Good afternoon. Today’s talk is based on translations and commentaries on Dōgen’s “Busshō by the late Nishijima-roshi and Eido Shimano-roshi. This talk was given by Dōgen in Koshohorinji, near Kyoto, in 1241 AD. Dōgen’s dharma heir, Ejō, recorded Dōgen’s talks as the fascicles in the Shōbōgenzō. At the time of this talk Ejō was 43 and Dōgen 41. The period from 1240 to 1243 represented some of Dōgen’s most productive years. It was during this period, with his brilliant student/members that he came up with the term “Soto.” “So” coming from Sokei, the Sixth Ancestor, in China, plus “To” from Tozan Ryokai, in China. Combining the names of these two great ancestors he created the name of our Soto Zen school.

In this text Dōgen states: A monk asked the great master, Jōshū: “Does even a dog have the Buddha-nature or not?” This is the question.” We should clarify the meaning of the question itself.” The next sentence is: “A dog is a dog.” Now this is very important – not just to read over, but to also recall the formula of reality: form is emptiness, emptiness is form. This is what the Heart Sutra states. Do you remember the poem that says, “Before I studied Zen, mountains were mountains and rivers were rivers.” The second part: “When I’m studying Zen, mountains are no longer mountains and rivers are no longer rivers. And once I’d studied for a very long time – 20 or 30 years – mountains are once again mountains and rivers are once again rivers.” So, form is emptiness, emptiness is form. And finally the last two lines are form is form, emptiness is emptiness. A dog is a dog.

“The question does not ask whether the Buddha-nature can or cannot exist in the dog; it asks whether even an iron man learns the truth.”

Now, Iron Man – that’s a contemporary term (Laughs) – you have Iron Man marathons, right? Iron Man in swimming, running, bicycling – all these things. But the Iron man/woman in Zen is the person who will persevere to the very end in seeking & actualizing the truth. So we’re not talking about 10 or 15 years; Dogen states about 20 or 30 years; but that’s nothing. (Laughing) We’ve been here over 40 years. Maybe I didn’t get it! (Laughter) Time is nothing compared to the realization of truth – the real diamond. But it asks whether even an Iron Man or Woman can stay to learn this truth. The footnote states, “The Iron person symbolizes someone who is very singleminded in pursuing the truth. The monk was not looking for a simple yes or no, but wanted to ask about the area beyond thinking.” This is pretty good already; I was usually stuck here – with this whole thing about the dog – but what’s behind the question is the question: will you make it? Will you last? Will you persevere? Even an Iron Man learns the truth. It says: “To happen upon such a poison hand” – poison hand here meaning severe question – “may be a matter of deep regret and at the same time the scene recalls the meeting of a disciple, after thirty years, he stretched his bow and aimed his arrow, and with that he only got half a sacred person.” (Laughs)
Talk continued from previous page – "Bussho/Buddha Nature - True Only With Practice"

OK, only half of a sacred person. In Zen we consider that a whole half is a sacred person. The next paragraph reads: “Jōshū says, ‘It is without.’ This is the “MU” – the “Mu” that Jōshū utters. That’s the answer. And I had some insight into what Mu actually means. “It is without.” I took it as “It is no.” “When we hear this expression, there are concrete paths by which to learn it” – to learn Mu – “the being without” – because you don’t have anything, you have everything. That’s Zen – Being without. You don’t have desire, you’re not attached to getting enlightenment, but at the same time you have no self, which is your original self, which is just right here. We’re not going to become something because it’s already here. This is being without. “‘Being without,’ with which the Busshō describes itself may be expressed like this; the ‘not-having’, which describes the dog itself may be expressed like this; and ‘there is nothing’ as exclaimed by an onlooker, may be expressed like this. There may come a day when the ‘being without’ becomes merely the grinding away of a stone.”

That stone is us. There may come a day. Not there will be a day – that depends on your quest. That depends on you! “There may come a day when the ‘being without’ becomes merely the grinding away of a stone.”

(Roshi demonstrates Mu/Being without by remaining is stillness.)

So, with “Mu” – there are three parts to it. I thought for many years it simply meant “no”, when the question was asked, “Does even a dog have Buddha-nature?” And in that famous story Jōshū said, “MU.” So, Mu is emptiness – it is the real state.

Second, it refers to “being without.” “Lack of possession.”

Third, the ideogram of Mu has 4 strokes of fire’ underneath, or four strokes under the character, and when the fire burns there is nothing left. Absence. So the real state, which is emptiness, and not just the emptiness of Mu, but the real state in everything. To lack possession – being without – and because you’re being without you have everything. This is the complete opposite of what we were taught in school. Back then we were told you had to get everything, and get more. Because of that fire under the character, there is nothing there. It’s absence. That’s the demonstration and explanation of Mu. I find this very interesting and profound to read.

(Roshi again demonstrates Mu/Being without by remaining silent.)

This was one of Dōgen’s major works, and he chose it not because it was a popular theme, but it was his originality of analysis – how he breaks everything down. Originally, the Buddha said, “All living beings, without exception, have an inherent nature, allowing them to awaken.” Now if you remember, Dōgen had a very difficult young life. At four his father passed away, and his mother died a few years later. When she passed away she asked him to become a Zen monk. As he stood by her coffin watching the smoke of the incense drifting he experienced the sense of impermanence. These experiences inspired him in his great quest. They moved him in his enlightenment in China and his return to Japan. During that time the nation was in a complete religious renaissance and revolution; the traditional Buddhists felt threatened by him so he was forced away. He ended up moving to Eiheiji in Fukui in northwestern Japan facing the Yellow Sea. It wasn’t easy for him to do what he did. Dōgen rejected the traditional saying about the Buddha-nature. Basically, Dōgen was not interested in rivalry with other traditions, but stuck closely to being without greed, anger and ignorance.

More reading:

"Only the descendants of Buddha / Ancestors have unfailingly transmitted it. The principle of Buddha-nature is that one’s Buddha-nature remains incomplete as long as one is not awakened. It is completed only from the moment when one is awakened. The Buddha-nature and awakening can only be simultaneous. You must deeply penetrate this principle in your practice of zazen. Twenty or thirty years of grinding effort is necessary. This Buddha-nature is not even clarified by the ten classes of sages and even the three groups of wise men. This passage is, as Dōgen indicates, of paramount importance. The Buddha-nature is neither something that we have in us from the beginning that we must acquire, nor something that exists outside us that we must acquire. Since the Buddha-nature is emptiness, it is spatial and atemporal. The Buddha-nature does not pre-exist the practice of the Dharma. The Buddha-nature identifies that the practice of the Buddhas, the practitioner is awakened and practice is none other than awakening. Shussho ichinio means that practice and awakening are one.” We are not practicing to become awakened. When we practice, that is awakening. That very thing that we’re not doing (or doing) is awakening. “The practitioner is awakened, and the practice is none other than awakening. Practice and awakening are one. Such is the guiding idea of Dōgen’s shikantaza. We translate jo-butsu not as “to become Buddha” because there is no becoming in Dōgen’s notion time.” We don’t become something; it’s already here. “But to practice, is to awaken.”

(Roshi transmits emptiness - remaining in the Silence of No Thought........)
So the traditional way that Buddha said, “All living beings without exception have the Buddha-nature,” inspired Dōgen to answer that question. Because he said to himself when he began practicing, that if we have the Buddha-nature, then why do we have to practice? That was his vital question. And that question led him to become the great Dōgen himself. And he turned it around and said, “All that lives, without anything missing, there is the Buddha-nature.” Near the end of Shimano’s Busshō it says, “Since the beginning of time, foolish people in large numbers have considered that ordinary consciousness was Buddha-nature, and was the original master of themselves. This is hilarious! Dōgen insists on what the Buddha-nature is not. Not human consciousness. Not the master of consciousness. Going one step further, we speak about Buddha-nature since there is no need to wallow in mud or stay in clear water.” Wallow in mud means difficult practice to save all beings, no matter what the difficulty is, you continue and persevere. “One can say that it is none other than enclosures, walls, tiles and pebbles. Whatever is in front of you is the Buddha-nature.”

Finally he concludes, “Ascending to the lofty view, let’s ask what is the Buddha-nature? Do you understand this? Three heads & eight elbows.” It’s a really a wonderful way to end his fascicle on Busshō. These monstrous statues – these threatening looking things – they’re actually protectors. They’re warding off all of the bad things. So here we have three heads and eight elbows. What kind of person could this be? Dōgen ends Busshō with this short line saying, “It is Gozanze.” If you’ve been to Asian temples, you’ve seen the huge guardians before the gate. The monstrous forms of Gozanze. This Gozanze is the Fifth King of Light. Myōo. He/she is the conqueror of the three worlds. The three worlds, in ascending order, are formlessness, form, and desire. These three, as it ascends, are the Wheel of Samsara - the wheel of suffering for all human beings. So, I struggled to understand what these three worlds were, but actually, if you have the world of form – anything concrete, and then the world of formlessness – anything you can’t see – your imagination, ghosts, spirits, and then the final one is desire. And that’s what hooks you into the Wheel of Samsara - Everlasting suffering. So, Gozanze is the conqueror of the three worlds of suffering. He has these two big feet, crushing the Brahmins and Shivas and the demons of delusion. He is standing on and standing from delusion with these two big feet. One of his feet is concentration – your zazen, while the other foot is wisdom. The two are naturally balanced. He has eight elbows, two of which are described as the right side being Buddha’s world, and the left, foolish people in large numbers who consider ordinary consciousness the Buddha-nature.

So, to see what’s in front of you, there is nothing more to see than what you’re seeing – no more than that. “The Buddha-nature is not made of gold and precious stones. It is all that exists. All things as simple as they are. Enclosures, walls, and dividers, as much as the tiles and pebbles they are made of. The monk then asked the master, ‘What is the mind of the ancient Buddha?’ The master replied, “Pebbles.” The monk then asked, ‘Can an inanimate object preach the Dharma?’ The master replied, “They preach it all day long.”

Gozanze
Sonoma Mandala - Construction Begins!

by Cam Shunryu Kwong

We are excited to announce that construction of the two residential buildings will be starting the week of June 26th.

The Zen Center’s Development Committee and architect, Chris Dorman has selected Precision Builders Corporation out of five bidders. Precision Builders was founded in 2013 by Sean McFarland and Dustin Baxter after they had been working for many years as superintendents for commercial and residential projects throughout Sonoma County.

To mark the start of construction Roshi will perform a ground blessing ceremony, requesting protection and permission to begin moving and grading the Land. In the following weeks, bulldozers and tractors will begin preparing the building sites so that the foundation contractor can begin work in July.

As requested by the County, the two residential buildings will be completed in January 2018. These structures will replace the cabins, which will be removed once the new residential buildings are occupied.

In the next seven months, infrastructure for the Mandala Project will also be installed. The infrastructure includes new water and septic systems, two new parking areas and lower parking area driveway repairs.

During this time, the Zen Center will also be remodeling the Sangha Cabin and Roshi/Shinko’s Studio to bring them up to code. The County is reviewing the submitted permit drawings for these structures and we aim to begin construction in August.

The design team is working on the permit drawings for the new Community Building (Kitchen, Dining and Office Building) and will begin work shortly on the permit drawings for the new Zendo. These structures will be built during the next phase of the Mandala Project.

There are many ways that you can help manifest the Mandala Project. The upcoming Workfests and Saturday work programs that Koten will be organizing are a good way to help. Some upcoming projects are cabin removal, tree pruning and removal and relocating the Shop. There are also lighter duty tasks available. For those of you who have some construction experience, we are looking for people to help with the remodel of the Sangha Cabin and Roshi/Shinko’s Studio beginning in August. Contact Koten at workleader@smzc.net and help raise the Mandala!

A Groundbreaking Ceremony was held on June 27. See article on next page.
GROUNDBREAKING CEREMONY

by Chris Katsuzen King

On the morning of June 27th a Ground Blessing Ceremony took place at the Zen Center. (photos next page). Many sangha members, residents and friends participated in the ceremony, held in the lower parking lot facing the location of our future Zendo. The Ceremony represented our request for permission to begin the first phase of construction of the Mandala Project. During the service we chanted the Heart Sutra and the Great Light Dharani, while in the Service Dedication, we requested that “the construction work be safe and secure. That all kinds of disasters be prevented and removed - and that all conditions be favorable.”

In a recent email Roshi sent on June 26th, he described the intent and background of the Groundbreaking Ceremony and the ceremony held a month prior for the late Sterling Bunnell.

“We will be in Ceremony for the Ground Breaking this June 27th at 8:30 a.m. We will have a quiet Ceremony requesting the Nagas permission & protection to begin to move & grade the Land. As in historical Eastern traditions, these Serpents live under the ground. Auspicious coincidence.......just a month ago we were requested by Seth Bunnell to release a King Snake that his father the late Sterling Bunnell - previous owner of our land had nurtured to it's present state of four feet. The markings are black & white & are remarkably beautiful. We had a Ceremony for Sterling near the east side of the Pond & for the release of the King. We blessed the King, as well as the immediate space & people while we Chanted the Heart Sutra. Auspiciously, as soon as the Heart Sutra ended, you could see just the end of the snake as it disappeared into the tall, thick green grass. Known for its name it is immune to the Rattlesnake, because it eats it. The King is called Morrison, after the Doors founder, Jim Morrison.

Everything is changing to prepare Genjoji for the next 300 years from water system, roads, Articles of Incorp., demolition of cabins, moving of the shop, etc., etc. to new living spaces for Guest, Kitchen/Dining, Zen Dust, Library, Administration, etc., to finally the new Zendo: All mandated by the County to be finished in that sequence within 4 years. When you come, you will have a nice & comfortable place to stay for PRACTICE............................................” ♦

See photos on previous page

Editor’s Note: Seth Bunnell’s poem (on right) describing the ceremony for his father, Sterling Bunnell, and for the naga known as Morrison.
Resident Update

by Susan Gesshin Frey

With the arrival of some new people there is a new feeling of buoyancy amongst our group of resident students. Here is a little background about the newest people who live here and care for this practice container on a daily basis:

Kristin Merz has joined us from Zurich, Switzerland where she belongs to a Zen practice group and works in construction management. She holds a master’s degree in mechanical engineering, and in her thesis work she discovered that it is the people and the way they work together, that makes all the difference in the success of a project. Her other passions are Yoga and dancing. She has wholeheartedly joined our resident team!

Milla Gems has returned from London, England. This is her third 6-month stay as a resident. She is exploring Soto Zen practice under the guidance of Kwong-roshi, and, in her words, is here “on loan” from her Lama (Tibetan teacher) in Scotland, where she formerly practiced as a novice nun in that tradition. She was drawn to the teachings of Suzuki-roshi through his books and became interested in Zen practice. She chose SMZC as a place of Zen training because of the connection to both Suzuki-roshi and Trungpa Rinpoche. In her spare time she enjoys vintage hollywood movies.

Dobek Paleczka holds a Psychology degree and formerly had his own practice. He most recently worked in Silicon Valley doing computer programming. After visiting several Zen centers he came here following his life’s question. Dobek is interested in helping people organize for positive change in the Polish American community. He also enjoys Yoga and traveling.

Joshua McFarland is from Grass Valley, where he was living and dealing with his rare form of pancreatic cancer. He came here as a resident to focus on Dharma practice. He is interested in many religious teachings and how they connect at the source. He also enjoys cooking and has worked in restaurants as a cook and food safety manager.

Annie Hammang is here for her second 3-month stay which will include summer Ango. She originally came for our Saturday program on the advice of a former Sonoma State student of Kwong-roshi and subsequently decided to join our resident practice because “everything she was looking for” was here. She is currently working on a PHD, but has also found the time to come for full-time practice—integrating practice and daily life in a unique way. She enjoys team sports and played land hockey while in college.

For the entire month of May we had a visit from Rev. Yogetsu Akasaka from Gotanjoji temple in Echizen, Japan. Yogetsu speaks excellent English. While here he presented a slide show of his temple describing his Soto monk’s training life in Japan. We enjoyed getting to know Yogetsu informally in addition to practicing together with him side-by-side.

In June we were pleased to welcome Rev. Koyu Osawa from Japan. She trained for two years at the Aichi Senmon Niso-Do in Nagoya under Shundo Aoyama Roshi, one of the most respected female Soto Zen masters in Japan. She worked for Shumucho (Soto Zen Headquarters in Tokyo) for two and a half years. Rev. Osawa knows many of the monks that practiced with Nyoze at Eiheiji and that have visited SMZC in the past few years. She practiced with us from June 28 to July 7th. Rev. Osawa also spent some of her time at Tenpyozan (a Soto Zen monastery under construction in Lake county, California) helping to cook for the carpenters. She hopes to return to the U. S. to work as an officer at the Soto Zen Education Center in San Francisco. She enjoyed her stay and we hope to see her return again to SMZC for practice!

Recently residents have been enjoying the spring-like weather and “together action” in the vegetable garden. What are we really doing? Working together to make and maintain this place of practice, cultivating the soil where “many gardens will grow.”

This summer’s Ango will be contiguous with the construction of the first two buildings of the Mandala project. How will we accommodate the changes and maintain all of our “normal” functions? Perhaps the reality of it will be easier than the anticipation! With our new team in place we are poised for the changes and challenges.
Things at the Zen Center have been in a transformative stage for the last few months. This is most apparent now with the construction work taking place around the Restroom Building and lower parking lot. Be sure to have a look at the changes on your next visit. At the time of this writing the lower parking lot is still open for parking. Also, if you have a chance, check out the large map and renderings of the proposed buildings posted in the Sangha House. They’re an excellent visual depiction of what’s in store for the Zen Center.

Our Buddha’s Birthday Ceremony this year was a wonderful event, drawing many friends and sangha members together for the sweet tea blessing of the Baby Buddha. Although the inclement weather kept us indoors, everyone felt comfortably protected in the Zendo, enjoying the delicious potluck meal provided by our many guests. We would like to extend a special thank you to Kashin for her beautiful opening tea ceremony and to our guest musicians, Elliot Kallen and Rene Jenkins. Elliot once again performed his moving tunes on the traditional, bamboo shakuhachi flute and Rene, long-time friend of member Pete Estabrook, played amazing melodies on the didgeridoo and the Mayan double flute.

On Saturday, June 17th following the Dharma talk, Tom Jaruku Huffman was honored with a Volunteer Recognition Ceremony acknowledging his many years of dedicated service to the Zen Center. Tom has displayed great constancy in his work every Friday afternoon, expertly cutting weeds around the upper parking area and open areas all around the Zen Center property. Thank you Jaruku for your long-time, dedicated service to the stewardship of our land – your efforts have made Genjo-ji a much more beautiful and safer place to practice.

We were saddened recently to learn of the passing of longtime SMZC member, George Stewart, who died peacefully on April 7th, 2017, at the age of 79. George was a social psychologist who taught sociology at Santa Rosa Junior College for 31 years. A committed practitioner, he sat daily in the zendo in his home and received Jukai (lay ordination) four years ago at SMZC. George was an early member of SMZC and though health issues kept him from attending regularly, he continued sending his membership dues for many years. We thank George for his past support and extend our deepest condolences to his wife, Vicki, his family, friends and to his many former students.

Summer Ango is closely approaching so please try to make an effort to connect in some way that is appropriate for you and your schedule. Commitment forms will be available soon, so we are asking all members who are practicing during Ango to complete the form and return it to the office by the end of July. The Opening Ceremony, in which the Shuso (Head Student) presents the Ango theme, will take place at 7:30 p.m. on July 31st. This is a particularly important ceremony to attend as it sets the tone and intention for the coming month of practice. Please see the calendar for further details about the Summer Practice Period. ❖
June 30 – July 1 TEMPLE STAY
Rest in a Restorative Environment and Experience Soto Zen Buddhism at SMZC. Temple stay is an opportunity to experience the rituals and spiritual practice of authentic Soto Zen Buddhism. Take the backward step and illuminate the jewel within yourself.

July 4 Mon. CLOSED FOR INDEPENDENCE DAY

July 1 Sat. SATURDAY COMMUNITY DHARMA TALK
Jakusho Kwong-roshi
11 a.m. Zendo

July 8 Sat. "MOMENT TO MOMENT" ONE DAY SITTING
5 a.m. to 5 p.m. 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 work practice. Includes Friday 6 p.m. dinner and overnight stay. Non-Members: $65 General M: $55 Practicing M: $45

July 9-10 CLOSED

July 14-15 SATURDAY KIDS OVERNIGHT
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. This kids community will be a special overnight camping version.

July 15 Sat. SATURDAY COMMUNITY STUDENT TALK
Jessie Brunette
11 a.m. Zendo

July 22 Sat. SATURDAY COMMUNITY STUDENT TALK
Ray “Eko” Estabrook
11 a.m. Zendo

July 29 Sat. SATURDAY COMMUNITY STUDENT TALK
Sally Scoville
11 a.m. Zendo

July 31 – Aug. 26 SUMMER PRACTICE PERIOD
Summer Ango begins Mon., July 31 at 7:30 p.m., and ends Saturday, Aug. 26 at 12 p.m., followed by a Celebration Dinner at 6:30 p.m. This 27-day practice period includes six daily sittings, prostrations, oryoki meals, study, chanting, and work practice to enhance mindfulness. Members and visitors are welcome to join us for zazen meditation anytime Monday through Sunday. Please pick up the Ango schedule for the meditation period times. This is a wonderful time for the entire Sangha to participate in this practice - whether in the Zendo, at work, or as a householder. Direct your focus to extend your meditation into all your activities and be wholeheartedly present moment after moment. Please come Monday, July 31 at 7:30 p.m. for the opening ceremony, as the Shuso (Head Student) – Shodo Peter Pocock “Auspicious Path” of the Del Ray Zen affiliated sitting group presents the theme for Ango.
Non-Members: $65 per day/overnight General M: $55 Practicing M: $45

Aug. 26 – 30 CLOSED

Sept. 2 SATURDAY COMMUNITY DHARMA TALK
Jakusho Kwong-roshi
11 a.m. Zendo

Sept. 9 SATURDAY COMMUNITY DHARMA TALK
Nyzeo Kwong
11 a.m. Zendo

Sept. 17 Sun. MANDALA PROJECT TEMPLE BENEFIT
During the month of September 2017 we will be well into the 1st phase of our Mandala Temple building project. Due to construction, SMZC’s parking will be limited and will not accommodate as many people as in the past. Therefore, our annual Bazaar this year will be modified into a more intimate event. This will be a benefit for Sonoma Mountain Zen Center featuring Indian Classical Music by Manik Khan, son of the renowned Ali Akbar Khan, who founded the Ali Akbar College of Music. In addition, there will be a Japanese Omote Senke Tea Ceremony, Shakuhachi Flute & Koto/Shamisen and a Lunch Under SMZC’s Oaks. 11 a.m. - 2:30 p.m. Limited tickets are available.

Sept. 23 Sat. 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. (see article page 12) 10:30 a.m. - 12:30 p.m.

Sept. 25 - Oct. 2 CLOSED TO HOST TAI CHI GROUP
Oct. 3 - Nov. 14  FALL STUDY GROUP
Every Tuesday, 7:30 - 9 p.m. Investigating and "turning our radiance inward" through Zen practice, we begin to discover the intimate nature of Mind. Senior students will be lecturing and leading discussions on the second part of “Embracing Mind: Zen Talks of Kobun Chino Otogawa.” This will be a six-week course.
Non-Members: $65  General M: $60  Practicing M: $55

Oct. 12 - 15  BODHIDHARMA 3-DAY SESSHIN
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 in order to resume our original nature. Begins Thursday at 7:30 p.m. and ends Sunday at 5 p.m. 10 periods of zazen daily, 2 hours work practice, 3 oryoki meals, dharma talks, interviews with Kwong-roshi. Non-Members: $65 per day/overnight  General M: $55  Practicing M: $45

Oct. 16 - 17  CLOSED

Oct. 21 Sat.  SANGHA POTLUCK
10:30 a.m. - 1:30 p.m.  Members as well as the public are invited to come 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 an opportunity for new members, and anyone wishing to renew their vows, to offer incense in the Zendo.

Oct. 28 Sat.  SATURDAY COMMUNITY STUDENT TALK
Chris Katsuzen
11 a.m.  Zendo

Nov. 4 Sat.  SATURDAY COMMUNITY DHARMA TALK
Jakusho Kwong-roshi
11 a.m.  Zendo

Nov. 4 Sat.  INTRODUCTION TO ZEN WORKSHOP
An introduction to Zen teachings, Zendo form, rituals, instruction on zazen, and also main concepts as basic foundation for Zen practice. For beginners and intermediate people who would like to gain more insight into the philosophy of Zen and how to actualize those principles in everyday life. Includes vegetarian lunch.
9 a.m. - 3 p.m.
$55.  Instructor: TBA

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

2017 ANNUAL BAZAAR NEWS

Manifesting The Heart, Building For The Future

Our annual fall Bazaar this year will be an exclusive temple fundraising benefit in concert with the commencement of our long-awaited Mandala Project. Due to limited space from our current construction, we are transforming the 2017 Bazaar into an intimate temple benefit. Celebrate and support our new Sonoma Mandala with an elegant afternoon of Zen on the tranquil mountainside. Guests will experience an authentic Omotsenke tea ceremony, live musical performances, and a bento BBQ meal under the ancient oak tree. This is your chance to show support for the vital work being done on Sonoma Mountain. All proceeds go to the construction of our new community building. Event tickets are limited to the first one hundred guests. See flier on page 11; and visit online for more information:
www.smzc.org/bazaar2017

Best to check website or call in case of changes – smzc.org/calendar • 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 evenings join us for the Gate of Sweet Nectar service to feed all the hungry spirits of the world.

**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
  - Meditation instructors:
    - July – Katsuzen
    - September – Jundo
    - October - Kashin

*Best to check website or call in case of changes*

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**Sonoma Mountain Zen Center**

6367 Sonoma Mountain Road
Santa Rosa, CA 95404
(707) 545-8105
[www.smzc.org](http://www.smzc.org)
Manifesting the Heart
Building for the Future
Benefit For Sonoma Mountain Zen Center’s
New Temple Buildings

SATURDAY
September 16th 11am-3pm

tea demonstration
Eiko Mouri-sensei & Kashin Kwong - Japanese Tea Ceremony
Elliot Kallen - Shakuhachi & Naoko - Koto

featuring music
Manik Khan - Sarode Plays Indian Classical Ragas
(son of legendary Ali Akbar Khan)
William Rossel - Tabla

lunch under the oak
Bento Box Lunch • Dessert • Refreshments

RAFFLE
Original Calligraphy by Jakusho Kwong-roshi
North Bay Getaway and Wine Country Dinner and more great prizes!

tickets limited (tea ceremony, concert, bento box): $100 (kids free)
Purchase in person, online: smzc.org or call (707) 545-8105.

raffle tickets: $10. Purchase day of event or call
(707) 545-8105. You do not need to attend event to win.
For our Kids’ Community on May 27, we were joined by kids from 5-12 years old—first-time visitors, and returning folks—including Susan Leslie and her family. We started by the ancient oak with some stretching, then moved into the big yurt where Susan utilized creative storytelling to take us on incredible journeys while leading us in yoga poses & mindful practices. Kids and parents enjoyed engaging in self-awareness, coordination, and peer cooperation. Afterwards we collected and consumed a delicious snack of snap peas, raspberries and strawberries fresh off the vines in the garden. We finished up with painting water enso and doing a guided drawing based on “A Handful of Quiet” by Thich Nhat Hanh.

Plans are underway for our third annual Kids Campout, happening on the mountain Friday, July 14 starting at 3pm until Saturday, July 15 at 9am. Please RSVP (or send any questions) to Jesse Brunette at jbpawo@gmail.com.

Our remaining Kids’ Community dates for 2017 are September 23 and December 16. This program is an opportunity for Sangha members and friends to introduce their children to the Zen Center in a fun and creative way. 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. Gather outside the Sangha House at 10:15am. Ages 4-12.

This is a call for members to volunteer to co-facilitate a Saturday Kids Community or help out in other ways. Please email Mike Persinger (mike.persinger@gmail.com) or Jesse Brunette (jbpawo@gmail.com) to help out or to share your questions and ideas.

More photos on next page
continued from previous page - "SMZC Kids' Community Update"
**Online Resources ~ Dharma Talks & Events**

**SMZC has a new website** that 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!**

All Contributions Help Maintain The Buddhadhharma!
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!

Groundbreaking Ceremony. See article on page 5; and, more photos on page 4.
**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**

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