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TOWER SMILING



TOWER SMILING

Winter

1975-76

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Cimarron Zen Center
2505 Cimarron Street
Los Angeles, California 90018



JOSHU SASAKI ROSHI

Thirteen years ago Joshu (Sasaki) Roshi stepped off the plane from Japan with the intention of dedicating the remainder of his life to bringing the practice of Zen to America. Joshu Roshi's Zen finds its ancestral roots in the line passing from Euddha in India, to Eodhidharma in China, and then to Nampo Shomyo in Japan. Thus, continuing in the tradition of Eodhidharma and Nampo Shomyo, Joshu Roshi plays a vital role in the transplantation of Zen in American soil.

Joshu Roshi was born the son of a farmer near Miyagi in Northern Japan in 1907. At the age of fourteen (1921) he became a novice (kozo) at Zuiryo-ji in Sapporo-shi under Joten Soko Miura Roshi. Under this Roshi's guidance, Kyozan Joshu became a priest at the age of twenty-one (1928). Later Joten Soko was appointed Chief Abbot of Myoshin-ji in Kyoto, and Kyozan Joshu followed him there to continue his training. Subsequently, in his fortieth year (1947), Kyozan Joshu received his authority as Roshi and became abbot of Yotoku-in (Zuigan-ji's monastery). He also became a part of a great lineage of famous Japanese Zen masters, beginning with Nampo Shomyo, and followed by Shuho Myocho (founder of Daitoku-ji), Kanzan Egen (founder of Myoshin-ji), Dokyo Etan (Shoju Rojin, founder of Shoju-an), Hakuin, Gasan, Inzan, Daigen, Daisetsu, Dokuon Joshu, Banryo Zenso, and Joten Soko.

In the year 1953, Kyozan Joshu left Yotoku-in to become abbot of Shoju-an in Iiyama (Shoju-an is the remote mountain temple founded by Shoju-Rojin (Etan), Hakuin's

master). Nine years later in 1962, Joshu Roshi was asked to begin teaching in America. The request came from Daiko Roshi (chief abbot of Myoshin-ji) in response to an invitation made by Dr. Robert L. Harmon and Mrs. Gladys Weissbart of Los Angeles. Realizing that to bring Zen to America would mean abandoning all thought of returning to Japan, Roshi underwent ceremonies of permanent departure and left his responsibilities as abbot of Shoju-an to Banzan Shodo Osho.

Arriving in Los Angeles, Roshi was escorted to a tiny one-bedroom, frame house in Gardena, California, which became the Mariposa Rinzaï Zen Dojo. The garage was renovated and made into a zendo.

The bedroom became the sanzen room. During the night, Roshi pulled out a mattress and slept on the floor of the living room. During the day, the living room became a place to serve tea and receive guests. Zazen meetings were much like a one-man show as Roshi had to fill the functions which would traditionally be assigned to at least three people. He was Jikijitsu, leading zazen; he was Roshi, teaching koan practice; and he was Tenzo, making and serving tea for the students, as well as preparing some of the meals.

As more people began to attend zazen meetings, the parking situation became a problem. Soon the neighbors complained that the street was being blocked with cars. Consequently, zazen meetings had to be held somewhere else. Mornings and evenings were then like caravans, hauling sitting cushions back and forth between student's houses, the doctor's office where most of the meetings

were held, and once a week to Claremont. Eventually, after six years of teaching in the United States, Roshi established Cimarron Zen Center as a permanent place to hold zazen meetings and Dai-sesshins (week long retreats).

With the founding of Cimarron Zen Center, the Roshi's efforts did not slow down in any way. He began traveling to the East Coast, to Canada, to Oregon, and to any other place that people wanted him to come.

A few years after Cimarron Zen Center was established, another center was founded in Redondo Beach. In 1970 Mount Baldy Zen Center was established, providing a monastic setting for the training of students. The first seichu (three-month training period in which students are required to remain in residence) was initiated in the summer of 1972. Since then, "The Society of the Smiling Buddha" Centers in La Jolla and San Diego, California, as well as Bodhi Mandala in Jemez Springs, New Mexico, and centers in Princeton, New Jersey, and North Carolina have been organized by disciples of the Roshi.

Concurrent with founding of new centers has been the increased frequency of Dai-sesshins. Presently, with requests for Dai-sesshins from all of Roshi's affiliated Zen Centers, in addition to the many other groups across the country, Joshu Roshi, now 68, often conducts as many as three or four retreats per month in his tremendous effort to bring Zen to Americans.

"THE OLD PINE PLANTER"

Dokyo Etan was a native of Iiyama in Shinano, present Nagano Prefecture. He was the son by a concubine of a samurai with the family name of Sanada in the service of the lord of Matsushiro of Shinano. Dokyo was a "go" which he took for himself; another name by which he often called himself was Saishoo, "Old Pine Planter."

Though the boy was brought up in the household of Lord Matsudaira of Iiyama, he early had the desire to become a monk. At nineteen, he was in the retinue of Lord Matsudaira when that daimyo went to visit the Shogun in Edo, modern Tokyo. While in the Eastern Capital, the youth heard the name of Shido Bu'nan (1603-1676), a Zen priest in the 17th generation of the line of Nampo Jomyo (Daio Kokushi), and immediately went to see him at his hermitage, the Shido-an in the Azabu district of Edo. Bu'nan shaved the youth's head, and, after subjecting him to severe training for a year, gave him inka. Dokyo Etan, as he was now known, then made a long pilgrimage to various temples in northeastern Japan. When he returned four years later to see his old master, Bu'nan ordered him to become his successor at the Shido-an, but Etan refused and went back to his native Iiyama.

There, following the example of the eccentric Tang dynasty monk, Ch'en Tsun'su (Chin Soushuku), whom he greatly admired, Etan cut himself off from the world and retired with his mother to a hermitage in the village of Taruzawa in the mountains of Shinano. His

way of life was austere in the extreme. To keep his samadhi power undiminished he used to sit through the night in a deserted graveyard, unmindful of the pack of wolves that sniffed at his throat.

In 1676 the lord of Iiyama, who often invited the Master to his castle, but whose invitations were invariably refused, bestowed upon Etan's hermitage the name Shoju-an, and thereafter the Master was usually referred to as Shoju-Rojin, "the old man of the Shoju" (Hermitage). He seldom accepted a student, and, when he did, subjected him to the severest discipline.

Etan's character, which was both harsh and compassionate, is clearly brought out in the account of his relations with his famous heir Hakuin Ekaku (1686-1769). One day in the spring of 1710, Doju Sokaku (1679-1730), Etan's only disciple of the time and later one of his heirs, came to the Shoju-an accompanied by Hakuin, then in his twenty-fourth year. The old man was cutting firewood when they arrived, and only after considerable urging on Sokaku's part agreed to return to the hermitage and receive the visitor. Hakuin, who had prepared himself in advance for the meeting, immediately presented the old man with a written statement of his understanding of Zen. Etan crushed the paper in his left hand without looking at it. "This is something you have learned," he said. Then, thrusting out his right hand, he continued, "But what have you seen?" "If I had seen something I could present to you, I'd spit it out," returned Hakuin, making a pretense of vomiting. The old man came closer. "How do you understand Joshu's Mu?" he asked. "In Joshu's Mu there is no place to put

hands or feet," said Hakuin. The old man grabbed the end of Hakuin's nose with his fingers. "Yah! Here's some place to put hands and feet," he bawled. Hakuin's entire body broke out in sweat and he threw himself on the ground before Etan. The old man roared with laughter. "You dead shavepate in a ghost cave!" he shouted.

After eight months of desperate effort, Hakuin finally received the secrets of Tozan's Five Ranks. When Hakuin was leaving, the Master, now in his sixty-eighth year, accompanied him part way through the mountain pass. His farewell words to his disciple were: "Do your best to breed a few genuine monks. Don't seek for many. Making great vessels of Dharma is difficult. If there is one man or only half a man who is genuine, he may be able to revive our Rinzai Zen, which is in such a sad state of decline."

Etan died in his eightieth year. Tradition has it that, at the end, he seated himself in zazen posture and composed the following verse:

The final word of life
In the frantic hurry I can't
speak.
But now that I am speaking
the wordless word,
No word, no word!

(trans. by Joshu Roshi)

Then, laying down his brush and laughing heartily, he passed away.

Though Etan had spent almost all of his life in seclusion in the mountains of Iiyama, his

Zen was transmitted to later generations through the efforts of his disciple, Hakuin. For a time after his death, the Shoju-an was a dojo, or training hall, for laymen, under Doju Sokaku, but as Sokaku had no successor, after he died it became merely another poor mountain temple. Later, Myoshin-ji aided Shoju-an by building a zendo and by sending Joshu Roshi to become the abbot.

TEISHO

Joshu Sasaki Roshi

Introduction to the HEKIGAN ROKU

In this introductory Teisho, Rev. Joshu Roshi explains the historical background of the famous Zen book, the Hekigan Roku (or Blue Cliff Records). Knowledge of this background, he says, is indispensable as a foundation for correct and deep understanding of the text. Cimarron journals to follow will contain Teishos on a number of Cases from this great book.

The book known as the Hekigan Roku is considered in Zen to be one of the most important, but I'm afraid that you will have difficulty understanding it with your present wisdom. Long ago it was said that if an unprepared person were to read the Hekigan Roku from beginning to end, he would go mad. This book is one which, if you misunderstand the meaning, will make a devil or a madman out of you. On the other hand, if you correctly understand the meaning, you will have the strength to overcome the worst devil and make even the highest God your slave. Therefore, as I have already said to you, with your present wisdom, I'm afraid that you will have great difficulty understanding this book properly.

Now, there is not one human being who does

not have a problem that he must solve. If you reach the point where you know that you have nothing to understand or nothing to solve, then you will be the same as God or Buddha. God or Buddha has no need to know anything whatsoever. And that is why God or Buddha is completely free of everything.

There are some people who say that God is love, but I say to you that God or Buddha doesn't love you. When I say that, maybe many of you will be surprised. As God already forms the very basis of all of our existence, there is no need for God to love us, because God is of us. Many people say God is love, but a great mistake is made there, because the love we experience as human beings is not that love of God. God's love is the love which does not require to love.

So, the first thing that Zen students must consider is that God or Buddha, or whatever --that Absolute does not have any characteristics, and for that reason, God is free from all characteristics. God has no likes, no dislikes concerning character, but embraces all character. The character of God is that God has no eyes or ears, and has no need of eyes or ears. When you have experienced that realm where there is no need for eyes or ears, no need for anything at all, then you will have found that you have a character such as that of a Buddha or God.

The historical Buddha, Shakyamuni, reached his enlightenment only after long and arduous training, and it was because of that training that he reached his enlightenment.

However, after his enlightenment, he did not call himself Buddha; he was called Buddha by his disciples. Buddha or God does not have any voice or sound or color or smell. However, Shakyamuni Buddha had ears and eyes and flesh. So in Buddhism, we can see that both are a part: that there is a Buddha which is with no form, no character; and there is also a Buddha which has form and character. The instant you hear the name of Shakyamuni Buddha, you must not consider him to be a Buddha of no form or characteristics. Shakyamuni Buddha was in every way a human being. The only difference was that he fully experienced the position of God or Buddha. So, once again, the God or Buddha that Shakyamuni Buddha experienced had no form or characteristics, and yet Shakyamuni Buddha did have all those things.

I say to you now that any one of you who is undergoing Zen training can attain the same noble and perfect character as Shakyamuni Buddha had. However, you must never consider Shakyamuni Buddha to be Buddha or God or any such Absolute Being. If you do so, then that concept becomes the same as the concepts of other religions (ed. in that other religions worship and objectify God or Buddha). If a person is truly interested in studying Zen, then Zen practice requires you to have the experience of Absolute Being as did Shakyamuni Buddha.

Now, as I said, if you read the Hekigan Roku without being prepared, then you entice deviltry. However, if you have experienced the complete unity of subject and object, that is, the experience of Absolute Being, you fear nothing whatsoever. In the title of this book, two of the words, Heki

Gan,* have been translated into English as Blue Cliff, and I accept that as an adequate translation. I would like to explain how this book came to be called the Blue Cliff Records.

If we inquire as to who wrote the book, we find that there were two authors, both of them Zen monks, Setcho and Engo. If you are not familiar with the historical period in which Setcho and Engo lived, then your understanding of the Blue Cliff Records will not be very deep. So, before I discuss even the title of the book, I should discuss the two authors in terms of their historical period. Now, I feel that a discussion of Chinese history probably will not be of great use to you, but nevertheless, if you want to have a deep understanding of the Blue Cliff Records, I feel I should say something about this particular period in China's history.

It is said that Bodhidharma crossed over to China from India in about 525 to 526. If we look into the political situation in China at that time, we find that the Djin period was about to collapse, and with the collapse, China was divided into two states, the northern and the southern.

Now, the Tang Dynasty, which is quite famous for its culture and the arts, was founded in about 618 or 619. The scholars say that China was unified around the same time. The Tang Dynasty lasted for approximately 280 years. During that time, culture flourished abundantly and Zen of the highest quality thrived. However, it was during this period that Buddhism met with three repressions. The final

*In English, the two words are combined.

repression, which occurred in 844, was the most severe. During this final repression, all ordained Buddhists were stripped of their robes and forced to return to farming and other occupations. This repression continued for only a few years. When it was over, Buddhism again flourished. In this succeeding age, the practice of Zen, as opposed to the simple study of Zen, was widespread.

Now, the founder of Rinzai Buddhism died in 869. This was 20 years after the last repression. The founder of the Soto sect also died within a very short time, and we can see that many other famous Zen Masters also experienced this extremely severe repression. In the year 955, there was yet another movement to repress Buddhism. However, at that time, the dynasty was already at its end, and this repression occurred only in limited areas. In this repression the temple bells and ornaments were all melted down and made into farming implements; the temples themselves were taken over to be used for such things as offices for farmers. Yet this was a period when true Zen was widely practiced. If we ask why true Zen practice was so popular at that time, the answer is that this was an age when there could be no reliance on buildings, on books, or on anything whatsoever.

Now, about 50 years after the Tang Dynasty collapsed, we find that the Chinese Buddhist temples had all fallen into disuse and ruin. The dynasty which reunified the country and brought all the states back together was the Sung Dynasty. The Sung Dynasty began in 969 and continued for about 257 years. During that period, Zen thrived once again. Although it is said that this dynasty

unified the country, China is a very large country, so the unification did not extend into places like Manchuria. The unification of China was not accomplished through force, but through negotiation and discussion. The Sung Dynasty had to struggle to develop its culture, because the northern states such as Manchuria, Mongolia, and Peking were continually threatening it. However, this dynasty managed to continue for 257 years, and was able to maintain a flourishing culture (ed. despite the constant threats along its borders), so I feel that modern man would benefit by studying how this dynasty lasted. Finally the Sung Dynasty was overthrown by Manchuria, and was destroyed in 1162.

As I said, the Sung Dynasty arose in 969. Setcho, one of the authors of the Blue Cliff Records, was born in 980. Therefore, we can say that he was born into a peaceful age. Setcho lived to be 73 years old, and during this time the dynasty continued in power. So, we can say that all of his life was spent in a peaceful period.

The other author, Engo, was born about 62 years before the end of the Sung Dynasty. When this dynasty was overthrown, the Emperor, all of the court, and the nobility, numbering about 3,000 persons in all, were captured and taken away to the North. However, the brother of the Emperor fled toward the southern part of China by the Yang Tze River, and there established the Kingdom of Nanso (Southern Sung). Discussions and negotiations concerning these captive people were conducted to achieve peace between the North and the South, and as a result of the negotiations, the state of Nanso was harmoniously established. The monk Engo lived

about nine years under the Southern Dynasty. So, we can say that Engo led a very busy life; he lived during the historical period in which the Northern Dynasty fell and the Southern one arose; hence, he had the experience of both of those events.

The Southern Sung continued for 152 years. The combination of both Northern and Southern Sung Dynasties made 400 years of history. For states to continue in existence for 400 years, with enemies on all sides such as it had, is a very rare event. Zen, which flourished and developed in the Tang Dynasty, similarly developed and spread during the Sung Dynasty. After a period of time, the Sung Dynasty faced invasion by the Gen Dynasty and fell.

Now let us put aside the historical background.

Engo wrote the book known as the Blue Cliff Records while he was staying in a Zen temple where the Master, Kassan-Zenji, had lived during the establishment of the Southern Sung Dynasty. In the room of this temple where he was writing the book, there was a picture scroll entitled Heki Gan (or Blue Cliff) hanging on the wall.

Now, before Engo's time, a situation arose where someone asked Kassan-Zenji, "Tell me, Master, what is your spiritual state?" In reply to this question, the Master said, "My spiritual state is like the branch after a monkey, holding her infant, has leaped from it; it is like the rock before a bird, carrying a flower in its beak, alights on it." What these poems mean is that the working of the Mind is prior to belonging to

either subject or object. Kassan-Zenji answered this person by quoting these poems. The meaning of these two poems which the Master quoted are implied in the two Chinese characters, Heki Gan; hence, the room where this Master once lived (ed. and where Engo later wrote) was named Heki Gan, or Blue Cliff.

Probably listening to history is not suitable for your understanding right now, so I will have to explain in more detail at another time.

In this book, Blue Cliff Records, Setcho took 100 Koans written by the ancients, and then added his own commentary on them in the form of poetry. These Koans and Setcho's poems were further commented on by Engo. Setcho's poems contained in this book are works of incomparable beauty and genius. Engo's comments on Setcho's poems are so piercing that they rip out the hearts of people or invite deep and endless laughter. Without taking this and all that I have said previously into account, you will mis-evaluate the Blue Cliff Records.

At one point, a Zen monk said that if there were books such as the Blue Cliff Records around, then Zen practice would degenerate into simple scholarly study, and so the book was burned. However, later on, there was yet another monk who said, no, the material contained in the Blue Cliff Records was worthy of passing on to the world. So this monk collected scraps of the original manuscript, in addition to revised copies, and that compilation is what we use today as the Blue Cliff Records. Therefore, because of this history, a few errors were unavoidable. In

some cases, the monk made incorrect additions to fill in the missing material.

Having acknowledged the background of the Hekigan Roku, together let us read.

THE COLD MOMENT

investigate
running
water

you will
know everything

BIG DEAL

kite
caught
in tree

child
among other
things

Alvaro Cardona-Hine

After the rain
screaming across the hills
men and their chain saws.

Summer's work:
preparing for
winter's rain!

My afternoon nap
would have been longer
but for the flies.

Steve Sanfield

IN MEMORIUM

George Stanicci
1911--1975

On Friday November fourteenth funeral services were held at the Rinzai-Ji Cimarron Zen Center for George Stanicci, vice-president of Rinzai-Ji. The chief abbot of Rinzai-Ji Rev. Joshu Sasaki, Roshi, conducted the ceremonies of " The Closing of the Coffin" and " The Lighting of the Fire."

George had been associated with the Roshi since his arrival in America in 1962, and as an original member of Rinzai-Ji's Board of Directors he had contributed much to laying the foundation of Rinzai Zen in America. Prior to being vice-president he served two terms as president of Rinzai-Ji. His death came on the morning of November the tenth after a prolonged illness.

George will not only be missed by his fellow board members and those students of the early days whom he assisted with kindness and patience, whether that be correcting their posture or transcribing the Roshi's talks, but by all of us who have benefited by his service.

CIMARRON ZEN CENTER NEWS

ADVISORY BOARD: Recently, a Cimarron Advisory Board was formed by the members to help organize and actualize projects.

The board met for the first time on October 15. The members established several major areas of responsibility, namely (1) publications (2) fund raising (3) public relations (4) long-range planning (5) building (6) resident houses (7) real estate (8) garden projects, and (9) women's activities. Eventually, each board member will head one of these areas and seek other people to help work on the projects.

As there has been insufficient staff to publish a newsletter since May, the board decided to pool its efforts on publications as its first priority. Information announcements will now be mailed monthly, and "Tower Smiling" will be published quarterly. Fund raising will be the second major effort of the board

The board discussed membership and donations. One new idea adopted was a "Beginner's Membership" which will entitle a new student to beginner's instruction, an information announcement, and allow him to attend the zazen meetings at Cimarron Zen Center for two months. This membership will cost \$1.00 each month. At the end of the introductory period, the student will be invited to become a regular practicing member.

The board also decided that new students should attend five meetings at Cimarron before seeing the Roshi for sanzen.

In addition to monthly meetings of this Advisory Board, there will be a meeting at 1:00 p.m. on the first Sunday of every month

for all Cimarron members to express their opinions regarding programs and policies of the Center.

IMPROVEMENT PROGRAM: Cimarron has undergone many physical changes resulting from the Improvement Program begun in April.

As the first project, the wall around the center received two coats of fresh paint. The kitchen was brought up to the Health and Building Code standards by through cleaning, mending, and painting. With these kitchen improvements and the installation of a pantry, we are now able to resume the breakfast service for our early-morning sitters, as well as offer courses in cooking.

Three resident rooms were repaired, painted, and generally brought up to code. And. the washing machine and dryer will no longer grind and buzz next to the zendo since they have been moved to an area near the kitchen.

In addition to the improvements at Cimarron, much effort has been put into the center's resident houses. New heating systems, re-wiring of the electrical systems, painting, and carpeting in many rooms are all part of the work done in the last few months.

Much care and attention was given to less obvious projects, too numerous to mention here. We are deeply grateful to all the people who have donated their time, as well as some of the materials used, to make all these changes possible.

CHILD CARE: Child care during zazen is now being provided at Cimarron Zen Center. The attendant is available for child care every evening, in addition to the mid-morning sittings on Sundays.

Children should be brought to Cimarron's tea room ten minutes before zazen. They will then be taken to one of the center's resident houses (two doors away) where they can play freely without disturbing meditation on the zendo. The children will be returned to the tearoom at the end of the meeting.

MONK'S CEREMONY: Eyo Grossman, long-time student of Sasaki Roshi, underwent the Tokudo (monk's) ceremony in Septmeber and received the Buddhist name Genryu.

GARDEN: This summer the residents of Cimarron reaped an abundant harvest of fruit, vegetables, and herbs from the center's garden behind Gentei-an. Flowers for the butsudān bloomed profusely among rows of healthy vegetables, adding bright color to the lushness of the garden.

From the two plantings this summer, the garden yielded a wide variety of crops, from artichokes, tomatoes, and corn to brussel sprouts and peas, to name but a few. Herbs included everything from oregano to thyme.

The plants in Cimarron's garden grow strictly on an organic basis; no insecticides, or synthetically-formulated fertilizers are used. Mainly bio-degradable wastes from the kitchen and yard constitute the fertilizers used in the garden.

Anyone interested in finding out how to utilize the land to grow his own vegetables is welcome to come and learn from this garden's example.

HELP! With its limited staff and funds, Cimarron is greatly in need of help. Just maintaining the facilities takes a tremendous amount of time and effort, not to mention money. Improvements and expansion are nearly impossible without aid from the members. So, if you have a few hours to spare for work, or a few dollars, or some materials that the center could use, please let us know. We greatly appreciate any form of help.

Things Needed:

1. Man Hours--We have a long list of projects badly in need of completion, from gardening and sewing to carpentry work. Whatever your talents are, we can use them.
2. Donations--Without funds, very little can be accomplished. We do all of our own work, and try to be creative in the use of materials. But it still takes money to get things done.
3. Materials--Concrete, exterior paint, lumber, window screening, plumbing fixtures, electric drill, plumbing and carpentry tools, table chairs, furniture, dishes, Blue Chip stamps.

If you do have any of the above, please inquire for details in the Zen Center's office.

ITEMS AVAILABLE

1. Publications:

Tower Smiling (a collection of poetry and art inspired by the Zen experience and an interview with Roshi by Peter Bergman), donation \$1.00.

Buddha is the Center of Gravity (teishos on the Mumokan given by Joshu Sasaki Roshi at Dai-sesshin at the Lama Foundation), donation \$3.00.

Newsletter (published quarterly), donation \$6.00 annually.

2. Robes and cushions: Robes expertly hand made at Cimarron may be received for a \$25.00 donation. Hand-made cushions are \$25.00 for a set, or separately, \$12.00 for the large zabutan, \$9.00 for the smaller zafu, \$4.00 for the support cushion.
3. Homemade bread: Made with natural ingredients. Baked in Cimarron's kitchen.

MEALS

Meals are available at the center after zazen meetings. Breakfast is served at 7:;0 and lunch is served at noon.

On the first Sunday of every month, all members are invited to stay for the Members' Meeting, following lunch. Topics and business of general concern to Cimarron will be discussed.

Cooking Classes. Learn to prepare balanced harmonious meals with natural foods at the cooking classes held in Cimarron's kitchen. The four-week courses are conducted by Iona Teegarden, author of the book Freedom Through Cooking. The next classes are scheduled for January 19-February 9 and March 8-29. For information and reservations, call Cimarron Zen Center, (213) 732-2263. Classes are limited to 20 persons.

CIMARRON ZEN CENTER INFORMATION

ZAZEN SCHEDULE:

	<u>MORNING</u>	<u>EVENING</u>
Monday	4:40 5:25-7:10	7:00-9:00
Tuesday	4:40 5:25-7:10	7:00-9:00
Wednesday	4:40 5:25-7:10	Zazen-7:00-7:30 Study Class-7:00-9:00
Thursday	4:40 5:25-7:10	7:00-9:00
Friday	4:40 5:25-7:10	7:00-9:00
Sunday	5:25-7:10 9:30-10:00 10:00-11:30 11:30--	Beginner's Class Zazen Lecture
	Noon:	Informal Lunch

First Saturday of every month one day sesshin

Chief Abbot of Rinzai-Ji and Abbot of
Cimarron Zen Center: The Rev. Joshu Sasaki
Roshi.

Vice-Abbes of Cimarron Zen Center: Rev.
Gesshin Cheney.

Other Zen Centers affiliated with Rinzai-
Ji, Inc. are:

U.S.A. (West)

CIMARRON ZEN CENTER
2505 Cimarron Street
Los Angeles, CA 90018

MT. BALDY ZEN CENTER
P.O. Box 526
Mt. Baldy, CA 91759

JOSHU ZEN CENTER
Ron Olsen
2305 Harriman Lane
Redondo Beach, CA 90278

SOCIETY OF THE SMILING BUDDHA
1611 30th. St. OR 464 Marine St.
San Diego, CA La Jolla, CA
92102 92037

JEMEZ BODHI MANDALA
P.O. Box 44
Jemez Springs, New Mexico 87025

U.S.A. (East)

FIRST ZEN INSTITUTE, N.Y.
Mary Farkas
113 E. 30th. St.
New York, N.Y. 10016

PRINCETON, N.J.
Richard Schnabel
107 Continental Dr.
Harleysville, Pa. 19438

NORTH CAROLINA ZEN CENTER
Susanna Holzman
Rt. 1 Box 52
Pittsboro, N.C. 27312

BOSTON, MASS. (Beginning January)
Rev. Genro Koudela
62 Buckminister Rd.
Brookline, MA 02146

CANADA

ZEN CENTER OF VANCOUVER
140 W. 10th. Ave.
Vancouver 10, B.C., Canada

VICTORIA, B.C.
Rick Hunter
203 Goward Rd.
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Michael Steff
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Stephen McKenzie
270 Cockayne Rd.
N'Gaio
Wellington, New Zealand

I follow the sound of water
and look at what is
trees and leaves
falling upon leaves.

Gesshin Cheney

Eucalyptus seed
Pods drop like single careless
Foot falls in the night.

Bill Bassett

"Everyday Mind"

Trapped free trapped
Free trapped free
Trapped free trapped

Jeff Fischer

Day by day
watching the icicles
grow.

Steve Sanfield

EVENING

the cricket
has been chirping slowly
since the sun went down

my memory goes back
thirty forty years
but that's not it
I'm almost sure I'm happy

HOMAGE TO ISSA

that famous
season
spring
has
done so

THIS BUSINESS

it's
your life
simple as
yes to
some things
no
to others or
it isn't
at which time
you see
clearly

Alvaro Cardona-Hine

