

Meeting of the Board of Directors-- Chief Priest of Zen Center,
a Corporation Sole-- at Zen Mountain Center, Tassajara Springs
November 1, 1969

present: Suzuki Roshi, Yoshimura Sensei, Tim Buckley, Silas
Hoadley-chairman pro tem, Bill Kwong, Peter Schneider, Marian
Derby, Dan Welch, Dick Baker, Claude Dalenberg, Jean Ross, Yvonne
Rand.

The meeting began with Dick Baker talking about the Maui Zendo.
Bob Aitken has moved the Diamond Sangha to Maui (though there
is still a zendo in Honolulu) one of the hippie center of the
world. He has some property with a small house where he is
trying to establish a commune which is also a zen group. The group
is struggling with problems such as those of what to do regarding
male-female relationships. They will soon have a sesshin with N
Yasutani Roshi. B. Baron, one of their oldest students may be
interested in studying here with us. They may be interested in
sending a student or two to Zen Mountain Center (ZMC) and would
accept a student from Zen Center with our recommendation. Sekida is
living with them. His presence is felt well. He doesn't want to
be a teacher of zen. But he is a strong influence from his
being there. He is interested in translation work, and in having
american koans.

Bill Kwong: someone from the Legal Aid Society from San Rafael
has asked if we would send someone to San Quentin to lead a zazen
group fro 6 to 8 inmates who are interested in the Buddhist way of
life.

Claude: some one from State College in the Ethnic Studies Program
has asked if we'd send someone to teach a class there.

Tim: Jan 20-22 the California State Psychologist Association in
Monterey is being held. Steve Lawrence has contacted us. And
he wants Zen Center to present something for their program. Claude,
Yvonne and I thought it would be a good idea - a way of presenting
something to psychologists from all over the state. Roshi has agreed
too. We would be responsible for about 1½ hours for a teacher to
talk about zazen practice and for an american student to talk about
practice at Tassajara, and Zen communal life in america. "America
and zazen getting together." Jan 1 the program committee will decide
if they will accept such an item on their program.

Peter: last year's congerence they offered many different programs
and people attending the conference picked several which they wanted
to attend.

Dick: we should ask one of the students w to write a paper on what
Dharmas and Skandas really mean.

Tim: I think what they will be interested in is Japanese practice
in America.

Dick: In Holmes Welch's new book- the epilogue discusses the
therapeutic benefit of life in the Chinese Buddhist Monasteries, we
could talk about how life here, how the rhythm of life here is and
the affect of this life here.

Roshi: if it is only for 1½ hours then someone can try.

we discussed that there are many requests for talks.

Dick: If a student could work out a good introductory talk and
demonstration we could begin to help out some of the colleges in
this way. It could be profitable and a way of helping out Zen
Center, a student, and the colleges.

Tim:

Tim: I think, Roshi, that you had pretty strong feelings about a student doing that sort of thing.

Roshi: I think that if it's not a heavy responsibility someone could do it.

Dick: If a Japanese priest does lectures like that they are speaking from their training in a Buddhist college. We as a group could effect such a plan which would prepare students to do that sort of thing. Training in Buddhist history. Give students some topics on which to do study and research.

Tim: for 1 1/2 years Roshi has talked about giving a class for the older students. If we wanted to do that we could have help from one of our teachers. This kind of lecture- more general- could be handled after a class for 6 months or so.

Dick: If you had such a class each student could pick a topic and write a paper which he would present at the end of a certain period of time. Bill may be teaching a class in zazen at Sonoma State. If he'd had this kind of experience with Buddhist philosophy it would be very helpful.

Claude: Roshi has been talking about such a class for about 6 years.

Dick: Why not just start. Say I'm going to meet with people in my room to talk about such and such. I sense some kind of mysterious barrier between being a student and being an enlightened person. Maybe we should hold the possibility that there is no such thing as enlightened. Many of us know enough to talk.

Jean: We have to be careful of pseudo-intellectualism.. Got to have scholastic touch and human touch. In Japan there is very little lecturing required of a priest. Maybe that's why they don't do much lecturing.

Claude: We don't have to get into lecture structure. Could do more with a seminar. Or a great books discussion kind of thing.

Silas: So far what we've gotten into has been more specifically showing what zazen practice is.

Bill: If I do get a job in teaching meditation the stress will be on zazen practice.

Dick: Every time I've done that sort of thing I've been asked about "What is Mahayana philosophy. Buddhist history is to some extent necessary. An ordinary monk in Japan is more informed than we are. Generally everyone is required to go through a Buddhist college.

Tim: Whatever- we should resolve to begin something. to start!

Dick: why do we have Japanese priests give lectures if we aren't willing to take on the responsibility of giving lectures.

Yoshimura Sensei: In the future American people must give lectures to American people. Future for American Zen Buddhism. The easy way or the hard way is our choice now. I think the easy way is for American people to give lectures without preparation. The harder way is waiting and having American people doing study.

Dick: How can Zen Center develop some way of giving background in Buddhism?

Yvonne: some of us could read a particular book which we were interested in and meet at a certain time to talk about it.

Dick: There are people around who'd help us. Gary Snyder for example.

Claude: Roshi has said if there's to be such a discussion group that there be Roshi or one of the Sensei's present.

Peter: The only motivation is to try to teach and find out what you can't teach so then you go back and prepare yourself.

Silas: The 14 evenings in zazen for Esalen might be an opportunity to try to have different students do that.

Claude: Katagiri Sensei has asked that occasionally an older student go to the branch zendos and give the lecture.

Katagiri's resignation has been accepted by the Sokoji congregation. It is not at all certain that he will come to Zen Center.

Jean: We should invite him formally.

Claude: It will take 4 to 5 months for the Sokoji congregation to find a replacement.

Dick: If we invite him we might make it specific-- salary, what he'll do, etc. We'll have to discuss with Roshi where he'll be within the framework of Zen Center. It may help him to make his decision.

Claude: I suggested to him that if he goes East he take a year's leave and try it our first.

Jean: Katagiri Sensei, said he thought Rinzai was more established on the East Coast and Soto on the West Coast. He's interested in seeing the spread of Soto.

Dick: Roshi seems to think that Katagiri must make his decision on his own. a very complicated situation.

Peter: should each of us take one lecture in the next 6 months. Take one of the invitations that comes from outside of Zen Center. I'd like to do the San Quentin thing. Maybe ask Niels.

Claude: Maybe I could talk to someone who was going to do this and give them some hints about the difficulties.

Bill: If I have time I'd do it. I have to see what Roshi says.

Claude: At the beginning of the term have a leader who organizes. But have several people who'd give lectures. Get an identity card together. If you do set up a student-teacher relationship, the inmates get out and come see you at home. You have to be prepared for that if you shouldn't start in the 1st place.

San Francisco State Ethnic Studies Program might be good for Katagiri Sensei.

Claude: We need teachers ourselves. With the branch zendos we don't have enough to spare.

Dan: Looking outside to all these requests is really premature. We need to sink our roots more firmly first.

Dick: If it kept Katagiri with us it might be worth doing.

Dan: Katagiri doesn't need to go outside of Zen Center to get devoted, intensely motivated situation.

Marian: If we really want him I think he'll stay.

Dan: If he does need to be extended there is fertile land here.

Peter: As a younger priest he has no say. He needs some kind of autonomy.

Dick: Does he have Dharma relationship with some students. If he weren't so busy with the Japanese congregation would he have his own students. If so it is important for him to see that as a possibility if he were full time with Zen Center.

Dan: Katagiri needn't feel shackled by remaining at Zen Center.

Dick: Roshi said that if Katagiri went East then he would later come back. I don't think so. His students at his new group wouldn't let him come back.

Marian: We must let Roshi know how we feel. and let Roshi retire more to do what he wants to do.

Discussion: importance of letting both Roshi and Katagiri know how we feel. Talk with Roshi about what to call Katagiri, what kind of things would Katagiri do if he were to stay at Zen Center, can he have students of his own.

Jean: we should express our feelings and then leave it up to Roshi and Katagiri.

Claude: If Katagiri goes then immediately the older students will have to take on more and more responsibilities.

Jean: I thought we were getting another priest?

Peter: I think it will be another 2 years before we get another priest.
YoshimuraSensei: Rev. Tomita, the head of Headquarters, is recommending another priest. He's been at Eihiji for 3 1/4 years. Probably if we extended an invitation he would come early in 1970. He speaks pretty good English.
Claude: two families are trying to adopt him and the only way out may be for him to come to America.
YoshimuraSensei: He is very intelligent.

~~XXXXXXXX~~

Dick: If we haven't a better idea of what we're doing when we invite a Japanese priest to America we're going to be in trouble. If we could ask people to come over for 6 months or a year- pay their passage and give them some support while they are here. See how it goes, and then we can get plenty of priests-- including old Roshis. z
I think that I could get Uchiyama Roshi. If we have specific ideas of what we're doing, what we're offering, then we can get people. Maybe also Rinzai priests as well as Soto. "Come and practice with us." "See what its like." People with real experience of sitting, with real deep calmness, can help us. We need more broad and varied contacts with Japan if we're ever going to understand what Japanese Buddhism is about. Why haven't we invited Gary to come here to visit and to give some talks. We can use him as a resource person. Irmgard Schlegel has been studying in Japan for 8 or 9 years. We could ask her to stop on her way to England for 1 month or 1 year. We could learn a great deal.

Claude: Peggy Kennett will be here in California for about 2 months. I have invited her to stay with me.

Dick: I talked with Grahame Petchey. Sounds pretty definite that he'll come to visit before mid-summer. For about three weeks. He wants to teach Buddhism, but he's bothered by communities and long hairs. so maybe Zen Center is not for him. He'll be here to find out more about Zen Center. Some of us who are interested in figuring out how to live in addition to how to practice zazen.-- are here. He's not sure that that's for him.

Claude: What about Peggy Kennet visiting Tassajara? I met her 10 years ago in London, with Christmas Humphreys, teaching classes. The head abbott of Sojiji invited her to study with him which she did about 8 years ago. He gave her a monk's name so that she could study there. She did so for 6-7 years. She left about a year ago and has had two country temples ~~xxx~~ since then- near Nagoya. At Sojiji she was head of the foreign visitor program. They've tried to have some practice for foreign students for some time. But it has never worked out. I respect her for her effort.

Dick: She's gone higher in rank and position than anyone else has ever done. For the most part the Americans in Japan have refused the priest part. ~~XX~~
~~XX~~

Jean: I was at Sojiji when Peggy was there- for a month. She is a very intelligent woman. She's had a great deal of trouble. She's used to doing just what she wants to do.

Dick: Do we want Roshi to invite her to visit Tassajara? all ~~xxx~~ agreed.

Yvonne: Can we invite LLoyd Renolds to visit on November 15th. yes- at Tassajara.

re-adjourned at 6:30 a,m, Movember 2-- all present including Roshi.

Roshi: I want to give Katagiri a wider choice.
Silas: The board wants to offer him a firm offer- including a salary and responsibility.

Dan: many students feel a very close relationship with him. We feel the need to have more activity--like a class.

Roshi: That he expressed the idea of going East is a way of saying "What are you going to do with me".. I don't want to say you should stay here or you should go. I want him to make up his own mind. ~~XXXXXXXX~~ I am quite sure that if you expressed string feeling he might stay.

Dick: He can at least assume that he will continue doing what he's doing now. We can offer him a specific salary and express the feelings of the Board

Roshi: you are officers-- but you do not have such good understanding of our way. That is alright- I want you to be yourselves-- more straight forward so I don't mind that.

Dick: Salary must be at least equivalent to what he is getting now.

Roshi: why don't you make a committee to discuss with him salary, etc.

Claude: many students want to know if he can be their teacher. And I have told them yes.

Dick: You mean in the Soto hierarchy sense and in the sense of ~~xxx~~ being accepted by Zen Center?

What kind of responsibilities do you have in mind Roshi?

Roshik: Being in charge of the city zendo. The city will become the main office for Zen Center. For him-- to explore education and how to do things. The office in the city will be the main office, and for Tassajara too.

Marian: Zen Center headquarters ~~is~~ with a temple there too.

Roshi: and then Katagiri would be in charge of the city zendo

Peter: he wants to stop going to the branch zendos.

Roshi: I think it is almost impossible for him to live in the building.

I want to put this problem aside until we know more from Katagiri.

We want to invite Peggy Kennett and Lloyd Reynolds to visit ZMC.

Peter: there is some feeling that we are not hospitable enough to other Buddhists.

Dick: there is some ambivalence about what to do in inviting some one like Gary Snyder- and there are others- who know something about Buddhism. --about having someone like that give a talk, etc. The ambivalence may have come from Roshi in our misunderstanding his reluctance-- but the feeling is that the ambivalence comes from the students. We should ask Gary, Alan Watts, Peggy- to Tassajara and also to lecture in the city.

There is a larger issue-- why do we invite only younger Soto priests and not Rinzai priests for example. If someone who practices Buddhism for 12 years comes to visit- if Japanese and/or in Priest's robes we'd ask him to speak the 1st day. Last night I wore ordinary clothes and asked where I should sit in the zendo. This morning I wore robes and Roshi asked me to sit on the altar.

Roshi: In some way you are too free. Each school should be respected as a separate school. If I go to a Rinzai temple I observe their rules so as not to disturb them.

Dick: implied in our behavior (e.g. Bob Aitken who has practiced for many years and could wear brown robes is invariably served tea after the Japanese priests) We will have any Japanese priest no matter what his age to lecture to us- But we are not developing our own students. I don't think that we should have shaved heads and be married. If we adopt certain traditions we should know what we are doing. Are we adopting Buddhist tradition or making our own tradition.

Roshi: What we are doing is trying to start with a clean white page.

re: the subject of wearing robes in the zendo in the city. by not prescribing what students wear we can find out what the students want.

Peter: I'd like to see something definitely worked out for Gary and Alan and Lanchester to talk here and in the city.

Dick: If we started something like this there are many people who would come-- Wienphal, Houston Smith, Tarthang Tulku, Sterling Bunnell. Students of some one like Lanchaster might give a report on his year's work with Lanchaster.

Peter: Lets ask Lanchaster, Tarthang Tulku, for this month.

Dick: I suggest Paul Wienphal.

Claude: Peggy Kennett will be in San Francisco Monday.

We can ask her to lecture tuesday night.

Bill: My way is more to study one thing. By studying one thing closely we'd begin to understand other things. I was surprised that so many people were interested in Govinda. Too much so. In asking people to lecture we should be careful, not to do too much.

Dick: I see older students not deepening their practice. they need more stimulation.

Peggy Cramer and Beverley Horowitz are accepted ~~at~~ for ZMC until January 20th.

Beginner's Mind---

Marian: the original idea was not such a production. We wanted more people to read Suzuki Roshi's lectures. Dick has all along said that we shouldn't do anything that isn't exactly what Roshi's teaching. Seems to have gotten more involved. Try to publish it in some simple form for Zen Center members.

Dick: after Trudy finished the editing I would have said if we have the funds to print it ourselves. But to continue what Marian had started in the original negotiations with Tuttle seemed appropriate. Trudy gave me three versions of an introduction. none of which she was completely satisfied with. And she asked me to work on it. Tuttle said that they can't do it for 18 months, and they will do it if I will work for them and see it through publication.

Weatherhill has accepted it quite enthusiastically. Will do a paper back and a hard cover edition.

Marian: Alan Marlowe has a grant for \$10,000. and he's looking for books to publish. Why not have him do it.

Tim: There's a big difference between Poets Press and Weatherhill. We should get out of our own community.

Marian: I don't want to have it drag on.

Tim: Two books which have changed the consciousness of this country. Alan Watts' The Way of Zen and Kapleau's Three Pillars of Zen. Distribution is important.

Dick: We could print up more of Roshi's lectures ourselves. If this goes well with Weatherhill we will be able to do other things with them. I'm trying to carry out Trudy's wishes about the book. We could have a preface by Alan Watts (Marian Derby's suggestion to have Alan's name on the book. Make people pick it up).

Define what Zen Center is- give context of teacher-student relationship and who Suzuki Roshi is for the introduction. Rev. Mizuno in Japan read it and thought it very good basic Buddhist teaching. It should be made available.

Craig Boyan is accepted for Winter Practice Period. He needs to know now so that he can get a job during the interim period.

Lillian Friedman has applied for the PP but she will have to arrive 2 weeks late. Yvonne should write to Tai-San and well him we can take two of his students for certain, but not the 5 who have applied. Who does he recommend?

RE Dick's Letter to the Board

Dick: what I tried to do was

- 1) ask for specific re-imbusement
- 2) make a yearly report of what I'd done
- 3) raise certain issues: whether we pay people, how, etc

In general \$400 per month is adequate to live on in Japan. Certain things arise and they seem important for me to follow through on them, but I can't do that on \$400 per month.

Tatsugami Roshi recommended that I go to Eihei-ji in the fall of next year with more Japanese language on my part. I don't want to wait too long however. If I wait I'll sit at Daitoku-ji, ~~aka~~ take Teisho and Sansen probably. If I go in the Spring at the end of three months I might not stay through the summer. % consecutive months is best--so best from that stand point to start in the Fall.

Later I'll cut down on language lessons but always keep some kind of relationship with my language teacher.

Dan: In the letter from Dick to Claude there are some questions of paying priest over students. Do we want to support student leaders?

Claude: student grant, to study not to work for Zen Center. Dick is raising a larger question. What are you, Dan, going to do the rest of your life. Many of our students are becoming unemployable in order to train at Tassajara, and to study in Japan etc.

Dick: In the more general sense do we assume that some people have deeper experiences than others. Do we want some people to be involved all of their time in Buddhism and supported by others. What kind of Buddhism do we want. If we don't have any avid people there will be some people whom people want to support and they will go elsewhere.

Tim: Can we trust our own members as maturing students of Buddhism. We are unwilling to trust each other-- our American students as teachers. but we seem willing to trust almost any Japanese teacher. In our culture one expression of trust is financial. All growth and all development demands support. We should give the support which allows growth.

Dick: In Japan I didn't feel I could study just as a student. Vibrations that I got were a fear of me coming back as a teacher. I don't think Zen Center is in a position to support someone just to study-- not now anyway.. Good idea to give some kind of study/work support. When Tim was in the position of thinking of going to India Zen Center should have offered at least partial support. We ought to know more about what's possible. A student who went to India--to several ashrams and came back with some understanding of why students are drawn there. I will spend some time in India in my last year. At some point I think someone should go there. I said when I left that it was important for the students to support me--not to have some special grant. It is up to the board to explain to the students why it's of value to have me studying in Japan. In the President's letter the statement that I'm on a special grant makes me feel not good. If it's not seen as an ongoing expense, if Zen Center doesn't decide to support me then I don't want the money. I have a certain amount of energy, which I prefer to put into Zen Center. A year ago Roshi and I gave lectures for Esalen. Trudy did the transcription. And Roshi approved to have the lecture in the WindBell. After asking for the lecture for the WindBell then at an officer's meeting it was decided no, we don't want the lecture for the WindBell. There has to be some outlet for my energy. Some place for me to be included in Zen Center. I am speaking for all of the older students. Zen Center is suffering from some kind of enlightenment /Japanese priest barrier. What kind of students do we want. there is a general dampening of each student's potential.

Tim: restriction in the practice is part of the practice. there is a mis-interpretation of what is present in people.

Peter: there is no place for people to find outlet for energy except us-- especially in San Francisco.

Tim: there is a trap in being a polite, shelter- ladies tea group.

Dick: Buddhism has historically been manipulated by society to its own ends. there is a profound connection between ecology and Buddhism. All the aspects of our lives are aspects of our practice. If our absolute practice integrates all of these different aspects Zen Center in San Francisco and Tassajara have to be together a monastery, a college, everything. I strongly believe in strong full zazen practice. But that's not all there is. How can you be free of a specific cultural vocabulary? Roshi is very free of that - but still there is a reliance on that vocabulary when in an unknown situation. Claude doesn't sit on the altar when he doesn't wear robes. I, asked to when I wear robes. The question of having hair and wearing robes- what do we do? what is the meaning of that?

Roshi: to talk about sexual things- before we talk about it we should try to experience it more in terms of our practice, personally, When we discuss something we must have some confidence in our experience. It is better to have discussions about some of these things with a group like this.

Dick: there is no easy teaching method-in a new society, in transition. If Roshi had regular Dokusan once a week with the older students it would sharpen our sense, our awareness. ~~XXXXXXXXXXXXXXXXXXXX~~ Know how to present problems to yourself. Most of the questions which arise for the older students are fundamentally questions of practice.

Tim: the affect of the Board members on the other students-be aware of that. Work out to consciousness our own misgivings, and confusions about Zen Center.

Dick: Several people have talked to me about going to Japan. Zen Center will never grow if students who need deeper or more developed practice don't put energy into making it happen at Zen Center.

Tim: being acknowledged as a Board member- as an older student- there is some difference, responsibility to be conscious of that.

Roshi: now only if someone has direct responsibility for zazen will they sit on the altar.

Dick: If a Japanese priest 25 years old with 5-8 years of practice and study was here Roshi you would want him to sit on the altar, you'd feel it would be difficult for him. When I look at Dan that being so ~~make~~ I feel awful. implied communication- why are you on the altar. You're Shuso, or Ino, or Roshi. Function and ability s should be recognized.

Roshi: We are talking about zendo practice. Officers will be appointed by this kind of meeting. Seating will be by function. When function ceases- retire positions.

Tim: Hierarchy is natural in an institution.

Dick: and in Buddhism, I believe.

Peter: Seating people by roll becomes symbol of hierarchy. random sitting would get away from that.

Dick: It would be encouraging if Roshi has a close relationship with a few students-- it helps other students see what's possible. Maybe Roshi should encourage Katagiri, Yoshimura and 1 or 2 older students to take sansen with students. We have to find ways of making hierarchical positions, distinctions- with ~~some~~ a kind of egalitarianism at the same time.

Dick: re Robes

When I sent measurements to Japan the robes didn't fit. I worked with the robe man to make that fit. We could order robes for ~~the~~

\$12-\$15. It would take about one month to make, and one month to ship.

Stipends at 300 Page Street

should people doing large amounts of volunteer work ~~imlikwxfzx~~ have their pledge waved?

How do we get the kitchen set up and functioning?

Silas: we can have 7 cooks work as a team, with a housing manager in charge.

Claude will be housing manager and have a separate bank account and financial record keeping for 300 Page.

What will be call the new building?

Finances: for 300 Page Street.

the owner's representative guaranteed to get us what we need in a 1st mortgage if we can't get it worked out.

Dick: Silas and Claude have raised more money in less time than ever before in Zen Center history.

I am in a difficult position since I haven't been told anything about the fund raising, nor have I been asked to help. Compromising for me if I don't ~~xxx~~ even know what is happening. Especially if I am in correspondence with Mrs. Carlson or Mr. Johnson.

Question of Dick going East:

A way of having more connection with the East Coast. Could be valuable then for me to go East. Doesn't seem necessary from a fund raising stand point.

Bill: have a priest to come into the kitchen and supervise-to set some kind of mood and to attend to the ritual aspects.

Inactive Board Member status:

a way of having the necessary quorum.

Dick: as the Board gets bigger, more older students, might have a smaller committee which over-see the officers. Also I would like to see the officers not necessarily members of the Board.

Tim: It is time for me to separate myself from the institutional aspects of Zen Center. I'll be working on the WindBell in Jenner for 2-3 months. Then go to Nepal or Japan. Have a great deal invested in Zen Center- and I have a deep interest in what happens. I'd like to become inactive on the Board for some time. While I'm working on the WindBell I'd like some kind of money.

Dick: it is a good idea to pay someone who's working full time for Zen Center the same amount. Then if someone (e.g. Claude or Silas) doesn't need all or some of the salary they can give it back as a donation.

we need medical insurance policy for Zen Center. we should provide it for the staff and offer it for other students. Find out what group coverage might be.

Marian: Les Kaye might be a good person to investigate group insurance

Silas: add to monthly stipend the necessary amount for individual's to get hospitalization coverage.

Dick: I see a difference between Dan and some other student who is just a student. Dan is a leader at Zen Center. and potentially a very important person for Zen in America. We should help Dan and Louise. What kind of group is Zen Center?

Claude: for me there is no difference between Dan and another student. same commitment to both.

RESOLUTIONS BY THE BOARD

1) to investigate group insurance

2) Dick's special expenses as listed in his letter to the Board are to be paid.

For next year Dick is on an expense account.

Dick will look for a Buddha and for bells for Zen Center.

Roshi: Maybe Headquarters will send us some money because Machido Sensei saw Page Street building and he told me to write some letter about it. He is also investigating a bell for Tassajara.

Dick: I am trying to find someone who will help us get altar equipment.

3) Beginner's Mind We want Weatherhill to publish it.

4) Peggy Cramer and Beverley Horowitz are accepted tentatively.

Dan and Peter will make the final decision about them being at ZMC

5) We will ask speakers for Tuesday night lectures. Peggy Kennett, Gary Snyder, Lou Lanchester, Paul Wienphal, Tarthang Tulku, and Sterling Bunnell. We will ask Jack Weller to organize it.

6) Robes for sitting in the city-- no policy. keep it an open question.

7) communicate to Katagiri that we really want him to stay with us as a teacher. Have Silas represent the Board's feeling. It is important for ~~us~~ each one of us to express our feeling.

8) Board members may make themselves inactive- ~~wixx~~ we will write up a By-Law change. passed unanimously.

9) Roshi: Machida asked what is our priest situation here. There is a priest whom 2 families want to adopt. I said ok- if he comes by his own expense we will support him some way. If we send him a ticket then we must discuss.

Dick: I wish you'd let me know when we're going to get a new priest. I can go and visit and get a sense of them and give them some idea of what to expect. To willy-nilly invite Japanese priests-I am opposed. It is better to ~~xxxxxx~~ have them come for one year and then see how it works out. On a short term basis I think that we can get more Japanese priests. Also bring at least one young Rinzai priest.

He put too much of a burden on Chino Sensei to be a teacher when he didn't feel he could do that. We shouldn't make that mistake again.

Roshi: Dick can see him in Japan. If he speaks good English and is a good man then we can pay his way to U.S. The original priest who was going to come decided to stay and study more.

10) South Coast-samurai movie- Jim Cook wants to film part of it at ZMC. Tom Clarke wrote the script and will produce it. NO.

11) We looked at Soto Oryoki bowls. We like them and want to use them.

12) \$150 stipend for Tim per month while he works on the WindBell.

13) stipends for students at Tassajara will be paid on a monthly basis by check, but paid from Tassajara.

14) applications for Winter Practice Period due November 20th.

15) Road signs on the Road into ZMC we need an initial sign with driving instructions. and one or two rest places indicated for cooling off cars-brakes etc. a few simple, emphatic signs.

16) page st. staff- suspend pledge

17) no cats and no shoes for page st.

18) co-ed visiting. try to have an atmosphere which discourages it. Might have one section where people who really want to follow monastic practice stay. follow the current Zen Center housing situation a bit stricter.

19) Niels is to do the carpentry in the building in SF specifically the zendo. in the zendo we want to put the tatami on slats for air space under them.

We agreed to give Silas and Claude the authority to make the nec. decisions in order to move into the building.

20) Dick: there is a possibility for me to raise money to build a library for Zen Center. I can try to get Ruth Fuller Sasaki's library. -- agreed.

21) get a corporate shell in Japan. May be convenient at some time. Dick knows a lawyer in Tokyo. He will look into it. A good way, perhaps, to invite someone to America without doing it through Headquarters.

We have \$72,000 left to pay for ZMC. through 1972.

next meeting December 15th
Bill Kwong chairman pro tem.