

Jan. 17

Sat in S.F. Zendo prior to leaving for Tassajara - Saw Tatsugami Roshi and Sho Jo San for the first time - they had just arrived from Japan the day before in order to be with us at the Tassajara training period. Tatsugami Roshi is a very impressive looking man - short-square and very solid. He is in his sixties, Sho Jo San will be his interpreter he is 33. Sho Jo is a dharma heir of the late Rodo Sawaki, a very famous Soto Zen master who died a few years ago. Tatsugami Roshi said that the San Francisco Zen Center had the best and hardest practice of any place outside of Japan and most places in Japan. He is the former head monk at Chiiji monastery. Everyone expects a tough training period. Sho Jo is a very tough looking young man who never seems to smile. We stopped at Lamonty Ranch and waited to be picked up by the Toyota and we taken back to Tassajara. The road was washed out and the Toyota was the only vehicle that could make it through. I got in at 9 P.M. I found to my surprise that they had fixed up a cabin for me next to Tatsugami Roshi's and it is beautiful. It even has a rug. I will be Shoso or head student. The weather is not too cold, and it is not raining.



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Jan. 18 We cleaned the grounds today in preparation for the Poshis arrival. The Poshi, Sho jo, and Katagiri Sensei arrived about 4 pm and we lined up outside the Tendo and greeted them as entering the Tendo was their first act. There seemed to be a lot of tension in the air. Tatsugami Poshi looked very tough, Sho jo looked menacing and Katagiri looked all at ease. We went to the bath and shaved our heads. This is the fourth day of Taugargo for new people. Tomorrow will be the last and we will all sit together. My seat is between Sho jo and Tatsugami Poshi. Katagiri will stay two weeks. Peter Schneide will sit on the altar and Bob Halprin who is the Kan, will also sit on the altar. The new schedule will go into effect this evening. At Evening Fuzen Tatsugami Poshi told us how much he liked being here and then it was announced that we would have a day off tomorrow and sit Taugargo the next day. It is a good feeling sitting next to the Poshi - his Fuzen seems effortless and light. Sho jo sits very straight and proper. Sho jo said that he

wanted to sit among the students ~~instead~~ instead of on the altar. I told him he should sit on the altar.

Jan. 19. I didn't get up this morning because of a cold that has been steadily getting worse. I feel listless and weak. Quite a few people are down with the same thing. We had lunch in the dining room in an informal way. It has started to rain and I realize that I left my umbrella in Berkeley.

Jan. 20 Today is the last day of Taugargo and everyone is sitting. We rehearsed the Sho jo entering Ceremony which will take place tomorrow after breakfast. I have had a chest cold all day but my nose has stopped running. We just ate dinner and the Women's bath will begin at 7 pm followed by the men's bath. This day of Taugargo has had a good feeling to it but it is not yet cold. As a matter of fact it is quite warm; last year at this time it was raining cats and dogs and was quite cold.

Temp.

Jan 21 Today is the first day of training period after Tangyao. The weather is actually warmer than usual. It has been slightly raining since last night. Poshu gave some instruction during Tazen - He said if your back is not straight and your chin isn't tucked in your mind may wander in delusion - After breakfast we had the entering ceremony for the new monks which consisted of them being led to the altar by the ~~head~~ (Bob Halprin) where they lit incense and bowed three times to the altar. Then they were led to the back of the Zendo where they told their names. This was followed by the Shu Tso ^{entrance} ceremony. Everyone stood on the tatami at their places and the six deputy heads stood in the back of the Zendo facing the ~~back~~ away from the altar. I was led in by morion and we faced the six deputy heads. The ceremony began by the deputy heads in Chans telling me that I was qualified to be Shu Tso and that they were willing and happy to have me. I replied that I was afraid that I was not equal to the

task (this was all staged) then Bob Halprin (~~him~~) ^{him} circumambulated the Zendo ~~and~~ in gasho and hit a large wooden block with a smaller wooden block and announced what was to happen. I was led to the altar and lit incense and bowed (with Tazen full length) to Mansuwei - then I bowed to Poshu and told him I was a beginner and ignorant of monastic practice and would he please lead me. I bowed again and in a loud voice wished him long life and good health along with all Buddhas and patriarchs. I bowed again and he bowed to me. ~~then~~ I was led around the Zendo in gasho and everyone bowed to me at once and I bowed to them at the same time. The priests left and the ceremony was over. Today was the first day of the regular schedule. Most of the students have been here before and the day was under way with no ~~strain~~ strain. Dan Welch is Poshu's attendant for (fisha) This morning after the ceremony

Dan, Peter (the director) Sho Jo Katagiri, Roshi + I had tea in Roshis Room. This tea will be a regular event. (no sum)
 Roshi is a wonderful smoker. He has a small Chinese pipe which fits into a case which is attached to a very ancient tobacco pouch filled with ~~for~~ very finely shredded tobacco. He fills his pipe and it lasts for about 2 drags and then he emptys it into the ashes of this beautiful tobacco. The Shobachi is a ~~the~~ ^{the} box ~~set~~ set into a beautiful wooden box. it is filled with ~~sand~~ ~~or~~ ~~rough~~ ashes and has charcoal glowing in it. He sometimes lights the pipe from the charcoal ~~in~~ ~~the~~ ~~box~~ in the box with the charcoal looks like that famous Japanese rock garden. He leans over the box and smokes his pipe and it all goes together. It is quite an event.

Thursday
 Jan. 22

Everyone is feeling the after effects of tadogano today. It is not so easy to sit comfortably through meals. The weather still holds and it is pleasant to work outside.

Peter is working as a carpenter in the afternoon and there is not so much feeling of directorship as everyone has his job. The Older students are able to study in the afternoon. Roshi is not well today and it seems to be a touch of flu. He gave a lecture last night which Katagiri translated. Sho Jo said that it was not easy to translate a religious lecture. He is interested in going over the Shobogun & Zimanki with me in order to see how good the translation is. Peter said that he and Dan Welch will give the student lectures during the training period. There will be four lectures a week. Roshi said in his lecture last night that he loved anyone who was sincerely devoted to Zazen, and that our sincerity was not too good. Katagiri translated. He talked about Dojens question concerning all sentient beings having Buddha nature so why practice?

I have spent a good deal of the day trying to encourage the sick people. A lot of the sickness here is just plain depression. People worry sometimes that they are not able to be good and this causes a schism in their practice. They are afraid of disturbing others with their problems and they try to escape. This just throws them deeper into the trap of self condemnation. They have to learn to live with themselves completely.

Katagiri Sensei gave a very humorous lecture in which he told of carrying his friend's ashes on the subway (he took care of his friend for three years while he was ill). The train was so crowded that ~~the ashes~~ there was no room for the ashes and Katagiri, and he suddenly shouted in a loud voice, whereupon everyone made room and gave him a seat.

This made him feel like a powerful Zen master. After thinking the matter over he realized that this was just conceit. The point of his lecture was that we should always examine our actions in order to determine their true meaning.

Fri
Jan 23

Everyone who has ever had the duty of ringing the wake up bell has had the experience of waking up in the middle of the night to examine the clock with the awful feeling that everyone is already in the Zendo. This morning I wake up at 3 AM and look at the clock. I went back to bed when the alarm went off. It was 3:15 - it should have been 3:30 as wake up time is 3:45. I set it for 3:30 and went back to bed. The next thing I heard was the Hon announcing Fagan. It was very embarrassing being the last to enter the Zendo. I should concentrate on being more careful. We had our tea with the Pashi this morning and he seemed to be better although he was coughing and is still in bed.

Paul Disco suggested to me that we try to conserve our waste material. Instead of just indiscriminately throwing things away and burning them we should try to find a use for things. Even paper should be saved for lighting fires or used for compost.

There still seems to be a

lot of flu going around and a lot of people don't feel too good. The weather is still mild but it is overcast. I had a wonderful talk with Shoya Sensei this afternoon and discovered a deep understanding with him. The day seems very harmonious. Star went on the forum trip this morning. ~~He~~ Dan is showing Shoji how to do jiki do.

Sat. 24

Poshi seemed a bit better this morning. I can hear him singing in his cabin. I don't know ~~what~~ ~~whether~~ weather he is singing or chanting. It started to rain last night about 8 PM but cleared up this morning. Yesterday Poshi mentioned that he would like to send a large Pushe Bell here from Cheigi Monastery. This morning he mentioned it again and Dan and Peter started taking him seriously. The feeling they got was that when we build a Belltower then it will be time to send the Bell.

Today is a 4 day which means that we have a group discussion in the

dining room after breakfast and spend the afternoon washing clothes and cleaning generally. The group discussion sometimes has a topic ~~but~~ ^{and} this time it was about rules. Everyone was allowed to air ~~their~~ ~~views~~ his view ^{which} included such things as encounter groups and Confession possibilities. We set up a drying room for clothes in Dick Baker's old cabin with Kersey heaters ~~to~~ to warm up the room. A young fellow appeared this afternoon and said he had been walking three days in order to get here and was crushed to find out that he couldn't stay. I advised him to go to Gunbaussico Ten Center. He will stay the night and leave tomorrow.

The discussion on rules was very interesting because some people seem to need a very strict set of rules and others think of rules as merely a guide for behavior. It seems to me that this problem is continually being worked out.

The work crew leaders had a discussion and Angie Pamyon who is in charge of the kitchen said

that the Pashi wants to change our manner of cooking. He wants the kitchen to cook food each day without any leftovers for the following day. The reason for this is that in that day you complete that activity. There will probably be more said about this in the future.

Sun. 25

During tea with Pashi the subject of kitchen practice was again brought up. Pashi would like to have a thin gruel in the morning because it is easier to digest. It was explained to him that this change in practice would be almost impossible for the kitchen as our food supply was purchased with our method in mind (of serving leftovers in the morning gruel). It would also shift our diet to mainly rice. Dan asked if it was alright to serve other grains and Pashi said that it was. He said he understood that we are Americans and that we should not necessarily have a Japanese diet.

The office is being moved temporarily to the stone rooms while the walls in the old office are being

rejuvenated. It is too long a feeling there now and needs more light.

Doug Badger will leave tomorrow to go to his draft board. He may have to be inducted.

This evening we had gruel for dinner instead of the usual brown rice. It looks ~~of~~ like the new kitchen practice has already begun.

Pashi gave a lecture this evening about our life being a full circle and illustrated by talking about the fifth patriarch ~~Huiyuan's gatha~~ and his disciple Shen Shou's gatha on the wall. He didn't have time to talk about Huiyuan's gatha but I think he will do that ~~tomorrow~~ tomorrow night.

Mon.
Jun 26

I have had a cold ever since I have been here but have never allowed myself time to cure it. Today I stayed in bed as I felt so weak last night. I also felt that I might be infecting the people around me. There was not much lunch for the sick people today as the cooks were a little cautious in determining how much food to prepare. The sick

people are fed after the meal with what is left.
 Stan drove out this morning with Joy musto who had to see the doctor in Salinas. Long, Brudle went with them. Pashi seems to be up and around today.

Meg Gawler has suicidal tendencies and breaks down every so often and must be reassured that she is loved and accepted. I talked to her today while she clung to her teddy bear and assured her that she should stay here and be a part of us. Katagiri Sensei talked to her also and between the two of us I think she felt better. But I think she has a long way to go before she feels assured and she should not be neglected. People who talk about suicide generally are not the ones who do it, but this point should not be taken for granted. She shakes in Zazen and I believe she acquired this condition from Ed Brown who shakes violently.

For the past few years Peter Schneida^K and Dan Welch have run tassajara. Peter as director and Dan as work leader and strong spirit. This time both are playing background roles and leaving the operation in the hands of the other students. Peter works as a carpenter in the afternoon and takes care of the wind bell and like matters in the morning. Dan is Pashi's jisha.

Tue. 27

It rained this morning but the sky cleared by work time. It has been a clear day ever since. I stayed in bed until afternoon work period and decided to get up as staying in bed seemed a waste of time. Allen Marlow seemed discouraged and thought the whole thing was useless. I told him to go dig up the road and he wouldn't be so bored. He thought that was a good idea. Paul Shuppe is the only person who won't shame his head. I asked him why and he said that everyone takes themselves too seriously and he doesn't want to fall into that feeling. We must have patience with him.

Since the sun is appearing every day the garden is being de-mulched (over to page 37)

Shuso Entering Ceremony

Immediately after breakfast on the day after Hanyarzo is the new students entering ceremony. There is a two minute break followed by the Shuso Entering Ceremony.

The five minute round of the Densho bell which ends with three hits - medium - soft - loud announces the beginning of the ceremony. All students should be standing in front of their seats with folded Gubutang placed at the rear of the Fatalamis and Zafu's placed on top.

Thirty seconds after the ~~last~~ Densho bell the Kan is hit three times at three second intervals. This announces the entry of the Shuso who is led by the Shika to his place in the rear of the Zendo facing altar. When Shuso is at his place begin seven hits of Densho Bell.

1st bell as Pashi leaves his cabinet
Next five bells as Pashi approaches Zendo.

7th bell as Pashi bows upon reaching altar.

Pashi sits in his seat on altar.
Ino who is standing in

back of Zendo leaves his place and walks up left hand aisle.

Bows to Buddha - offers one pinch of incense - circles the Zendo clockwise in gasho slightly bowed - as Ino walks by, all bow in gasho - Ino after circling Zendo stands to the left of Kuchin facing right hand side of Zendo - Bows - takes cloth off top of Kuchin - folds cloth over left arm - picks up small striking block and circles the tall brass block 3 times (clockwise) - hits block once - says "In this fall winter practice period - under the guidance of -- Pashi -- is to be the Shuso" - hits block once - leaving the cloth still folded over arm Ino bows to Buddha and returns to his place in back of Zendo walking in Gasho. When Ino has arrived at his place all six officers make standing gasho bow - move four steps to the right - one standing bow to Shuso and Shika - 6 officers all together say "You are fully qualified to serve as Shuso which is a great responsibility. please accept our sincere congratulations." - Shuso Replies "I am afraid that I am not equal to the task."

Shuso, Shika and 6 officers make one bow to floor - Shuso bows - touches head to Zafu which is folded in small rectangle called Soku Jui Ippai - 6 officers return to their place and make standing gasho bow - Shika leads Shuso up

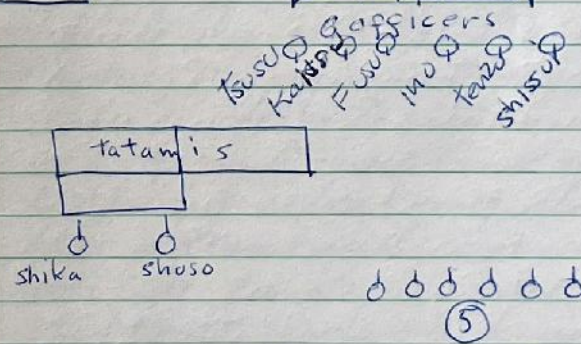
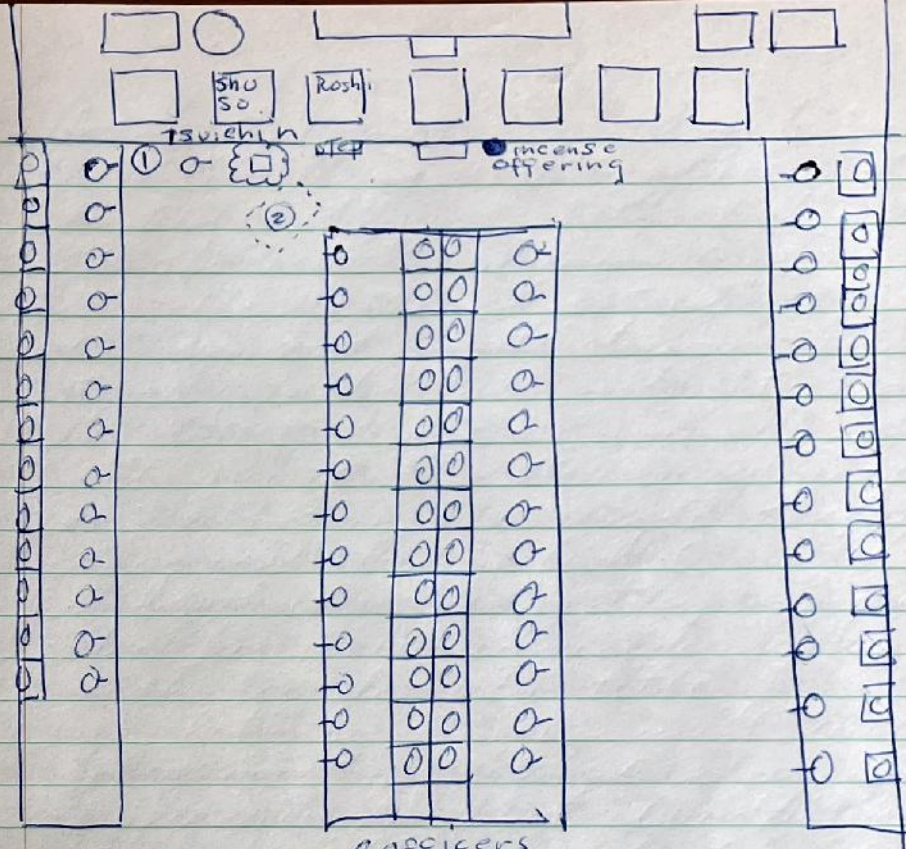
so that left hand side to offer incense.
 Shika stands to left of Shuso facing him -
 Shuso makes 3 bows to manjinushi (in front
 of Pashi but facing center of altar) with
 Zagu open at full length, then folds
 Zagu over arm - turns and facing
 Pashi opens Zagu and bows ~~in~~ in
~~usual~~ usual manner 3 times -
 folds up Zagu and standing facing
 Pashi says: "Being a beginner
 I am ignorant in the ways of
 monastic life - please guide me." -
 He opens Zagu and bows to Pashi 3
 times again - folds up Zagu and
 says "Long may you live in good
 health with all Buddhas and
 Patriarchs" - opens Zagu again
 and bows 3 times to Pashi. During
 last bow Pashi stands on altar
 and bows to Shuso Sokurei Ippai
 or with Zagu folded and placed
 in front of him - Shuso does the
 same. Shuso puts away Zagu.
 Shika steps forward and bows to
 Shuso who bows ahead toward
 altar HIFAR (standing) and
~~Shika~~ Shika & Shuso

leads the shuso in slightly bent
 gasso around Zendo (clockwise). All
 students return ^{gassho} bow as they go
 by. Shika shows Shu so to his
 right seat (beside Pashi) ~~on left~~ on
 the altar and returns to (Cont. P. 38)

so that the sun can warm the
 ground. The garden now is
 mostly cabbage and broccoli.

The Pashi wants us to keep
 a record of the structure of
 the monastery activities so that
 there will be no doubt as
 to what the various jobs are
 and what the various departments
 are, and who manages them.
 They will be included in this
 book but I think they should
 also be included in a separate
 book under the title of
 regulations which will include
 all monastery procedures and
 ceremonies in detail. This way
 there will be no doubt as to
 how to go about things and
 procedures will not be lost.

his place in back of Zendo in gasha.
 Ino leaves his place and bows to Buddha - moves to the side of Tsuchin - bows, hits block and says "(name) is now Shuso" - hits block - covers block with cloth and returns to place in back of Zendo. - Rashi leaves Zendo with fisha - When Rashi has left someone hits small altar bell to announce 3 bows to the floor in the direction of Shuso who bows to all (Prostrations) - Priests leave Zendo - 6 officers and Shika leave Zendo - Shiso leaves Zendo - all students leave Zendo - End.



Students stand on both sides of Zendo facing aisle. Zafus on top of Zabutens and placed at back of tatami's

1. - Ino stands facing to the right when hitting Tsuchin.
2. - Shuso bows here to monjussu and then turns and bows facing the Rashi.

Wed. 28 Roski wants to show us how to chant correctly so this afternoon he had a session with Bob, Deb, Jane, Dan, Bob Hummer and myself. He played some tapes of Chiji and ~~we~~ had us listen very carefully. We will be doing the Eko part of the Chant. He laughs and makes fun of the way we do the Sutra. We should make it more cohesive and much stronger. Instead of chanting from the Guro he says he can hear us chanting from our tense shoulders.

Thurs. 29 Today is a 9 day and we have the day off after breakfast. Men both sides the odd and Women's are even. Roski, Katagiri and most everyone took a hike to the waterfall. Bob and David were instrumental in building a bridge of stones across the stream and everyone crossed over. It was a small adventure. That nite Roski had an informal question answering session in the dining room which followed a noodle dinner. Everyone was in a relaxed good mood. Roski ended up telling the story of his life in part. He said when training at Chiji as a young monk he used to do Zazen all night until 7 am and the wake up was at 3 am.

He said that he could still manage all the daily activities. He said that one time he sat through a session with a cup or tin box on his head.

Tri 20

The days are clear but very cold now. There are less people sick and the mood in general is good. Everyone seems to be working happily. The kitchen is still going through a reorganization. Peter, Dan and I decided that the kitchen help should be mostly experienced students with a good sharp practice instead of new students with just a few new students. This way the kitchen practice will have a deeper meaning and the new students there will have more respect for this particular practice. We spoke to the Pashi this morning about cooking and he said it was alright to have leftovers from breakfast and lunch on purpose in order to make gruel for dinner. We have been having white rice for dinner lately and people don't like it much. This way we can have cereal for breakfast, brown rice for lunch and gruel for dinner. We will have bread on 4 & 9

days. ~~7~~

We are doing away with the incinerator altogether. All burnables will be made into compost.

Sat. 31

The diggers are working on the road and the pipe line - The sowers are making robes - Allan Mastow is up and around - Zila Baudry is sitting her first day of tangaryo after having ~~just~~ arrived yesterday. Bill Jans has been transferred to the kitchen.

I am extremely impressed with Katagiri Sensei's practice especially as Pashi's translator. Pashi talks for ten or fifteen minutes at a time and then Katagiri must translate and keep all that he said in mind and turn it into something meaningful in English.

Katagiri Sensei's lecture this evening was about faith and understanding ~~means~~. He said that it is most important to have faith but that we shouldn't get lost in this alone. We should know how to act as well otherwise we will lose our way.

Sun.
Feb. 1

Today was actually warmer than usual. This morning we discussed ~~at~~ at tea with Pashi how to listen to his lectures. He said we should sit in Zazen and try to penetrate to the meaning of the lecture by watching the Pashi even if we cannot follow the lecture the important thing is to do Zazen. If we cannot hold our posture we can change our legs quietly but not to sit with our knees up. It was decided to have the head of the kitchen meet with us (Pashi and priests - Dan and Peter) on 5 and 1 days to discuss kitchen problems.

Mon.
Feb. 2

The practice is slowly becoming tighter. Pashi is very critical about the way we do the Sutras and service. He stressed the fact that lights should be out by the time the firewater comes around.

It was decided to have a mindful practice for the train staff people. They should leave after morning service and return by 7 PM. They should eat lunch out and eat dinner from a bowl.

on the way back. This makes a very tiring trip for those people. I am not sure that it will work.

Shojo San gave a greeting to us in the Zendo this evening. He told us a little about himself and why he came here and it ^{was} so full of humor we almost died laughing. If he goes on like this he will be a great success in America.

Tue.
Feb. 3

Today was slightly overcast but it cleared by this afternoon. Yesterday and today we had used only two bowls for dinner.

Wed.
Feb. 4

Today was a 4 day and we had the afternoon off. This evening we had Pies Curry for dinner in the dining room. 4 day dinners are ~~informal~~ semi-formal.

Our discussion this morning centered around ecology. We discussed conservation of all waste materials and it was decided to stop using paper bags for bag lunches. We will each have a cloth and put our lunch in the cloth. It was also decided that the kitchen help will have black aprons to make them look tidier. The girls must wear

their hair up in the Zendo.
We are striving to have as little waste as possible and to use old containers when we shop so as not to accumulate a lot of bottles and cans etc.
Kotagiri left for San Francisco and will be back.

Thurs.
Feb. 5

Today all the men helped lift the ceiling beams in place for the walkway between the kitchen and Zendo. It was a good feeling for everyone. The carpenters have been working on these beams for about 2 weeks getting them cut to size and they fit into place beautifully. Dianne Goldshlager arrived today and will do one day of Jangyong tomorrow. Jilu Beauclery finished her five days of Jangyong yesterday. We got some cookies from the Berkeley Zendo and had them for tea.

Katzuyumi Rashi would like to change the sign outside the gate but we have not decided yet just how it should read.

Rashi is working with the people who will lead the services showing them how he wants it done.

This evening we listened to a tape of the chanting at Chiiji. It took about an hour.

Fri.
Feb. 6

There ~~are~~ are 4 or 5 people who seem to have a chronic case of flu. I had David call Dr. ^{Wagner} ~~Wagner~~ and he said they should stay in bed until fully recovered and ^{two} ~~two~~ days after.

This evening Rashi lectured to us or rather demonstrated how to chant. He spoke in Japanese as if we naturally understood and then proceeded to chant when he was through we followed him. He wants us to chant in a deep, not necessarily low, ~~of~~ voice, with sincerity. He said that our chanting should emanate from our Jangyong practice. He said a strong chanting indicates a strong Jangyong. An adept when the chanting is weak the Jangyong practice is usually also weak. He likes to mock our complacent chanting. At the end we chanted the Hanga Shingyo with great vigour and it was really uplifting.

Sat
Feb. 7

Peter left this morning to pick up Chuo Sensei and Jim Buckley. ~~Chuo~~ We expect Chuo to stay for a week.

This morning was cold but this afternoon was probably the warmest it's been so far.

Today was Frank's birthday and we had macrobiotic cookies and a macrobiotic birthday cake. He was 24. Frank is from England.

Jon Harrison the composer walked in with a friend this afternoon. They will have to leave shortly.

This evening we listened to 2 tapes of the services at Cheiji and it was very profound and moving. Roshi says that when we listen to a lecture we should sit in Zazen and concentrate on the lecturer as a part of our Zazen.

Sun
Feb. 8

Six people practice Chuo Sensei arrived late last night with Peter.

Six people practiced the meal chant according to the right rhythm and stress on the syllables. We recited it at lunch (the Japanese version) with the six people as leaders and it came off very well. We seem to be making pretty fast progress.

People are beginning to feel

X

tired. This is partly due to the fact that there is no rest time during the day. There is a break between ~~lectures~~ and evening dinner and lecture but if you fall asleep the danger is that you will not wake up for lecture. The warm afternoons also add to it.

We decided that the sick people should stay in bed until they are well and not get up for two days ^{after}. This means no bath either, no sitting in the sun, although this seems a bit snob to me.

It was decided that the Jimko would not advise Zazen posture and this would be left entirely to the Roshi.

Mon.
Feb. 9

This morning the Rokufiji Roku-Chiji had tea with the Roshi. He said that in a monastery the duties of the Rokufiji and said that in a monastery the feeling is like a family and that everyone should try to make a harmonious living situation around him and there should be a happy joyous feeling

and a de-emphasis on strife between people and especially between the higher officials.

The Kansu leads activities of organization directed toward the outside world.

Kutsu directs activities inside of the temple.

Ino and Kudo are important in developing our practice. Ino is the teacher of Edanting and is like a mother or father to all students. He should eliminate or diminish problems for students - this is the best kind of Ino. He should know their practice and personalities intimately - should know their health and strength.

Discussions with other instructors must be an important part of monastic life.

Kenjo is like one whose activity and virtues are hidden. People cannot see difficulty of Kenjo. Patience and perseverance are their characteristics. Big - joyful and bright mind - old woman's mind - motherly - kind mind - good practice for hidden virtues or merit.

Shisui - must handle any construction going on in temple. Must be able to relate to outside world - must keep temple repaired - repair plumbing & electricity and all points

of repair work - he must keep an eye out for future work and know when something will have to be repaired and prevent fire hazards.

Shika is receiving guests - is the gate between inside and outside world - must be kind in true sense - he must see people off from temple and receive them as well - must have close relationship with Ino -

Shi = recognizer - ka = guest.
(insight)

Kaku is attendant of Shika

ka = guest - an = ~~any~~ Anja

Today being a 9 day we had the day off. Due to a light rain most people stayed indoors.

This evening we had a question and answer session with Chiu Sensei.

Feb. 10
Tue.

This morning Rashi said that we should have name plates at all the seats. Each person should have his name on a placard above his head. The officers should have the names of their office on the placard. The name should be above the person rather than the person above the name.

We also talked about the effect of the full moon on peoples' behavior. Eccentric people seem to be more affected by it.

Today was Francis Thompson's birthday and Purnai made a birthday cake which we had at tea.

It has been lightly raining today.

Feb. 11
Wed.

The sky is still overcast but no rain. Rashi says that we should bow when he greets us in while walking around and feels that it is impossible not to. He also says that we should bow ~~with~~ during service without tucking our robes behind us, and ~~just~~.

Today was Lucille's birthday and we had cake with tea.

We have been here about three weeks now, and the general feeling is good although most everyone feels tired because the schedule leaves no time for rest. The other ~~latter~~

Z

~~Roshi's training~~
~~off 2/20~~

~~to be about it~~
~~Friday~~

in the Zendo is good and the work seems to go alright.

People feel their problems or rather the inescapability of their problems now. Someone mentioned to me that this training period seems easy but it seems to me that it is just like seshin; it seems easy at first but gets more difficult as the harshness of problems is revealed and there is nothing to do but accept them. A small thing can assume gigantic proportions when there is no way out and I feel certain that everyone of us has something of this nature to deal with. If it has not appeared yet, it surely will.

Sat.
Feb. 14

Roshi decided that 4 days should be the same as 9 days; that is, the whole day should be a day off.

Zazen is at 5:05 followed by study and breakfast. (one period of Zazen only). Dinner was in the dining room and the evening ended with Zazen.

Roshi has decided that the kitchen will not serve meals but only cook. The Zendo members

will be divided into six crews of seven members each, which will change each day. One member will hit the Duddha Drum. Each member of the Duan Pao will head each crew.

There will be a complete new seating arrangement with the Duan Pao sitting together on the right hand side of the ~~other~~ ~~table~~ ~~seats~~. ~~Facing the other~~ This will probably go into effect soon.

Sun.
Feb. 15

Roshi, Dan and Peter went to a board meeting this morning in Monterey. They will discuss all changes (and proposed changes) with Suzuki Roshi. They are expected to come back Monday evening with Katagiri Sensei and Silas who will take Chiro Sensei to Los Altos.

Chiro Sensei gave a lecture on having a soft mind in relation to hard practice.

Mon.
Feb. 16

Today it is raining - There seems to be a lot of difficulty with the students and the kitchen. The macrobiotic people do not like the way the kitchen is being handled. They do not like the way less

nourishing food is being prepared and the amount of waste with vegetables. The kitchen feels persecuted and there is no joy or good feeling in the food. Resentment is running high. I worked in the kitchen today to see if I could uncover some of the problems and I have gotten it from all sides. We had white rice for lunch and we will have it again for dinner. It will reach a crisis soon I am sure.

Roshi, Dan, Peter, Katagiri, Silas and Kathy came back about 9:00 PM.

Tue. Feb. 17

Clear and colder today. We discussed the new kitchen and serving procedure with Roshi this morning and decided to put it into effect tomorrow morning. All students were asked to wear robes to Zen service, meals, lectures and study. They were also asked to not come to the kitchen for meals if they miss one unless given permission. Also they should come to meals even though they don't eat. Lucille Harris went to the

tuttle house to be nurse for about
a week for Tindo tuttle who had
an operation to remove cataracts from
his eyes. Bill Shupstiff and Elda
goes next to the doctor & dentist.
Chiji sensei left with Silas and
Kathy for Jos Altos.

Roshi gave a lecture this
evening explaining about monastery
procedure. He said the fan should
be raised all the way around the
Zendo. He said that no one is any
higher or lower than anyone else
and explained that the officers are
learning the meaning of their office
rather than being necessarily
higher in status than anyone else.

Wed
Feb. 18

This morning Dan had a diagram
of the plan for raising the tan in
the Zendo which was approved
by Roshi and should be built at
the shop and installed in the
Zendo when finished. It will
probably take at least a month to
build.

It was decided that the meal
leader ^(Kiko) will lead all chants for the
day. Roshi said everyone should
~~wear robes~~. After study students are
to put their books away while
chanting and be in the Zendo for
breakfast within the first round

of the kan. When we use only
two bowls as at breakfast and
dinner we should put the
third bowl to the left of the
large bowl and put the setae
between the large bowl and
the medium bowl. The outside
of the second bowl can be
washed in the large bowl
as it is not really a Buddha
Bowl.

The new kitchen and serving
schedule went into effect
this morning and has worked
out very well so far. The
serving is very efficient
and will become very
concentrated practice.

Thurs. 19

Sun. 22

Katagiri Sensei left for the week sekin in
San Francisco today. Jushimura Sensei
is expected to arrive this evening.
Roshi has decided to have the
Poku Chiji in for tea in the
mornings and just have a short
tea which will end at work
period. This will give them a
chance to talk over small problems
with each other. ~~The~~ Poku
Chiji will meet with Roshi
on 5 + 10 days to discuss serious

problems. Last Friday we met and discussed the kitchen problem and the problem of taking food from the kitchen. This is a very touchy subject and there seems to be no solution so Roski said we should put talks on the kitchen and walk-ins. This will cause no end of controversy but something positive might come of it!

He said we should have bread every two or three days and more frequent town trips.

The servers have complained that there is no free time in their day and Roski says that it should be that way since it is only once every six days.

Some people are worried that this place is becoming too Buddhist - or Chiji oriented and are afraid to go along with it. They do not know where it is headed and feel fearful. Roski says that if you have complaints you still ~~have~~ we living in your small mind.

This evening Peter instructed us in the proper phrasing of the meal chant and Robe chant.

Mon. 23

This noon the chant went very well and our appreciation for last night's practice was felt. The Dean Pio is still practicing the Eko and there seems to be some improvement. It is very difficult to chant in Japanese when you are not sure of what you are saying and are not sure of the feeling behind it. Roski chants in a superb voice and when he does it it is very real and arresting. It seems that if it is necessary to find the key which he has in order to unlock the door to that inner sanctuary ~~where~~ from ^{whence} it emanates.

There is a ~~lot~~ bit of grumbling about the locks which have not been put on yet. Some people want to have a general meeting to discuss the situation but Roski says that would only confuse the situation. He says we should appreciate for not having put them on sooner, that is, when ~~tozajaru~~ started. It was decided to allow the sick

people to have some special food like rice cream that would be easily digestible if their illness demanded it, rather than having to eat brown rice or something heavy like that.

Bonnie, the assistant cook has not been able to stand up under the pressure that people put on the kitchen and requested to work somewhere else for a few weeks.

Today was Elda Graves birthday I think she was 26 or 27.

Jack Elias has replaced Tommie Miller in the kitchen.

Roshi wants us to announce all changes of people from one job to another in the Zendo just after the meal. He also said that the Soka should clap the Kaishaku outside the Zendo at the beginning of the second meal serving so that anyone who has not been able to attend the meal may eat at that time. He said this is Buddha's compassion. He said that second servings are also Buddha's compassion.

Peter Schneider read a message from Susuki Roshi and Tatsuzang's Roshi. Susuki Roshi said that the most necessary thing was our effort - unceasing effort and that we

were trying to come to an understanding of the true Buddhism and not just create a Zen or Fal or Boon.

Tue. 24

Wed. 25

The Rokuchiji met this afternoon and Roshi pointed out the importance of this group. He said that in Japan these people are selected from 15000 temples. Here at Tatsuzang the Paken Chiji are laymen. He said we had a lot to learn about the Dharma before we could adequately fulfill the roles. He also said that since this country is made up of people from all over that there are many ideas and we must keep our way strictly or no one will know what we are trying to do. If we give in to lots of ideas we will lose our practice.

→ Han after evening 2 a z enj

Thurs. 26 This morning Pashi said that the ~~the~~ should be hit by a member of the Doan Rio.

Mits made a new han which was hung today and used for the first time. It has a fine pur reaching sound.

Fri 27 Pashi said in his lecture last night that our practice is like a cart with two wheels, one wheel is Zazen and the other is Dakusan. The cart must go on two wheels in order to be efficient. If one tire is flat we cannot function properly. He is encouraging Dakusan at any time. He said he would be willing to do anything if it will make us understand the true Zazen.

I asked him what his name meant and he said it means 'pav' standing straight up. He said his Sharmad name means great immovable rock or something like that and he said he has been sitting Zazen for forty seven years.

This evening was the eve of the anniversary of the death of Dogen Zengi. A special plate was placed on the altar at evening service.

Sat 28

Because of the long jusei between the 24 Feb and 14 March Pashi declared this day a day off.

A special plate was put on the altar for Dogen Zengi and a dedication in the service.

This evening after dinner we will have a discussion between the Robu Chiji and the students.

We had noodles for dinner in the dining room followed by a discussion between the Robu Chiji and the students, in order to clarify the position of the officers.

Sun.
March 1

It has been raining for two days now.

A new role has been established for the Doan Rio called Ten Ken. The Ten Ken checks up on absentee students which is the role the Shu So had. The Doan Rio will rotate this duty every day and make a more thorough job of it.

Th. 15.
Mar 2 Whether is cool and overcast.

The Doan Rio is feeling its stride now and everything seems normal. The various changes have been absorbed into the practice. Minor changes or corrections still take place every day and when all the bugs are worked out I will write a complete description of each major activity.

Peter lectured this evening on his feeling about the lock situation. He presented Rashi's point of view and his own reaction.

~~He said~~ Rashi's point was that we should not have locks on our mind and heart and that as long as we are led by our small mind and think in terms of me and mine and of our first desires according to the principal of me and mine we will need locks on the door. When we take something for ourselves that belongs to everyone we are ~~putting~~ ^{putting} ourselves before the group and even though we satisfy ourselves momentarily we hurt ourselves and all others in the cult.

Katagiri Sensei arrived today after a week's session in S. H. Zan Center. Rigan went home yesterday.

Wed
March 3

A question about conscientious objectors was discussed with Rashi. It concerned Craig who has been allowed by his draft board to stay at Tarrajara only as a maintenance man and may not take part in religious duties other than following the schedule. He cannot be a member of the Doan Rio which has an important role in the religious life of the community. Rashi didn't like this agreement with the draft board but accepted it. He said that Craig should ~~never~~ not have been assigned this task if we knew about this because we should not change our assignments once we decide on them.

Thurs
March 4

Steady rain today.

Roshi was told that there was a problem about lights not being turned off at night and ~~he~~ he said that the ^{proper group} ~~fire watch~~ should take turns being fire watch: there will be no night bell and the fire watch will start at 9:15. At this time all lights should be out. The fire watch will again check after returning the Raishaku which he will keep in his room and will be handed to him in the morning by the previous Ten Kew.

The fire watch may study ~~until~~ until 11:30 when he will again make a round with Raishaku. He will be allowed to miss Zayen and service the next morning.

We had Zayen this evening instead of lecture.

Fri

March 5

Roshi said that the shoten + shokuban ~~are~~ and the haw are all too fast. The haw especially is not rhythmically correct.

Sat

March 6

Silas and Oksan came. Oksan to see Roshi mainly. Silas to visit turnyam. They left the next day.

Sun

March 7

Dan Welch spoke tonight in the Zendo at the request of Roshi about the meaning of our practice.

Mon
March 8

Nice weather today.

We received a haw from Cheiji today. It is very thick and heavy. We hung it at noon and Roshi, Peter, and I each made one round on it to break it in.

Peter, Jane, and I have been practicing the San Do Kai ~~in~~ which everyone will practice tonight in the Zendo.

Roshi described his way as squeezing the student until he drops and then gently catching him, showing that the practice has two sides: Rigour and compassion.

Tue

March 9

We had a discussion in the dining room in which people aired their dissatisfactions. It seems that some people want more sandwiches on 4+9 days. If you are late picking up your lunch it may be all gone when you get there. The kitchen says that they make many extra sandwiches but nobody came up to taking them.

There seems to be some separate feeling for some people between priests and laymen. Katojiro Sensei says that Tanapara practice

is not necessarily for monks or laymen. It is just Tanjara practice.

Wed.
March 10

The Doan Rio met with Rashi this morning for tea and discussed their problems. The big problem is the attitude of Tan Ken ~~to~~ toward people who are not ~~coming to the~~ keeping the schedule. They bring all of their problems to Rashi and his attitude is that they should work out these problems by themselves. He finally got tired of all the fapbering and said that they should make out a list of all absences during the day for everyone. This led to great gnashing of teeth and reading of garments. The Doan Rio were talking about nothing else all day.

In the afternoon the Raku Chiji met and Rashi said that he had discussed lay ordination with Suzuki Rashi and had decided to allow all those who had been practicing for two years to receive lay ordination on April 18th at Ten Center which will be the Ten Center ^{Consecration} Ceremony. They will receive lay precepts and a Raku. Rashi lectured on this in the evening.

The women asked if they

could have a half hour to bath in the morning of 4+9 days and it was granted to them. They will bath just after Rashi's bath in the morning at about 8:15 and the men's bath time in the afternoon will begin at 4 PM in the evening. Men's will extend it 1/2 hour so that if they take a hike they can look back and have time to shave their heads.

Thurs.
March 11.

This morning at study Katagiri explained a little more about lay ordination and asked how many people wanted to have it. There were about 25 people who did. It was decided to allow people who had been practicing less than 2 years to have ordination if they sincerely wanted it.

The Doan Rio asked Rashi to annul the check up sheet and he said it was OK to not have it.

Rashi keeps answering me by saying we must open our eyes, and manmitsu no Kaku is a kind of watchword?

It means something like best effort on each moment or to bring each moment to life. Life and death exists on each moment (the problem) and we must make every effort to not waste a single moment.

Roshi is now spending most of his time giving dokusan or ~~sunshimumpo~~ sunshimumpo. His schedule is very full because there is so little time till sesshin and there are many students yet to interview.

Th. 13 There are some students who have never satisfactorily been able to follow the schedule. This has led the Roku Chugi and Roshi to a decision to write a list of requirements that a student should know before he applies to come to Tassajara such as keeping the schedule and generally giving himself to the practice while he is here. He should know without doubt the purpose of Tassajara and if he thinks of it as some nice place in the mountains to spend a little time he should be warned against coming.

Wed. 14

A new hour schedule went into effect today. One hour was hung on cabinet 14. After the wake up bell in the morning ~~the~~ the hour by the Zendo is struck by a Doan and answered by the jiki do who strikes the hour at cabinet 14. Each hit of the hour is echoed by the jiki do's hour. This applies to all hours except the meal hour, the last round of which is alternated with the unpan. The altar attendant lights the altar candle and prepares the altar during the first round. When she is dismissed altar attendant claps kaishaku once and is answered by the hour, hits again and is answered by the hour which continues. All students should enter Zendo during second round. When Roshi starts from his cabin the hour is echoed by a hour at Roshi's cabin by jishu. The main hour ends when Roshi steps inside Zendo.

Sat. 6 Seshin schedule was discussed by Roshi and the Doan Rio this morning.

There is a lot of excitement in the air with the Doan Rio and Roku Chiji running around preparing for seshin.

Mon. 7. Today is a day off before seshin which will begin tomorrow morning. The side doors of the Zendo have been closed and we will use the large main doors in the back. There is a great air of quietness and expectation.

Tue. 18 Seshin began this morning with the wake up bell (Shinrei) there were no bells just one bell at 3:55 and one at 4:00. The Bendo bell is hung outside of the Zendo door. The Ono announced that with this first sitting Seshin had begun. The mokugyo has been removed from the Zendo and the service was chanted without it. Today we chanted the second heart sutra in Pitus English translation. We chant two heart sutras the San Do Kai the names of Patriarchs or Dai O Sho, and the San Do Ka.

The meal was served very quickly and efficiently.

Roshi is giving dokusan all day for six days.

The beginning and end of Zazen is indicated by the dusho bell which is struck by the ~~Roshi~~ Zatsyo.

After work period which is 1 1/2 hours in the afternoon there is tea available. There Zazen in the afternoon. After dinner the women can bath on the first, third, and fifth days. One more Zazen and then Taicho which is 1 1/2 hours.

The Kokyo of the day sits near the Zendo door and gets up at the end of each period to strike the Bendo.

There is one period of Zazen after dinner ~~and~~ followed by an hour and a half lecture.

Sat. Wed. 19 The mornings are chilly and the afternoons very warm. Today the feeling was more difficult. The first day everyone tried very hard, the second day things looked more impossible. Rashi's lecture (Faisko) was about dying while standing and sitting. He mentioned that many Zen masters had predicted their death and had died in this way. He said that we should be free of everything in this way. Freely life and death and all things. He said that this is the proper way to approach Zazen.

Thurs. 20 The third day. Everyone is now reconciled to sesshin and the feeling is one of digging in and acceptance. Just before sesshin started Ken Campbell and Gail Mueller left for San Francisco because they were too sick to stay for sesshin and Rashi thought that there should not be any sick people here during sesshin. It would be too hard to take care of them and the general atmosphere would not be good. Sandy Hallister left yesterday

afternoon because her grandmother died suddenly. She should be back soon.

Friday 21 This is the hardest day of sesshin so far. This is the mid point, the fourth day. We have been chanting sutras without the aid of the mokugyo and they drag terribly. Some mention must be made of this to the students. Rashi said that he wanted to take monies of us in Zazen after work period this afternoon. He said he wanted to use the film to teach monks how to do Zazen in Japan. (a good joke) Most people are working on a pipeline. They are chajging during work period. They are also working in the garden. Today is the spring equinox. It is also a full moon.

Sat 22 Today is the spring equinox.
 Find spring weather today.
 This is the fifth day of
 seshin. Yesterday was the
 mid-point and today seems
 like a working day whose
 characteristic is ordinariness.
 It seems grey in comparison
 with the other days. It
 doesn't have the inspiration
 of the other days which seem
 to be leading somewhere.
 Tomorrow will have the
 characteristic of being the next
 to last day. This makes it
 seem difficult and a bit heavy.
 This afternoon three girls were sobbing.
 The Zazen period after dinner is generally
 the most difficult for everyone.

Sun. 23

This is the next to last day of
 seshin. The feeling is one of a
 resignation to a way of life.
 The men's beards are growing,
 although many of the men can
 go all week without needing a
 shave. Most people who
 were having lots of trouble
 before are sitting more
 quietly ~~but~~ now, and moving
 around less.

Mon. 24

This is the last day of seshin and
 in some ways the most difficult.
 Roshi ~~feels~~ wants to give two
 hour and a half lectures, one
 in the afternoon and one in
 the evening in order to be able
 to finish his *saisho* on the
 Zazen Zayjuzi. In the
 afternoon the *thai* in the
 Zendo was ~~was~~ terrific. The
 last two afternoon Zazen periods
 were perhaps the hardest of the
 seshin. We ended with a
 Cokes tea in the evening.

5
Tue
25

Today was a day off for everyone.
We had *soyuz* at 8:25 and had a
long picknick on green mountains.
It was a very relaxed day.

Wed
26



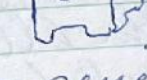
Today is a special schedule,
to draw up *Tasujira* and ~~the~~
practice the Shuso Ceremony. The
Ceremony will be held at 3:00 in
the afternoon. We didn't start
to practice until last night and
getting it together ~~has~~ been
a rather hectic affair. The Shuso
is a little nervous.

The Shuso Ceremony was a
great spectacle. It started with
everyone sitting in the *Tendo* with
the divider removed. This made
the *Tendo* seem enormous. At
two sounds of the bell the *Roku*
Chiji which occupied the first
eight seats (the Shuso sitting
on the first seat on the left
facing the altar) filed out of the
Tendo followed by the *Roshi*
and *Jisha*. They went to the
Roshi's cabin and the Shuso bowed
to the altar and received the *fan*
from the *Roshi*. The *fan* was
Chinese Red on the inside. One side
of the *fan* was silver, the other side

(The procession went from the *Tendo* in double file)

Dojo?

gold. The gold side was held
facing out. The procession
proceeded in single file from
the *Roshi's* cabin. The order of
procedure was - *Kaishaku*, High Bell, Low Bell,
Kum Kousu, *Kusan*, *Amo*, *Teazo*, *Shusui*, *Shika*,
Shuso, *Docho*, *Jisha* -

The two doors each held a
small round bell which is
struck with a metal striker.
The interval between the two
bells was possibly a minute
~~2:00~~. Another door struck the
Kaishaku and a fourth hit
the drum in the *Tendo*. The
sounds went like this.
High Ching - low Ching - *Kaishaku* -
drum - one sound each at
a slow pace while the procession
made its way to the *Tendo*.
Once inside the *Tendo* they
took their same seats. The *Hannya*
Shingyo was begun and the
Shuso took his seat on the altar
in *senza*. He was handed a
book ^(the *senza*) which was placed
on a tray  and covered
with a  cloth. He
uncovered  the cloth and
the *Jisha* ~~to~~ opened the book
to the place where the Shuso
was to read from and went

The sound of the two bells are
of the altar is the most meaning beautiful
thing I have ever heard.

back to his seat. The book was the Hekugyo Raku or Blue Cliff Record. The passage was from the first room where ~~the~~ Bodhidharma is questioned by Emperor Wu of ~~China~~ Liang. The Shuso shouted Kasei, which means attention and proceeded to read the passage in a loud voice. He then ~~went~~ got down from the altar and gave the ~~book~~ ^{book and hand} to the Rashi from the Rashi's ~~right~~ ^{left} side. The Rashi was sitting in the center of the altar. The Shuso then went to his seat below the altar and did three prostrations to the Rashi. He then did one prostration to the people on the left who bowed similarly to him and one to those on the right and then one to the Rashi. He then went to the Rashi's right side ~~and received~~ (as you face the altar) and received the Shippo or staff which he held at eye level with the curved end in ^{right} hand and the fan held vertically against it in right hand with the gold facing out. He then went to his seat on the altar first putting the shippo and fan down in front of his seat, with the curved end facing the right. He ~~stepped~~ stepped

on the altar and put his Zafu down with his Zafu on top of it. He sat down ~~and~~ ~~and~~ crossed his legs and picking up the shippo ^{and fan} and holding ~~them~~ ^{them} at eye level said, "I am sitting on this seat depending on all of you. ~~My~~ ^{My} wisdom and compassion are not great like Buddhas, but I will do my best to answer your questions". With the fan in the left hand and the shippo in the right he ~~put~~ ^{held} the tatami with the end of the staff and the questioning began. (The Shuso was facing the Rashi's left side, not looking at the questioners. The questioners were sitting in their seats facing the teacher). Each time a question was asked the Shuso answered and they struck the tatami with the staff which indicated a new question. ~~At the~~ After the last question the Shuso left the altar and handed the shippo to the Rashi, made three bows to the Rashi, one bow to the left, one to the right and one more to the Rashi.

The Ino then said let us make a row of congratulations to the Shuso, whereupon everyone bowed to the Shuso and the Shuso bowed to everyone. The Shuso sat at his place below the altar and the four poems were chanted. After the nouns, individuals congratulated the Shuso. The Shuso then made his closing speech which he should have made at the conclusion of the questioning.

He said "Through the warm guidance of Docho Kashi, I have been able to answer your questions. Reflecting on my answers I feel very inadequate. I never felt before. Please wash your ears with the cool sound of the Tazajara Creek. Thank you". The officers, Shuso, Docho, and Jisha then left and the procession stopped at Kashi's cabin. Pictures were taken. Dinner was eaten in the dining room, a small party for the guests was held and everyone went to bed.

Thurs.
27

Today was the first normal day ~~after~~ since seishin. The weather has been getting progressively warmer. Silas and Betty came yesterday and they will stay till the end of training period and then stay for the summer. Silas will be director this summer. We are beginning to make plans for the summer. We have decided to put the emphasis on work this summer since the emphasis has been so much on Zendo activity during the training period.

Frid. 28

~~Because of the difficulty of separating~~

Sat. 29

Today is Easter and most of the Sangha went to watch the sunrise on a hill after first Zazen. The rest of us stayed and after chanting the ritual sutra (standing in the Zendo (complete from beginning to end) we ate in the dining room.

Because of the difficulty of separating from portable from non comfortable we have

decided to start burning again. It has been decided to move the dump and Compost below the barn where an incinerator already exists. The Garbage man will have a bigger task than ever before. He will also have to smash bottles and crush cans.

Roshi agrees to putting the emphasis on work this summer. The carpenters, gardner and certain other workers whose type of work demands a straight through schedule, will be able to work all day. There will be no noon Luyen and those mentioned above will be able to eat at a table without having to change their clothes. There will be two Luyen periods in the morning and two in the evening and that will be all.

We will have a one day seshin at the end of this training period because it seems anti Climactic to have no particular ending since seshin was in the middle of training period.

It was also decided by Roshi that instead of having all students do tonyaryo on the fifth day that we would have one day off after tonyaryo and have a one

day seshin, which was changed to three days. We would also have a five day seshin in the middle of training period and end with the Rokatsu seshin of seven days which ends on Buddhas enlightenment day.

Today is the twenty ninth but it is a working day as Roshi's birthday is tomorrow and we will take the day off then.

Sun, 30

Today is Roshi's birthday. He met with the Doan Rio at Chy San and had lunch with the Roku Chiji at noon. We had dinner in the dining room. Doctor Wintie came today to see some sick people and give some shots. He brought a tape deck with him which we set up in the dining room and we had a dance. I got to be a mild affair with Saki (for dinner) and even Roshi and Katogiri. Yussei were dancing. We went to bed pretty much on time.

Mon.
31

After breakfast at 8:30 we had a farewell ceremony in the Zendo. Everyone stood at their seats and Rashi walked around the zendo in gasho. We then went outside and Dan took monies of us. Rashi left with Dan and Fouise and suddenly no one had any thing to say, and no one knew quite what to do. After a little while we all went to work. The rest of the day had a very lonely quality to it.

Ed Brown will be Katagiri Sensei's jisha until the end of training period. Training period will end on the 15th with a one day sesshin. The sixteenth will be morning day. We had two Toyas this evening.

Tue.
April

The Raku Chiji will continue to have Cho San in the Rashi's cabin. We discussed having simple sandwiches on 4th days. We have picked the Dzan Pao for summer and that will be the central practice for those people. We are now

planning the summer schedule.

This evening the servers put an april fool sign in the bottom of the second serving gruel pot. It was a pretty good joke.

Thurs
April 2

Fri April 3

Peter + Katagiri Sensei went to SF this morning to attend the board meeting. They expect to be gone for three days. There are very few people here today as thirteen people are out of Tanaparu for various reasons like seeing a doctor, doing the town trip etc.

The general feeling is that the training period is at an end since the Rashi left. There are almost two weeks left and we somehow must not lose our spirit. The Shuso gave a lecture in the evening. Today is a day off. The Kansu spoke after dinner about how we should not lose our feeling of practice.

Sat. April 4

Sun
April 5 Works proceeds as usual.

Mon
April 6 Today is a nice spring day not too hot and a good feeling is in the air.

Tue 7 Peter and Kataqiri Susui returned this afternoon. Tomorrow we will celebrate Buddha's Birthday at the horse pasture.

Wed 8 We celebrated Buddha's birthday with a service in the Zendo and ~~put~~ poured sweet tea over the baby Buddha. We had a picnic lunch at the stream on the other side of the hogback.

Sun
13 We cleaned up Tappajima today in preparation for the end of training period. It started to rain and was raining off and on all day.

Mon
14 Today was a day of. It rained off and on and it was the strangest day for weather. It alternated between rain sun and cold. It snowed on the ridge and Jalen Coonau

got stuck in the snow coming in last night and Paul Diverse had to go out and bring him in.

Tue
~~Mon~~ 15

Today is sunny. It is cold today with the temp. in the morning at 32°.