



JULY–AUGUST 2021

BEYOND A DREAM FATHER AND SON CONVERSATIONS

Transmission of the Buddhas and Ancestors — Part I

*Night dies into day,
Day dies into night.
Exhaling is intimate with loss, Inhaling I am renewed.*

—Kwong-roshi

The following are spontaneous conversations between Jakusho Kwong-roshi and his son Nyoze Kwong about Roshi's Way-seeking mind, becoming a true adult, the unfolding of lineage, establishing the Sonoma Mountain Zen Center, and the pandemic as our great teacher.

Nyoze: It's quite wonderful to be in the dokusan room at Zen Center. I think seeing your picture and seeing Suzuki-roshi's picture and of course the Kanzeon statue, it reminds me of the lineage and transmission. What an interesting time it is now that we are in, and I think, why did the Buddha come and share this practice with us?

Roshi: Actually, in history it spans back 2,585 years now. What was appropriate then regarding the basic principles of the universe still apply now in these uncertain times. Buddha's first Noble Truth is that life is impermanence. That's actually the real world, and why his proclaiming that is unfathomable, and so profound that this truth withstands time and space. Now that we are experiencing these uncertain times, we can see how this uncertainty is anchored in the Four Noble Truths and how he taught us to live this life and how we can deal with our world.

What we are trying to say in millions of words can only be expressed with the transmission of silence. This silence is the subtle profundity of everything, where everything comes from and where everything returns, and where each and every thing is related. Though when we talk about the Buddha or think about the Buddha, we have to remember that he was a person that awakened to the truth of impermanency. He actually imparted his wisdom or realization to the next generation, which was Mahakashyapa. It's not a teaching, it's not a philosophy, it's not even a religion, but it passed through in this kind of transmission, so when we talk about it, it's not it.

Nyoze: It's interesting because when the Buddha held up the flower, it's something that is inconceivable. That's something that is transmitted from the Buddha all the way down to Eihei Dogen and then down to Shunryu Suzuki-roshi, and to you and now to us. It's quite amazing. There is something there that is transmitted, but it's not conceptual that we can think about.

In the Buddha's time too, he settled down and wasn't moved by what was going on outside of him, and the same with what happened to all the ancient teachers all the way down to Eihei Dogen. There were crises,

continues next page

pandemic, fires, social injustice, government upheaval, and everything, even corruption.

Roshi: It's interesting because the world in the 20th century, in the modern era that we live in, and because of the advancement of technology, we have not experienced what he experienced. Actually, what we are experiencing now is not out of the ordinary. It was experienced a long time ago, but it has been disguised by technology, and we believe that we have control over all these things. But it's not true.

Nyoze: Yet it's different, it's also a different time, a different technology. However, the suffering and what people go through is completely the same.

Roshi: The same thing, meaning greed, anger, ignorance, is the same. That's what we are looking into in trying to open up in these uncertain times.

Nyoze: I was wondering about how the transmission happened from Shunryu Suzuki-roshi, and how you came to this path?

Roshi: I think coming to a path, or coming to a teaching, or coming to a subject, it would be like when you go to school and you major in the subject and therefore you begin that kind of study and direction. But I also think it's something other than that, in the sense that it chooses you. When you look out into society, even when I was young, there were a lot of things that weren't right, and we intuitively knew it was not correct. We recognized that something was missing. That eventually led me to make a journey.

Nyoze: You must have been in your twenties.

Roshi: I could have been even younger. I think it's the same with everybody. We recognize that things are not quite correct, or something is missing. And what we are taught—or when we recognize there's something missing in what we are taught, or in our culture or tradition—we start searching.

Nyoze: So your searching, how did it start?

Roshi: Well, it started at a very young age with just those questions. And then at some point, in those days I was an art major at San Jose State. And there were different friends, and they mentioned the word Zen. At that time Zen wasn't even in the dictionary. That was in the mid-1950s. One thing led to another. There was not even FM radio then, only AM. So we listened to Alan Watts and D.T. Suzuki.

Nyoze: You were in San Francisco at the time?

Roshi: We were just married and we were in Menlo Park. One day in the newspaper, I saw that there was a Zen master in San Francisco. I remember a story about a bird he had in a cage. He had given a talk about liberation and freedom. His first student, Bill McNeil, asked him, "If you

believe in liberation, why do you keep the bird in a cage?" Suzuki-roshi immediately went over to the cage, opened it, and the bird flew out. That left a strong impression on me. Things like that began building, and slowly led me to go to the temple.

Nyoze: Why were you drawn to this person?

Roshi: The first meeting was subtle and profound, in the sense that I wasn't conscious. I finally went to the temple at 1881 Bush Street, and I came in with my boots on. When I entered into the temple, there were no zafus, only pews like a regular church. He came in at the same time from an opposite door. I watched him, and I didn't know who he was exactly, and he began rearranging this large arrangement of flowers. But at that time I had no idea he was really rearranging my mind. After that I left, and when I went to my apartment I picked up a huge photograph, maybe it was five by five feet, of the Kamakura Buddha. I brought that picture home. I think all those instances brought me back and caused me to start sitting at the zendo.

Nyoze: To start sitting with him at Soko-ji?

Roshi: That was 1960, so it must have been after Buddha's birthday, in late April, that I began sitting.

Nyoze: 1960. 1959, that was when you had Ryokan (Nyoze's older brother).

Roshi: I was 25. There was hardly anybody sitting then. There was Bill McNeil and his wife. Later on came a few students, Della Goertz and Betty Warren and myself.

Nyoze: What did he show you as time unfolded, or what did you see or think you saw, and why were you drawn to keep coming back?

Roshi: A presence in him that was not judgmental, and a very generous feeling. There was a really warm feeling about him. I had trust and confidence in him, and there was a kind of composure at the same time that people normally don't have. During the early days he would look out the window to see if anyone was coming for zazen. That was at 5:15 in the morning, and if people didn't come he used to phone us up to get us to come. That's how we started.

Nyoze: He would lead the zazen?

Roshi: Yes, he would lead the zazen and he would do all the gongs. What he taught all of us was how to do the gongs and bells, and how to lead the chant. Actually we didn't know what we were chanting either. It was not until six or seven years later that he began translating the Heart Sutra. What happened once was that he got sick one morning, so we came for zazen but there was no one to lead the chant, and we had never been taught how to do it. The members pushed me up, so I tried my best to hit the gong and do the mokugyo, but I felt very inadequate because we were not even trained. You could say I was the first doan. Then later on other people began taking his place. Little by little, because of his presence, more and more people came, and



Kwong-roshi and Nyoze in zendo with sangha members during the premier showing of Beyond a Dream

it just started growing. During the early '60s there was lots of commotion from events like the war and McCarthyism from the late '50s, big movements, the struggle for civil rights, and it drove people to begin searching.

Nyoze: It's the same from Buddha's time, Dogen's time, until now and also back in Shunryu Suzuki-roshi's time. What is it that just sitting down can contribute to this time that we are in? That's a big question for everyone. People want to go out and help or do something—which I think is good too. But it has to come from a very genuine spirit, and grounded spirit and a very stable spirit that is deeply interconnected with all things. Not just through the internet, or when we are talking on Zoom, but beyond that. During Suzuki-roshi's time, did he say anything about the spirit of it, or was it mainly taught through the activity of just sitting? Did he say anything about going out, or did he say anything about the times that you were going through?

Roshi: Going way back to Buddha's time, that is the zazen or the sitting practice that is called Tathagata Zen. I think when people sit Tathagata Zen, and why they enjoy it so much is because you're not activating the thinking mind, which we keep activated 24 hours a day. There's a peace and calm that pervades the person over the years, because the ego is being dissolved. You're not encouraging or entertaining the mind to contribute to thoughts, at least during that time of sitting. You begin to see things impartially; you begin to see things as-it-is. That's the Zen way of seeing.

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Kwon-roshi in zendo

– Beyond a Dream: Father & Son Conversations

Impartially means you're just seeing evil as evil—not more or less—and you see good as good. So you're very settled; you become very settled in your practice. You're not emotional about things. I mean we still have emotions, but it comes from that settled place. That's a big difference right there. A very big difference.

Also, what happened to Buddha in his time, to make the story short, is that King Virudhaka was going to declare war on Buddha's hometown, Kapilavastu. As he was approaching with his army, he saw the Buddha sitting by the side of the road in the shade of a dead tree. He stopped with his army before going to conquer Kapilavastu and he asked Buddha, "Why are you sitting here in the shade of a dying tree?" The Buddha replied, "King Virudhaka, I'm sitting in the shade of this dying tree because it's also near my home."

The king attempted to attack three times and the third time Buddha did not pay attention to King Virudhaka, and his army completely destroyed Kapilavastu.

That evening, Buddha sat by himself with great sorrow. He felt suffering and the emotions of that suffering. At the same time he hadn't gotten up and tried to stop the army. He was settled in his emotions and didn't seek revenge. Because he wasn't killed, we have the joy of the dharma that we practice today. That's the significance of that story.

Even Uchiyama-roshi talks about being fully settled in your zazen. Being settled in your zazen is really a great thing. Because seeing things partially or discriminating with things all the time, you're not seeing things as-it-is, and that creates your suffering.

Nyoze: And going out to solve the suffering when one is unstable is actually creating more suffering.

Roshi: Yes, exactly.

Nyoze: So it's a patchwork of suffering upon suffering, and we've created the suffering that's happening out there.

Roshi: Yes, we created it.

Nyoze: So it's no different from ourselves. But I think another point is that, you know, people think that within Zen or within Buddhist practice you retreat from the

world. But that's not quite what it is. You're shining your light inward to actually study all things through yourself, through this personal self. Then this personal self becomes the self of all things. It actually pushes you out further, so that you can see things more clearly. You can see things in a more settled way.

Then when you do things in your everyday life, it has this settled quality. It's the transmission from the Buddha through the ancestors, and also to one who actually sits on the meditation cushion. So being in one place and being settled is actually the settledness of this moment that we are experiencing: The fires, the pandemic, the social injustice, it's a settling of all that when we sit in zazen. You know, doing zazen and then that's liberation. It's a very interesting thing how we want to go out, but actually it's very tied into us; all the pandemic and everything is tied to what we see and what we do.

Roshi: Yes, that's very important too, when you go out to be in that settled place, instead of just going out just to do something, to change something. It has to be settled. It has to be peaceful before you go out.

I remember during the Vietnam war, Suzuki-roshi gave a talk on a Saturday. I think John Steiner was going to go out and protest. We were young in those days, and our zazen was obviously not settled. Suzuki-roshi got up off his seat and struck him with his stick many times in front of all of us, sixty people. Then he went back up on the altar and continued his talk. Afterwards he came up to John and said, "I'm sorry you had to be the example."

But he was trying to say to everyone, You're not ready. You have to be more settled. You have to clarify your mind. That's the whole point in the Buddhadharma, to clarify, personally clarify, your mind.

Nyoze: Yes, I think that the clarifying, or this way of being settled, is that the more you do it, the more it becomes a part of your life. At the same time, just like with Buddha, or just like all the ancestors or Shunryu Suzuki-roshi or Roshi, you being a teacher then, it creates a way. It creates a way of walking which is stable, but it becomes more of an example. Even the statue behind you right now, Kanzeon, or Bodhidharma in back of you, or Shunryu Suzuki-roshi's picture; these are examples of being a true person or an adult in which they teach other people to walk the same way they do. But it's not saying you create your own...

Roshi: Yes.

Nyoze — because a lot of people say, I know because I learned it, and now I create my own. It is your own in an individual way, but it's in accordance with the harmony of all things, and then the harmony in which we are given this transmission. So that lies very, very deep within the zazen, or just sitting practice when the Buddha sat under the tree in the cool shade. He was cooling down and settling the mind on itself, so there is actually nothing that you can



Nyoze Kwong in zendo dokusan room
– Beyond a Dream: Father & Son Conversations

grasp. It's so deep. It's not that we do it our own way, but we're in accordance and in harmony with actually all things as-it-is.

Roshi: Yes, that's really profound and deep. It's in accord. In accord means it's the basic principles of the universe. When you're in accord, that means you transcend it—the polarities or dichotomies that create our difficulties: I like, I dislike; dark and light; large and small. You just see things as-it-is in your everyday life. It's through the practice and the discipline of sitting that you begin to see how it actually works in your everyday life, and also your world view of how everything works...which includes everything.

For instance, like on the internet. Thousands of years ago it was called Indra's net. Indra was the king of all the gods, and over the seat where he spoke was a canopy which was a great net, and in each eye was a suspended jewel. When you looked into one jewel, that jewel reflected into another jewel, into another jewel, and that was the connection of everything. We're interdependent and we cannot live independent of things.

Nyoze: That's very true.

Roshi: And so that's dependent origination, and realization is working with that so you can live a complete and full life. The difficulty is in how we look at things: the "I am" little by little has to be trained to see what 'I am not'. Which is the "I am" that is the little mind or the ego, and the "I am not" is the big mind which is interdependent with everything. Most people only see the world stage, and don't see what's behind the world stage. That's where the big self is, that's where your big mind is. It takes discipline and training, and it's possible.

Nyoze: So you have the individual self, and then you have the big self in which everyone also witnesses at the same time. You witness the beauty of the sun, the moon, the stars, and then...

Roshi: There's also the metaphor of the lotus. The lotus blooms from the mud, right? That's a good metaphor for the "I." And when we think of things like the mud and the

blossom of the lotus, those are opposites. The "I" and the "big I" are two opposites. Even in front of our living room, the pistachio tree has been turning to an orange-red, but before it changes, and in the winter after it has changed, it is completely bare. Then again in springtime the green leaves appear, but also I notice a very small color of red or orange, and it's one leaf out of a thousand. That means that within life, there is darkness.

That means that within darkness there is light. And that's freedom. So for instance, the ego or the fabricated self is presented in the dharma as Buddha's teachings on the five aggregates. When they're connected, they create the small self. One is form/matter, the next is sensation, then perception, discrimination, and consciousness. And they're suspended when we're sitting—that's the beauty of it. Once they interact, we see this self as independent of all things; I am I and that is that, and that's it. That's how we see it. Most people only see the world stage, but nothing of the world behind the stage.

Those five aggregates, or five skandhas, are suspended when we do zazen. Recently I looked up the five aggregates in the kanji, the form of the Chinese characters. It says go un, or five bundles, but aggregates means it scatters, and that represents confusion. It creates disorder, but the fact that there exists this activity of scattering also means it can be bundled.

But if it continues to scatter, and if the virus continues to grow, everything will die. The principles of the universe include the opposites, and they work together. That's our freedom. That's the discovery. That's Tathagata Zen. ❖

In Memory of all those who lost their lives to Covid-19.

Special thanks to:

Kashin Julie Kwong

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“DOGEN SAVED MY LIFE”

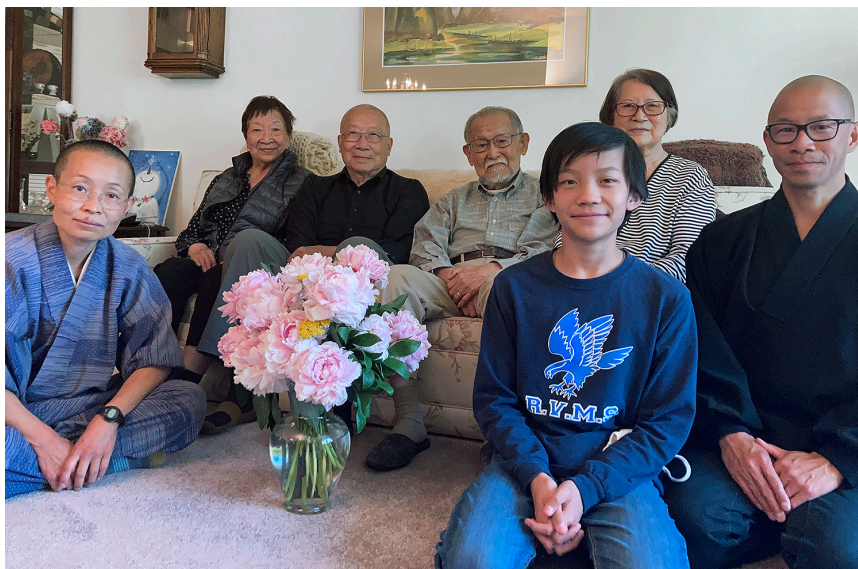
KWONG-ROSHI VISITS HEE-JIN KIM

by Kashin Kwong

Right around Vesak (Buddha Day), the peonies were bursting into full bloom at the Zen Center garden. On a sunny day in May we brought a bunch of them with a box of oranges when we went to visit Mr. Hee-Jin Kim at his home in Walnut Creek. Kwong-roshi had received a handwritten card featuring an image by Basquiat from his friend, a retired emeritus professor of religious studies at the University of Oregon, just a few weeks before. On the card Hee-Jin had written: “We are in the post-pandemic era. We need eternal peace more than ever, just as Dogen envisioned when he had Eiheiiji (Eternal Peace) constructed.” Indeed, all the turbulence and severe turmoil of Dogen’s time in the 13th century is very similar to our own.

Hee-Jin’s family moved to Japan from Korea when he was 8 years old. His father had been a tailor whose business was not doing well, so the family decided to move to Japan in hopes of a better future. Although the father’s business improved in Osaka, Koreans faced intense discrimination in Japan. All the members of the family had to change their names to Japanese. During World War II the Kim family, like many other families in Japan, had to move to the country and become farmers just to survive. So Hee-Jin told us about his childhood growing up in Japan as we had lunch with him at his home.

“When I studied philosophy at UC Berkeley, it was too analytical back then. I didn’t like it and was quite depressed,” he told us. “Then I discovered Dogen, a religious thinker who passionately searched for liberation through concrete activities and expressions, rather than merely communicating a philosophical system.” Hee-Jin completed his B.A. and M.A. in philosophy, and went on to publish his doctoral dissertation (for Claremont Graduate School) as the book *Eihei Dogen, Mystical Realist*.



Hee-Jin Kim visit – Kashin Kwong, Ejo Kwong, Nyoze Kwong (front row) Shinko Kwong, Kwong-roshi, Hee-Jin Kim, Jung-Sun (on sofa)

After lunch, I asked Hee-Jin if he would mind signing two copies of his book from the Zen Center store Zen Dust. He was surprised by the cover, which he did not recognize. “Dogen saved my life,” he noted with teary eyes and a smile on his lips. “I don’t know what I would have done if I didn’t discover Dogen. He went on to say that he would like to make many corrections to the book published in 1975 in a new edition.

With that, Hee-Jin, now 94 years old, rose with excitement from his chair and disappeared down the hallway toward his study, where he still spends hours every day. He came back with a very worn copy of the first edition of *Mystical Realist*, stuffed with notes and inserts so thick that two elastic bands held it together. “You see,” he said, sitting down, “there needs to be many corrections so it’s more contemporary. The wording is too old,” he said animatedly. He gave as an example the title of Chapter 4, “The Religion and Metaphysics of Buddha-Nature.” “It should not say metaphysics, but philosophy. And just below it says, “Two Strands of Mahayana Idealism.” I would like to change it to, “Two Strands in the Mahayana View of the Mind.”

He smiled looking at the book in his hand, “Well,” he noted, “this could be my final edition. Maybe it’s okay if it does not happen, and it’s just for myself. It’s okay if I die and it does not happen. Let’s have some dessert and coffee,” he added with a smile. Over a fruit tart and coffee, he said: “The idea of mappo (‘the Degenerate Age of Dharma’) is not true, Dogen said. Every age is the right Dharma. It’s not imitated Dharma. If you do not seek enlightenment here and now, on the pretext of it being the ‘Latter Day of the Dharma’ (The Three Ages of Buddhism) in what birth are you to attain it? Today’s life does not guarantee tomorrow’s. The possibility and danger of dying are always at hand.”

The three-hour visit with Hee-Jin Kim and his wife Jung-Sun went by swift like the wind. They walked us to our car with their oldest daughter Grace, saying goodbye and sending us off with such a kind and warm heart, all the way back to indestructible Sonoma Mountain of great calm. ❖

WORKING WITH BEES

by Bryan Flaig

One sunny day in March, I was working to remove debris from an oak grove near Roshie and Shinko's house when I noticed a beehive behind a clump of coyote brush. I had been volunteering on Fridays at Sonoma Mountain Zen Center since January, and facility manager Koten Price had been giving me projects like removing an old deck and cutting up fallen trees.

Curious about the origin of the hive, I learned that Michael Hubber, a beekeeper from Cobb Mountain (north of Calistoga) had brought the bees and hives to SMZC about 10 years ago. He tended them until 2015, when the Valley Fire burned through his property and he needed to refocus his energy on rebuilding.

Last week I spoke with Michael by phone, and he guessed the bees had been self-sufficient since he left. A hive consists of one queen bee that lives about two to three years. As she starts laying fewer eggs, the worker bees choose a new queen by feeding royal jelly, a special substance, to young bee larvae until a new queen hatches. At this point the old queen either flies off with a swarm of workers to start a new hive, or is killed and removed.

Talking with Michael led me to connect with another friend who is a "bee guy." I wondered if he might come take a look at the hive, but he told me his bee days are long behind but he would be happy to offer advice and give me his beekeeping tools. After getting the okay from Koten, I decided to see what I could do to help our resident bees.

Armed with a smoker, a pry bar, and a brand new bee suit that covered me from head to toe, I approached the beehive a few weeks later. I had set myself the task of opening the lid and gauging the overall condition of the hive. My friend said not to try too much at first, just get the bees used to me and see how they react.

I lit paper in the smoker and pumped the bellows, letting wisps of gray smoke drift over my head. I pushed the smoke over the hive and around the lid, and

bees poured from every opening. My heart was pounding. The air hummed with hundreds, maybe thousands of bee wings. I stepped back and covered my body with smoke. I waited and the bees got quieter.

I approached the hive again, put down the smoker and placed the pry bar under the lid and pressed down to free it. Crack! Bees seal openings in their hive with a sticky substance called propolis, which they make by mixing their saliva with wax and material from new shoots and buds. Propolis is antibacterial and antifungal, and the edge of the lid was covered with it. I worked my way around with the pry bar until the lid was free. Lifting a corner, I saw more bees than I'd ever seen in my life. They covered the inside of the lid and every square inch of the box, crawling around the wooden frames that were stacked side by side, like slices of bread.

Despite being neglected for years, the bees were healthy and active. The warped lid did not seal properly and the joints of the boxes popped open. I could see nails sticking out, and most of the paint had chipped off. A rodent had chewed a hole in one side. Slowly lowering the lid so as not to squish the bees, I walked away with the smoker. My first investigation had been a success!

Since then I've built new bee boxes and worked with a volunteer from Sonoma County Beekeepers Association to transfer all the bees to their new home. The new hive sits where the old hive sat, but there is more to be done. "There are many dharmas to attend to at the Zen Center," Koten told me. The bees are only one of them.

❖



Bee Master Bryan Flaig checks a frame from the recently revived hive

IN MEMORY: JUN PO KELLY-ROSHI

FOUNDER OF HOLLOW BONES ZEN

by Ron Boyer



Jakusho Kwong-roshi and Jun Po Denis Kelly-roshi (in sunglasses) with HH Dalai Lama and other Buddhist teachers and delegates in Dharamsala. Photo courtesy of Vicara Mary Connelly-roshi.

Early May, I received a notice from the Hollow Bones Zen sangha that Abbot Jun Po, Denis Kelly-roshi, had “passed away peacefully on May 12th at his home in Wisconsin, surrounded by family.” In honor of Jun Po-roshi, Kwong-roshi wrote the following words:

Saddened to know this is all ways HERE.....

How long can you live?

Yet, you told me that you saw me every day

From your Fridge with a photo of the “ZEN GROUP”

*On top of HH DALAI LAMA’S PALACE, Spring/
Dharamsala*

Sonoma Mountain forever so stands tall;

Valley of the Moon flows limitlessly to the Sea.

KKKAAAAAAaaaaaaa!!!!

The eulogy by Vicara Mary Connelly-roshi, Jun Po’s widow, ended with Kwong-roshi’s poem. She spoke of the two men’s dharma friendship, and gratefully acknowledged our sangha’s sitting with them that day in solidarity. She directed attention to the allusions in

Kwong-roshi’s poem to a favorite photo of Jun Po’s, showing him and Kwong-roshi in the presence of HH Dalai Lama during a historic meeting at the palace in Dharamsala with more than forty Western Buddhist teachers in 2003.

Kwong-roshi shared the following personal remembrance of Jun Po, addressed to the SMZC community:

Whenever Jun Po came to Sonoma Mountain, we actually talked about ordinary things; this is what we shared. Jun Po gave us a wonderful thangka which is present in our living room. He began Hollow Bones & as time swiftly passes, it will be revealed how deep the Teachings may have touched the Hollowness of the Bones.... It is, indeed, to be realized/actualized by YOU! I believe this would be His true wish. ❖

THOUGHTS ON MORNING ZAZEN ONLINE

by *Claudia Seishin Conlon*

For me, quarantine was like a pressure cooker. It condensed my interests and set them close by in a small space: here a yoga mat and yoga blocks, there a well-lit desk and large piles of books around it. A vaccine still seemed distant, so what else could I drag into my small living space to comfort and enhance? Several friends talked of attending church online via Zoom, but I was unmoved by the idea of group worship. I live on an island far from any Zen center, so my solo sitting practice served as church and sanctuary. I valued and felt protective of it, whatever its limitations. Besides, the idea of watching others meditate and being on camera myself made me uncomfortable. Sonoma Mountain seemed like an artifact of a long-lost West Coast life.

But I wrote to my friend Katsuzen for news of Genjo-ji. Yes, he said, everyone was well, but the Center was closed. Would I like to join the daily sitting meditation online? I had to reflect on the idea for a few weeks, but finally clicked and talked to kind, welcoming Coco, and embarked on what has become, six months later, a well-lit path.

Before I joined morning zazen, pandemic days began and ended with anxiety. Simple routine was my anchor, heavy on exercise, reading and writing. Structure is essential. But now I sit on my cushion with the laptop at my shoulder in composure and conviction. Warming up my clunky friend, I bow to it before and after sitting, and listen to it ping. My practice has deepened. At first I worried about contractors working, leaf blowers, dogs barking. What an infernal ruckus out there! The online bell unnerved me, the knock on the door alarmed. Would I ever settle down?

But practice makes tranquil. Now I hear a knock and breathe into it: Life will knock again. The bell sounds and I actually hear it. The camera does what the camera does. It's all good. Our activity together creates a strong anchor. Memory supplies the rustle of robes, firm bare feet on the shining floor, smell of kerosene; I see dear Roshi and Shinko in the zendo, 1986. While here in the loft at a beach house, it's knotty pine on the in breath, surf sound on the out breath. No matter the time or place, gratitude fills the space. It fills the page as I write this, and as I bow to you all. ❖



While here in the loft at a beach house, it's knotty pine on the in breath, surf sound on the out breath. No matter the time or place, gratitude fills the space. It fills the page as I write this, and as I bow to you all.

**July 10 Saturday Community Dharma Talk:
Jakusho Kwong-roshi**

10:30 am to 11:30 am PST

Dharma talk will be given by Jakusho Kwong-roshi, founding abbot of SMZC, following 10:30 am zazen.

BY DONATION (\$10 suggested donation)

**July 14 Special Guest Teacher Dharma Talk:
Rev. Daitso Tom Wright**

Special guest teacher Dharma talk will be given by Rev. Daitso Tom Wright, Teacher at Alaneo Zendo, Hilo, Hawaii from 7:30 pm to 9:00 pm PST. Zoom link will be emailed to participants upon registration. DONATE to register. (\$20 suggested)

**July 17 Saturday Community Student Talk:
Nancy Seiko Reder**

11:00 am to 11:30 am PST

Talk will be given by Nancy Seiko Reder, a student of Kwong-roshi, following 10:30 am zazen. BY DONATION (\$10 suggested donation)

July 18 Summer Workfest

8:30 am to 12:30 pm

Breathe new energy into the center with friends and family of the Sonoma Mountain Sangha. Come and join us in maintaining temple grounds in the spirit of together-action. Register online.

July 19 SMZC Closed

SMZC is closed on July 19.

**July 24 Saturday Community Dharma Talk:
Nyoze Kwong**

11:00 am to 11:30 am PST

Dharma talk will be given by Nyoze Kwong, Vice Abbot of Sonoma Mountain Zen Center, following 10:30 am zazen. BY DONATION (\$10 suggested donation)

July 24 Board Meeting

1:00 pm to 3:00 pm PST

**July 31 Summer Ango Practice Period:
July 31 to August 28**

SMZC's Summer Ango Practice Period begins. Kevin Shindo Souza will take the position as Shuso (head student). He is a student of Kwong-roshi and a SMZC sangha member. Opening ceremony will be July 31 from 11:00 am to 12:00 pm PST.

July 31 Summer Ango Opening Ceremony

11:00 am to 12:00 pm PST

Kevin Shindo Souza will take the position as Shuso (head student). He is a student of Kwong Roshi and a SMZC sangha member. Opening ceremony will be July 31 from 11:00 am to 12:00 pm PST.

**August 7 Saturday Community Shuso Talk:
Kevin Shindo Souza**

10:30 am to 11:30 am PST

Talk will be given by Kevin Shindo Souza, Shuso (head student), following 10:30 am zazen. BY DONATION (\$10 suggested donation)



**August 15 "Actualizing the Way"
Seven-Day Online Sesshin**

August 15, 7:30 pm to August 21, 5:00 pm PST

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. Please join us online for this special event. Register online.

**August 21 Saturday Community Shuso/Dharma Talk:
Kevin Shindo Souza &
Jakusho Kwong-Roshi**

10:30 am to 11:30 am PST

Shuso/Dharma talk will be given by Kevin Shindo Souza, Shuso (head student), and Jakusho Kwong-roshi, founding abbot of SMZC, following 10:30 am zazen. BY DONATION (\$10 suggested donation)

**August 28 Ango Closing Ceremony
Revealing the Self**

10:30 am zazen; 11:00 am ceremony online

Participants will ask Kevin Shindo Souza, Shuso (head student), dharma questions to reveal the truth of practice. We encourage all members to close the practice period with us. Mondo is online and open to the public.

August 30 SMZC Closed

SMZC is closed on August 30 and August 31.

September 4 **Saturday Community Student Talk: Tom Jakuryu Huffman**

10:30 am to 11:30 am PST

Talk will be given by Tom Jakuryu Huffman, a student of Kwong-roshi, following 10:30 am zazen. BY DONATION (\$10 suggested donation)

September 5 **Fall Workfest**

8:30 AM to 12:30 PM

Breathe new energy into the center with friends and family of the Sonoma Mountain Sangha. Come and join us in maintaining temple grounds in the spirit of together-action. Register online.

September 6 **SMZC Closed**

SMZC is closed on September 6.

September 7 **Fall Study Group (Week 1 of 12)**

September 7 to November 23, Tuesdays 7:30 pm to 9:00 pm PST

An opportunity to explore the fundamental teachings of Buddhism and build a foundation for daily practice through discussions on the book "Branching Streams Flow in the Darkness: Zen Talks on the Sandokai" by Shunryu Suzuki-roshi. This 12-week course occurs every Tuesday from 7:30 pm to 9:00 pm PST starting September 7.

Saturday Community Dharma Talk: Jakusho Kwong-roshi

September 11

10:30 am to 11:30 am PST

Dharma talk will be given by Jakusho Kwong-roshi, founding abbot of SMZC, following 10:30 am zazen.

BY DONATION (\$10 suggested donation)

September 14 **Fall Study Group (Week 2 of 12)**

September 7 to November 23, Tuesdays 7:30 pm to 9:00 pm PST

An opportunity to explore the fundamental teachings of Buddhism and build a foundation for daily practice through discussions on the book "Branching Streams Flow in the Darkness: Zen Talks on the Sandokai" by Shunryu Suzuki-roshi. This 12-week course occurs every Tuesday from 7:30 pm to 9:00 pm PST starting September 7.

September 18 **Saturday Community Sr. Student Talk: Chuck Tensan Ramey**

10:30 am to 11:30 am PST

Talk will be given by Chuck Tensan Ramey, a senior student of Kwong-roshi and ordained priest, following 10:30 am zazen. BY DONATION (\$10 suggested donation)

September 20 **Sangha Round Table**

We are hosting an informal Zoom 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 upcoming year. We know that it has been a challenging year for many of us and we want to make sure that we are all staying connected.

We are offering 2 different nights with a maximum of 30 participants each night. Please come to one of the gatherings below. We would love to see and hear from you.

Monday, September 20, 7:30 pm to 8:30 pm PST

Monday, September 27, 7:30 pm to 8:30 pm PST

Register online.

September 21 **Fall Study Group (Week 3 of 12)**

September 7 to November 23, Tuesdays 7:30 pm to 9:00 pm PST

An opportunity to explore the fundamental teachings of Buddhism and build a foundation for daily practice through discussions on the book "Branching Streams Flow in the Darkness: Zen Talks on the Sandokai" by Shunryu Suzuki-roshi. This 12-week course occurs every Tuesday from 7:30 pm to 9:00 pm PST starting September 7.

September 25 **Saturday Community Student Talk: Lizbeth Myoko Hamlin**

10:30 am to 11:30 am PST

Talk will be given by Lizbeth Myoko Hamlin, a student of Kwong-roshi, following 10:30 am zazen. BY DONATION (\$10 suggested donation)

September 25 **Kids Community: Connect to the Earth, Breathe!**

10:30 am to 12:30 pm

Spend the morning at the Zen Center soaking up the silence and beauty of Sonoma Mountain. Child friendly activities and guided meditation offer the whole family a great chance to take part in the spirit of Zen. Parents are welcome to join the children or attend the morning talk.

Come up to the Zen Center and connect to the land with a trail walk, or possibly some outdoor yoga. We will also connect to our breath with a few minutes of quiet sitting. Weather permitting.

September 27 **Sangha Round Table**

We are hosting an informal Zoom 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 upcoming year. We know that it has been a challenging year for many of us and we want to make sure that we are all staying connected.

We are offering 2 different nights with a maximum of 30 participants each night. Please come to one of the gatherings below. We would love to see and hear from you.

Monday, September 20, 7:30 pm to 8:30 pm PST

Monday, September 27, 7:30 pm to 8:30 pm PST

Register Online

September 28 **Fall Study Group (Week 4 of 12)**

September 7 to November 2, Tuesdays 7:30 pm to 9:00 pm PST

An opportunity to explore the fundamental teachings of Buddhism and build a foundation for daily practice through discussions on the book "Branching Streams Flow in the Darkness: Zen Talks on the Sandokai" by Shunryu Suzuki-roshi. This 12-week course occurs every Tuesday from 7:30 pm to 9:00 pm PST starting September 7.

Morning Zazen: Monday – Saturday 5:15 – 7:00 am

Evening Zazen : Tuesday – Friday 7:30 – 9:00 pm

Ongoing online Zazen on Zoom. For more info, visit the online Zendo at <https://www.smzc.org/online-zendo>.

RESIDENT REPORT

By Susan Gesshin Frey

NEW RESIDENTS AT SMZC

It has been over a year since we could welcome any new residents. Now there are two, along with one long-term guest, and more are coming in July and August.

Alexander Cook

After checking out many Zen centers in the U.S, Alexander, who is from Dallas, Texas, came across SMZC in his search for a Zen teacher. During the pandemic he participated in many of our programs online and recently joined as a member. He has now moved in as a resident-in-training and plans to stay for at least a year.

Carol Adams

You may remember that Carol worked here part-time as our office manager in 2018-19. She recently applied for residency and will arrive in July to focus on her practice and support of the Zen Center. She has been attending the online study group this year, practiced zazen with us, and rejoined SMZC as a member. Carol is also the daughter of long-time practitioner Janet Buckendahl, who heads our Zen Dust store.

We are also pleased to welcome Kira Layton, who will be staying for one to two months before returning to the University of California, Los Angeles, where she is studying Visual Arts.

Welcome Carol, Alexander, and Kira!

SOTO SHU VISITS SMZC

On May 26, the Rev. Taiga Ito, from Soto Shu, brought the Rev. Dokan Kojima from Zenshu-ji, the Soto Zen North America Headquarters in Los Angeles, to Genjo-ji to shoot a video of Roshi and Nyoze. Afterward, over a delicious lunch, Rev. Kojima presented Kwong-roshi with some very fine Japanese green tea. We enjoyed visiting with our friends and talking about how we have all been affected by the pandemic. Both teachers expressed the importance of studying and applying Dogen's teachings in a rapidly changing world.



Kwong-roshi & Rev. Taiga Ito discuss the screen panels of calligraphy for the 'Wisdom Beyond - Heart Sutra' by Korean master Buemju Soensa



During the pandemic we brought our study group online, open to all, and have since completed four fascicles from Dogen's Shobogenzo with commentaries by contemporary teachers. The group's excellent attendance reflects the relevance of Dogen's teaching in contemporary life. As we continue to practice together online, we also look forward to the day when we can meet again in person.

THE SOUND OF THE BELL

On June 10-13, the residents will have sesshin in the Zendo, with the public attending on Zoom. It has been more than a year since we practiced together in the zendo, and we residents are looking forward to returning to our venerable practice hall, which has been lovingly cleaned and repolished.

After sesshin, we plan to resume our normal daily schedule of zazen and morning service under its roof. Each morning before zazen we ring the bonsho, or temple bell, to call everyone to practice. A story about this custom offers insight into the nature of residential Zen practice:

“One cold winter morning, Ekido-zenji, who was sitting zazen with a large number of monks, heard the solemn resounding of the temple bell, and he sensed that there was something mysteriously different in the way the bell was being struck.

After zazen, Ekido instructed his attendant, “Go call the one who struck the bell this morning.”

A newly arrived novice monk was ushered in. “I want to ask you, what were your feelings when you struck the bell?” said the Abbot.

The novice answered, “I was taught that to strike the bell is to hear the voice of the Buddha. It is to bring forth the Buddha. Therefore, when we hit the bell we must hit it with this attitude. This morning my turn to strike the bell came for the first time. So, concentrating on hearing the Buddha’s voice and bringing forth the Buddha from the bell, I put the strength of my whole body into my hands when I grasped the mallet, and I hit the bell. After each strike of the bell I put my hands together and made a prostration.”

“Oh, so that’s it,” said the Abbot. “Well, don’t forget that feeling when you practice.”

This novice, who adored Ekido-zenji’s noble character and who never left his side for eighteen years, was the man who became the sixty-fourth abbot of Eihei-ji Temple, Morita Goyu-zenji.” ❖



SAMU SERVICE AND VOLUNTEERING

By Koten Price



SMZC's Tom Jakuryu Huffman with Lynn Lozier from the Nature Conservancy

It’s been a quiet and lonely year for us here on Sonoma Mountain, but as summer arrives we are looking forward to seeing many faces that we have missed for far too long. During the shutdown we have been fortunate to see a steady stream of volunteers helping to garden, demolish, and clean, and we are now ready to bring in many others to help prepare the temple grounds for guests for Summer Ango. There are many opportunities for Samu, a vital and engaged practice of the Dharma that involves rolling up our sleeves and jumping in.

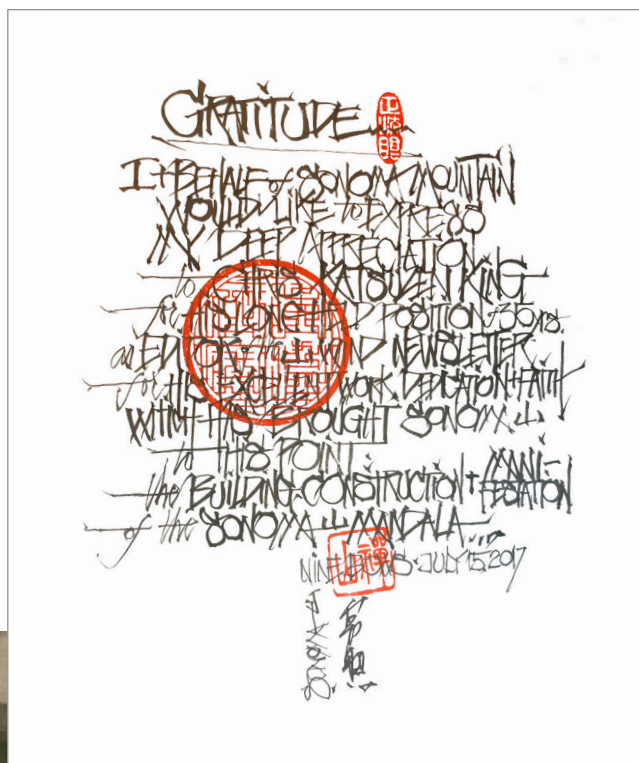
Tom Jakuryu Huffman has been working for many years to care for the land, reduce fire danger and keep weeds at bay. Efforts by Tom and others are vital to the existence of Sonoma Mountain Zen Center and its temple, Genjoji. Tom is working with Mitchel Katzel to monitor the pond in hopes of returning it to its former flourishing state.

Bryon Flaig has helped throughout the shutdown to demolish cabins and clear brush. More recently he has been donating his time and expertise to revitalize the Zen Center’s honey bee population. (see “Working With Bees” on page 7)

Keiko Ohnuma and Bart Bloomberg have been working in the garden on Fridays and weeding around the bathhouse and temple grounds. ❖

To volunteer for samu service, please contact the office or email me directly at koten@smzc.org.

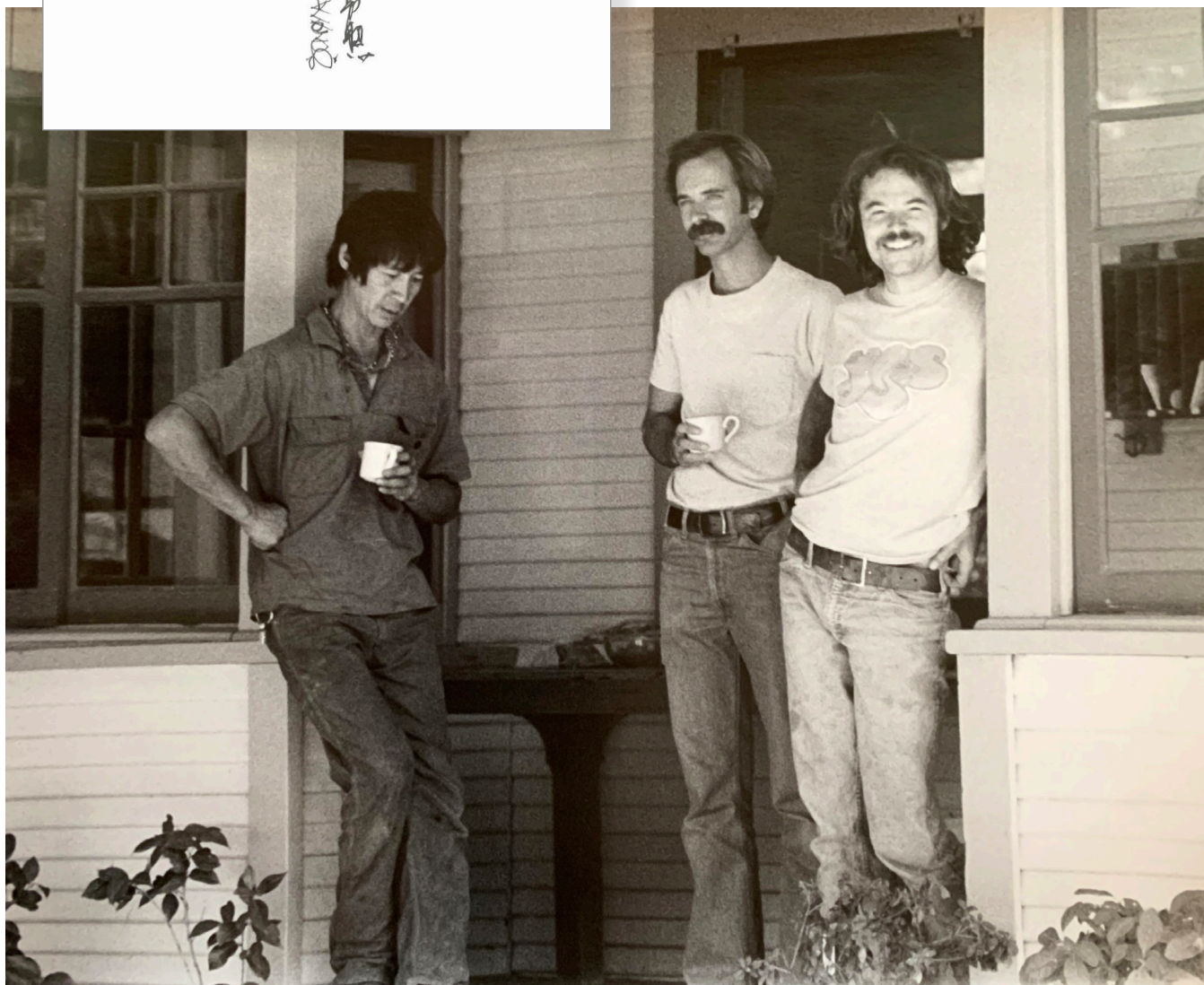
VOLUNTEER CERTIFICATE – KATSUZEN KING



I plus behalf of Sonoma Mountain would like to express my deep appreciation to Chris Katsuzen King for his long-held position of 35 years as editor of Mountain Wind newsletter – for his excellent work, dedication and faith which has brought Sonoma Mountain to this point, the building, construction and manifestation of the Sonoma Mandala.

Nine bows,
Jakusho Kwong-roshi
July 15, 2007

*Workfest break
(from left)
Roy Iwaki,
Katsuzen King,
Michael Blome
– 1980's*



SONOMA MOUNTAIN ZEN CENTER

THE REOPENING IS COMING

Because of the engagement and support of our sangha, we have been privileged to maintain our zazen practice and programs online during the pandemic. We now stand at the door of reopening. We trust that with careful implementation we can do so safely, and once again offer this profound and ancient practice on Sonoma Mountain.

We have worked diligently to plot out a safe and secure path to reopening this summer and fall. To that end, we are tracking state and county covid positivity and case rates to help us target reopening dates. These dates may change over the next few months. We will continue our covid safety protocols: hand washing, wearing masks, social distancing, and ventilating indoor areas, but these may change depending on federal, state and county guidelines. As we ease back into our programs on site at Sonoma Mountain Zen Center, we will continue trying to integrate online participation, such as adding Zoom to our daily zazen schedule and Saturday program.

The worldwide pandemic has brought great suffering and loss over the last sixteen months and presented us with tremendous challenges at SMZC. We want to once again thank everyone for your generous support during this time and acknowledge the sacrifices made by our residents and staff. We look forward to reopening with excitement, gratitude and humility, and to continuing this deep lineage of practice on Sonoma Mountain for generations to come. ❖

Chuck Tensan Ramey
President, Board of Trustees

Lizbeth Myoko Hamlin
Secretary, Board of Trustees



Reopening Dates & Protocols

August 1

SMZC will open to the public with limited programs and capacity for the fully vaccinated sangha. Programs offered will include morning and evening zazen, and angos for long-term residents and guests (1 to 6 months), as well as resident and volunteer programs with the following protocols:

- Advance check-in and proof of vaccination required.
- Maintain social distance (6' minimum), hand washing, and wearing masks indoors.
- For volunteers who are unvaccinated, only outdoor activities will be allowed.
- Zendo capacity limited to 16 people.
- Masks will be worn while chanting.
- No meals will be eaten indoors.
- Overnight stay is limited to long-term guests and Saturday program participants.

November 1

SMZC will expand reopening for the fully vaccinated sangha members with the following protocols:

- Advance check-in and proof of vaccination required.
- All programs will be offered: morning and evening zazen, Saturday program, sesshin, angos, and hosting.
- For volunteers who are unvaccinated, only outdoor activities will be allowed.
- Zendo capacity will increase to 24 people.
- Masks will be worn while chanting.
- Food service and meals will be allowed indoors.
- Overnight stays will be allowed for all.

Check the website for updates and other details as we approach these reopening dates.

SANGHA NEWS AND MEMBERSHIP

by Erik Zenjin Shearer

SANGHA NEWS

SMZC's online programming has continued to bring our Sangha together in practice as we are starting to emerge from the COVID-19 pandemic. Online zazen, talks, and classes have been well attended and have continued to allow us to sit with members of Wisteria Wind from all over the world. As a reminder, the online zendo at SMZC meets for morning zazen Monday through Saturday from 5:15 – 7 a.m. PST. Evening zazen begins at 7:30 and concludes at 9 p.m. PST with the Four Vows. All members, friends, and guests are invited to join us in practice. Information about logging in, online forms, and guidelines can be found at <https://www.smzc.org/online-zendo>. In addition to the morning and evening practice schedule, everyone is invited to join us for regular Saturday community practice, with zazen starting at 10:30 a.m. and a dharma talk at 11.

On two Monday nights in early May we hosted two special online gatherings. New sangha members introduced themselves and we received a report on the Sonoma Mandala project from Michael Zenmen McCulloch and Nyoze, including an anticipated timeline for physical reopening and community health requirements to gather in person. Tim Metzger gave an overview of his documentary *Beyond a Dream* and invited several sangha members to give their impressions of the film. As with our daily online practice, we were joined by sangha members from all over the globe, with multiple countries and continents represented. Thank you to everyone who was able to attend.

While we will be continuing with our online schedule, please keep an eye out for announcements regarding the return of in-person practice. We are still working out details on how online practice will be continued when we return to meeting in person, as we have experienced how the accessibility of online practice can bring together a worldwide sangha. This has been a precious gift in the midst of a difficult time that will allow us to continue bringing together members from across the globe.

VOLUNTEERING

We still need volunteers to work on projects both at Sonoma Mountain and from home. Volunteer work on site is subject to pandemic protocols and does not involve working inside with other members. Volunteer opportunities at home include helping with office projects and possibly phone trees as we work to stay connected with all of our members. Please contact office@smzc.org if you have time to help out.

NEW MEMBERS

Please join me in welcoming the newest members of our sangha:

James True was born in San Francisco and has lived since the 1970s in Oakland, where his family currently includes his wife, three adult children, and three grandchildren. He received a BA in sociology from UC Berkeley in 1965 and worked professionally in insurance and property management. His interest in Zen Buddhism goes back to the 1960s, when Kwong-roshi invited him to try meditation in San Francisco. He saw Kwong-roshi again in a documentary about Trungpa Rinpoche in 2017 and subsequently made contact to join us in practice.

Benja Peterson joins us from St. George, Utah. She attended a silent retreat led by Jun Po Dennis Kelly and has been practicing seriously for two years. She writes, "It feels like I am in the right place and on the right path to discover who I am through zazen."

Andrew Penners joins us from Angwin, California. His family includes his parents and two older brothers. He was taught techniques of Zen practice by his grandfather, who gave him the book *Zen Mind, Beginner's Mind* by Suzuki-roshi. He would like to deepen his practice and learn to sit for longer periods to find the deep peace within.

Andrew Walus joins us from Vacaville, California. He has practiced at the Buddha Gate monastery for several years and enjoys spending time with his wife and two daughters. He has worked in the wastewater construction field for twelve years. Andrew is interested in furthering his meditation practice and absorbing as much as possible about Zen. He is eager to practice with us and hopes to make friends along the way.

Meaghan Jones joins our sangha from Revelstoke, British Columbia, where she is a registered massage therapist and craniosacral therapist. Meaghan was introduced to Zen and SMZC in 2018 through a friend and mentor. When she received the invitation to attend a three-day sesshin for Buddha's birthday, it felt like something she was meant to do. For years she had felt a jar of emotion build up in her body from different experiences, and she couldn't get the lid of the jar off to release the emotion until the closing circle for that sesshin dissolved the lid. The space held by the participants made her feel safe, loved, and accepted, which led her to join our sangha.

Justin Wadland lives in Tacoma, Washington, with his wife and two sons. Since 2017 he has participated in South Sound Zen (SSZ), led by Tensan Chuck Ramey. Zen practice has been an important

part of his life for more than two decades. In 2000 he received the Dharma name Myozan (Bright Mountain) from Genjo Marinello at Dai Bai Zan Cho Bo Zen Ji in Seattle. He has worked since 2003 as a librarian at the University of Washington Tacoma Library. As an author, he has published works of narrative nonfiction about the unique communities and histories of Puget Sound. He loves activities that bring him in intimate contact with the natural world, which he enjoys doing with his family: cross-country skiing, camping, mountain biking, and getting lost (with a compass) in ancient forests. Joining the virtual sangha of Sonoma Mountain Zen Center has been a natural extension of his involvement at his local sangha, and he looks forward to practicing and connecting with the wider community.

Jennifer Johnston joins our sangha from Birkenfeld, Oregon, in the northwest corner of the state. She lives with her husband and three dogs, while an adult daughter lives about 90 minutes away in Portland. Jennifer has been practicing contemplative prayer and meditation for many years and found Kwong-roshi's recorded lectures "Breath Sweeps Mind" on the Sounds True website. She also read Kwong-roshi's book *No Beginning, No End* at a turning point in her Christian contemplative practice. The pandemic gave her an opportunity to join SMZC online. Jennifer is a documentary film producer working remotely for a film company in Burbank. She also enjoys writing poetry, reading, cycling, gardening, and playing with her dogs. She is an alto saxophonist and learned to speak Norwegian from her Norwegian mother.

Dara Luangpraseut was born in Warsaw, Poland, to a Polish mother and Laotian father. She spent her childhood in both countries as well as France and California. Dara was exposed to her father's Theravadan Buddhist roots but was not interested in exploring Buddhism until many years after his death. She began reading his books on Buddhism, including Suzuki-roshi's *Zen Mind, Beginner's Mind*. Three years ago she started meditating and taking online Buddhist courses rooted in the Tibetan Buddhist tradition. Returning to Southern California After living in Wisconsin for 25 years, Dara returned to Southern California and discovered online zazen with SMZC. She is an estate planning attorney with a law practice in Wisconsin and lives in San Clemente, California, with her husband, two daughters, and two dogs.

Ron Boyer became a resident at San Francisco Zen Center in 1974, practicing at City Center and Green Gulch. When he moved to Minneapolis, he became a student and lifetime friend of Dainin Katagiri-roshi, who introduced him to Genjoji and Kwong-roshi in 1979. A retired government official (local, state, national, and international), college administrator and educator, editor, publisher and executive management consultant, Ron is currently a doctoral student at the Graduate Theological Union and UC Berkeley. His current scholarship in religion includes traditional Buddhist Japanese art and aesthetics. Ron is also

a humanistic/depth psychologist in the traditions of C.J. Jung and William James and a published author, conference presenter, and classroom instructor. He is a practitioner of Tibetan Buddhism (Nyingmapa dzogchen tradition) and Vipassana, as well as tribal-based shamanism. Ron is a longtime activist, poet, fiction writer, and screenwriter. He lives in Santa Rosa near the base of Sonoma Mountain and says joining this sangha feels like coming home to take refuge in the Buddha, dharma, and sangha. ❖

HEE-JIN VISIT

(SEE ARTICLE ON PAGE 6)



(top) Hee-Jin Kim greets the Kwong family as they arrive at his Walnut Creek home

(bottom) Hee-Jin Kim and Kwong-roshi in conversation at Hee-Jin Kim's home

REFLECTIONS ON BEYOND A DREAM, PART II

by Ron Boyer

The second installment in the film series by Tim Metzger, "Beyond A Dream: Father & Son Conversations: Transmission of the Buddhas and Ancestors, Part II," is a worthy sequel to the original, which debuted last month. Part II continues the rich and candid conversation between father and son Soto Zen teachers, Jakusho Kwong-roshi and his youngest son, Nyoze Kwong, respectively founder and Abbot and Vice Abbot of Sonoma Mountain Zen Center (Genjo-ji). This conversation skillfully weaves insightful teaching with rare archival footage consisting of biographical and historical accounts by Roshi describing his own path as a Western householder becoming a zen master and the founding of Genjo-ji within the larger cultural-historical context of the transmission of Soto Zen by Suzuki-roshi and other Buddhist teachers to the Bay Area in the early 1970s. The discussion recalls Kwong-roshi's own formal lineage transmission and reluctant calling as a zen master in the lineage of Suzuki-roshi. The conversation concludes with teachings on contemporary, multi-tiered, societal crises, including the benefits of the Covid pandemic as a hard teacher of Buddha's wisdom. ❖

ZEN DUST NEWS

by Janet Myoho Buckendahl

I'm sure everyone awaits the time when we can be in the zendo in person. Until then, I am pleased to be able to see you all online on Zoom.

The store is stocked and waiting for your return. Meanwhile, I am always looking for help sewing zafus, zabutons, and our other handmade items. A heartfelt thanks to the members who have already volunteered.

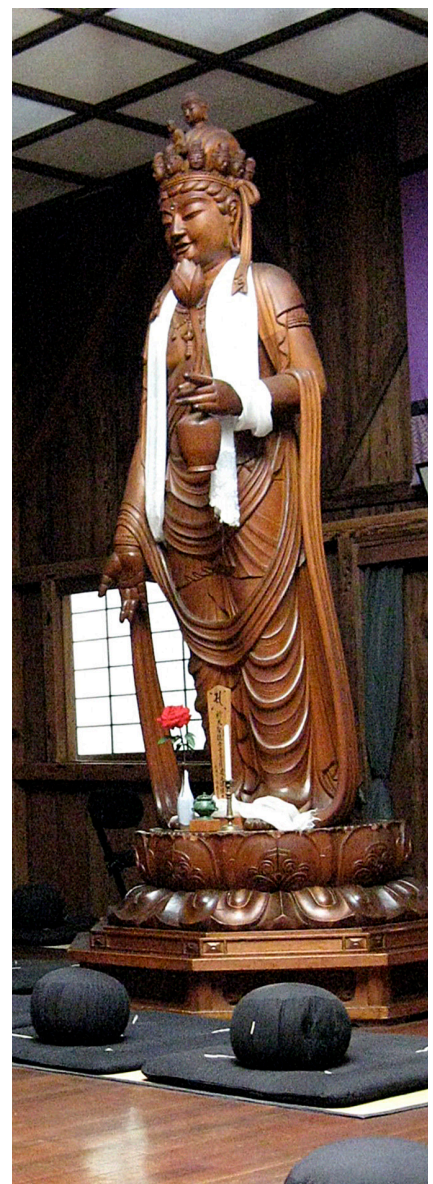
I cannot say when the store will reopen, but if you have questions in the meantime or wish to place an order, I can be reached at janet@smzc.org. ❖

WELCOME SHOKI — LITTLE GIANT

by Susan Gesshin Frey

We bought Shoki to be able to access our 12' high water tanks and also to reach the upper windows on the new buildings which will need periodic washing. Shoki, the ladder, can be folded to a small size that will fit in the pump house. It extends to 18' tall but folds down to 4-1/2' x 9" and can be hung on a wall. It can also be formed into a scaffold with two supports and a plank in-between that you can stand on. There are also wheels that will make it easy for someone to move between locations.

We will appreciate Shoki very, very much. ❖



All Contributions
Help Maintain
the Buddhadharma!

DONATE ONLINE SMZC.ORG

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

MEMBERSHIP



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

ONLINE RESOURCES ~ DHARMA TALKS & EVENTS

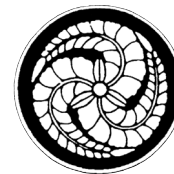
SMZC's website conveys the essence of our practice to others and invites their participation at the Zen Center. It is found at **www.smzc.org**.

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

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

"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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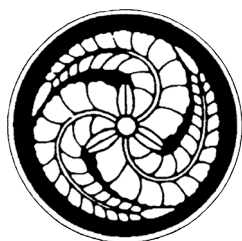
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SONOMA MOUNTAIN ZEN CENTER MISSION STATEMENT

“For the Beneficial Protection
and Awakening of All Beings”



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