. You know that would be a real mess for everyone and for the environment. I’m not saying that toilets are perfect. I guess they can waste a lot of precious water. So maybe it’s better to have a low-flush toilet. Or maybe there is something better for waste disposal. I don’t really know, but the point is, I think, that we shouldn’t dislike toilets too much and we shouldn’t have a big aversion to cleaning them. They really do help us a lot, and they certainly help us to get to the zendo on time. That’s something to be ap-

preciated.

So no self also means emptiness, the absence of a separate self. We are the nature of no self, but that does not mean we are not here. It does not mean that nothing exists. That would just be falling into nihilistic thinking. Emptiness does not mean not being, and does not mean being, either. I think it just transcends all concepts. As we chant in the Heart Sutra:

Form is emptiness, emptiness is form.

Form is no other than emptiness.

Emptiness, no other than form.

“Form is emptiness” means that forms lack an inherent existence. Forms are empty of an independent self. They arise based on many different causes and conditions. That “emptiness is form” means that because things lack an inherent existence makes possible for the forms to manifest. Forms are established independent of causes and conditions. Forms are possible exactly because they are empty of any self-existence. As Roshi says, emptiness means to be empty of any idea of ourselves. Then we can find out who we truly are, and manifest our true nature. And za-

zen is the practice through which we can express our true selves.

I will read something to close with from his holiness, the Dalai Lama. He said:

Because all phenomena appear to exist in their own right, all our ordinary perceptions are mistaken. Only when emptiness is directly realized during completely focused meditation is there no false appearance. At that time the dualism of subject and object has vanished. Only emptiness appears. After you rise from meditation, once again living beings and objects falsely appear to exist in and of themselves. But through the power of having realized emptiness, you will recognize the discrepancy between appearance and reality. Through meditation you have identified both the false mode of appearance and the false mode of apprehension.

Thank you. ❖



Winter Ango Closing Ceremony, February 25, 2023



MY INNERMOST REQUEST – A MESSAGE FROM KWONG-ROSHI

“I feel these last few years have been my most profound and mature. In reflection, I’m thinking about all of the great Asian teachers that came West. Most of them died very early. Suzuki-roshi / 67, Trungpa Rinpoche / 47, Maezumi-roshi around 70, HH XVI Karmarpa early 60’s and that was still young. But I had the good karma to have had twenty more years, which greatly helped me to begin to understand what - Personally, Clarifying the Mind means. This is the cause of my Joy. I can now explain what *sanzen* is, as well as demonstrate it.

Since I do not have the luxury of time, I’m urging everyone who has trained with me to return to GENJOJI and Train more than ever.....

BACKWARD STEPS
LEADS FORWARD.....

EKO HENSHO

THROUGHOUT the MYRIAD MILLIONS/TRILLIONS of SEASONS,
SPACE HAS GRACIOUSLY RECEIVED THIS LIGHT
BEYOND the SPEED of SOUND
ALIGHTS ONLY on ONE SPOT
The TALLEST MOUNTAINS
The HIGHEST TREES
AND OUR UNRIVALED JOY.....

Zensan Jakusbo Kwong

BODHISATTVA MONK'S ORDINATION CEREMONY (SHUKKE TOKUDO)

On Saturday, February 4, a Shukke Tokudo Ceremony was held at SMZC for Genshin Piotr Jahołkowski and Shindo Kevin Souza. In the Tokudo ceremony, students publicly make their commitment to “Leave Family Life” and transcend the values of the secular world, assuming the forms of a Buddhist monk. “Leaving Family Life” means to leave home and let go of one’s secular conditions in order to begin anew. During Tokudo, Genshin and Shindo publicly acknowledged their life-long commitment to the Buddhist path for both themselves and for the benefit of all sentient beings. The Tokudo Ceremony included the presentation of monk’s robes and bowls, receiving O’kesa (Buddha’s Robe) and confirmation of the lifeblood of the Buddhas and Patriarchs.

Shindo Kevin Souza started practicing in Phoenix, Arizona in 2007. In 2008 he moved to Carson City, Nevada where he helped lead a sitting group. He traveled back and forth from Carson City to SMZC to practice on weekends. He received Jukai from Kwong-roshi in 2009 and was given the Dharma name Shindo which means “Mind/Ground.” Shindo currently lives in Berkeley, CA with his wife and son while working full time.

Genshin Piotr Jahołkowski first met Kwong-roshi 27 years ago in Sopot, Poland when Kwong-roshi met with him for dokusan. At that time, Genshin introduced himself as a painter, sculptor and performer. He asked Roshi to teach him meditation because he wanted to develop his artistic abilities. Now, through practice, he has come to see clearly that the only essential art is to understand and realize the True Nature of Mind. During this Winter Ango, Genshin stayed at Genjo-ji from January 26 to February 28, before returning to his home in Gdansk, Poland



Theme for **Winter Ango 2023**

Shuso – Hoden (Dharma Field)
Mitchell Hoden Katzel



No Self

I go my own way.

Wherever I go,

I meet myself.

Tozan Ryokai's Verse

Translation by Suzuki-roshi

Do not try to see the objective world.

You which is given as an object to see is quite different
from you yourself.

I am going my own way and I meet myself, which includes
everything I meet.

I am not something which I can see (as an object).

When you understand self which includes everything,

You have your true way.

LISTENING

by Harry Eldredge

People learn how to put their antenna up at certain points in their life. To listen and be still. To be aware of incoming and have a gatekeeper.

One such place to be renewed was the Sonoma Mountain Zen Center, just north of the Bay. The Center was bathed by ocean breeze and forest. A low flat promontory that stretched from Sears Point all the way up to Jack London Park, Sonoma Mountain was visible to the eye from San Francisco as you drove up 101. You could look past it to see Mt. St. Helena in the distance.

People came as refugees from so much gathering, so much collecting. From so much for-getting. Roshi had a one day workshop for beginners.

People came to get a tool box and a strategy for their weariness. Old timbers framing the meditation hall welcomed you. The quiet cloaked you. Across to the east lay the Mayacamas, and if you drove up the road to North Sonoma Mountain Park, you could see all the way up to Cobb Mountain. The vast and intimate gave a sense of place.

To sum up his introduction, Roshi said, "Meditation is a practice of unwinding the film in your mind to a place where there is no more film. The canvas goes blank. You can rest here, and when you fill it again you will be more aware of your thoughts. You can actually become an editor."

He raised his hand and said, "Roshi, I'll never get there. It's impossible." Roshi replied, "Young man, how many years of school do you have?" He answered, "16 years, sir." To which Roshi stated, "That's a lot of film. You won't get there tomorrow or in a few months, but at some point in the future."

His journey took him five years, arriving in the woods of Cambria. He had a shelter up the pines, bathed by the ocean, owls and ether that enhanced his listening. The canvas went blank. He could actually watch his thoughts land on the screen and edit them.

He became an author with the Mystery. ❖



Meditation is a practice of unwinding the film in your mind to a place where there is no more film. The canvas goes blank. You can rest here, and when you fill it again you will be more aware of your thoughts. You can actually become an editor.

—KWONG ROSHI

Editor's note: Harry Eldredge did a one-day sitting at Genjo-ji several years ago. Last year he sent this article to Kwong-roshi.

Apr 25 Spring Study Group (Week 6)
On-site + Online (Zoom)
7:30 PM–9:00 PM PDT
A rare opportunity to explore the fundamental teachings of Buddhism and build a foundation for daily practice through discussions on the book Lankavatara Sutra by Red Pine. Order your copy at Zen Dust for \$19.95!

Apr 29 Sangha Gathering & Potluck
On-site + Online (Zoom)
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.

May 2 Spring Study Group (Week 7)
On-site + Online (Zoom)
7:30 PM–9:00 PM PDT
See description in previous event, April 25.

May 05 May 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

May 5–6 'Entering the Gate' 1-Day Sitting
On-site + Online
May 5, 6:00 PM PDT–May 6, 5:30 PM PDT
This retreat is an introduction to Zen training and an opportunity for beginners and experienced sitters to plunge into the heart of Zen practice. RSVP and we will contact you to complete your registration. \$85/night & up. 10-20% discount for members. (Log in first to receive the member discount.)

May 8 SMZC Closed

May 9 Spring Study Group (Week 8)
On-site + Online (Zoom)
7:30 PM–9:00 PM PDT
See description in previous event, April 25.

May 13 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 Nyoze Kwong)
On-site + Online (Zoom)
10:30 AM–12:00 PM PST

Dharma talk will be given by Nyoze Kwong, vice-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.

May 16 Spring Study Group (Week 9)
On-site + Online (Zoom)
7:30 PM–9:00 PM PDT
See description in previous event, April 25.

May 19 Kids Community Overnight Kids Campout Under The Stars!!!
On Site
4:30 PM PDT–May 20, 1:00 PM PDT

Come pitch a tent and enjoy the spring's evening sky. A great way to introduce families to SMZC. Both kids and parents are invited to participate in morning and evening light meditation periods. Outdoor marshmallow roast and S'mores. Join us for some down home mountain fun!

May 20 Meditation Instruction (Includes Saturday Community)
On-site + Online (Zoom)
9:00 AM–12:00 PM PDT
See description in previous event, May 13.

Saturday Community (Dharma Talk by Craig Sanmon Stepanek)
On-site + Online (Zoom)
10:30 AM–12:00 PM PST
Student talk will be given by Craig Sanmon Stepanek, a student of Kwong-roshi and SMZC resident, following 10:30 am zazen. 10:30 am–11:00 am Zazen 11:00 am–12:00 pm Dharma Talk.

May 23 Spring Study Group (Week 10)
On-site + Online (Zoom)
7:30 PM–9:00 PM PDT
See description in previous event, April 25.

May 25 700th Anniversary for Keizan Zenji & 100th Anniversary of Zenshuji and Soto Zen
5:00 AM PDT–May 28, 9:00 PM PDT
Vice Abbot Nyoze Kwong travels to Zenshuji Soto Mission, in Los Angeles, Sotoshu Headquarters of North America, to attend the the pre-memorial ceremonies for the 700th Anniversary for Keizan Zenji and the commemoration of the 100th Anniversary of the founding of Zenshuji and Soto Zen in North America.

May 30 Spring Study Group (Week 11)
On-site + Online (Zoom)
7:30 PM–9:00 PM PDT
See description in previous event, April 25.

June 2 June Fusatsu Ceremony
7:30 PM–9:00 PM PDT
See description in previous event, May 5.
7:30–8:00pm Zazen, 8:00–9:00pm Service

June 3 Meditation Instruction (Includes Saturday Community)

On-site + Online (Zoom)
9:00 AM–12:00 PM PDT

See description in previous event, May 13.

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

On-site + Online (Zoom)
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.

June 6 Spring Study Group (Week 12)

On-site + Online (Zoom)
7:30 PM–9:00 PM PDT

See description in previous event, April 25.

**June 9–11 "Returning to the Ground of Being"
3-Day Sesshin - ONLINE (on Zoom)**

Jun 08, 7:30 PM PDT–Jun 11, 4:00 PM PDT

Sesshin, literally “to touch the Mind,” is a period of time set aside for an intensive meditation retreat to let go of the conditioned self and resume our original nature. \$40 admission. 10-20% member discount. (Please log in to receive the discount.)

June 12–13 SMZC Closed

**June 17 Meditation Instruction
(Includes Saturday Community)**

On-site + Online (Zoom)
9:00 AM–12:00 PM PDT

See description in previous event, May 13.

**Saturday Community
(Dharma Talk by Annie Sekien Hammang)**

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

Dharma talk will be given by Annie Sekien Hammang, a student of Kwong Roshi, following 10:30-11:00 am zazen. 10:30 am–11:00 am Zazen 11:00 am–12:00 pm Dharma Talk.

**June 24 Meditation Instruction
(Includes Saturday Community)**

On-site + Online (Zoom)
9:00 AM–12:00 PM PDT

See description in previous event, May 13.

**Saturday Community
(Dharma Talk by David Koten Price)**

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

Dharma talk will be given by Nyoze Kwong, vice-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.

**June 30– July 1 'Moment to Moment'
1-Day Sitting**

On-site + Online (Zoom)
June 08, 7:30 PM PDT–July 1, 4:00 PM PDT

See description in previous event, May 5.

July 3 SMZC Closed

July 7 July Fusatsu Ceremony

7:30 PM–9:00 PM PDT

See description in previous event, May 5.

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

**July 8 Meditation Instruction
(Includes Saturday Community)**

On-site + Online (Zoom)
9:00 AM–12:00 PM PDT

See description in previous event, May 13.

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

On-site + Online (Zoom)
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.



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>.

SHUSO INTERVIEW – HODEN KATZEL

by Genzen Cadman



Could you begin by telling us about the gestation of your theme "no self," why you chose this particular theme and thought it was important to share and to represent? How did you address the theme during Ango in your talks and readings?

The invitation to be Shuso came from Roshi right after the last day of the Rohatsu sesshin, which ended the first week of December 2022. I didn't have a lot of time to consider a theme and allow it to percolate, with Ango starting at the end of January. The question of self and no-self had been with me for a long time before I was asked to be Shuso, so I just naturally went with it. Whether or not you are a Zen practitioner, I think many people find themselves asking the question, who am I? Maybe it's because we have a sense that in this life there is something larger, something behind who we usually imagine ourselves to be, that sets us asking the question and searching. It may not be a question we are fully aware of when we first come to practice. Finding out who we are is both a deeply personal investigation and a nearly universal question.

I did a Saturday Community talk earlier in the summer on "no self," so I had already given some consideration to how to talk about this theme. What I found is that the question of who we are branches out and touches on so many other aspects of this practice, and on key themes discussed in Buddhist writings: impermanence, interdependency, emptiness. I tried to organize the talks and also the daily readings so that they touched on each of these topics.

To select the readings, I first considered those books and sutras that I had read before and that had touched me in some way. Some of them I have returned to many times over the years. I skimmed through many of the books in my library, and then selected four for the Ango reading list that addressed "no self" (*Diamond Sutra and No Death, No Fear* by Thich Nhat Hanh, *No Beginning, No End*, by Kwong-roshi, *Not Always So* by Suzuki-roshi.) During Ango I would spend a little time each day choosing sections for the daily readings, flagging a paragraph or two. Interestingly, I happened across the Surangama Sutra, which I had never heard of before, just a couple of weeks before Ango started. I read the first section of the sutra, which addressed "The Nature and Location of Mind." It was completely captivating, and it connected to the "no self" theme, so I referred to the Surangama Sutra in one of the talks.

What was your process for composing your talks? Did you create them before you arrived, or did you compose them during Ango?

The talks were drafted before Ango started, except for the fifth and final talk, which I started preparing the week of sesshin. I wrote that one out too. Actually, Roshi asked me the day before that last talk what I was going to say, and I told him and said it would be about 15 or 20 minutes, thinking that I should leave time for Roshi to talk. He suggested that the Shuso should do the full talk, so that's what I did.

One thing I kept in mind while composing the talks was to include some personal experience, personal examples of how the practice has intersected with my life. I think for those listening to a talk, they want to hear how we actualize or incorporate the practice into our everyday lives. When preparing the talks, I would come across something from the reading list, or I would remember something I had read in the past that struck me, so I would include a paragraph or two, quoting directly from what I had read. Then I would try to expand that point, offering personal examples or connecting to other ideas. Sometimes the composition process happened in the reverse order. I had something to say from a personal experience, would write it down, and then remember something I had read in a book—a sutra, a poem, or even a scientific study—that explained what I was trying to say in a different way, and oftentimes in a more expansive manner.

I would incorporate that to help explain the personal experience and the point I started with.

During Ango, a few days before each talk I would look over what I had prepared, and edit and revise, making notes over what I had written out. Sometimes I would find a better way to say something, or I had a new thought that I wanted to bring forward. But for the most part I gave the talks as I had prepared them just before Ango.

As you continued being Shuso, what new understanding did you receive about the theme in zazen, performing Shuso duties, or otherwise?

I had discussed in a few of the talks how our discriminating and grasping mind, holding on to our thoughts and experiences, is one of the ingredients that gives rise to the notion of a self. We do it all the time, and I think we are often not aware that we are actively engaged in self-grasping. Our minds are immediately attached to circumstances and conditions that we think are outside ourselves and so we want to bring the experience in and hold it. One day, during sesshin, I saw Roshi standing alone outside of the zendo after one of the talks. He was facing directly toward Sonoma Mountain; it was late afternoon and he had his two walking sticks in either hand and the sun shining on his robes and on the mountain. I was just so struck by that moment. Maybe it was something about the late afternoon light, or the way he was standing, or just all of it, I don't know. But there was a certain presence and peacefulness. As I turned away to walk down the path to my room, I thought to myself, wow, I wish I had a picture. That's how I saw it in my mind! Then I realized that this was just a way of trying to hold on to that moment, thinking that I could preserve the experience, the feeling, if I had a photo. I told this story in my next talk to illustrate how we are constantly grasping and clinging, giving rise to a sense of self, that there is an inherent someone who is having the experience. It was just something that happened; I can't say it was a new understanding or something that happened because it related to Shuso responsibilities, but I thought it was an example of grasping and attachment in our everyday lives that many could relate to.

What have you learned from the sangha and teachers? What were some experiences where the dharma was passed on to you through instruction or observation?

This Ango sparked for me a renewed appreciation of the importance of our practice forms. Roshi and Nyoze really helped to impress on us how we learn through our bodies—how we sit, stand, bow, right down to the details of how we hold our fingers and press our hands together in gassho. It makes a difference how we do it. There's a different feeling

when we hold our hands in shashu closer to the level of our tanden kikai than higher up, at chest level. Small differences in body posture affect how we breathe, how we stand, how we feel. When your fingers and palms are pressed together at nose level in gassho, it feels different than if your fingers are apart and palms are not pressed firmly together. The posture of the body, with attention to the details of these forms, makes a difference in our alertness, our presence, and I think how we relate to the world. It's not a matter of a right or wrong way, it's establishing a presence through attention, a connection to our body-mind, that manifests in our relationship to the world.

Before meals in the Sangha House, the Shuso offers incense and bows at the altar. Then we all bow together, and then I would snuff out the candles using the little metal tongs that are kept in a drawer near the altar. Roshi said to try blowing out the candles with a wave of the hand instead of using the metal tongs. Suzuki-roshi would snuff out the candles this way. I tried it for over a week, and just could not get the candles to blow out. Once I almost knocked over the entire lit candlestick, waving my hand so close to the flame trying get it to go out! I couldn't do it. I went back to using the metal tongs. Roshi said to try working from my tanden kikai. It took a few more times, breathing and standing centered from the tanden kikai while facing the candlesticks, and they both blew out with a wave of the hand. The first time I thought it was just luck. But during the last week of Ango it happened consistently. Standing and breathing from the tanden kikai, the candles went out!

Could you tell us about some of your most enjoyable moments? Were there any surprises along the way?

There were a few days during the first two weeks of Ango when only five or six of us were sitting in the zendo. It hit me then how no one else can do this training for us, we have to each bring our body and mind, our energy and our intention to the cushion. But at the same time we can sit for each other; we sit to support and help everyone and everything. That's in our bodhisattva vow, "Sentient beings are numberless, I vow to save them." And we are sitting with all things: Avalokitesvara is standing over us, the redwood trees towering outside over the zendo are sitting with us, Sonoma Mountain is sitting with us, so the feeling is that we are not sitting alone.

There were a few evenings when it was storming outside. The rain was falling hard and the winds were strong. At one point I thought the zendo doors had actually been left open while we were sitting, because it felt like the wind was swirling around inside the zendo and blowing right through us. I don't really know how to fully describe it except to say that

it was the absolutely perfect thing to be doing at that moment, just sitting and allowing the wind to engulf the zendo and sweep through us. I should also say there were plenty of times when sitting was quite difficult, struggling with the posture and with wandering thoughts, feeling like I was falling apart. I don't think anyone would label that as an enjoyable moment, but you know it's part of the training. We just accept it and do not push it away.

I find a kind of beauty and expression of appreciation during oryoki, in how we offer and accept the food being offered and take the food in support of our practice. How we bow to each other and receive the food, and then how we bow again after the food is taken. But I also find oryoki very difficult. I always feel rather clumsy doing it. It's something of a challenge for me. I find myself working towards allowing the oryoki to feel more fluid, more a mixture of applying my energy and focus while just allowing the form to fold and unfold—literally how we allow the napkin to unfold into our laps, and then later fold the napkin and cleaning cloth and return them to their proper places in proper order. I find myself feeling clumsy and satisfied at the same time.

Bowing changed for me during Ango. That was sort of a surprise. The Shuso offers incense before each period of zazen, bowing at the altar, and again after offering incense before meals. And there is bowing we all do as part of the zendo service, and in the work circle. Nyoze gave me helpful guidance and instruction on incense offering and bowing. The feeling in bowing changed as Ango went along; it was different than during the first week. The bow happens as one whole body. We might think we know how to bow and that's the end of it, but how we bow and the feeling in the bow can change.

It was great to have meeting interviews with other students. Most of the meetings were over Zoom with students in other parts of the country and world, like with members of the sangha in Iceland. It was a nice way to make a connection with the larger sangha, to see where and how we are all engaging with this practice, and to see the effort and sincerity that we all bring to this training.

I also want to mention how much I enjoyed the Tokudo ceremony during Ango to ordain Hoden Piotr Jaholkowski and Shindo Kevin Souza. It was a wonderful ceremony. I was especially moved as they put on the okesa for the first time, rewinding themselves in the practice, recommitting themselves to live by vow, vowing to take refuge in the Three Treasures, and receiving the precepts.

Can you share any impressions about the closing ceremony?

I'd say the closing ceremony is something of a blur right now. It wasn't a blur at the time, but looking back now it seems like a dream. In fact the entire Ango seems like a



The feeling in bowing changed as Ango went along; it was different than during the first week. The bow happens as one whole body. We might think we know how to bow and that's the end of it, but how we bow and the feeling in the bow can change.

dream. There isn't a lot that I remember specifically about the mondo questions or answers. It's not the type of thing I could prepare for in advance, other than learning where to stand, sit, when to bow, how to hold the shippei and the fan. I was a little concerned that I might forget a line while reciting Tozan Ryokai's enlightenment verse, which was part of my theme for Ango. So I went over that quite a few times before the ceremony. During the ceremony itself and for the mondo, I was completely relaxed. I just let it happen. Roshi did advise, "First thought, best thought," so I went with that.

In the opening ceremony you receive the shippei from Roshi. The Shuso is in the choki position, kneeling in front of Roshi, and he holds out the shippei as you accept it. I was a little anxious and found myself holding out my arms and hands to receive the shippei a bit in advance of the offer from Roshi. I could sense Roshi holding the shippei with great strength before he released it. That moment of holding and release really struck me and stopped me for an instant. I completely felt Roshi's presence in that moment of holding and offering.

At the closing ceremony you again receive the shippei from Roshi before the mondo, and after the mondo offer the shippei back to him. I felt relaxed enough to give Roshi space to completely offer me the shippei before reaching out to accept his offer. The presence and exchange of energy felt complete—each thing in its place—a little different from the feeling during the opening ceremony.

How was the Shuso party on the last evening?

The party was a lot of fun! A couple dozen of us were at the evening festivities. Kashin and the kitchen crew made an amazing meal. She had asked me a few days before the party what I would like to have for dinner, and I said ramen noodles. And mentioned a few other foods, like the crispy cold daikon pickles that I love. But I did not give any more specific details beyond that. The ramen dinner had all the "fixings" one could ever want, the soup broth was incredible, the noodles were perfect. The other dishes included eggs, onions, and many other ingredients, even barbecued chicken—just everything on the side to go into the ramen bowl. It was all that I had imagined when I simply said, Let's have a ramen dinner. It was fun to put the ramen bowl together at the table and for everyone to celebrate Ango with a party.

After the meal there are presents for the Shuso, which we opened for everyone to see and enjoy. There were several gifts that were handmade. One was a bamboo staff, reminiscent of the shippei, with an embossed, copper relief of Buddha's face wrapped around a section of bamboo at one end. There was also an exact replica of Suzuki-roshi's handwritten translation of Tozan's enlightenment verse, mounted



on a wooden plaque. (Suzuki-roshi gave this translation to Kwong-roshi in 1970. The original was moved from the dokusan room during Ango, and is now hanging in the Sangha House). I don't know how anyone found the time to actually make gifts in the middle of Ango. It was amazing. By the time the presents were all unwrapped, I was feeling rather overwhelmed by the party, the meal, the gifts. It was just about too much!

If you could, tell us about how being Shuso affected your life after Ango.

I am very grateful for the opportunity to have been there for Ango and to have been Shuso. I am not sure I can say very much beyond that. In a way it's a very difficult question to answer, how things change from before to after Ango. I guess what I can say is that I immediately went to work catching up on projects I had to defer for the last month so that I could participate in Ango. I also got busy right away helping to coordinate the permitting and construction of the sanmon for the Mountain Seat ceremony to happen in September. So it's back to everyday life, with many things to take care of—and to support SMZC and our training. ❖

NEW TO THE SANGHA

Marina Lynn, Santa Rosa, CA — January 17, 2023

After growing up in the Soviet Union, I immigrated to the U.S. from Israel in 2002. For the last eight years I've been living in Santa Rosa with my college-age son Jonathan, a female Shiba Inu dog called Ichigo, and a big fluffy cat called Ginger. I'm working as an independent piano teacher, serving both children and adults in the Bay Area. Although I have been studying yoga for many years, I only started serious meditation practice in the last two years. I came to Sonoma Mountain Zen Center to deepen and strengthen my meditation practice and to discover my true nature.

Michael Nelson, Rohnert Park, CA — January 21, 2023

I'm Mike Nelson and was born in the Bay Area. I lived in San Leandro for all of my childhood and attended Catholic school all my life before college. Moved to Rohnert Park for college and met my wife Melissa. Got married after college and we both actually still work at Sonoma State. We have a son, Timothy, who is 4. I enjoy cycling, hiking, cooking, computers, and traveling.

Andrew Taylor, El Dorado Hills, CA — February 4, 2023

My name is Andrew Taylor. I live in El Dorado Hills with my wife, Tiffany, and our son, Evan. We have two dogs and a horse. I come from zero religious background and began practicing Vipassana meditation as a means of

stress relief during the lockdown. Slowly I have started to wonder if there might be more than just stress reduction available. I found SMZC through my search for more knowledge about Zen practice. One visit to the grounds and meeting with the people has led me to believe that this is the place for the next stage in my practice.

Myorin-Christiane Morscheck, Berlin, Germany — March 20, 2023

I just wanted to support SMZC and thought it would be good to be a monthly member. Being able to have dokusans with Nyoze and Roshi is a fine extra membership benefit, for which I feel very thankful.

Andrew Taylor, El Dorado Hills, CA — February 4, 2023

Craig Fraser, Santa Rosa, CA — February 10, 2023

MANDALA UPDATE

by Shuryu Kwong

Last month Sonoma Mountain was covered with the most snow seen in decades. The mountain's creeks are full, and the water from the pond is passing through the overflow culvert, after twelve atmospheric rivers brought a record amount of rain to Sonoma Mountain and much of the state.

With the approach of spring and drier weather, work can proceed on the Ando Quarters pathway. The existing pathway is what remains of the pathway to the Genjo Tower demolished in 2018. It is steep and slippery and especially hazardous during rainy months. The new 150-foot gently sloped pathway will descend roughly 25 feet from the Genjo building via 16 railroad-tie steps. Two small trees have been removed, and materials are being ordered in preparation for the pathway work. Construction should be completed over the next two months.

Work is under way on the Sanmon (temple gate) being built for the Mountain Seat Ceremony. Architect Shizue

Seo is working with design builder Paul Discoe and Lucas Benjamin to complete the design and construction details. She will complete the permit drawings this month and will be discussing the project with the Sonoma County Planning Department before applying for the building permit. Sangha member Mitchell Hoden Katzel is acting as the Zen Center's agent, and will be monitoring the project's budget and schedule, as well as facilitating communication between the Zen Center, architect, and builder.

The Sanmon will be located adjacent to the lower pond parking lot and the pathway leading to the Genjo Building. Lumber used to build the gate will be milled from fallen redwood trees. Completion of the gate is scheduled for late August, in time for the Mountain Seat Ceremony in September if everything goes as planned.

FEBRUARY ANGO AT SMZC

by Samuel Juriki Senerchia

*Clouds endlessly blow across a cold sky,
I do not chase them
Moon appears from behind trees,
I have not seen this one
Wind knocks all night at the window,
I abide with calm mind*

I first visited SMZC over twenty years ago, attended lectures, and joined one-day sittings and sesshins. Jakusho Roshi's warm joyous smile and straightforward teaching stuck with me and guided my daily sitting practice at home. I am sure I am not alone in that every winter I would think to myself, "Maybe this is the year I can get away from family/work obligations for Ango." Well, friends, twenty years goes by in a flash. We are all older and the world just keeps swirling through time at a steady clip. There may never be a time when worldly concerns do not weigh heavily on a responsible person. Luckily, our practice is not separate from the great activity of life; we train with all beings—"active participation in loss," as Roshi quoted from Uchiyama. In our worldly affairs we usually try to get what we want, but zazen training is to lose it all, to die as a small self, breath after breath. In this way we are free to be born as buddhas breath after breath, and actively participate in what's happening with "big mind." This is the most responsible way to care for all beings. I found that by putting down my worldly affairs for four weeks, I entered a realm of open possibility so subtle and powerful, that it ended the habit of holding on to deluded thinking that has been stuck in my life for decades.

What can be said about this subtle Way?

The intimacy of following the schedule with a handful of long-time serious practitioners is sweet, supportive, and honest. There are many roles and positions to fill in Ango, and we all had three or four at a time to keep us focused. This we did, with no hesitation or complaint. This kind of full participation in the training of loss leaves very little time or energy for small self to creep back in, but it finds a way. And there it is in plain sight for us to study, to renounce and return to following the schedule. To have the tremendously good fortune to meet once a week with a teacher (Roshi, Tanto, or Shuso) while engaging in a healthy daily diet of just sitting kept me on track and developed my faith. To eat oryoki at every meal dissolved the notion that the point of life (eating) is for self-gratification. Expressed in the meal chant and lived through the ceremony, I experienced the triple treasure being offered sustenance, hungry ghosts being remembered, and that to be free of self-clinging we must be free of greed. Eating entirely by formal prescription is a way free of greed that is accessible to us all.

Besides zazen, we also "actively participate in loss" by doing samu every day (even during sesshin). For me this



was rich medicine, whether cleaning the living spaces, digging in the earth, cutting firewood, or cooking meals, I brought the dharma from my sitting cushion into action. Then I brought the dharma of action back to the stillness of sitting practice. Back and forth every day, multiple times, till they blend and become one training, just let go of thinking. Total loss of self-clinging, just present as my true nature.

Not enough can be said about the natural beauty that embraces us at Genjoji. The pure sky above us with ever-changing weather, and the good earth, bountiful with plant and animal life, touch us deeply in ways we may not even be aware of. Standing and bowing to ring the bonsho in freezing wind and rain, or pausing to notice the last light of day colorfully paint the evening horizon, we are awakened. Walking through the oaks and redwoods with an upward gaze of wonder for their majesty, or listening to the thunder of frog song as night's soft cloak falls over us, we are reminded of life beyond our self. Friends, please do not squander this opportunity to lose your small self by training in the way of the ancestors. Make time to meet your true self up on this ancient mountain, budding with a new generation of authentic dharma.

ZEN DUST NEWS

by Janet Buckendahl

The hills are green again and the birds are very vocal these days. Business has been picking up at Zen Dust, although the recent storms have not made driving up the mountain very easy or inviting.

Please do come in and browse in the Store when you are next at SMZC. We still have a good selection of incense, bowls, malas, statues (Indoor and Garden), prayer flags, and the books have been reshelved in a more orderly fashion.

The new Study Group book — *The Lankavatara Sutra* by Red Pine is in stock for \$19.95 plus tax. If you wish to mail order, please contact janet@smzc.org. shipping and handling is \$5.

Roshi has made some beautiful calligraphies — OPEN BLESSINGS FOR THE RABBIT WATER YEAR — a wonderful poem and THE SUTRAS BY DOGEN — both available by donation.

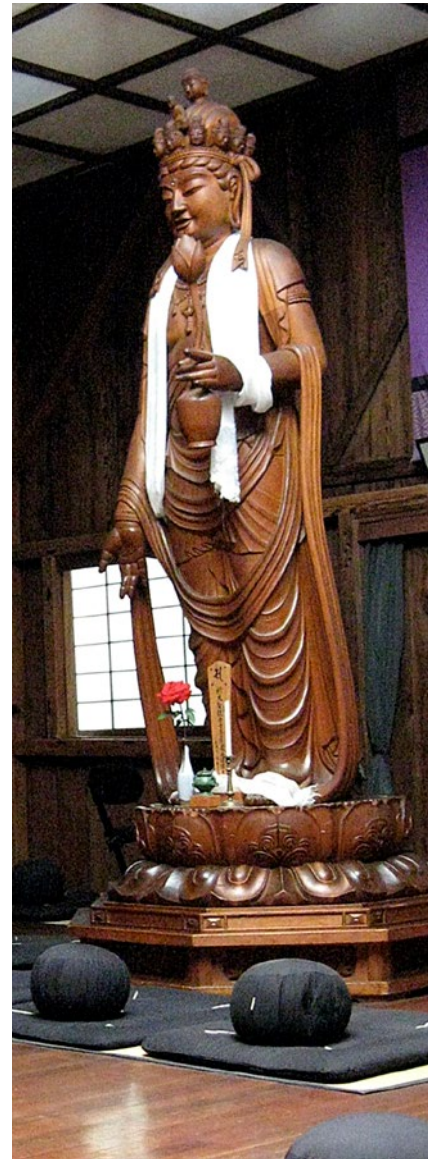
Watch for some specials to celebrate the upcoming Mountain Seat Ceremony and 50th anniversary of the Sonoma Mountain Zen Center. ❖

“Great enlightenment has no beginning and no end. On the other hand, delusion has no beginning and no end either. We cannot separate delusion from enlightenment—they are intertwined. This is the essence of the fundamental interrelationship of all things, which is emptiness. We can only enlighten delusion. Enlightenment and delusion are both always there, simultaneously. They coexist.

When I was a young student, I always wanted to get away from delusion. I didn't want to identify myself as a deluded person. But sure enough, that thought is itself a huge delusion!

You can play at Zen for a long time until at some point you realize you're not playing—Zen is your whole life. From this point on you can practice whole-heartedly.”

—Jakusho Kwong-roshi
from *Mind Sky* “Katto: Intertwining Vines”



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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.

"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 at 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"; and Roshi's talks then appear.

Access via Podbean—Go to www.podbean.com; in the 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 or **OPTION 2** (recommended): click on smzc.podbean.com beside Roshi's picture; once in the site click on any "Listen" button. ❖



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pg. 11 Fred Setsuzan Jacobs, *Eucalyptus Bark*

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“For the Beneficial Protection
and Awakening of All Beings”



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