



MESSAGE FROM THE CHAIR OF THE RINZAI-JI BOARD

Dear Rinzai-ji Sangha and Friends,

This time of year invites increased introspection and renewal of connection. As celebrations of the Dia de los Muertos become more common in California and we see images of the *offrandes* with their bright flowers, fruits, photos and other offerings for deceased family members, it brings to mind the interconnectedness we all share.

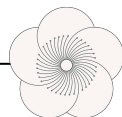
In that same spirit, on August 6, the day after a well-attended 7-day sesshin led by Jiun Zenji Arslanian, we had our first Segaki ceremony at Rinzai-ji (for which Jiun Zenji was the Doshi) honoring departed dharma friends, family and loved ones. Sōgen Yamamoto assisted in the ceremony, and, with his powerful chanting, inspired us all to fill the zendo with the energy of remembrance and appreciation. This included making offerings to the ever-present hungry ghosts. It was a very moving ceremony which we hope will become a yearly event at Rinzai-ji.

In early December we are looking forward to welcoming Myōren Yasukawa back from over three years of training under the direction of Sōgen Yamakawa Roshi at Shōgen-ji monastery in Gifu Prefecture, Japan. Within days of her return, she

and Gen-san (Sōgen Yamamoto) will be leading a Rohatsu samu sesshin at Rinzai-ji. This is the first of many opportunities for intensive practice that can be expected to follow.

On behalf of the board and the wider sangha, I want to express deep appreciation to Myōkyō Judith McLean for her generous assistance during the last year of Myōren's time of training in Japan. Shuttling in alternate months between Los Angeles and Montreal, where she is Founder and Abbot of Enpuku-ji, she was equally as rigorous in her attention to practical affairs as to matters of practice. Above and beyond maintaining the weekly practice schedule, Myōkyō created a variety of practice opportunities through invitations to teachers in Detroit (Myungju Sunim), Washington state (Koshin Cain Osho), Arizona (Sōgen Billingsley), and both Northern and Southern California (Ursula Jarand Roshi and Sozui Schubert Sensei) to serve as guest leaders of practice at Rinzai-ji. From among these invitations, the retreats that resulted enriched our practice and expanded our circle of dharma friendship!

We would also like to thank Myosho Ginny Matthews for her years of service as a member of the Board of Directors. In addition to contributing



many hours of work to board committees, Myosho stood in at several points as acting Secretary of the board. She also played a key role in organizing recent annual meetings of the Sangha.

We welcome sangha members and friends who are not able to be physically present for scheduled sittings to join Rinzei-ji's continuing online opportunities for practice via Zoom. This is another way of being present with others 'in' the zendo. I hope you will join us at www.rinzaiji.org.

Bowing deeply,
Elisa Atwill

CEASELESS EFFORT IS SUPERIOR
TO GENIUS BY JIUN ARSLANIAN
不断の努力は天才に勝る

At the start of this year of the Rabbit, I received a calligraphy from the Roshi of Myoshin-sodo. It was an ink drawing of a rabbit looking from earth at another rabbit pounding mochi rice on the moon. In East Asian cultures, the dark areas of the moon are thought to look like a rabbit pounding rice with a pestle and mortar. The calligraphy "ceaseless effort is superior to genius" was inscribed by the image.

This was a phrase that his teacher the late Yukimaru Reibin Roshi (1937-2022) valued throughout his life. Yukimaru Roshi had become a carpenter after graduating from elementary school and when he decided to become a monk, he had felt greatly inferior to the other monks who had high school and college educations. But, by sticking to the motto of ceaseless effort, he persisted and became one of the most respected teachers in Japan.

As a Roshi, he was famous for being tough towards monks in training but also warm and affectionate towards people in the world, especially children. On his last day, when his successor and another priest were trying to escort

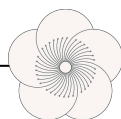
him to the hospital from the Myoshin-ji compounds, he turned to his successor and scolded him one last time: "You go back to the monastery immediately!! Your job is to lead the training of the monks, you don't need to be here!" He then turned at the priest who had come to help and said in a gentle voice, "I'm sorry to be bothering you. Thank you for your help" and allowed the priest to take him to the emergency care.

Everybody seems to know that Zen training is not about intellectual study, but the tendency to approach our lives intellectually is not so easy to overcome. Projections and fantasies cloud the mind, and most people seem to look for something more than the ceaseless practice at hand. They end up looking at the practice that needs to be done rather than doing it and being it.

We may feel uncomfortable not knowing where we are in the practice and thus keep from throwing ourselves into it. Or maybe we think we can avoid the hard work that needs to be done by means of a creative insight that will provide us with a shortcut through the difficulty of giving it all to the matter at hand. But it's fully doing what needs to be done that makes the matter at hand "the great matter" and not something in the way.



'Rabbit Pounding the Elixir of Life Under the Moon'
Mori Ippo (1798-1871)



Unaware whether anyone is looking or what time of year it is, the rabbit on the moon keeps pounding the rice in the mortar. Yukimaru Roshi lived this “ceaseless effort is superior to genius” to his last breath so that others would do the same. The year of the rabbit is nearing its end; there is no need to sit back and linger in these phrases and stories. Only you can do the pounding; the pestle is in your hand, and everyone loves moonlight.

RINZAI-JI UPDATES FROM ACTING TEMPLE DIRECTOR BY SŌGEN YAMAMOTO

I came to Rinzaï-ji at the end of March of this year, learned many things from Myōkyō Osho, and have served as the acting director of Rinzaï-ji from the end of the sesshin in August until today. I would like to thank deeply Elisa, Paul, Bill, and the rest of the board, as well as Ron, Ned, and the other members who frequently come to Rinzaï-ji to participate.

In the six months since the last newsletter, we have had the following events: May Zazenkaï with Kojū Osho, July Hō-on sesshin with Chigan Roshi, August Sesshin with Jiun Zenji, October Zazenkaï with Sozui Osho, Daruma-ki ceremony with Koyo Osho, and the one-day Zazenkaï in November. We would like to express our deepest gratitude to all those who came to these events as lecturers, cooperated with us, and participated in these events.

I would also like to personally thank Paul & Susan, Ned, Elisa, and Bill for taking me to various places and giving me new experiences in Los Angeles that I could not have had in Japan before. In September, I participated in a week-long sesshin under Master Shodo Harada at the Tahoma Zen Center in Seattle, Washington. It was a very rewarding experience. I would like to thank everyone for their cooperation.

Next month, from December 4 - 9, we will host a five-day Rōhatsu samu sesshin. Myōren Zenni will be returning from Japan on December 1 after three

and a half years of training at Shōgen-ji. I am sure that this will make our sesshin even stronger.

As we approach the end of the year in the blink of an eye, I am reminded every day of the impermanence of time and am keenly aware that not a moment can be wasted. I hope to continue to cooperate with Myōren Zenni and continue all aspects of our foundational practice. I look forward to a continued good relationship with the local sangha, the Rinzaï-ji sangha, and the board of directors.

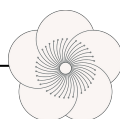


*Gen-san and soko Paul Humphreys at
Topanga Lookout*

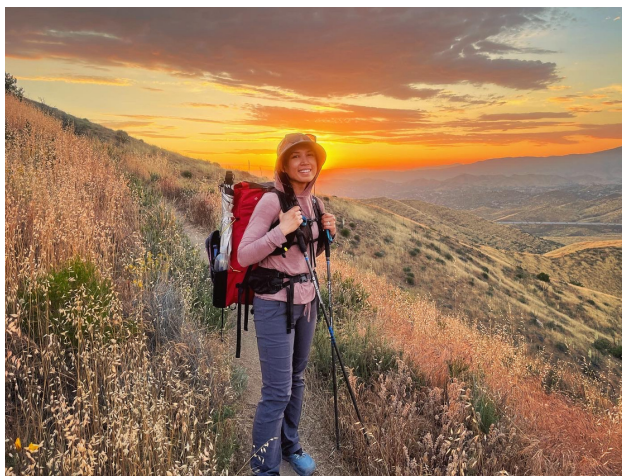
PACIFIC CREST PILGRIMAGE BY MONICA ORDAZ

I stood at mid-day on a ridge, gazing out upon steep glacial valleys adorned with vibrant hues of lush green, autumnal fiery reds, and golden yellows. The afternoon sun bore down upon the nape of my neck as sweat beaded up and trickled down my spine. In the distance, snow-capped mountain peaks with their jagged silhouettes stood tall against the horizon.

Normally, this sight would have evoked feelings of awe and serenity, but after falling ill to a fever and navigating difficult terrain all morning, I



found myself exhaling a sigh of distress rather than relief. My mind became clouded with anxious anticipation of finding the next water source and a campsite for the evening. Trepidation permeated my bones as I contemplated the dreaded river crossing and strenuous mountain ascent the following day. The miles that separated me from the International Boundary seemed endless. Only by hiking 12 to 14 hours over demanding terrain each day could I hope to reach the Canadian border on schedule.



Desert Section, Agua Dulce Sunset, Mile 450

I was on the Pacific Crest Trail, a national scenic wonder that spans 2,650 miles from the border of Mexico to Canada. This had been a dream of mine for years after developing a profound love for hiking in the local mountain ranges of Southern California and backpacking through the Sierras on the John Muir Trail. The journey began at the Mexican border in Campo, hand-in-hand with my husband, marking a defining moment in our lives. We went on to traverse the initial 700-mile desert section together and relished every second of it.

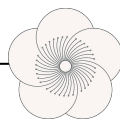
The year 2023 is said by most to be the “worst” year to hike the PCT. A record snowpack in the Sierras has prompted 95% of thru-hikers to either bypass that section of the trail altogether or opt to return later in the season after the snowmelt. I decided to skip the section entirely, and because my husband had to return to work, hiked 1,350 miles through Northern California, Oregon, and Washington on my own.

Most of my days, and almost all my evenings, were spent by myself, as I had missed the companionship of the hiker “bubble” after a month-long hiatus at home. Solitude brought a wealth of lessons, frustrations, and revelations.

Up until that moment, I had been thru-hiking for several months and was halfway through Washington state. It was wildfire season in September, which should have tempered my expectations for a continuous footpath through the state. Yet, I found myself on a mandatory fire detour, adding an extra 17 miles to my journey. This reroute had come into effect only a day or so before and sufficient data had not yet been posted on campsites, elevation gains, or water sources. Despite ensuring that I carried enough water to sustain me throughout the entire detour, fear of the unknown dominated my thoughts. Instead of having faith in my acquired skills in trail navigation, I became apprehensive at the loss of an illusion of control.

A few hours further on, I began a deep descent into the heart of a dense, old-growth forest of towering red cedar and Douglas fir trees. In the presence of trees soaring to heights of over 150 feet, I felt like a mere blip in the expanses of space and time. The moss that hung delicately from the branches of these majestic giants contributed to my distorted perception of this enchanting forest as a dark, foreboding labyrinth. It had been over 24 hours since coming across another person. I couldn't help but wonder if everyone else decided to skip the fire detour, or if I had made a wrong turn. I panicked.

“Never quit on a bad day” was the advice I received from fellow hikers, yet my desire to quit had never been stronger. My backpack felt like a crushing boulder on my shoulders. At one point I dropped to my knees in the middle of the trail feeling utterly helpless; I knew I had hit rock bottom. Surprisingly, my struggle wasn't due to circumstances directly threatening my survival. I had faced more challenging situations on the trail



before: navigating treacherous icy drop-offs on snowy Mt. San Jacinto, fording powerful waist-high river crossings, and enduring high winds and rain on narrow, five-foot-wide ridges with limited visibility. But of all those challenges, this was the first time I had ever wanted to quit—and it was all in my head.

As my thoughts grew louder, I found myself searching for reasons to quit. The river crossing loomed in my mind, with images of being swept downstream by the current. Terror set in, and I began to doubt my ability to persevere. I frantically searched the map and noticed an exit point marked 12 miles away and planned to hitch into the nearest town from a service road. From there, I would figure out how to get closer to Vancouver, BC where my sister could pick me up. Doubts lingered: “What do I have to show for all of this, anyway? Nothing.” And this in itself was a lesson, one I would eventually come to better understand.



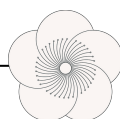
Glacier Peak Wilderness, Washington

As I continued to entertain these dismal thoughts, a fellow hiker appeared in the distance, steadily approaching. Finally, human contact! As the figure drew near, I recognized that it was the French woman whom my husband and I met on the very first day at the southern border, over 2000 miles ago. It was astonishing that our paths had crossed again after all this time. A broad smile lit up both our dirt and sweat-covered faces as we reconnected. We shared an unspoken understanding that something

had evolved in each of us since having seen each other last. We exchanged brief updates on our respective journeys, commiserated over our struggles, and made predictions on the upcoming terrain. Before continuing on her way, she turned to me and offered a small nod, as if to say, “You’ve come this far. Keep going.” Her encouragement was uplifting and the motivation I needed to press on. I decided to end my day early, establish camp by the river, and rest to see what the next day would bring. A saying that is familiar in the thru-hiking community echoed in my mind as I laid down to rest that evening, “The trail provides.”

Thru-hiking is much like zen practice. Embedded in simplicity, it mirrors the natural ebb and flow of life’s highs and lows. Over time, I developed a natural rhythm that became second nature, similar to the experience of an intense sesshin. My daily routine consisted of walking, eating, and sleeping. Various roles that are familiar in the zendo took shape as guiding forces on the trail. An inner shoji administered to my needs, advising me when to rest, hydrate, and tend to my injuries. An inner jiki-jitsu enforced discipline, serving as the voice that urged me to wake up at 5 a.m. most mornings, to push through inclement weather, and to continue onward despite the pain in my aching legs and back. The hiking community acted as a sangha that supported me in my journey, most notably the assistance of “trail angels,” who are the locals that go out of their way to help thru-hikers. They offered many acts of selfless generosity by providing transportation into town, lodging in their own homes, and distributing food right on trail. As the hike went on from this point, I drew many parallels to Zen practice and felt a sort of ease of acquaintance with a familiar way of encountering the unknown.

The next morning sunrise was like the turning of a page. I exited my tent and caught the glimmer of the first ray shining through the leaves of the towering trees. It came as a surprise just how beautiful and how much less intimidating the



terrain looked now. My perspective had shifted, and I allowed my mind to paint the world in a different light. I continued my journey that day, tackling the steep climb as I practiced deep breaths with each step. The river crossing was daunting, but I happened upon it at a time when a couple was able to assist me in the effort. My worries began to melt away as I started to accept the suffering that comes with the trail more wholeheartedly. As I summited the next mountain, I was rewarded with sweeping vistas of alpine wilderness. A sweet sadness swept over me as I realized that “These beautiful moments, too, shall pass.” It was a gentle reminder of the impermanence of everything.



***Northern Terminus, Canadian Border,
September 19, 2023***

The experience of the Pacific Crest Trail is indelibly etched in my heart, even as it is fleeting so quickly as I become immersed in the rush of everyday obligations. I can find solace knowing that throughout all the mundane, exciting, uncomfortable, and rewarding moments, I lived completely and fully. And in the end, that is all we can truly do.

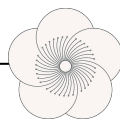
VISITING THE BODHIDHARMA ZENDO WIEN AND BERG ZENDO IN AUSTRIA BY BILL FLYNN

This past September, on a trip to Central Europe, my wife Miles and I were able to spend six days in Austria. During that time, we visited both the Bodhidharma Zendo in Vienna and the affiliated Berg Zendo and Retreat Center, about an hour's drive south from Vienna.

The Bodhidharma Zendo Wien, where Kigen Ekeson Osho serves as Abbot, is located in the historic Old Town section of Vienna. With Vienna as our starting point, Miles and I set out by train for the Berg Zendo on a Sunday afternoon along with Gento Krieger Osho—it was great to see Gento again! I had worked closely with him as a member of the Mount Baldy Board, during the years while he was Shika, but had not seen him in quite a long time.

Once we arrived, we could see why the area is called the *Hohe Wand* (Engl.: “High Wall”)—the zendo is located at the very top where the Alps begin! Kigen met us at the train station and took us the rest of the way up the mountain. A Breathwork retreat, in which Kigen was assisting, had just finished.

As is still the case at Mount Baldy, the Center rents out to other retreat groups as well as holding zazen and sesshin of its own. According to Kigen, it is one of the few arrangements of its kind in Europe. It is all contained in one large, two-story building which can hold up to 36 people, with mostly two-to-a-room accommodations. There is an area around the building for the kinhin path and garden. As you can imagine, the views are spectacular. Bighorn sheep from the nearby nature park are frequent visitors to the grounds, and the steep cliffs of the region are popular takeoff spots for hang gliders. Being there reminded me of the area just outside of Boulder, Colorado, where foothills meet the Rocky Mountains.



Back in Vienna on the following evening, we were invited to dinner at a nearby restaurant with the Bodhidharma Zendo Wien Board. Kigen, Gento and his partner Antonija joined us for this delightful occasion. During the conversation, I learned that there has been a restaurant at this location continuously since the Middle Ages! My special thanks to Peter Rantasa, one of the board members who was present for the dinner, who made an apartment available for Miles and me during our stay in Vienna.

This was not my first time to visit the Bodhidharma Zendo; I had been there once before in 1983 not long after it was founded (in December 1980) by Genro Koudela Osho. It was wonderful to see it still going strong after 40 years!

Deep bows to Kigen, the Bodhidharma Zendo Board and the Austrian Sangha.



Dinner with members of the Bodhidharma Zendo Wien Sangha

ZAZEN-KAI WITH SOZUI SCHUBERT SENSEI BY JIGEN PAUL WILLIS

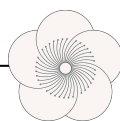
In October, Rinzaï-ji hosted a one-day Zazenkai led by Sozui Schubert Sensei. Born in Hildesheim, Germany, she travelled to Japan in 1965 in search of an authentic Zen master. She found her teacher in Harada Shodo Roshi, Abbot of Sogen-ji

Monastery in Okayama, Japan. After a brief visit to Germany, she returned to Sogen-ji for full-time training and remained there for the next 20 years. During that time, and at the request of Harada-roshi, she travelled to Eastern Europe to work with Zen groups in Hungary, Latvia and Russia. She also helped to establish a One Drop center in Munich, Germany.

With the blessing of Harada Roshi, Sozui became junior teacher-in-residence at Hidden Valley Zen Center in 2013. There she leads daily sittings, introductions to zen practice, regular weekend sittings, sesshin, and gives private instruction and dharma talks. She also writes for “The Oak Tree in the Garden,” the bimonthly journal published by the Hidden Valley Zen Center. Sozui-sensei continues to train with Harada Roshi whenever possible.

At Rinzaï-ji, Sozui Sensei offered a dharma talk that offered an energetic review of our zazen practice. She points out that we are preoccupied over 90% of the time with thoughts that we have had before, and are therefore not actually “here” most of the time. Seeing through this is the work on the cushion.

We should have a few positions in which we are equally comfortable. In each, the breath should be much like that of a baby (belly breathing) such that the lungs are comfortably full or empty on each inhale and exhale. Counting of the breath is still a fundamental practice. Pushing oneself very slightly forward can help this breathing technique while further stabilizing the “tripod” of our sitting position. The sensation of being pulled slightly upwards by an invisible thread also helps to maintain the straightness of the spine and attention. This practice guides us into a world that is child-like—continually fresh, vivid and original as opposed to living in the perpetual reflections of our thinking minds. Her Buddhist name, Sozui, means “the Origin of True Happiness”, which was clearly evident in the energy and vitality of her Dharma talk.



CONGRATULATIONS AND KYŪHAI,
CHIGAN ROSHI! BY SOKO PAUL
HUMPHREYS



Chigan-kutsu Roshi at Charles River Zen

Chigan-kutsu Kyō-On Dokurō Roland Jaeckel began Zen training in the early 1980's with Seiun Genro Koudela in Austria. After entering into training with Jōshū Roshi and founding a zen center in his native Innsbruck, he was ordained as Dokuro (独樓 lonely wooden tower) in 1989, arriving in Southern California to undertake more intensive training at Mount Baldy and Rinzaï-ji. Early in those years of practice at Mount Baldy, he met Shūkō Marlene Rubin, who served at that time as inji for Jōshū Roshi. Their acquaintance flowered into marriage, and in the mid-nineties, they settled in the Watertown area near Boston. They returned regularly to Southern California for Dai-sesshin with Jōshū Roshi, and in 2001, founded Hōun-an (Dharma Cloud Heritage) within a consortium of practice traditions known collectively as the Cambridge Buddhist Association.

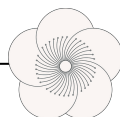
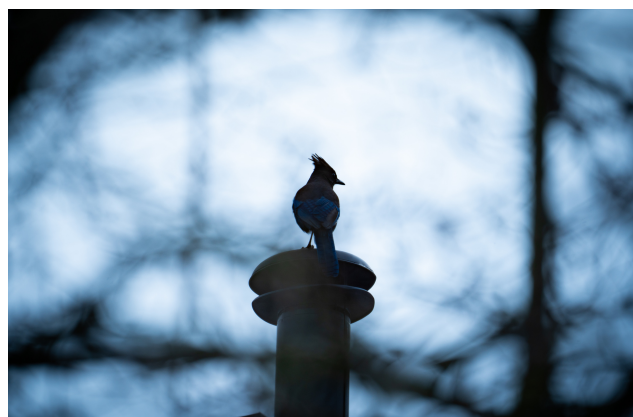
In April 2004, Dokurō received a new Buddhist name from Jōshū Roshi, emerging from passage through a 'gate of koans' during a Suiji ceremony at Rinzaï-ji to become Kyō-On (杏園 Apricot Garden) Dokurō Osho. He was feted afterwards, in the tea room with celebratory remarks and a spirited chorus of "There's no business like Osho business."

In 2011 Hōun-an became known as Charles River Zen. This signaled both an expansion of the original sangha to include the larger Rinzaï community

in the Boston area, and acquaintance with Shinge Chayat Roshi, a former student of Maurine Stuart, and Abbot of the Zen Studies Society. By the time of Jōshū Roshi's passing away in 2014, Kyō-On Dokurō had entered into practice under the guidance of Shinge Roshi. In 2017, he became her first dharma heir in a transmission ceremony at Dai Bosatsu Zendo, attended by many friends from Rinzaï-ji. Among those present was Shunan Noritake Roshi, (then) Acting Abbot of Rinzaï-ji, who afterwards offered congratulatory remarks. In 2020, he received the name Chigan-kutsu (智鑑窟 Wisdom Mirror Cave) and title of Roshi from Shinge Roshi.

In a schedule that has included his service as Buddhist Chaplain at Boston University and (currently) Harvard University, as well as professional appointments as Director of Educational Technology and (currently) Assistant Dean of Distance Learning at Boston University, Chigan Roshi has made time to lead both in-person and on-line sesshin at Rinzaï-ji. He also has been generous to serve as a member of the Advisory Council of the Rinzaï-ji Board of Directors since 2018.

On November 24 of this year, Chigan-kutsu Kyō-On Dokurō Roshi will be installed by Shinge Chabat Roshi as the third Abbot of the Zen Studies Society. On behalf of the Rinzaï-ji sangha, and from the heart (心), we offer profound thanks for friendship, teaching, and counsel over seasons past and in seasons to come. Warm congratulations and Nine Bows!



A CEDARY FRAGRANCE
BY JANE HIRSHFIELD

This poem appeared originally in *Given Sugar, Given Salt* (Harper Collins 2001). More recently, it appears in *The Asking* (Alfred Knopf 2023). Many bows for kind permission from Jane Hirshfeld to grace these pages with her work.

Even now,
decades after,
I wash my face with cold water—

Not for discipline,
nor memory,
nor the icy, awakening slap,

but to practice
choosing
to make the unwanted wanted.

BRIEFLY NOTED—*SUBTLE SOUND: THE
ZEN TEACHING OF MAURINE STUART*
BY SOKO PAUL HUMPHREYS

Maurine Stuart echoes Master Rinzai when she reminds us in Chapter 20 of *Subtle Sound*, a collection of her dharma talks dating from before 1990, that “There is nothing to do.” She holds any potential misunderstanding at bay, however, with the words that follow: “But we are *doing* nothing.” And indeed, throughout the book, we are invited to savor various flavors of the perennial paradox that “the true way of seeking is not to seek at all.” These talks are rich in allusion to traditional Zen teaching. We walk and sit with Rinzai, Unmon, Gutei and especially Soen Nakagawa Roshi. As Shinge Roko Chabat Roshi points out in her introduction to the book, “She considered each of the great teachers of old as her intimate friend.”

Interpretive details that do not appear in the original accounts impart a vivid, you-are-there quality to the narrative. As an example, there is no mention of Rinzai “Swinging his sleeves” before leaving the hall in Chapter 3 of the Rinzai-Roku. Here Rinzai

famously shakes the monk who has dared to ask “What is the true man of no status?” and exhorts him to answer the question for himself. Adding this utterly plausible detail encourages us to apprehend not just the words, but the presence of Rinzai. Stuart Sensei also punctuates the otherwise seamlessly integrated flow of narrative and instruction with callings-to-account. After commenting, for example, that “The monk was still asleep,” she follows up by asking, “How about you?”

The Introduction (cited above) has an especially timely significance. In those pages, Shinge Roshi traces a history of teaching and succession from Soen Nakagawa Roshi though Maurine Stuart and herself that now includes Chigan Kutsu Kyō-on Dokuō Roland Jaeckel Roshi. (Please see “Congratulations and Kyūhai” in this issue.) The lineages of Rinzai-ji and the Zen Studies Society might thus be said to ‘intersect’ in Chigan Kutsu Roshi. As we celebrate his installation as Abbot of the Zen Studies Society, we also celebrate a relationship between two sister sanghas that is certain to grow stronger through shared practice and dharma exchanges over time.

RINZAI-JI PUBLICATIONS

Manifesting Zen (2022)
About Tathagata Zen (2014)

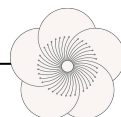
For reviews and online purchase information,
please visit <https://rinzaiji-press.org/>.

NEWSLETTER TEAM

soko Paul Humphreys, Monica Ordaz, Myōkyō
Judith McLean

PHOTOS FROM

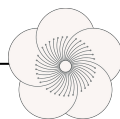
Brian ‘Travelinbeat’ York, Monica Ordaz, Sōgen
Yamamoto, Albert Liao, Bill Flynn



DANA PARAMITA

With nine bows, Rinzai-ji acknowledges contributions from the following institutions and individuals in 2023.

Adrian Taylor	Gabriela Reynolds	Mark Washington
Agnes Lin	Gerhard Urban	Matthew Clausen
Aldo Wolff	Grace Sanders	Max Girin
Aleksandre Lomadze-Gabiani	Grady Borer	Maxwell Irikura
Alexandra Koryakina	Graham Mayeda	Melissa Lavabre
Ana Castronovo	Hannah Kessler	Michael Rudnick
Andreas Zunker	Heath Lubowitz	Michael Vindigni
Angel Flores	Hillary Moga	Mico Olmos
Anthony Farina	Isaiah Butler	Milie Treutel
Arnoldo Tillman	Jackie Gray	Monica Ordaz
Arthur Rodriguez	Jacob Gonzalez	Myōshinji-ha Shumuhonjyo
Ashley Frith	Jalisa Stark	Myosho Ginny Matthews
Audrey Knox	James Davis	Natalie Rivera
Ava Richardson	James Howell	Natalya Kirlin
Bella Graham	James Spira	Nerses Arslanian
Benjamin Au	Jane Creek	Nevaeh Rodriguez
Benjamin Pepin	Jane Grossett	Nick Candy
Bruce Knauff	Janina Reilly	Niesh Cier
California Community Foundation	Jayne Rempel	Oda McDermott
Calvin Zulauf	Jean Norwood	Oren Beth Schaefer
Catherine Alelyunas	Jeff Rothschild	Patrick Hall
Chigan Kutsu Dokurō Roland Jaeckel & Shūkō Marlene Rubin	Jennell Bednar	Patrick Lavey
Chris Bernardo	Jigen Paul Willis	Peter Pyrko
Clyde Long de Lugo	Jion Ned Shepard	Peyton Myers
Dairin Larrick	John B. Watts	Piercesare Grimaldi
Daniel Anderson	John Candy	Raymond Hauck
Daniel Curnow	Joshua Lamson	Reinaldo Lueilwitz
David Beenhouwer	Julianna Raye	Ria XI
David Holtz	June Schmidt	Richard Anderson
David Lowenstein	Katherine Howell	Ritthy Smith
David Michon	Kendō Hal Roth	Robinagera Gibb
David Shealy	Kendo Michael Moscoso	Ron Berger
Del Gislason	Kevin Johnson	Ronald Allen
Denkyo-an	Komal Devjani	Scott Washington
Dennis Lee	Kris Matsuoka	Scott Shapiro
Derwin Rakestraw	Larry Zoglin	Sebastin Martin
Dianne Lawrence	Lauren Davidson-Ibarra	Seido & Shunko Clark
Dokan Martin	Lavey Patrick	Seiun Thomas Henderson
Doyle, Matthew	Letitla Smith	Sohan Noah Youngelson
Dwain Leffler	Levi Foster	Stanley Edmondson
Edgar Kann	Loretta Botsford	Stanton Deckow
Eduardo Connelly	Louis Wilde	Stella Baker
Elisa Atwill	Luetta Lang	Stephen A. Slusher
Ellen Hibdon	Luis Melodelgado	Stephen Lesch
Emma Graham	M. Caye Castagnetto	Susan & Paul Humphreys
Erika Seikai Erber	Marcela Urrutia	Sylvain Bellemare
Ethel Metz	Marcy Crawford	Teresa Bresnan
Fabian Tromp	Marie Johnston	Tonie Lakin
Gabirel Lucero		William Flynn
		Yasushi Kuramoto





UPCOMING EVENTS

- December 4 – 9.** Rohatsu samu sesshin
- December 10.** Jodo-e Ceremony
- December 16.** Samu practice and lunch
- December 26.** Reigetsu shukui
- December 27.** Reigetsu-ki
- December 31.** Sitting & ringing in the New Year
- January 1.** New Year's breakfast

DAILY SCHEDULE (IN-PERSON AND VIA ZOOM).

Morning Zendo

Wed-Sun, 6 – 7:30 am

Evening Zendo

Wed-Fri, 7 – 8:30 pm

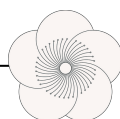
Sunday Program

zazen (10 – 11:30 am); niten soji
and informal lunch to follow

ON THE ACTIVITY OF NEGATING THE SELF BY KYŌZAN JŌSHŪ ROSHI*

Self-negation is necessary in all situations. Without self-negation nothing can be accomplished. [Roshi stands up and walks.] In walking you could never move forward without negating the self of the previous position. Neither could you move back. If you hold fast to yourself, the only way to advance would be to pull everyone past you. Inevitably there would be objection, conflict. I think this is sufficient to show the self does not exist as a fixed thing.

*Excerpt from “On the Nature of Zero.” Published in *Zero: Contemporary Buddhist Life and Thought, Volume III* (1979).





RINZAI-JI ZEN CENTER
2505 SOUTH CIMARRON ST.
LOS ANGELES, CA 90018