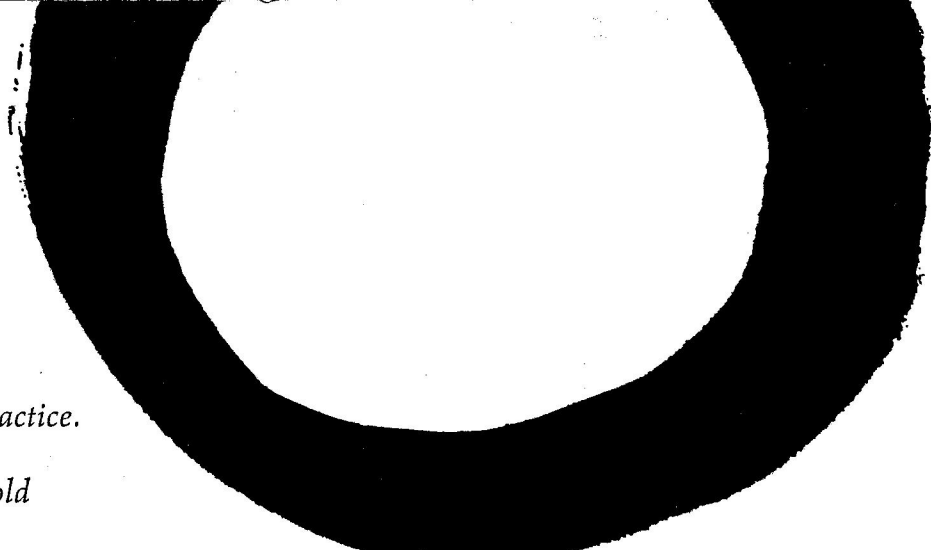


If we are truly involved  
with the development of the way,  
there will be no idea of development,  
of religious or worldly,  
of Japanese or American,  
of man or woman, or even of Zen.  
Such true activity will start  
when distinctions are forgotten  
and hindrances become the opportunity for practice.  
Thus you will know your own way.  
It is the time to put these seven hundred year old  
teachings of Dogen Zenji into practice.

Shunryu Suzuki Roshi



*Rocky Mountain Zen Center*  
*and "D9" "Center"*  
*If we turn out*

Zen Mountain Center was founded to make possible the practice of the Middle Way in America. It is important to have a period of withdrawal from ordinary life in order to focus on this fundamental practice, but when the Way is internalized, practice can be continued anywhere.

The example of a Zen Master is followed because his whole life manifests the teaching and he communicates it in every way. Although he works, eats, and practices under the same conditions as the students, there is some difference. And the students perceiving this difference are led to an examination of their own lives.

This practice is not fixed to a growing and changing to express its new conditions in America. The essentials are common to everyone, but there are problems in the new unfolding of this ancient way and these very problems help deepen the student's real (unknown) experiential practice.

A center for spiritual practice like Zen Mountain Center affects not only the students who practice there, it also increases the Spiritual—hence human and cultural—possibilities for the surrounding society. These possibilities, even if one has not realized them, become part of the definition of what is possible for human beings—alternatives which have to be considered. Also those who do practice at Tassajara return to their city or country not to propagate Buddhism, but to live and work with others and in that way increase the possibilities for those with whom they come into contact.

*Its change that makes us sad and how and change that leads the way to how*

STUDENT  
Since Zen Mountain Center opened early in 1967, more than 400 persons have practiced there for various lengths of time. More than a hundred are practicing there full-time, or for extended periods in conjunction with continued practice with Zen Center in San Francisco or with Zen groups in other parts of the country. Students, both men and women, have come from all over the United States and a few from other parts of the world. Their occupations have ranged from gold miner to Lutheran missionary and kindergarten teacher to psychoanalyst. There have been a number of teachers, college professors, psychologists, Jungian analysts, Protestant seminarians, painters, poets, technical writers, businessmen, college students, housewives, and many others. At present there is no way to meet the full demand for Zen teachers and places to study Zen. But Zen Mountain Center is a first big step in this direction and eventually teachers will be coming from there who can help or begin other Zen groups in this country.

There is a fairly large nucleus of people now who are devoting their lives to making possible the continuing practice at Zen Mountain Center. And the students of course do all the work of growing food, building, cooking, raising money, whatever is needed, following the way of the famous Zen Master who said, 'a day of no work is a day of no eating.' Working is an intrinsic part of the practice—integrating

ere we can go to join others just to be with life authentic, where no doctrines or authority and where the quality of living and working appeals so deeply to the young, is perhaps it for us in recent years.

iver and Charles Brooks,  
of the New School for Social Research, New York,  
& Sensory Awareness & Non-Verbal Communication

Photo: Robert S. Boni

