



FOUNDED BY  
JAN AND HERB CONN

## NEWS OF THE P.A.T.C. MOUNTAINEERING COMMITTEE

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### COMING EVENTS

Sunday trips leave Howard Johnsons at Western and Wisconsin on the stroke of 8:30. If you plan to eat breakfast with us, be there by at least 8 a.m.. Bring lunch and water. Instruction is offered for beginners.

March 5 CARDEROCK, Mdryland. No belay practice with Oscar. See you at the JAM FOX!

March 13 CUPIDS BOWER, Maryland

March 20 GREAT FALLS, Maryland

March 22 MEETING: Harry Francis will talk and show slides on Alaska, at the Cabin John Field House, 8 p.m. Go out McArthur Blvd., cross Cabin John Bridge and turn right into driveway soon afterwards.

March 27 GREAT FALLS, Virginia. You may find us anywhere within a half-mile range down river from the Park.

### SPECIAL PROGRAMS

March 2 Wednesday at 8 p.m. Sam Goldin will talk on First Aid at the club headquarters. Everyone is invited.

March 30 Wednesday at 8 p.m., Aubrey Graves will talk on SURVIVAL IN THE WILDERNESS. Same meeting place as above.

### HARPERS FERRY

Save this weekend! We will have another joint trip with the local outdoor clubs. Details will be in next UP ROPE. Let Bob Adams know if you wish to attend.

### ELECTION RETURNS

Bob Adams is again our Chairman for the coming year with Bob Mole as the new Vice-Chairman. We wish them a good year.

CAVER'S TRAINING PROGRAM

For the growing group of Cavers in our group, the following announcement should be of interest. The Met. Grotto (NSS) Spring Training Program at Breakneck Ridge (Cold Spring, NY) will take place on the weekend of June 4-5. For information, write or call:

Peter Van Note  
21 Chapel Place  
Great Neck, N.Y.  
HU. 2-2766

LOST!

Blondie and Ed Worrell would like to locate their copy of Boell's HIGH HEAVEN, so if you have it please let them know.

Betty Johnson has someones leather jacket with a fur collar. If it's yours call her at Em. 2-4789.

SAFETY COMMITTEE

The changing nature of the Climbing Group and the increasing number of beginners demands new attention to safety rules and safety organization. Accordingly, Bob Adams has appointed a committee consisting of Alan Talbert, Dave Horwitz, Sam Goldin and Hal Blinn. They welcome any suggestions.

LETTERS TO THE EDITOR

The following anonymous letter was sent to the editor. If the culprit will confess, she offers a prize - a free copy of UP ROPE, no less! Is the following the fine hand of the "Dumb Swede" or that of the greatest of all recent Cloud Watchers? There have been three separate confessions from as many individuals, and the editor gives up. She confesses to the "sowing and reaping" so please who ever you are come forward! Sooner or later we'll find out. So why not now?

EDITOR:

Whose idea was it, dragging in all this foolishness and insults about sowing and reaping? The Cloud Watchers are an entirely "different breed of cats." "They toil not, neither do they spin. Yet Solomon in all his glory was not arrayed like one of these." Velleity is our watchword, and it would be painted on all our banners, if any self respecting Cloud Watcher had energy enough to carry a banner. PHYSICAL LABOR, Bah!! Stuff and Nonsense! We will not take these insults standing up, nor even sitting down! We will fight back from a reclining position as behoves all militant Cloud Watchers. In other words, Are we "going to take this lying down?" The answer is YES!!

I would sign this but, it would require entirely too much energy. VELLEITY, MANANA, and CLOUD WATCHING, the greatest labor saving devices of Modern Times. Ho hum. Pardon me. zz---ZZZ. Cloud watcher working. Please, do not disturb.

\*\*\*\*\*

We all enjoyed the pictures of the orient shown by Art Andraitis at our last meeting, and the hospitality of Mrs. Sterling Hendricks. Our thanks to all those involved.

SATORI ON THE ROCKS

or

Zen and the Art of Rock Climbing

Cecil Cullander

In recent years there has been a remarkable revival of interest in the branch of Buddhism known as Zen: This is less so in the sense of Zen as a religion, but more in the understanding of Zen thought and the application (in good American style one must 'apply' ideas for them to be really good) to literature, the arts generally, and to athletics (1). There is considerable in the Japanese culture which is and has been influenced by Zen; such as the tea ceremony, Japanese art, "growing rocks" in the Japanese garden (and in general the Japanese garden and flower arrangement). There is distinct correlation between the principles of Zen and the basic principles of fencing, Japanese swordsmanship, and Judo. There is much searching in Zen, by Zen, or through Zen to discover meaning and/or serenity in life. Writings range from the serious by D.T. Suzuki and applications to psychiatry by Hubert Benoit(2), through interpretations for Western Man such as Alan Watt's, The Way of Zen, to spoofs on Zen such as "Zen in the Art of Tennis" by Calvin Tomkins (3) and a generalized embracing of Zen-like notions by the "beats" as seen in Jack Kerouac's, The Dharma Bums (4).

But what, indeed, does this have to do with rock climbing? Well, I shall try to pass on to you some concepts of Zen, (filtered through me hence already subject to doubt and conjecture) and hope that the connection becomes apparent. As one attempts to read writings on Zen it becomes increasingly difficult to find any author ready to define Zen so suffice it to say that it is a view of life and that the particular quality that is outstanding in Zen is the directness of the view with emphasis on feeling and a playing down of the intellect or reasoning. It is a flowing with nature, with life and not a struggle against it (maybe I make some headway here with rock climbers, since climbing philosophy seems to be a matter of flowing with the rock, not fighting it or even conquering it. The climber who "muscles" up a climb is decidedly passe, whereas he who climbs with grace and skill is much admired. I have, as have others, seen climbers, men and women, climb in ballet slippers--for purposes of better footholds, yet lending the air of dancing up the rock). The view of nature, of life, which is the Zen view is one of serenity--of being with nature; to arrive at this serenity many routes have been suggested. The principle route of Zen has been through the meditation of the "koan"--the problem put to the student, the problem of no solution through intellect or reason (vaguely similar to the "spider crack" or the "buckets of blood" climbs at Carderock, Md.) A much repeated koan is the one which was put to the student as, "A farmer had a gosling put into a bottle. It grew to a size that made it impossible to get out through the neck of the bottle. The farmer wanted the goose out of the bottle and yet wanted the bottle undamaged. How does the farmer get the goose out of the bottle?" (Yes, that is how the novice feels when, with a length of nylon rope about his middle he is told, 'Now, walk up the Beginners' Crack'). The student (from here on student refers to either the student of Zen or of rock climbing-- it is left

(1) Herrigel, E., Zen in the Art of Archery. Pantheon, New York, 1953

(2) Benoit, Hubert, La Doctrine Supreme, Pantheon Books, Paris, 1951. (Now available in Compass Paper Book as The Supreme Doctrine, Psychological Studies in Zen Thought)

(3) The New Yorker, August 8, 1959, p. 24 ff.

(4) Evergreen Books, 1959: Also, an issue of the Chicago Review, Summer, 1958, Volume 12, Number 2, is devoted to Zen and contains an excerpt from Kerouac.

to the reader to pick and choose his way) proceeds to 'work on' his koan by periods of meditation and occasional visits to his "roshi" (Zen Master) who 'instructs' him and also questions him as to his progress. Much of such contacts are, in our view, highly unsatisfactory in that the student presents his thinking on the koan to his master and is likely to receive a sharp rap on the head for his efforts. The primary object of the koan exercise is to assist the student in a casting-off of conventional approach to natural problems; much the same as it is only with the master's instruction that the student comes to feel that he can stand up and out from the rock with comfort and serenity, rather than the conventional approach to the danger of falling off a rock face--flattened, spread-eagled body with vise-like grip with teeth and toe nails. We have, all of us, had a roshi; perhaps going in the disguise of a Chris Scoredos, a Don Hubbard or an Art Lembeck, but they are, unmistakeably, roshi. Note the following description(5), "the roshi...stands as a symbol of the utmost patriarchal authority, and he usually plays the role to perfection--being normally a man advanced in years, fierce and "tigerish" in aspect, and, when formally robed and seated for the sanzen interview, a person of supreme presence and dignity." What climber, novice, intermediate or advanced has not looked down, breathless with anxiety and devoid of any sutras(\*) to his roshi-belayer below to ask for permission to ride down on the rope and there found a seated figure in the full Lotus position (\*\*) in saffron-yellow robe who responds with but a grunt or, at the most, a dispassionate, "Climb!?" The 'answer' to the koan comes in the form of what is called the "satori"(that is, vaguely, what I was going to say something about, wasn't it?); or, "enlightenment" or moment of truth-attainment accompanied by up-lift of spirit. Or as Suzuki describes it (6) "...when a great discovery is made, or when a sudden means of escape is realized in the midst of most desperate complications..." (crumbling rock, wobbly pitons, numb fingers). "...to deserve the name 'satori' the mental revolution must be so complete as to make one really and sincerely feel that there took place a fiery baptism of the spirit." Another description is "...it is the feeling similar to that after having struggled in swimming upstream, against the current, when one turns about and goes with the current, at one with the stream." (7). The satori is the central experience of Zen. It is through a series of increasingly difficult koan-solutions (satoris) that one arrives at the position of serenity. It is remarkably similar to the voting qualifications for the Mountaineering Committee (8):

- ... completion of two Class A, or one Class A and two Class B koans. OR
- ... participation on ten trips and completion of ten koans...OR
- ... the ascent of a rock peak, OR
- ... the ascent of a glacier-hung peak..." (HELP! I can't vote)...OR
- ... etc. (the voice grows fainter as the exploration of a cave qualification is intoned.).

Following sufficient satori there is then the possibility for communication between master and student upon the "...evolution of consciousness, in which Nature comes to itself and becomes Man, known in Zen as 'the original face' or 'the nose' or 'the primary man'." (9) Such communication takes place, twixt

- (5) Watts, Alan W., The Way of Zen, Pantheon Books, 1957, (now in Mentor Book, MD 273)
- (6) Suzuki, D.T. Zen Buddhism, Selected Writings. Anchor Book, A 90
- (\*) Zen term which, in rough translation, means "bucket hold".
- (\*\*) That position in which the person sits cross-legged and with the soles of the feet upward.
- (7) Personal communication to the author, from Alan Watts.
- (8) UP ROPE, Volume XV, Number 2, January, 1960
- (9) Suzuki, op cit

master and monk, in the form of what is called the mondo-- a question and answer dialogue which "...will appear uncouth and not susceptible of rationalization. It is altogether out of the realm of discursive understanding." E.g., "The allusion in the following mondo to the rocks is based on an incident, recorded in the history of Chinese Buddhism during the period of Six Dynasties (317-589 A.D.);

Ungan once asked a monk: "Where have you been?"

The monk answered: "We have been talking together on the rock."

The master asked: "Did the rock nod, or not?"

The monk did not reply, whereupon the master remarked: "The rock had been nodding even before you began to talk."

(That is to say) "Nature is already Man, or otherwise no Man could come out of it. It is ourselves who fail to be conscious of the fact." (9). If this appears obscure you are getting the Zen communication, that is, I'm not getting through: however, drop around at 8:00 any sunday morning to the Howard Johnson's Tea Tea Room at the corner of Cherry Tree and Tea Leaf Avenues, Kyoto, D.C. and there the shaved-headed monks in rough saffron robes and climbing boots will impart similar mundos.

Already I have overstayed my time inasmuch as, in Zen brevity and pithiness is the spirit; hence in the Spirit of Zen I quote a popular Japanese poem:

"Jinsei nana korobi  
Ya oki."

(A)

"Such is life---  
Seven times down,  
Eight times up! (10)

See you on the rocks, C.L.

(A) Wow! The editor has no comment except that she will send all inquiries on to the author.

#### UPS AND DOWNS

Great Falls, Virginia February 7

Betty Johnson  
Jim Willard  
Chuck Wettling  
Adam Bortz  
The Adams Family

Joe Nolte  
Al Klov dall  
Hal Kramer  
Pete Peterson  
Sam Butler

Fred Barker  
Sharan Fairley  
Mike Nicholson  
Hope Wirak  
Alan Talbert

February 14

Don Hubbard  
Betty Johnson

Adam Bortz  
The Adams Family

Chuck Wettling  
Alan Talbert

Too much snow to climb -- couldn't even get off the ground on Ronnies Leap. Adam made it up the Beginners Crack and won a free supper from Don. We finally gave up and went hiking to Camp Lewis and back.

TOO COLD FOR CLIMBING

We stood around in the NSS cabin waiting for them as long as we could, drinking beer and eating Ed Goodman's hot dogs. But by 2 AM even the hardest had given up and crawled into the sack. About 3:30 (so I am told) they came dragging in: Betty, Sam, Karl and Alan. In the morning we heard the whole sordid story. Sam, being new in Virginia, had fallen into a speed trap at Madison. The J.P. wanted \$41 and change, and when Sam allowed he hadn't that much cash, a kindly police officer offered to help him make the arrangements for paying his bill. They were half-way to the "Madison County Jail" in Charlottesville before either Sam or his former companions realized that he was being kidnapped. Without so much as an "off belay!" he was tossed into a cell with two (other) hardened criminals and the light was doused. Eventually the J.P. admitted to the other three what had been done, and after many difficulties Sam was sprung. All of which prompts the following advice: Don't drive in Virginia unless it is absolutely necessary. In any event don't travel alone, and be sure your companions are both resourceful and wealthy.

After this chilling episode, Ted Schad's weekend trip to Williamsville and the Warm River Cave turned out to be one of the most delightful on record.

On Saturday we made a leisurely exploration of Clark's Cave. The entrance was reached by a rappel over an icy cliff; after that the going was easy, dry and enjoyable (except when we had to climb out again ED.) as we clambered through the saltpeter mine, strolled down "Grand Canyon", and searched unsuccessfully for the new section of the cave. On the return Karl, Sam and Larry regained the rappel point by climbing a vertical face "around the corner."

Driving back to the cabin, I resolved on a bold course of action. There had been guarded hints that the evening meal (to be prepared by Ted and John) would be "stretched" by the inclusion of several cans of brains and tripe that were prominently displayed on the shelf. How better to safeguard the public welfare than to hang around the kitchen and "assist" in the cooking? Fortunately nothing more sinister came to light than a tendency of the cooks to fill their tanks with exotic fuel and to slice the garlic with a large dull knife. The dinner was delicious, as were all the meals, but through some coincidence the brains were missing from the shelf Saturday night when the stew was served, and the tripe next morning when the porridge was dished out. It's hard to be in the right place all the time!

There were 20 of us in the cabin both evenings, including 3 confirmed cavers from New York, and we had a riotously good time. It was a little hard, though, to convince Betty that it was her job to keep the fires going over-night. (Guess who slept on the floor! ED)

At 9 Saturday night, eight or ten real enthusiasts crossed the river to Marshall's Cave. We were glad to see them go, as it gave us a chance at the better sleeping spots. (guess who slept on the beds! ED) They reported that the cave was filled with beautiful formations and presented some interesting straddle climbing. (This trip was led by Ed. Goodman -- The water beneath the straddle climbing was what made it interesting. ED.)

On Sunday afternoon, under a threatening winter sky, we rappelled past the dead bull into Warm River Cave. This one is fairly tight all the way except for the Dressing Room, where we first reached the river. It was a scene of some confusion as 17 of us ate lunch, changed carbide, and got into our swimming clothes. Then we lined up and slipped one at a time under a low rock

into the river. The water was just warm enough to be comfortable, and we floated down the endless passage with never a thought for the morrow. Only rarely was it necessary to swim, or to dive beneath an obstruction. Finally we came to a wall with no more than a 3-inch clearance from the water. Harold and John A. made brief explorations of the passage beyond, where the air-space was just sufficient for a nose and a flashlight. Alan and Chuck proceeded fifty feet or more down this hidden corridor, their muffled voices distorting as they went. After a very long time they reappeared to report that the air was bad, and that they could not keep their carbides lit.

Back we went to the Dressing Room to shiver and shake till we had changed to dry clothes. The climb back to the entrance was pleasantly invigorating. We emerged into the night and softly falling snow, with happy thoughts of John's country stew awaiting us at the cabin.

Bob Adams

February 19-20-21 The above trip

Sam Goldin  
Alan Talbert  
Karl Edler  
Betty Johnson  
The Adams Family

Chuck Wettling  
John Meenehan  
Ted Schad  
Harold Kramer  
Kurt Stern

Ed Goodman  
Larry Leply  
Dave Varmette  
H.B. McMeans

NEW BUSINESS MANAGERS

Jake Haun has resigned as Business Manager to UP ROPE. Thank you for all your work Jake. Karl and Barbara Edler will take his place. Please make checks payable to either Karl or Barbara and send to his home address: 4112 Fairfax Ave., Landover Hills, Maryland. Phone: Sp. 3 - 1693.

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FIRST AID

Sam Goldin is instructing a first aid class as a first step towards a new safety program being initiated by chairman Bob Adams. We hope to include everyone at a future date.

\* \* \* \* \*

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Please send your dollar for 12 issues to their home address.