

The Sun Mountain Zen Society Handbook



In this Handbook, you will find information about the Sun Mountain Sangha, membership, programs and ceremonies, various procedures, details about leadership roles, and reminders to members in general about how we do things.

The SMZ website provides details of events, schedules and resources.

www.sunmountainzen.org

Welcome to Sun Mountain Zen!
Enjoy!

Gôun-ken Mervyn Lander Roshi

Authorized Zen Master of Sei'un-an Roselyn Stone Roshi (Mountain Moon Zen Inc) &
Authorized Zen Teacher of Sanbo Zen, Japan

Gôen-an Cecilie Lander Roshi

Authorized Zen Master of Sei'un-an Roselyn Stone Roshi (Mountain Moon Zen Inc) &
Authorized Zen Teacher of Sanbo Zen, Japan

Katherine Suzanne (Sue) Wolter

Authorized Teacher by *Gôen-an* Cecilie Lander

Richard Desmond Warner

Authorized Teacher by *Gôun-ken* Mervyn Lander

Richard Allan Herps

Authorized Teacher by *Gôen-an* Cecilie Lander



CONTENTS

- 1. WELCOME**
- 2. OUR STORY**
- 3. NEWCOMERS TO SUN MOUNTAIN ZEN**
- 4. ABOUT BECOMING A ZEN STUDENT**
- 5. ABOUT OUR PROGRAMS: IT'S ALL ABOUT THE PRACTICE**
- 6. ZENDO CONVENTIONS AND REMINDERS**
- 7. SAMU AND ZENDO MAINTENANCE**
- 8. BEING PART OF THE SUN MOUNTAIN SANGHA**
- 9. CONCLUSION**
- 10. GLOSSARY OF TERMS**

2. OUR STORY¹

On 29th November 2003, the first *zazen* (day-long sitting meditation) of the **Sun Mountain Zen Sangha** was held at the Aspley Zendo. Sun Mountain Zen Sangha was founded in Brisbane, Australia by Zen Teachers *Gôen-an* Cecilie Lander and *Gôun-ken* Mervyn Lander. The Sun Mountain Zen Community was incorporated as SMZ Association Inc., a non-profit organization, on the 13th April, 2006. It is managed by a committee of elected members who carry out various responsibilities to facilitate a harmonious and efficient organization.

OUR ZEN TEACHERS AND MASTERS

Mervyn and Cecilie Lander are medical specialists, Anglican priests and Benedictine oblates. They commenced Zen training initially with Indian Zen Master Fr AMA Samy SJ (Arul Maria Arokiasamy) in 1988. AMA Samy was only able to come to Australia for a week or so each year and suggested that Roselyn Stone be invited to be their Teacher in Brisbane. Thus, two years later, AMA Samy Roshi's *Sanbo-Kyodan* Dharma sister, Canadian teacher *Sei'un An* Roselyn Stone Roshi made her first visit, and was able to reside and teach in Brisbane for six months each year from 1992-2001. She then continued to come yearly for three months for another 6 years. Both Roselyn and Samy had trained under the renowned Zen Master, Yamada *Kôun* Roshi in Kamakura, Japan.

Cecilie and Mervyn both completed *shitsunai* ('the examination in the room' of *koan* study) in 1999. They were appointed Assistant Zen Teachers in 2000, and Zen Teachers on 31st August 2003.

Mervyn and Cecilie are Dharma heirs of *Sei'un An* Roselyn Stone Roshi of the Mountain Moon Zen Sangha (officially, The Mountain Moon Zen Society Inc). We offer and record our profound gratitude for her inspiring, focused, persistent and impassioned teaching. It is an incomparable gift. Gassho!

Mervyn and Cecilie have attended many of the International Sanbo-Kyodan (now Sanbo Zen Inc) Kenshukai. They were recognized as Assistant Teachers in 2000 and as Zen Teachers within the Sanbo-Zen School in 2003 when they were given their teaching names.

Mervyn and Cecilie continue to teach and both have now appointed their own Dharma successors. Thus, on the 14th May 2014 in recognition of their "body of work" in Zen teaching, *Sei'un An* Roshi recommended their designation as "Authorized Zen Masters (*Roshi*)."

Sun Mountain Zen Teachers

On 11th June 2011, **Arno Hess**, a businessman, was appointed Dharma Successor and Zen Teacher by *Gôun-ken* Mervyn Lander Roshi, and was appointed Zen Teacher and given the teaching name *Shu'un-ken* by Yamada *Ryôun* Roshi, Abbot of Sanbo-Zen. Arno formed an independent Zen Sangha, "Pathway Zen", in Samford and Brisbane in February 2017.

¹ For further history of SMZS, see Matchat 2 <http://sunmountainzen.org.au/newsletters/>

On 16th January, 2015, *Gô'en An* Cecilie Lander *Roshi* appointed **Katherine Suzanne Wolter** as her Dharma Successor and Zen Teacher. Sue Wolter is a retired counsellor/therapist and teaches zen at Kenilworth.

The late Glen David Wolter, a retired orthodontist, was appointed Dharma Successor and Zen Teacher by *Gôun-ken* Mervyn Lander *Roshi* on 12th June 2016 and taught with Sue Wolter at Kenilworth until his death on 20 January 2018. We are blessed to have had the privilege of Glen's vibrant teachings especially his whimsical laughter, song and dance, art and poetry.

Richard Warner, a social worker who is strongly engaged in social justice and opportunities for persons with disabilities, was appointed Dharma Successor and Zen Teacher by *Gôun-ken* Mervyn Lander *Roshi* on 10th January 2021. Richard is based in North Brisbane.

Richard Herps, a retired barrister, was appointed Dharma Successor and Zen Teacher by *Gô'en An* Cecilie Lander *Roshi* on the 10th January 2021. Richard lives in the Blue Mountains, NSW.

Sun Mountain Zen Lineage

Our lineage is that of the Sanbo Zen (formerly Sanbo Kyodan) in Kamakura, Japan. The current Abbott, Yamada *Ryôun* *Roshi* resides in Tokyo and is the son of the late Yamada *Kôun* *Roshi* of Kamakura, Japan, the highly-esteemed teacher of *Sei'un-an* Roselyn Stone *Roshi*.

Sanbo-Zen, formally Sanbo Kyodan or "Three Treasures" school of Zen, was established in Japan on the 8th February 1954 by Harada *Roshi* and his student and close collaborator Yasutani *Roshi*. The school combines the essential elements of Japanese Soto and Rinzai traditions.

Arising from the clarity of the founding teachers, the Sanbo Kyodan fostered Zen teaching and teachers around the world, especially in the West. As such, it has been highly influential outside of Japan as it has been responsible for many Zen teachers currently active in many parts of the world, especially India, USA, Europe, Germany, the Philippines and here in Australia.

About our Logo:

- Sun Mountain Zen has its roots in Mountain Moon Zen which has Sanghas in Canada and Australia.
- **SUN**: Sun represents our state of Queensland, "the Sunshine State" and perhaps can be regarded as an Australian symbol of clarity of mind.
- **MOUNTAIN**: The mountain image appears very frequently in Zen lore, partly to suggest the mountain cave where hermits used to go for intensive practice but more to convey "the way" - all those precipices, narrow roads and obstructions being not only obstacles we encounter within our practice but also the challenges and the dramatic scenery of our daily lives.

“Mountain” also connects with our origins in the Mountain Moon Zen Society.

- *OPEN CIRCLE*: In traditional Japanese calligraphy the open circle symbolizes infinite emptiness, realization.
- Grateful thanks to **Stephen Cassettari** for his Chinese brush painting of our Logo.



3. NEWCOMERS TO SUN MOUNTAIN ZEN COMMUNITY

Newcomers may arrive after seeing the Website or Facebook or Meetup, or by word of mouth. Perhaps you have had telephone contact with one of us, or maybe you just arrive unannounced. You are very welcome to our *zendo* (meditation hall)!

Jikido (the time keeper for the sitting) will be on the lookout for newcomers, to make them feel welcome during and after sitting and to see they are starting their orientation. To keep this process smooth it is important that Jikido be alerted to any who might be expected to arrive after an enquiry, and that Jikido knows the orientation status of any who are perhaps members of other communities.

Principles in welcoming newcomers and becoming an SMZ member

- a. Newcomers receive initial instruction on **how to sit** on their first occasion of coming to the zendo. Newcomers may want to sit with us to see if they feel this is a right practice for them.
- b. It is our practice to welcome all newcomers and to invite them to hear **the Introductory lectures (5)**. They are then certainly welcome to continue to sit with us without obligation. However, it has generally been regarded that, without a teacher, a student is not strictly practicing Zen.
- c. **Speak to the Jikido if you would like an Interview with a teacher.** These are meetings with one of the teachers for any of several reasons but these do **not** include assigning practice or examining the state of mind as these are properly the functions of *dokusan* which is the formal meeting of a teacher with his/her student. Interviews will usually be offered by a teacher after *dokusan* with committed students have been completed.

- d. After the completion of the lectures the new person may decide to formally seek a teacher if Zen practice seems the right approach for them. (See next section)
- e. Zen practice is always zazen under the guidance of an authorized teacher.
- f. The Sangha membership for organizing and planning the Sun Mountain Zen community affairs will be deemed to be those Zen students who have made a commitment to Zen by becoming students of *Gôen-an* Cecilie Lander, *Gôun-ken* Mervyn Lander, or Sue Wolter.
- g. Of necessity, there will be membership fees applicable to cover Sangha costs and this (*Dana*) is regarded as part of the commitment to Zen practice. Concessions are available as required. **It is SMZS policy that no student will be excluded from any activity based on financial concerns.** The Zen teachers do not know any details about a student's financial status within the Sangha. Such matters are discussed directly with the SMZS Chief Financial Officer. (Treasurer)

4. ABOUT BECOMING A ZEN STUDENT

After an enquirer has started to practice zazen (meditation) and listened to the five introductory lectures, he/she may be thinking of asking one of the teachers to be their personal teacher.

Firstly, consider the matters below then, if you feel deeply that the Zen path is your path, and if you feel that one of the teachers can effectively guide you, please ask that teacher to be ***your*** teacher. ***The initiative is yours.*** If you are ready for this practice and the commitment it requires, then we will arrange for *Shoken* which is the formal request of the student and the acceptance by the teacher.

- As a Zen student, it is proper practice that you receive *dokusan* (personal instruction) **only** from your own teacher. You may only attend another teacher with the prior agreement of your own teacher.
- It is essential that there be truth and trust between Zen Master and student. If you have questions about your teacher's guidance, please bring those questions directly to your teacher. Should you find the teaching unsatisfactory or should you find that this guidance does not fit oneself, then out of respect to your practice, you should seek another teacher. Zen etiquette requires only that you say to your teacher, "I need to seek another teacher. Thank you for your help up to now". Or words to that effect. Nothing more is required.
- In general, it is only possible to work with one meditation teacher at one time. It is best that you work with that one teacher and come as you are "with an empty cup".
- Where possible we would recommend that you take part in *Zenkai* (1 day sitting), perhaps one or two Intensives (week-end sittings usually sleeping at home) and where possible, *Sesshin*

each year. Sesshin is normally only undertaken after you have become a little more settled into your practice.

- It is a long tradition that Zen students support their teacher and their Sangha. A list of suggested costs can be found on the website. If however there is any financial hardship, please feel free to speak with the CFO; nobody will ever be refused teaching for financial reasons and no-one else will know about it.
- In return for the above, you can expect your teacher to hold him or herself responsible for guiding your practice and to do their very best to help you in your practice.
 - The community is to be nurtured and cherished. Sangha members, of whom the teacher is one, support each other with their sitting and in whatever concrete ways our skills and life circumstances allow. So please be prepared to offer your time and skills to the betterment of this community



5. OUR PROGRAMS: IT'S ALL ABOUT THE PRACTICE

NB 2020-2021 and ongoing into the foreseeable future: Covid 19 has disrupted many programs of face-to-face zazen. Weekly ZOOM sittings have been substituted and /or complemented usual practice. The summary below outlines our aspirations for practice in “normal” times. In the meanwhile, updates will be given either via the Website or emails to the Sangha members.

The Sun Mountain Zen Sangha (SMZS) offers the following programs:

EVENING ZAZEN

Evening Zazen (Evening Sitting) is for all those who wish to sit with us.

Brisbane:

This usually occurs on Monday evenings at the St Paul’s Anglican Church Hall, 554 Vulture St, **East Brisbane** commencing promptly at 7pm. For newcomers, there is an introduction to sitting. **A series of introductory lectures** will be arranged and offered to all newcomers either by the teachers or by experienced students.

Dokusan (the specific name given to the interaction between a committed Zen student and his / her teacher, the total of which comprises “*the examination in the room*”) is available only to students who have made a commitment to a teacher. Time permitting, an *interview* may be offered to those who have not yet made a commitment to a teacher.

Evening Zazen/ dokusan is also offered one evening a week at the teachers' residence at Aspley.
(Address & time given after contact is made with a teacher)

Kenilworth

Evening Zazen is offered on Thursdays at St John Bosco Church, Kenilworth from 5.30- 7.00 pm and at other times as notified by the Kenilworth teachers.

Please check our website to confirm these times

ZAZENKAI (ZENKAI)

Zazenkai are one-day sittings (9am – 3pm) and these usually happen once per month (except when longer sesshin occur) at the Aspley Zendo, and at least once per year at Kenilworth. This gives a longer time in which to experience, to 'taste' Zen practice.

The Zazenkai program includes zazen, a *teisho* (a talk given by a teacher which demonstrates the fact of a koan) and usually two *dokusan* periods are offered.

Come along and bring your lunch during which participants are free to chat with each other as zazenkai are not silent except during the sitting periods morning and afternoon.

Zazenkai may be attended without prior notification.

SESSHIN

Sesshin (Japanese) means, literally, "*to touch the heart*".

Shin or *kokoro* [Japanese] is a word used to signify the heart that is not the physiological heart and the mind that is not the logical mind. Rather, this '**heart-mind**' is the seat of feeling and intuition. It is in the *kokoro* that one comes to realization, that one actualizes one's practice - saturating every moment of one's daily life with the content of one's realization. Even without realization, and in those whose practice is not yet toward *kensho* [literally "seeing into essential nature"], it is in the *kokoro* that the fruits of one's practice lodge and from which they manifest themselves in one's daily life.

Clearing away the weeds of discursive thought and ego-induced delusions is the only way to "touch the heart", without which one cannot realize for oneself '*self-nature that is no nature*' (to quote Hakuin's Zenji's "Song of Zazen").

As the obstacles are slowly cleared away, the spirit lifts, and peace of mind builds

We have three different Sesshin types per year

- Flexi-sesshin in January (approximately 4-6 days)
- Mini-sesshin (Friday night to Monday brunch mid-year long weekend)
- Sesshin – 7-day silent retreat

Flexi-Sesshin

Flexi-sesshin is a sesshin that is flexible. To make way for the demands of our busy lives, Flexi-Sesshin allows a flexible timetable with participants being permitted to come for all or part of the schedule. We usually have a theme or focus. Students are encouraged to come and sit early morning and evening and *dokusan* is offered. Participants are then free to go to work / other activities in the daylight hours according to need. There will be daytime zazen for those who choose to make it a full sesshin, and the last 2-3 days usually run as per our usual sesshin program..

However, being in our summer holiday period, Flexi-sesshin also offers participants other Sangha activities e.g. a guided trip to GOMA (Gallery of Modern Art) and various activities according to the nature of that particular Flexi-sesshin event.

Mini-Sesshin

This is a shorter version of the 7 day *sesshin* – usually across a long weekend in May or June. However, like sesshin, students are encouraged to attend the entire event. Interruptions to a sesshin or mini-sesshin are disruptive to the practice of both participant and others and need to be avoided unless for an imperative reason. Likewise, staying on site (or locally) is helpful to avoid distractions in practice.

Sesshin

A *sesshin* (in SMZS, this is usually an 7-day period, e.g. Sunday to Saturday inclusive) is a time when one puts aside worldly concerns, sequesters oneself away from life's demands and throws oneself into zazen.

We encourage participants to fully immerse themselves in their practice, and participants are strongly encouraged to attend the entire event. It is preferred that the participant 'lives in' or otherwise makes accommodation arrangements so that they remain in silence throughout the duration of sesshin, uncluttered and not distracted from their practice. Throughout sesshin, it is preferable to have no contact with "the outside world" (excepting emergencies); neither is reading or writing permitted unless one is working on koans after Mu.

The object of sesshin is to set all these distractions aside and simply and whole heartedly practice zazen. Of course, there are times when phone calls, discursive thinking and planning, meeting people are essential in our ordinary lives. However, the practice of zazen is to learn how to set these aside for the period that one is on one's cushions, without clinging, without worry.

During sesshin, as an aid to quieting the mind, the following directives are encouraged:

*No talking

*No looking around

*No social greetings or gestures.

Generally, only students who have some experience in zazen and who have made a commitment with a teacher are invited to attend sesshin. A teacher may, on occasion, make exception to this principle.

For smooth running of sesshin catering and functions, it is a necessary to give formal notification of attendance (together with the fee) for Sesshin.



6. ZENDO CONVENTIONS AND REMINDERS

San'un Zendo in Kamakura uses certain conventions most of which we will follow here.

The intent is to cultivate a respect for the practice (zazen) one is about to do, the place where one is going to do it, and the people who will be one's companions in the endeavor.

Performing these also helps to bring one "to the moment", so to speak, and are especially helpful when one has arrived at the zendo after a busy day and a busy drive or bus/train ride to get there.

- Gassho upon entering or leaving the zendo.
 - When going to or returning from dokusan, this convention is waived.
- Before taking your seat, gassho to your seat (i.e. those sitting on your side of the zendo) and then to the opposite side of the room (your companions over there).
 - This convention, too is waived when one is returning from dokusan.

- Should you find it necessary to shift your legs or otherwise move, first gassho (sorry, I'm going to disturb you"), shift position as quickly and quietly as possible, and then gassho again (I'm sorry I disturbed you")
- One's place is kept tidy as an aid in maintaining the ambience of quietude conducive to zazen. Thus, warm clothing and shawls are folded quickly and tidily before rising to kinhin or going to dokusan. Water or other drinks are not kept at one's place nor drunk during sitting.
- There are conventions of walking down the side of the zendo, the centre being reserved for the Buddha, and gassho-ing to the *butsudan* when crossing from one side of the zendo (except during *kinhin*).
 - Of course, we are all "Buddhas" (awakened ones) and as Roselyn Roshi quoted Yamada Roshi:
 - *"Doing this helps to keep us humble in our practice by letting ego fall away and reminding us that we still have a very long way to go in our practice"*.

This is, of course, also why we do the Three Bows (prostrations).

ZENDO REMINDERS – during zazen and especially during sesshin

1. Be on time. i.e. *before* the sitting commences.
2. Allow yourself time to get ready and to settle into your place.
3. Consider coming half an hour earlier to help others set up the zendo.
4. Before entering the Zendo, place your shoes, bags etc. neatly in the space provided.
5. Upon entering the Zendo, *gassho* (bow) at the door towards the Butsudan (altar)
6. Proceed to your place. (Do not cross the zendo diagonally)
7. *Gassho* towards the wall and bow towards your cushion/ chair in 'gratitude' for those sitting beside you... next, turn towards the centre of the zendo as 'gratitude' to the sitters opposite you
8. Settle on your cushions. Be ready by the time of the warning clappers and certainly by the first gong.
9. Begin your practice.
10. If you need to leave the Zendo, do so during *Kihin* quietly. Every distraction is a potential interruption to someone's practice. Walk slowly, quietly and deliberately. Do not place objects loudly on a chair or floor. Be mindful and considerate.
11. When moving on your cushion or chair, *gassho* before the move and after the move. This is to be mindful of the potential disturbance you have just created to your neighbor

Remember:

No talking
No looking around
No social gestures
Be composed in the Dokusan Line.

Please keep your place tidy and uncluttered.
Any extraneous items are to be left outside the zendo.

People working on koans after Mu are asked to keep all dokusan materials in a tidy condition and out of sight so as not to be a distraction to others.

The zendo is not the place for reading and writing. Reading koans in preparation for dokusan and note-taking following dokusan is to be done outside the zendo in order not to distract the other sitters.

If imperative, one may leave the zendo during sitting to use the toilet, otherwise please wait until kinhin and then re-enter the kinhin line in your sitting position.

About skipping a sitting periodPLEASE DON'T!

- During evening sittings, Zenkai and Flexi-sesshin, this may be flexible.
- In Sesshin it is not. And here's why...
- In Zen, we all do everything together because doing so helps to maintain harmony in the zendo and is a skillful means in the task of letting ego fall away.

- Because we need to know that all's well with our students - and therefore to know when all is not well - and because we cannot be in the zendo all the time, we ask Jikido, assisted by Jisha, to be our eyes and ears. Thus, Jikido is responsible for seeing to it that all sitters are present in the zendo during sitting and reports to Tanto or the Teacher(s) of any difficulties anyone is having. This is especially necessary during Sesshin.

- If you are finding yourself overwhelmed by things (pain, the concentration, matters coming up in your practice) and that you simply cannot do another sitting, please speak to Tanto / Jikido who will bring the matter to the teacher's attention. Don't simply disappear from the zendo and go off somewhere.

- Occasionally we may give someone permission to do kinhin outside during sitting. Such a person notifies Tanto / Jikido of this arrangement.



7. SAMU AND ZENDO MAINTENANCE

There is a long tradition in Zen of the monks working around the temple - sweeping the gardens, growing vegetables, scrubbing the floor, refreshing the water and flower offerings, cleaning the toilets (that seems to have been a badge of honor!) tidying what needs tidying, doing what was seen to need doing.

Way back in the early days of Zen, Master Hyakujo decreed that in his monastery,
“A day without work is a day without food”,
thereby establishing a tradition that comes down to today’s temples and monasteries.

Well, we’re neither a temple nor a monastery.

We are a Zendo, and that is the significant thing... and our zendo’s grounds need sweeping, watering and mowing, its toilets need cleaning and being kept supplied with toilet paper, water and flower offerings need refreshing, and repairs need to be made - i.e. what is seen to need doing needs being done. At the end of each night sitting, or weekend Zenkai / intensive, the zendo, bathroom / toilet need sweeping or vacuuming, brushing and tidying.

As your offering to the Zendo, and thereby to the Sangha (or vice versa), please be alert to what needs doing and find time to do it - yourself or with help.

Rather than having a Zendo Manager, may we all perceive ourselves to be a Zendo Manager, a Committee-of-the-Whole, organizing working bees and setting up maintenance plans as they become necessary and take it upon ourselves to simply do what needs doing.

As to *Samu*, tasks may be suggested but usually are not assigned, so it is each person's responsibility to see what needs to be done and do it. Please don't shy away from the so-called distasteful tasks. We all use toilets; we all clean them. There is nothing that is not Buddha-nature and deserving of respect. When everyone takes part, the task is soon done.

Familiarize yourself with the location of work materials.

A Zen adage: "Look three times and then ask"

Put things back after use please. If you see something out of place and not in use, put it back. And if you see someone about to put something in the wrong place, show the right place.

No need to take umbrage if you are corrected - it's part of the training.

Be mindful at all times.

It's all part of our practice!

8. BEING PART OF THE SUN MOUNTAIN SANGHA

Members responsibilities

What unites us at Sun Mountain Zen is our commitment to realizing and personalizing our "true self" in our daily life through the practice of *zazen* and *koan* study with our teachers. We do this practice within a supportive community of 'sitters', our companions on the way, the Sangha. As members of Sun Mountain Zen, we take this work seriously. We participate as much as we can in the Sangha weekly meditation practice and in the *Zenkai* and *Sesshin*.

Members are also asked if able, to participate in the running of the Sangha and Zendo. This is done by assisting in various responsibilities such as setting up and cleaning up the Zendo before and after the sittings or coordinating Sangha events.

As participants become experienced in the practice, they may be asked by the teachers to take on other responsibilities such as *Jikido* (the time keeper), *Ino* (the chant conductor), *Jisha* (teacher's assistant during retreats and coordinator of the *dokusan* line). The position of *Tanto* (Zendo leader) is used at the longer Intensives and *Sesshin* and a senior student is appointed by the teachers for each of these events.

Costs

Sun Mountain Zen Sangha has several costs associated with the provision of the services it offers to its members and visitors. Please refer to our website www.sunmountainzen.org for further information about membership and currently suggested fees.

Once a year at the AGM a budget prepared by the Chief Financial Officer is presented, which aims to forecast these costs as well as the income generated by the Sangha. Briefly the income we receive covers the following: Hall and Venue Hire, for our weekly, monthly and yearly events, sponsorship of people unable to pay for Zen events, public Liability Insurance, advertising for introduction days, Internet costs, tea and coffee, cushions, meditation stools, mats, bowls, incense, candles and other instruments used in Zen rituals, printed matter, postage and handling costs, cleaning costs, and reimbursement costs to teachers as agreed annually by the management committee. (It should be noted that, at present, the teachers are not paid for their teaching services to the Sangha. They are however reimbursed for some of the costs associated with providing the teachings. As our Sangha grows, we will endeavor to compensate the teachers for their time, as has been the custom in Zen practice around the world.)

Costs should never be a hindrance to practice in SMZS. All costs associated with Zen practice at Sun Mountain Zen are suggested costs and anyone who is unable to afford an activity will be sponsored or given concessional fees. Sun Mountain Zen Sangha charges a standard suggested membership fee and individual suggested event fees. Concessional (reduced) fees are available. All financial contributions by members will be held confidential between the financial officer and the student.

9. CONCLUSION

Having read this Handbook, please do not hesitate to ask us questions, either by Interview at a zazen sitting, or by email or telephone.

With the necessary attributes of
great faith
great doubt (questioning) and
great determination,

it is sincerely hoped that you find yourself *at home* in this practice.

Gassho



10. GLOSSARY OF TERMS

Buddha = enlightened one

Dharma = ultimate truth

Dhyana = meditation (Sanskrit)

Dokusan = the 'examination in the room' of student by teacher

Gassho = bow of respect & gratitude

Inkin = small metal bell

Ino = chant leader

Jikido = time keeper

Jisha = personal assistant for Zen teacher

Joriki = physical/spiritual energy generated by strong concentration

Kinhin = walking meditation

Kensho (satori) = seeing one's true self nature / enlightenment

Koan = Zen training method using stories of engagement with a master, encourages a questions and answer between teacher and student. The presentation of one's appreciation of the koan is from the essential/ awakened point of view.

Ku = emptiness (shunyata Skt.)

Makyo = phenomena eg boredom, sleepiness, visual hallucinations which may occur in meditation.

Mondo = pithy dialogue pointing to ultimate meaning

Mudra ('cosmic')=hand position in meditation

Nirvana = (Skt) lit extinction, state of perfect liberation

Prajna = transcendental Wisdom (Skt.)

Roshi = authorized Zen master

Samadhi = a state of complete concentration

Samu = work period

Sangha = the Zen community

Sesshin = 'collecting the mind'; several days of strict zazen practice

Shakyamuni = (Skt.) lit 'sage of the Sakya clan' = founder of Buddhism

Shikantaza = just sitting – in deep concentration

Tanto = leader of zendo

Teisho = lecture on classic text that shows the fact of zen.

Tenzo = cook

Zabuton = mat

Zafu = cushion

Zazen = meditation

Zendo = meditation hall