



Eido T. Shimano, Abbot

Autumn/Winter 1992

New York Zendo • Shobo-ji

Dai Bosatsu Zendo • Kongo-ji

The Staff, the Robe and the Bowl

On October 10, 1992, the final day of Golden Wind Ten-Day Sesshin, Rev. Junpo Kando Denis Kelly received Dharma Transmission from Eido Shimano Roshi in a public ceremony at Dai Bosatsu Zendo. Junpo-Shi is Roshi's first Dharma heir.

The transmission ceremony followed the same form as it did twenty years ago when Soen Nakagawa gave the transmission to Eido Shimano at Shobo-ji. Junpo arrived in the entrance to the zendo dressed as a traveling monk: barefoot and carrying a straw hat. As tradition holds, he was confronted by five Dharma Gates represented by ordained monks and nuns who presented original koans for him to pass.

The first barrier challenge was Rev. Banzan Katsudo Iurek Szczepkowski who asked him, "With what mind will you pass this barrier?" with no hesitation Junpo embraced Banzan and hugged him, and Banzan allowed him to pass.

The second gate was Rev. Seiko Kido Susan Morningstar who's koan was, "Junpo, your name means 'Dharma Cruiser' You've come along way. Where are you going with this Dharma?" Whereupon Junpo pounded

on the ground with his hand three times.

The third barrier was a dramatic challenge by Rev. Chimon Keido Carl Viggiani, who asked, "Buddha says in the Diamond Sutra that there are no beings to be liberated. Why then do you chant '*Shu jo mu hen sei gan do*' every morning, vowing to save all beings?" Junpo began chanting *Shu jo mu hen sei gan do* when Chimon

of the problem is that you don't understand the question." Chimon said, "I understand the question perfectly. I want to see your understanding." Junpo made a mudra with thumb and index finger of both hands. Chimon said, "How will you actualize This for the sangha?" Junpo bowed. Chimon accepted this.

The fourth gate was Rev. Jiun Seido Ewa Tarasewicz who's koan was: "Zen is neither Japanese nor American, Junpo, What do you enshrine on your altar?" Junpo said, "Truth, love, compassion" and with a smile on his face said "and a good bottle of Italian wine!"

Rev. Seigan Fudo Ed Glassing was the fifth barrier gate who shouted, "Junpo!" Junpo answered saying, "Hai!". Seigan asked, "If there is No giving and No receiving, then tell me, what are you receiving today?" After a long minute of silence, Junpo

raised his finger and placed it over his mouth indicating "It" cannot be said.

The last and final gate was reached with Junpo facing Eido Roshi at the altar. Eido Roshi asked Junpo, "In the Rinzai Roku, Master Rinzai gave four shouts: Sometimes a shout is like the jeweled sword of the



interrupted him, saying, "You're just chanting the same chant!" Junpo hit Chimon's forehead with his forehead three times. Chimon exclaimed, "You may be able to break my skull but that does not mean you understand Dharma!" Junpo walked around Chimon once, then said, "I think that part

Vajra King; sometimes a shout is like the golden haired lion crouching on the ground; sometimes a shout is like a weed-tipped fishing pole; sometimes a shout doesn't function as a shout. Junpo, how do you understand this?" Junpo shouted a resounding "MU".

Assisted by Aiho-san Yasuko Shitano, Eido Roshi gave Junpo the wooden staff, a robe and bowl, and a calligraphy as symbols of the formal acknowledgment of

the transmission of the Dharma.

During the second part of the Transmission ceremony, the five ordained monks chanted a special Great Compassionate Dharani, and the sangha chanted the Teidai Denpo Lineage as Roshi and Junpo bowed and made prostrations to all Buddhas, Bodhisattvas, and Patriarchs.

Junpo-Shi (as he will be called during this transition year) gave his first teisho on Case 6 of the Mumonkan: "Buddha

Holds Out a Flower". The ceremony ended with the chanting of The Great Vows.

Over a hundred people attended this significant event which marks the first Rinzai Zen transmission of Eido Roshi's lineage. We congratulate Eido Roshi and Junpo-Shi. It is our sincere wish that Junpo-Shi will continue to grow and mature in his practice with sincerity and dedication for the sake of All Beings. Let True Dharma Continue. ■

Eido Roshi's Teisho on the Shobogenzo Zuimonki: *"Thus have I heard"* by Kuon Ejo Zenji

On December 31, 1237, Dogen, for the first time, invited Ejo to take the seat of shuso at Kosho-ji Temple, outside of Kyoto. Following an informal talk, Dogen had Ejo take up the whisk and give the teisho to the Sangha. This was the first time that the position of shuso had been filled at Kosho-ji, the original temple that Dogen had established after his return from China.

Dogen's teisho on that day was about the transmission of Buddha-Dharma. Master Dogen said:

The first patriarch Bodhidharma came from India and stayed at Shorin-ji Temple in China waiting for the readiness of time to teach. Bodhidharma sat patiently facing a wall until Shinko (Eka Daiso Zenji, the second Patriarch) appeared in the last month of the year. He intuited that here was a vessel of Dharma. Thus, years later Bodhidharma transmitted to Shinko both the Robe and the Teaching. His descendants spread throughout the world and True Dharma has been handed down to this day.

Today I have officially appointed Ejo to take the position of shuso and have asked him to give a teisho. Don't let the smallness of the Sangha or the fact that this is his first teisho frighten you. The Sangha around Funyo Zensho Zenji was only six or seven. Yakusan had less than ten disciples under him. Nevertheless, they gave themselves unconditionally to the Dharma. A time like this is called the monastery flourishes. Think of those who attained enlightenment upon hearing the sound of bamboo when it was struck by a pebble. Think of those who gained insight upon seeing the blossoms of a peach. Does the bamboo distinguish between the clever and the dull, the deluded and the enlightened? Does the flower differentiate between the shallow and the deep, the wise and the stupid? Though flowers bloom year after year, not everyone who sees them attains insight. In the same way, bamboo always gives off sounds, but those who are awakened by them are extremely rare. It is only by the virtue of long, patient practice under a teacher, together with the readiness of time, that one gains clarity of heart.

This does not mean that the sound of bamboo itself has a penetrating effect or that the color of a flower is surpassingly beautiful. Though the sound of bamboo may be wonderful, it does not sound all by itself but must wait for the pebble to hit.

The same is true with a flower. It blooms and becomes beautiful with the aid of the warm spring wind. The practice of Buddha-Dharma is not different from these examples. From the beginningless beginning, all beings are nothing but Buddha-Nature itself. However, unless we depend on the strength of Sangha togetherness and continue our practice with humility, it is simply impossible to realize this marvelous fact.

Therefore, unifying your hearts and concentrating your determination: practice, practice and practice! Jewels become objects of beauty only by polishing again and again. A man becomes a True Man by training after training. No jewel has a bright light from the beginning; who is superior from the outset? You must always keep polishing and keep marching on. Do not deprecate yourself and relax in the study of the Way.

An ancient master said, "Do not spend your time wastefully." I ask you: Is time something that will stop if you value it? Or is it something that cannot be stopped no matter how you value it? You must understand that it is not time that passes in vain, but students who pass their time in vain. Neither time nor students should be wasted. Devote yourself to the practice of this Great Matter.

The entire Sangha must take the same attitude. It is not easy to do shuso alone.

If there is mutual support in the Sangha, we can practice the Way in the manner of the Buddhas and Patriarchs. Although most gained insight by following Shakyamuni Buddha's teaching, you should remember that some students also were awakened by Ananda. Now, new shuso, do not underestimate your ability and do not overestimate your ability. Many students have discerning eyes. With this caution, give a teisho on Tozan's Three Pounds of Flax.

Dogen got down from his seat and as the drum was struck, Ejo took up the whisk and began his teisho. This was Ejo's first teisho at Kosho-ji Temple. Ejo was 39 years old.

Since the Dharma Transmission from me to Junpo will take place on the last day of Golden Wind Ten-Day Sesshin, I thought the first teisho must be this text from Shobogenzo Zuimonki.

Koun Ejo, was two years older than Dogen Kigen Zenji, and Ejo was very devoted to his teacher. Whenever Dogen gave a brief talk, he memorized it, and later wrote it down. About 500 years after Dogen and Ejo passed away, Ejo's old handwritten papers were discovered and published. It is a rather short book, and unlike Shobogenzo, it is relatively easy to understand. When I read today's part in Japanese, my eyes get wet. The translation that I did is certainly not as good as the original, but nevertheless, I hope you understand my feeling.

Dogen went to China and met his teacher Tendo Nyojo. Overcoming many difficulties, he returned to Japan and established the Kosho-ji Temple where he wanted to share the taste of zazen and realization with as many students as possible.

It is said that Ejo's intellectual understanding of Buddhism was as deep and wide as Dogen's. The only thing he was lacking was samadhi and insight. They spent many years together, and on December 31, 1237, New Years Eve, Dogen appointed Ejo as the head monk of Kosho-ji temple and made him his first Dharma heir.

On that day, Ejo was in the audience listening to Dogen's talk, and later Ejo gave his first teisho on Tozan's "Three Pounds of Flax". With a humble, excited spirit he described how this Dharma Transmission took place. Now, I shall start on this rather historical chapter in both Dogen's case and at Dai Bosatsu Zendo.

Twenty years ago on September 15, 1972, the Dharma Transmission ceremony from Soen Roshi to me took place at New York Zendo, Shobo-ji. At that time, he said, "To avoid confusion, we have to do this ceremony. Between you and me, we don't have to do anything, but for the sake of outsiders, it is necessary to acknowledge you as my Dharma heir in public."

Until that time, I was very reluctant to be his Dharma heir and to do the public ceremony. He said, "You don't understand. It is not what you want or do not want. It is not what I want or do not want. Don't think about THIS on that level. It is Dharma inevitability. Between you and me, we don't

have to do anything. We shut our mouths closed, and most likely I will pass away before you and that's it. But students must not be confused, therefore it is necessary to make a public announcement."

I was only forty years old, so I said, "I am too young." He said, "Look, Soen Shaku became a Dharma heir of his teacher when he was only thirty-three years old. It has nothing to do with age." Again I said, "Look, I am in America." He said, "It has nothing to do with geographical location."

Thus, the responsibility of this Hakuin, Torei, Gempo, Soen Lineage was transmitted to me at Shobo-ji. The ceremony was quite interesting. I cannot believe that twenty years have passed since that time. On the last day of this sesshin, October 10th, we will do more or less the same ceremony, and I will acknowledge Junpo as my Dharma heir.

Transmission is a mind-to-mind matter, but the average student has no way to discern the true from the false, hence confusion may occur. Frivolous conversation and gossip eat up our precious time. To avoid misunderstanding, now and in the future, I uphold what Soen Roshi did twenty years ago.

Some people may ask if Junpo is an appropriate Dharma heir. Mind your own business. Do not bring THIS down to that "appropriate/inappropriate" level.

Yesterday, I became sixty years old. Twenty years ago, I was eager to become

sixty as soon as possible because I thought it seemed like a well-matured age. I am not yet matured, but it took me twenty years: from the age of forty to the age of sixty. What is the difference between that and saying, "The sun rises from the East and at every dawn, the rooster crows"?

I am not going to retire. My Dharma mission begins with this Golden Wind Ten-Day Sesshin. I already gave my life to the Dharma, and I shall continue to do so until my physical body disintegrates—and even after. Many people said "Happy Birthday", sent cards, gifts, and gave me parties, for which I am very grateful. However, if you really understand what I have been trying to teach for the past thirty years in America, if you can attain True Insight, and you can become a Dharma heir, that would be the best present. Remember that Junpo is the first Dharma heir but not necessarily the only one. If others are born, that would be great. They all would be mutual Dharma guardians.

If some of you can truly understand that there is "nothing to do", that would be the best gift. Because of the nature of relative language, this expression is often misunderstood as encouraging laziness. The dilemma is to present Absolute Reality—"nothing to do"—using relative language. At any rate, those who understand, understand; those who don't, don't.

Dogen said, "Today I have officially appointed Ejo to take the seat of shuso [head monk], and have asked him to give a teisho. Do not let the smallness of



Portrait of Dogen, in the possession of Hikyo-ji Temple.

the sangha or the fact that this is his first teisho frighten you." Those who know the Dharma, have no choice but to be frightened. If one knows the Dharma, one naturally becomes mindful.

"The sangha around Funyo Zensho Zenji was only six or seven. Yakusan had less than ten disciples under him. Nevertheless, they gave themselves unconditionally to the Dharma. A time like this is called the monastery flourishes."

In that sense Dai Bosatsu Zendo is not yet flourishing. We have plenty of people including the sixty-two people at this sesshin. Many of us are trying to give ourselves unconditionally to the Dharma, but not yet. The reason we emphasize the importance of generosity is the fact that the greatest suffering comes from attachment. The practice of giving is the practice of detachment. Giving your life is the best practice for pacification, but giving your life to the Dharma is not an easy task, so you must start by giving away something precious.

This is the correct way to practice detachment, yet it is easily misunderstood. You may think, "He is too greedy." It is not a matter of my greed, or DBZ's greed, it is for your peace of mind. When you understand this matter, you will realize there is really nothing to give or receive.

Some people say, "I have no money, may I come to sesshin free of charge?" They think it makes sense rationally: "I have no money, but I have time. I love zazen, therefore, may I come to sesshin without offering anything?" As Gempo Roshi often said, "If you get medicine without paying, the medicine will never work." You must pay for the medicine or it will not work. The principle is the same with sesshin. It does not work for the individual, and it does not work for the monastery. I suggest for the sake of the Dharma in the West: You find a job, work, save money, get a vacation, and then attend sesshin. That is the proper attitude. When everyone takes that attitude then we can say: "Dai Bosatsu Zendo flourishes."

Compared to sixteen years ago, DBZ has become much better, but not yet. My hope is that some day this Dai Bosatsu Zendo is "truly flourishing" when the entire Sangha, without exception, learns how to give their time, their energy, their things, and even their lives.

Whenever the jisha makes an an-

nouncement, "I need a few volunteers for dish cleaning," the same people always raise their hands to volunteer. We see who is a real Dharma student and who is not. Dharma students always work hard and also sit the most. They know how to give themselves to the Dharma. There is no trick here.

Rational thinking—that is, Bumpkin thinking—goes: "I need to save my energy for zazen, therefore I cannot volunteer. Instead, I will rest." Yet the real is not rational. When the time for zazen comes, he thinks, "Wait a minute, if I give too much now, tomorrow I will be exhausted." He holds back in the zendo. The same thing is repeated over and over for his whole life, and he can never live fully. Instead, he lives fool-y.

Being a Dharma student does not mean simply wearing a robe and a rakusu. A Dharma student gives himself to the Dharma full-time. Gempo Roshi often said, "I will tell you from the bottom of my heart, if you are afraid to die on the cushion, I dare say that you are not a Zen Buddhist." If one does not understand this Dharma mechanism, I do not consider him or her as a Dharma student. Think this way: There is no tomorrow. Every zazen is the last zazen.

Even if I die tomorrow, I am contented. I have nothing to regret in this life. I have truly lived every single day with all my might. I knew what my direction was, and I love the direction that I chose or that chose me. Someday this body will disintegrate, and my ashes will be buried in Sangha Meadow. No regrets.

Soen Roshi would often say whenever he heard that someone had passed away, "That's good." At first I was confused because usually when someone dies we say "Too bad." One day I asked him why he said "That's good." He replied, "Now he is free from the suffering of his physical being."

When we have a body, we can have physical problems, but when we are just formless being, there is no suffering. In this sense, Soen Roshi said "That's good, that's good." Death is not bad, it is good.

Everyone in the East, West, North and South would agree that there is birth and death. The difference between Orientals and Westerners is that most Westerners think that after death, it is The End. Buddhists do not think that way. They think it is

the end of "Chapter One", and there will be another chapter. Endless chapters continue life after death, death after life. In fact, True Nature never dies. Our body transforms, and if you really want to understand this deathlessness, learn how to give things, time, energy and life. "Nevertheless they gave themselves to the Dharma. A time like this is called the monastery flourishes"

"Now new shuso [head monk], do not underestimate your ability and do not overestimate your ability. Many students have discerning eyes. With this caution give a teisho on Tozan's Three Pounds of Flax."

In the original text, Dogen does not say, "Do not overestimate your ability." It is actually my creative advice for Junpo. I trust he will get it. On the last day, Junpo will give his first teisho on "Buddha Holds Out a Flower." I have confidence in his ability, and we are good Dharma team-mates. While Americanization of Zen practice will gradually take place, I will not allow westernization that happens too quickly.

"So Dogen got down from his seat." When I say, "I get down from THIS seat", you may think that this platform where I am sitting is "THIS" seat. But the real meaning of THIS seat is not limited to the Dai Bosatsu Zendo Dharma Hall. THIS seat is Shakyamuni Buddha's seat under the Bodhi tree in India; THIS seat is the same as Jesus Christ on the Cross. THIS seat is Moses on the mountain. THIS seat is your cushion at DBZ. THIS seat transcends time and space. THIS seat is indeed Endless Dimensional Universal Seat.

"As the drum was struck, Ejo took up the whisk and began his teisho. This was Ejo's first teisho at Kosho-ji Temple. Ejo was 39 years old." Believe it or not: I can hear the sound of that drum. In fact all of us are now listening to that drum. Listen, Golden Wind nows blows over Beecher Lake, shhhhhhhhhhhhh.

I can hear Ejo's teisho, in fact all of us are now listening to Ejo's teisho. Enigmatic? If so, sit more. Not enigmatic, polish more. With joyous anticipation, on October 10th, we long to hear Junpo's first teisho. He is now fifty years old.

ZEN STUDIES SOCIETY NEWS

JUKAI

On the closing day of Harvest Jukai Sesshin, November 14, 1992, thirty students participated in the Jukai ceremony with Eido Roshi officiating. It was the second Jukai ceremony to be held at Dai Bosatsu Zendo. The first was in November 1990.

Jukai is the traditional ceremony where Zen students formally take the precepts and unconditionally make a commitment to the Buddhist path. As an acknowledgement of their vow and new direction, they receive a Buddhist Dharma

name. A Dharma name is meant as inspiration and encouragement. Each Dharma name represents an individual aspect of the infinitely profound and inexpressible Buddha-Dharma.

100 YEARS OF ZEN IN AMERICA

To celebrate 100 years of Zen in America, the Zen Center of Syracuse, Syracuse University, and the Everson Museum of Art will sponsor a four-day conference from April 15 through 18, 1993. Lectures, workshops and exhibitions will show the profound effect Zen Buddhism has had on many aspects of American life, from the arts

JUKAI CERTIFICATE PROCLAMATION

This is to proclaim that on Saturday, November 14 1992, at Dai Bosatsu Zendo • Kongo-ji, in Livingston Manor, in the state of New York, the following students took Jukai and abiding by the precepts, became Buddhists according to the authentic tradition of Rinzai Zen Buddhism.

NAME	DHARMA NAME	MEANING
Linda Baylor	TASHI	<i>Just This...This or Auspicious Encounter</i>
George Burch	DAI-EN	<i>Great Deep Water or Great Depth</i>
Eleanor Caraccio	ENMEI	<i>Life Prolonging</i>
Brian Cobb	DAIJO	<i>Great Vehicle or Mahayana</i>
Catherine Cooney	JISHIN	<i>The Heart of Jizo or Self-confidence</i>
Chris Cotsonis	EJO	<i>Wisdom and Samadhi</i>
Vincent Doogen	SOZEN	<i>Running Zen</i>
Dennis Drew	JO-UN	<i>Pure Cloud</i>
Terri Emberling	JIGEN	<i>The Eyes of Compassion</i>
Chris Enyedy	RYUJU	<i>Dragon Tree or Nagarjuna</i>
Atale Formhals	FUJIN	<i>The God of Wind or Inexhaustibility</i>
Philip Garlett	DAISHIN	<i>Great Heart</i>
Martin Hara	ZENSHO	<i>Fully Alive</i>
Anne Hughes	SOSHIN	<i>The Mind of the Patriarchs</i>
Vasken Kalayjian	DAICHI	<i>Great Wisdom</i>
Doug Murphy	MUTEI	<i>Bottomless</i>
Steven Nelson	MOKURAI	<i>Thunderous Silence</i>
Patrice Northam	KOSHIN	<i>Shining Heart</i>
David O'Connor	GENSHIN	<i>Profound Truth</i>
Nancy O'Hara	MYOCHI	<i>Wondrous Wisdom</i>
Marcus Rimmer	SOKEI	<i>Mount Hui-Neng</i>
Scott Rosecrans	EN-TSU	<i>Nothing Superfluous, Nothing Deficient or another name for Kanzeon Bodhisattva</i>
Helen Saffran	CHORO	<i>Morning Dew</i>
Urszula Sapeta	EKYO	<i>Mirror of Wisdom</i>
Osamu Sekine	GENCHU	<i>Boundless Universe</i>
Dan Thompson	DAIKYU	<i>Peaceful Rest</i>
Arlene Washburn	KARUNA	<i>Compassion</i>
Michael Washkewich	EKAI	<i>Ocean of Wisdom</i>
Kiyoko Watanabe	SHINJU	<i>Pearl</i>
Martin Ziese	JOZAN	<i>Samadhi Mountain</i>

LET TRUE DHARMA CONTINUE!

Mui Shitsu Eido Sotai Roshi
Abbot of Dai Bosatsu Zendo • Kongo-ji

to ecology, philosophy, science and religion.

Eido Roshi will give the keynote address, "Zen Spirit, Zen Expression" on Thursday evening, April 15.

For additional information and registration contact the Syracuse University Office of Conference Planning, 801 University Ave., Syracuse, NY 13244. Phone: 315-443-3333

ORDINATION ANNOUNCEMENTS

Reta Lawler from Boulder, Colorado was ordained by Eido Roshi on October 5th, Bodhidharma's Day, during the Golden Wind Ten-Day Sesshin. She received the Dharma name Sanchi Shudo, which means "Glittering Wisdom, The Way of Excellence". Thomas Huffman, her husband, is her spiritual guardian. She will spend the major part of her training at Dai Bosatsu Zendo and also continue part-time with the Alaya sangha in Boulder.

Genchu Osamu Sekine from Japan, who has been practicing with us since April 1992, was ordained on Thanksgiving Day, November 26th. His ordination name is Ichido, which means "The One Way".

Genchu will train with Eido Roshi at New York Zendo from January through March of 1993, returning to DBZ for Spring Kessei. Next fall, he will return to Shogen-ji Monastery to resume his study with Tani Kogetsu Roshi.

ROSHI'S TRAVELS

During August, Eido Roshi and Tani Kogetsu Roshi, from Shogen-ji College and Monastery in Japan, dedicated a new zendo in Switzerland and conducted a five-day sesshin with the European Sangha in Germany.

Tani Kogetsu and Eido Roshi met again in Los Angeles in October, where they made arrangements for the creation of a new Zen center in Gardena, California. This new temple will be affiliated with Shogen-ji Temple in Japan and will be maintained by monks from Shogen-ji in order to train and practice with American students.

PUBLICATION NEWS

The most recent edition of *Zen Words, Zen Calligraphy*, with text by Eido Roshi, and calligraphy by Tani Kogetsu Roshi was

published by Shambala. It is the English version of the book which was previously published in Japan and Germany. The essence of Zen is expressed in seventy-three calligraphies by Tani Kogetsu. Eido Roshi uses poems, anecdotes, and teachings as commentary on the images.

A new edition of *Golden Wind* by Eido Roshi has also been published by Japan Publications and distributed by Kodansha Press. This is a collection of teishos that has been out of print for many years. These two books are available through the bookstores of both zendos.

STUDY IN INDIA

In September Roshi received a request from Robert Pryor, director of Insight Travel, who arranged the Zen Study Society India Pilgrimage in January, and is coordinator for the Antioch Buddhist Study Program in Bodhgaya, India. He asked if Roshi could recommend a Zen monk to practice and study with the Antioch students.

As a happy result of this Dharma arrangement, Rev. Saman Sodo, a Shobo-ji nun from New York, spent one month with Antioch College in India.

The Newsletter of the Zen Studies Society

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Zen and Psychotherapy

by Junpo-Shi Denis Kelly

As my work and teaching develop and deepen, the form of American Rinzai Zen as expressed by the needs of the students and the community becomes more clear. When examining our practice from the large perspective of Mahayana Buddhism, I see an opportunity to broaden our training by integrating the Abhidharma (Buddhist philosophy) and Western psychology.

In Zen Buddhism there are five traditional requirements for successful practice:

1. Great faith that this is the way, and that it will succeed.
2. Articulate understanding of the form.
3. Zazen and daily practice.
4. Clear insight or realization of our True Self.
5. Integration of wisdom into ordinary life.

My experience shows that the requirement of clear, articulate understanding includes the study of the basic tenets of Buddhism as well as direct realization. Students should thoroughly comprehend such concepts as sunyata, (the self-less nature of all phenomena), and the five skandhas, (mental formations).

We live in a rich stew of habitual thoughts and emotions that often cloud our view of our True Nature. Integration (requirement 5) requires an alternative view that includes and transforms the confusion that is a result of difficult feeling/emotional states. During the first years of Zazen practice, when uncomfortable or painful feelings that have been ignored or denied arise, new students often experience anxiety as they learn to sit with "what is."

At Dai Bosatsu Zendo, we are offering residents and Kessei students an optional program designed to give us a set of tools to work with the emotional and psychological issues that come up in the rigorous practice of zazen and community living.

Intense concentration practices can have the result of strengthening the will. The misuse of willfulness reinforces the illusion

of an ego. At this point, psychotherapeutic assistance can be of great benefit to the student.

The development of correct understanding, or "right view" is the first step on the Buddha's Eight-fold path. Even with the experience of insight and the gradual letting go of ego boundaries, many students discover they are still blocked by emotional and psychological fixations that prevent the actualization of the Bodhisattva's way in their daily life. As a result, they attempt to utilize traditional Zen training as psychotherapy. Zen practice was not designed to serve this function.

Now, with the combination of Buddhist philosophy and Western process psychotherapy, students can develop a correct understanding as to the nature of these conditions and receive a set of tools to transcend them.

Sanchi Reta Lawler, a newly ordained nun, is now a resident at Dai Bosatsu Zendo. Sanchi and Thomas Huffman from Boulder, Colorado, are the founders of the Alaya Process, a process oriented transpersonal psychotherapy practice. At Dai Bosatsu, she is combining this process with Buddhist philosophy.

What we are beginning at DBZ is an integration of Abhidharma and Western psychotherapy with our traditional Zen practice and working to develop a new aspect of skillful means. While the direction of this practice and process is unknown, we have begun our journey. I am convinced it will enrich our lives by broadening and deepening the foundation of Zen practice in America.



International Dai Bosatsu Zendo:

The Mandala Comes to Life - July 4, 1976 to 1981

by Aiho Yasuko Shimano

On the evening of July 4th, 1976, when I looked at the newly born monastery through the bonfire, I felt "The real mission starts from now on". I had no choice but to follow it.

THE MANDALA COMES TO LIFE

I will take a moment here to explain why Roshi and his teacher named the monastery *International Dai Bosatsu Zendo*. When Soen Roshi was young, he lived at a place near Mount Fuji called *Dai Bosatsu Toge*, meaning Great Bodhisattva Mountain. The people of the mountain have participated in a festival on the 21st day of every month, for longer than anyone can remember. So in 1935 or 1936, when Soen Roshi had just begun his correspondence with the monk Nyogen Sensaki in Los Angeles, he suggested that every month they greet one another with their dedicated thought, *nen* in Japanese, on the 21st day. Eido Roshi was obviously still a small boy in 1935 and living in Tokyo, but nearly 40 years later these three individuals would come together, or more precisely, their *nen* would come together in the form of Dai Bosatsu Zendo in the Catskill Mountains in New York. Hence, every month on the 21st we celebrate Dai Bosatsu Mandala Day.

We say Mandala Day because it is the Mandala, the interconnectedness of the whole universe, that created the monastery. This is to say that the whole universe is interconnected, and through the myriad subtleties of action/reaction, it creates something special that is without an entity. It is this entity-less-ness that continues to create Dai Bosatsu.

You have seen, for example, Tibetan mandalas where there is a gate at each of the four directions. These gates enclose more gates, which also enclose gates, enclosing gates, until one finally arrives at the center. From a three-dimensional perspective, the mandala might appear to be a maze with one path leading to the center, much as one would find in an English garden. From a Zen perspective, however, it is not a maze at all the center is a manifestation of all the

paths, and each path contains the center itself.

Perhaps this is more comprehensible if we look for example, at an image on a piece of holographic film. If we cut the film in half, each piece still contains the complete image. Cut it in quarters; each quarter still contains all of the information needed to project the image. This does not make sense within our three dimensional bias; it seems that we should have to tape the four pieces together again in order to see the image. Not true.

We do not have to go to Los Angeles or Japan in order to validate the existence of Dai Bosatsu Zendo. We see it with our eyes; it is here. It is through Zazen practice, however, and the opening of the Dharma eye that we begin to perceive the correct ordering of the laws that create and govern the whole. It is with the accumulation of Zazen energy that we may physically experience the lack of boundaries between ourselves and the wind, the trees, the rocks, the stars. The natural progression of this added awareness is that we relinquish our grip on the concepts of "me and mine" and we begin



Eido Roshi at Rinzai's Pagoda
Mainland China, 1981

to conduct ourselves accordingly.

So my point is simple. Dai Bosatsu Zendo was already Dai Bosatsu Zendo when Nyogen Sensaki was in Los Angeles. Dai Bosatsu Zendo was already Dai Bosatsu Zendo when Soen Roshi was in Japan. Dai Bosatsu Zendo was already Dai Bosatsu Zendo when the Beecher family was enjoying the breeze on Beecher Lake. This is what we mean by saying, "International Dai Bosatsu Zendo become complete." All of its pieces, and all of its parts, *with* entity, *without* entity, past, present and future in their fullest projections become *complete* with focused and dedicated holographic *nen*. Your face before your parents were born.

AUGUST 1976

To resume my narrative, after the opening ceremony at Dai Bosatsu Zendo was over, Roshi's mother and his younger brother visited us in the Catskills. This was her second visit to New York and they were so impressed when they saw the monastery. She beamed with pride for her son and as I watched her move through the zendo, it began to seem inconceivable that such a big man had arisen from her tiny body. I felt a troublesome envy towards her, and yet, I knew that without her, Roshi would not be here, and without Roshi, the monastery would not be here. Needless to say, without his mother, neither Roshi, nor the monastery, nor I would be here in the United States. Indeed, his mother was very great.

OCTOBER 5, 1976: "RINZAI POPE" VISITS

Reverend Itsugai Kajiura, who was the "Rinzai Pope" at the time, came to visit Dai Bosatsu Zendo Kongo-ji from Myoshin-ji, Kyoto, headquarters in Japan. He was accompanied by two attendants, one was Reverend Kogetsu Tani, who would later become his successor as the Abbot of Shogen-ji monastery in Gifu, Japan.

They greeted us, and expressed Dharma gratitude to Roshi for what he had done and what he would continue to do. They also recommended that Dai Bosatsu become the foreign branch of Myoshin-ji. Roshi replied with his gentle smile and polite manner that he already belonged to "American Zen Buddhism" and had no space left. What he meant was this: when



the projection of thought, the projection of *nen*, is finally manifested in its concrete form, it is time for that form to be courageously carried forward with a life of its own. Just as his mother's idea of a child became real in Roshi, therefore she is great in her own right as the vehicle of his birth. He is uniquely himself and responsible for his own forward motion. Thus on October 5th, 1976, Bodhidharma's Day, Dai Bosatsu Zendo's own particular Zen was set on its way towards an independent life in America.

OCTOBER 13, 1976 : RINZAI MONKS VISIT

Sixty Rinzai Zen monks came from Japan to Dai Bosatsu Zendo for the "International Great Sesshin". They called it "*Koku Sai Dai Sesshin*". On October 13, 1976, they arrived at John F. Kennedy Airport. October 13 is the day Buddhism first came from Korea to Japan in the sixth century. On that same day, some thirteen hundred years later, sixty monks left Japan and on the same day arrived in America, and again on the same day travelled to Dai Bosatsu Zendo. Believe it or not, the date was purely coincidental.

They walked from the gate house to the monastery in the Rinzai manner, wearing monk's travelling robes, straw hats and sandals. They were greeted at the guest house with the flags of two nations, Japan and America, and as they rounded the bend of Sangha meadow, a light rain suddenly fell. In one second, it stopped, as though it were a sign of welcome from Dai Bosatsu mountain.

The whole Sangha was standing at the entrance of the monastery in gassho, while the bonsho gong reverberated across the lake. When the monks appeared at the edge of Sangha meadow, it is impossible to express my feelings in words. It was as though some holy divinity was facing us, a hologram that had actually come to life. Tears welled up in my eyes. Roshi, who waited inside the monastery to receive them in the traditional way, was also moved to tears. It was not simply the sight of them; it was the miraculous culmination of years of work. Starting from nothing, with no help from the headquarters in Japan, we had somehow made it possible to receive sixty Rinzai monks from Japan at Dai Bosatsu Zendo Kongo-ji for Dai Sesshin.

The monks were led by Reverend Mumon Yamada Roshi, who succeeded Reverend Itsugai Kajiura Roshi as "Rinzai Pope" upon his retirement. A total of one hundred people attended this sesshin: forty from America and sixty from Japan.

TENZO RYO

Roshi asked me to take charge of the kitchen as Tenzo, and at the time, no one could do it except me. I worked with five assistants, one of whom was Goshin Craig Nelson, who is now living in Tokyo with two children and his beautiful Japanese wife. When he was my Assistant Tenzo, he was just 20 years old. He has since become a wonderful businessman, and I met with him in Japan this past summer.

I have served as Tenzo at 127 sesshins since 1966. By 1976 I already had considerable experience and was therefore asked

to design the Dai Bosatsu Zendo kitchen with Mr. Johnstone. At the time people said it was too big. We told them, "It will be needed in the near future", and yes, it was needed for this sesshin and many, many times since.

I had planned to go food shopping prior to the Dai Sesshin, but discovered that some Bodhisattva had left five gallons of soy sauce, 50 pounds of rice and a small mountain of vegetables at the entrance to the kitchen. At every lunch, I made twenty-one rice cookers full of rice and at every lunch, the fuses in the kitchen blew out. The Japanese style cooked vegetables took five hours to prepare, but were eaten up in ten minutes. My body was completely exhausted, but my mind was so happy to be able to serve meals to the 100 sesshin participants. It was really my pleasure. On October 21, Dai Bosatsu Mandala Day, they all returned to Japan, and Dai Bosatsu mountain deposited its first snow on their straw hats.

NHK television is Japan's equivalent of the BBC, and they came on New Year's Eve to record the 108 gongs performed on the Bonsho. Thus, a glittering 1976 came to a resounding end with the sound of Dai Bosatsu Zendo broadcasting throughout the world.

EARLY SUMMER 1977 : DHARMA GRATITUDE

Travel arrangements were made in return for the Japanese Dharma kindness. With over twenty American students, Roshi visited Japan to express our thanks for the successful completion of Dai Bosatsu Zendo Kongo-ji. Jikei Jean Banker and Shogetsu Harry McCormick attended, although I had to stay behind in New York.

One young student was Roshi's Inji, and he acted out too much "MU-ing". Throughout this trip he would say nothing but "Mu, Mu, Mu....", to the extent that he forgot his Inji work altogether. Perhaps he was trying to show the sincerity of American Zen students, but instead he was just giving a strange impression to all who met him. He finally received a watermelon keisaku on the head from Roshi, and one of the Japanese Roshis said, "What a wonderful way to teach!"

AUGUST 1978 : WAR MEMORIAL

Roshi and I attended the South Pacific World War II Memorial Service with Reverend Takada and the Yakushi-ji group. We went into the jungles and along the sea shore and found many, many human bones. Muin Bernard Spitz wrote a letter and asked Roshi to read it at the service, since he had been there during the second World War. I brought back some bones to Dai Bosatsu Zendo for Sangha meadow.

JULY 4, 1980 : ORDINATIONS

We had had nine Kesseis since the official opening of the Zendo. On this four year anniversary, six students were ordained as Rinzaï monks. Zenrin Robert Lewis, Bugyo David Schnyer and Denko John Mortenson were in this group.

OCTOBER 13, 1981 : PILGRIMAGE TO CHINA

Buddhism moved from India to China to Japan and now to America. Roshi wanted to make a series of pilgrimages, to Japan, to China and someday to India. In this way the doors of the Mandala would be further joined together, and Buddhism would become firmly rooted in America. *International Dai Bosatsu Zendo, become complete.*

Thus we went on a pilgrimage with twenty-two people, myself included, to all the monasteries and temples in mainland China. We visited three or four temples a day by bus, with Saman Sodo as our translator.

At Bodhidharma's monastery, Roshi and the Abbot greeted each other and Roshi asked the Abbot, "Why did Bodhidharma come from India to China?" To us, of course, this is a familiar koan, but the Abbot didn't quite get his sense of humor.

We also visited Rinzaï's temple, but only a pagoda remained. As a Rinzaï monk, Roshi was so pleased to be there. We gathered at the pagoda in a solemn ceremony and chanted the lineage, *Tei Dai Dempo*. We then went on to Joshu's pagoda where we chanted *En Mei Jukku Kannon Gyo* and then "Mu". Around 300 local Chinese came to watch us as though we were creatures from another planet. There was an earthquake on the morning of our visit, so we collected a few broken pieces from the pagoda. We brought these pieces back to New York and made a tea bowl with



American soil.

After travelling to Japan and China, we visited many, famous, old monasteries and temples. They were so solemn and well-settled, especially in China, where we found very little actual Dharma activity. Only the buildings and Buddhist statues remained to tell us of ancient Buddhism.

Compared with all of this, Dai Bo-

satsu Zendo is just a newborn baby. It appears very fragile, immature and undependable, but so fresh, pure, vigorous, energetic and full of life.

Roshi and I felt ever more deeply how important our mission in America was.

NEW YORK ZENDO NEWS

RINGING IN THE NEW YEAR

Every year, we celebrate New Year's Eve with an Enmei Jukku Kannon Gyo Chanting Ceremony, followed by a party at midnight. While we are chanting Kanzeon 108 times, everyone will have an opportunity to strike the gong. Please join us to dispel 108 delusions and make 108 wishes for the New Year. All members, non-members, friends and family are invited. The Zendo opens at 9:30 pm, Zazen begins at 10 pm, and chanting at 11:30 pm. For the party, please bring an offering of food or drink.

HOLIDAY SCHEDULE

The Fall Training Period and 1992 Dharma activity ends on December 12 with the Year End One-Day Sesshin. New York Zendo will re-open on January 6, 1993. Highlights of January will be Nirvana Sesshin January 22-24. Chimon will give a

DECEMBER 12, YEAR END ONE-DAY SESSHIN

8:30 am	Doors Open
9:00-12:00	Morning service, Zazen, Dokusan
12:00 pm	Lunch, Rest period
1:30	Sarei
2:30	Teisho
5:00	Supper
6:30-9:30	Zazen, Dokusan

Dharma talk on Jan 28 and a Buddhist study class on Friday. For this coming year the monks and nuns of Dai Bosatsu will be using the Diamond Sutra as a text for the Buddhist study classes.

FALL TRAINING PERIOD

The Fall Training period began on September 2nd with great membership par-

ticipation. During the week, the Main Zendo has been full, and Thursday Public Night sixty to seventy people come for instruction and zazen.

When Eido Roshi is in town for Wednesday night teishos and Weekend Sesshins, we have "standing room only." We are even using the library as an additional zendo! We appreciate all the sangha's support for Shobo-ji's Dharma activities.

WEEKEND SESSHIN NEWS

The Art Sale has been replaced by a Year End One-Day Sesshin with teisho and dokusan on Saturday, December 12, 9:00 am - 9:30 pm. It will follow the Saturday Sesshin format, and the cost is \$35. Please register in advance.

The 24th Anniversary Sesshin of Shobo-ji was held September 18-20. Over 50 people attended and it was successfully completed. Aiho-san was Jikijitsu, and this is the first time a woman has been Jikijitsu for sesshin at Shobo-ji. The Soyen Shaku-Kaigen Sesshin took place on October 30-November 1. Soyen Shaku was the first Zen Master to visit the United States in 1893. He taught D.T. Suzuki and Nyogen Senzaki, thus the Zen Studies Society has a Dharma kinship with his lineage.

Kaigen means "Opening of the Dharma Eye". Sesshin participants brought over thirty statues to be transformed from art objects into Buddhas with chanting and our intense nen. Old Buddhas returned to be "recharged". The sesshin was safely completed by over forty students.

KANREKI IN NEW YORK

On September 23, over one hundred people celebrated Eido Roshi's 60th birthday at Shobo-ji. We presented a pageant of six blazing birthday cakes, two winter Dharma robes, many rounds of Happy Birthday, and our sincere thanks for his tireless work for the Dharma. In return, Roshi presented each of us with an autographed copy of Golden Wind.

Vasken Kalayjian designed and donated the beautiful invitations, Gento John Vitell transformed the Dharma Hall into a Zen Disco and Kanze Liz Roberts conducted the Zen Studies Society's version of "The Song of Zazen": "Que Sera, Sera. Whatever will be, will be...". And it was a night to remember.

The party was orchestrated by The Kanreki Committee: Aiho-san, Director of New York Zendo, Saman Sodo, Shingo John Brady, Katsuro Anthony McKiernan,

Vasken, Kanze, Mark Minervini, Fran Perrillo and Charlotte Mansfield.

We thank the Sangha for all their help and all those who made contributions towards making this evening a

memorable and joyous event.

On September 26, Mrs. Tomi Inoue hosted a Kanreki Tea Ceremony and reception at the Nippon Club. Eido Roshi gave a Dharma talk. Afterwards, Mrs. Inoue offered Ryurei Tea Ceremony, with the first bowl of tea offered to Roshi. She and her students served all the guests. At the end of this special ceremony, Aiho-san made tea for Mrs. Inoue.

SUMMER WORK

During August, Rev. Banzan Iurek Szczepkowski impeccably painted the Garden Zendo and entrance area. Charlotte Mansfield cleaned the carpets throughout the building. While Aiho-san was in Japan, Rev. Saman Sodo and Katsuro Anthony McKiernan handled the mail, messages and many small but necessary jobs. Thanks to your support during the summer months, the building reopened in fine condition.

SUMMER VISITS

During August, Rev. Ryumin Akizuki Roshi visited Shobo-ji and Dai Bosatsu Monastery with two students from Japan. He is a lay-ordained Roshi and author of many books and articles in Japan. He was very impressed with both Zendos capacity to provide authentic Zen practice for American students.

GASSHO

We thank the Sangha for all their contributions to our daily practice:

Flowers from Francis Creamer, kitchen utensils from Shingo John Brady, coffee machine from Katsuro Anthony McKiernan.

Dear Friends,

The Kanreki Celebration for Eido Roshi, held at New York Zendo Shobo-ji on September 23rd, was a wonderful success! Over one hundred Sangha members and friends attended the first teisho of the Fall training period and the birthday reception which followed. Our gift to Roshi of two beautiful Dharma robes touched him deeply.

Enclosed please find an autographed copy of Roshi's book, Golden Wind, which was re-printed this Fall. Please accept it in appreciation for your generous contribution. Your financial support and personal commitment to our Sangha made this event truly memorable.

In gratitude we thank you.
The Kanreki Committee
New York Zendo Shobo-ji

Dear Aiho-san,

Thank you for the beautiful party for Roshi's Kanreki. You and your committee were so creative! I will never forget the six cakes. I am sure you made Roshi very happy on that auspicious occasion.

Gassho, Jikei



DAI BOSATSU ZENDO NEWS

SESSHINS AND OTHER DHARMA EVENTS

Historical Dharma events and record numbers of people attended each of the three sesshins of the Fall training period.

Rohatsu Sesshin was held from November 30 through December 8. Rohatsu is the traditional Buddhist retreat to commemorate Shakyamuni Buddha's enlightenment under the Bodhi tree. On the morning of December 8, Eido Shimano Roshi formally recognized three women as Zen teachers:

Aiho-san Yasuko Shimano, Director of New York Zendo Shobo-ji,
Roko-san Sherry Chayat, Director of Syracuse Zen Center Hoen-ji,
Agetsu-san Agatha Wydler-Haduch, Director of Bodhi Baum Sangha, Zurich.

Details of this auspicious event will be highlighted in the Winter/Spring newsletter.

To celebrate Eido Roshi's Kanreki (60th birthday and completion of one full life-cycle) Dai Bosatsu held a **Golden Wind Ten-Day Sesshin**. On October 10th, the last day of sesshin, the Dharma Transmission Ceremony for Rev. Junpo Kando Denis Kelly was witnessed by all Buddhas, Bodhisattvas, all Patriarchs, past, present and future and over one hundred and twenty guests, including the sixty-two sesshin participants.

We extend deep gratitude to Denis Janis, a vegetarian gourmet chef from Manhattan, who donated his time and services to prepare an elegant dinner to celebrate both events. The candlelight dinner was followed by a concert of classical flute by Fujin Attale Formhals, and original violin compositions by Connie Ellisor from Nashville, Tennessee. Complementing the full moon over Beecher lake, the grand finale was a magical fireworks display.

The Dai Bosatsu Sangha presented to Roshi his portrait, painted by Shogetsu Harry McCormick a professional artist from New York. A special thank you to Aiho-san and Shobo-ji for the loan of cushions, robes

and tables. We thank all who contributed time, effort and immeasurable work to make this Golden Wind Ten-Day Sesshin, Kanreki and Transmission ceremony an unforgettable day.

One of the largest sesshins in recent years, **Harvest Jukai Sesshin** brought over seventy-five dharma students together for a dramatic and unusually intense week. On the afternoon of the last day, November 14, thirty students received the precepts from Eido Roshi and were given Dharma names to acknowledge their commitment to Buddha-Dharma. Congratulations. May your vows become complete.

WINTER INTERIM

The Monastery will close for the holidays on December 12 and re-open on January 5, 1993. A lighter schedule will be in effect for three months, beginning in January and ending March 29. The purpose of interim is to give the residents more introspective study time.

Guests and guest students are welcome to visit the monastery and practice with us during this period. (Bring your snowshoes and warm socks!) A **3-Day Weekend Sesshin** conducted by Junpo-Shi will be held at DBZ from February 5-8. Eido Roshi will be in Japan teaching at Shogen-ji College during this time. Weekend sesshins are a good opportunity for beginners to familiarize themselves with the heart of our practice by doing intensive zazen. The first seven-day sesshin of the Kessei training period will be **Holy Days Sesshin, April 3-10**. Please contact the office for additional information and reservations.

FALL KESSEI

The largest Fall Kessei Training period at Dai Bosatsu Zendo began on September 9th, with the traditional signing-in ceremony. There were 28 students in residence on the mountain: Banzan Iurek Szczepkowski, Jiun Ewa Tarasewicz, Chimon Carl Vigiani, Seigan Edwin Glassing, Seiko Susan Morningstar, Sanchi Reta

Lawler, Chisho Fusaye Maas, Nyoden Kirsten Bolte, Tashi Linda Baylor, Subaru Salvadore Chirvai, Mokurai Steven Nelson, Fujin Attale Formhals, Ryuju Chris Enyedy, Genchu Osamu Sekine, Daijo Brian Cobb, Linda Trobough, Tamcho Bruce Aldrige, JG Powers, Roshani Vicki Maddox, Kensho Stephen Yoder, Andrew Gregory, Sokei Marcus Rimmer, Shelley Piser, Silvia Huesler, Jigen Terri Emberling, Kevin Garrity, Koshin Patrice Northam, and Arpana Estes.

After one year as monastery Zomu (building and grounds maintenance), we bid goodbye and good luck to Chuya Keith Scofield, who follows Elvis and Bodhidharma west to Las Vegas.

The daily kessei schedule also expanded to include new programs in the afternoons from 3:30 to 5pm. On Tuesday-Saturday, Shelly Piser, a professional yoga instructor from Los Angeles, taught a dynamic Yoga class for all levels of expertise. Yoga classes are open to guest students.

Alaya group therapy lead by Sanchi Reta Lawler was scheduled Tuesday-Friday, for residents only.

There were two Buddhist Study Groups: on Wednesday evenings Junpo-shi taught the fundamentals of the Abhidharma, and on Friday afternoons Seiko moderated a Buddhist Study Group on the Platform Sutra.

HEALING AND WELLNESS RETREAT

On labor day weekend, Dai Bosatsu Zendo hosted the fifth and largest Healing and Wellness retreat for HIV+ people to date. Over 45 people from all walks of life gay, straight, black, white, asian and hispanic- shared in the weekend.

It was a highly intense and moving retreat, not only for the participants but for the residents and body workers as well. This group in particular redefined what it means to be "in sickness or in health". For many of the guests, this weekend was an opportunity to see their lives and their so-called diagnosis from a different point of view. Through zazen, yoga, gardening, and shiatsu, participants were able to free themselves (even for a short time) from the pressures of urban life and the constant challenge of living with HIV. A highlight of the weekend was a Healing Circle of Light lead by Ranjani

Mary-Elaine Cobo. As workshop participants and residents gathered together around a circle of candles, tears of joy and tears of sadness were shared. Individuals who were moved to speak shared their hopes, fears and dreams.

A special thanks to Ranjani Mary-Elaine Cobo and James Wentzy who with Seigan planned and coordinated the retreat. Deep gratitude to the body workers and shiatsu practioners Carol Lindsey, Judy Ernst, Lynn Henry, Jiun Ewa Tarasewicz, Scott Biscione, Anna Roytman, Mellissa Bleistein, and Joan Weinstein who tirelessly donated their healing talents. Next year three Healing workshops are planned:

April 30 - May 2

July 9-11

September 3-6.

LECTURE SERIES

On Saturday evenings, a lecture series by Dr. John McRae, Associate Professor of East Asian Religions at Cornell University, led to some lively discussions on the history and/or legends of Chinese Zen Masters and Chinese Buddhism. Prof. McRae's six lectures examined the history of Chinese Buddhism from Bodhidharma and the beginnings of Ch'an, included a detailed look at Hui-neng and his followers, and ended with Ma-tsu (Baso). We are very grateful to Professor McRae, who offered to teach in exchange for practicing at Dai Bosatsu Zendo on the weekends. The lectures were videotaped by Larry Frankle and are available on request from DBZ.

SUMMER EVENTS

This was an eventful and busy summer on Dai Bosatsu Mountain.

O-bon 5-Day Summer Sesshin was held August 7-12, with Eido Roshi giving teisho and dokusan. Many students dedicated this sesshin to deceased known and unknown Dharma brothers and sisters, so



BEGGING BOWL

Dai Bosatsu is in need of office equipment such as: Laser quality printer, computer, photocopier and self-correcting typewriter. A washer and dryer and a Four-wheel drive truck is also needed. If you can make a donation, please give us a call.

that sitting sesshin was a powerful way to begin O-bon Weekend.

On August 15th over 100 people attended the 1992 O-bon Festival. It was a Catskill Mountains evening marked by a full-moon and distant lightening. Rev. Ogui was unable to attend this year, and Eido Roshi gave the Dharma Talk in the main zendo, which glowed from the lights of the many lanterns. After the talk, the lanterns were set afloat on Beecher Lake. A giant bonfire and refreshments were served afterward.

BASEBALL

The DBZ Blue Cliff-Hangers ended the summer softball season with a glorious undefeated record. In June while the Hang-



ers were still in training, we challenged visiting Obaku monks (rumor had it they brought championship players) from Japan and the DBZ Hangers, far from disgracing themselves, emerged victorious.

It was another happy August day in Mudville when the DBZ team went to Doshin-ji Mount Tremper Monastery to play the long anticipated Soto vs. Rinzai game. While the Doshin-ji cheerleaders captured the brave-spirit award, the Hangers took the game. Zen Mountain Monastery hosted a great barbeque picnic after the game.

Special thanks to Vasken Kalajian, who designed the official Blue Cliff Hangers' T-shirt, and to Shingo John Brady, who donated the baseball hats. As we hibernate until spring training, we look forward to the 1993 season and any new challenges from the Dharma community.

1992 OPEN SPACE SUMMER

As we continue to open our practice and facilities to other retreatants, this summer was one of the fullest and most memorable.

With "joyful anticipation" DBZ greeted the Ohashi Institute once again for their annual shiatsu workshops in July and August. Ohashi Sensei has been offering intensive 10-day courses at Dai Bosatsu for over a decade. Needless to say, Ohashiatsu is one of our favorite Open Space Groups. Not only do they practice with us (and on us), but hosts become guests when we are treated to a huge dinner and a No-talent show at the conclusion of their retreat.

AA REBORN

Long time sangha member and counselor Boun Nancy Berg, who is the coordinator and facilitator of the original AA Workshops here at Dai Bosatsu, held two retreats in the fall.

A most encouraging thing springing from the AA workshops is a strong and continued interest in Zen practice. Many AA retreatants return as guest students to practice outside of an AA context.

We are happy to announce that Boun will once again return as coordinator of these intense weekends, with six scheduled workshops in 1993, please see the last page for dates.

WRITING IN PARADISE

A writers retreat will be hosted for poets, fiction writers, would-be, could-be and published writers, Molly Moynahan, author and teacher of Creative Writing at Rutgers University, will conduct a workshop on January 8-10, 1993. The theme will be transforming journals into fiction. Call Molly at 212-874-0288.

1993 Work/Study Positions available:

Because of the increase in activities at DBZ there are several staff openings for qualified persons:

- Office secretary
- Experienced vegetarian chef
- Building maintenance: carpentry, plumbing, electricians work.

Work/Study students must attend daily practice schedule and stay for a minimum of six months.

Call Tashi Linda Baylor for further information and/or application.

914 439 4566.

Report from the Bible Belt: Blacksburg Zen Group

by Tenko Steven Feldman

For the last six years, I have been provided free space in a tiny office in Blacksburg, Virginia, in exchange for light housecleaning responsibilities. Even after removing most of the furniture, the room is so small that you have to be careful not to bump your head on the dormer ceiling upon getting up from zazen. Only a few people can fit inside, and the kinhin must be done very slowly. But because Southwest Virginia is not exactly a hotbed of Buddhist culture in America, we haven't had to worry much about becoming overcrowded...until recently.

After many years of sitting virtually alone on Sunday mornings, with the exception of the many people who have come by once or twice out of curiosity, there now seems to be a small core of people developing who are attending regularly, and who seem to be taking more than just a passing

interest in the Buddhadharma. We are still a very small group, but we have become somewhat more cohesive within the last year, and so it may be time to begin looking for larger accommodations. We are lucky to have become connected with the local Unitarian Fellowship which has provided space for us in their meeting house to allowing an additional sitting on Thursday nights. We have also held all-day sits every few months at this location. In February, Rev. Bugyo David Schnyer came from Charlottesville.

Although most of our group is new to this practice, the zendo atmosphere is very strong and the sitting is tight. Our typical activity includes a short service followed by two periods of zazen. We end with a short reading from some appropriate text, usually a teisho or an excerpt from some sutra.

So, that's the report from Southwest Virginia. Whatever else it may be down

here, trying to start a sitting group in this neck of the woods is a good lesson in not having any expectations. The wind changes direction often. People have to find their own way, and although many are looking for something, most people want a quick fix and are unwilling to do the work for themselves. Several years ago, Roshi told me to "become the first great Zen Patriarch of the South"(YIKES!!!) and so I continue to sit, and occasionally, someone finds their way in who is willing to spend time on the cushion.

I am glad to have the support of what small sangha we have here it helps me through the inevitable times when I find myself in a holding pattern over the cushion. With a little luck, I hope to bring one or two people up to Dai Bosatsu Zendo for sesshin, so they can stick more than just their big toes into the water, although I have considered that that might be just the catalyst to send them running for their lives! They might also find, as I did, that they won't be able to stay away.

Grassroots Zen

CORTE MADERA, CALIFORNIA - **DEER RUN ZENDO** - 25 Deer Run Road, Corte Madera, Ca. 94925. Zazen Monday thru Friday 7 to 7:45 a.m., Wednesday 6:30 to 8 p.m., Sunday 8 to 9:30 a.m.. In addition Chika Bettina Vitell, a long time student of Eido Roshi, offers a Sensory Awareness class. ☎ Godo Gordon Johnson (415) 924-5159.

BOULDER, COLORADO - **THE ALAYA CENTER** - 1350 Old Tale Road, Boulder Co 80303. Zazen Monday thru Thursday 7 to 7:54 a.m.. ☎ Thomas Huffman (303) 449-5734.

NEW HAVEN, CONNECTICUT - **MONDAY NIGHT SITTING GROUP** - 193 Mansfield Street, New Haven Ct. 06511. Zazen from 5:30 to 7 p.m.. ☎ Hogen John Sweeney (203) 488-9752.

BALTIMORE, MARYLAND - **ZEN MEDITATION SOCIETY** - 505 W 28th Street, Baltimore, MD 21211. Zazen Thursday 6 to 8:10 p.m.. Every other Sunday full morning service, a beginners' group is held

Tuesdays, call for more information. Also offered are weekend sesshins, all day sittings and a Dharma study group. ☎ Rev. Joshin Marci Ziese (410) 235-5884.

RIDGEWOOD, NEW JERSEY - **ZEN MEDITATION IN RIDGEWOOD** - The Unitarian Society Auditorium., 113 Cottage Place, Ridgewood, NJ. Zazen Monday 7:30 to 9:30 p.m. with a short zen talk. ☎ Muin Bernard Spitz (201) 652-0313.

SYRACUSE, NEW YORK - **ZEN CENTER OF SYRACUSE, HOEN-JI ZENDO** - 111 Concord Place, Syracuse, NY 13210. Zazen Tuesday 8:30 to 9:30 a.m., Thursday 6 to 8 p.m. and Saturday 9 to Noon. Also offered are three-day sesshins in the fall and spring. ☎ Roko Sherry Chayat (315) 479-9355.

CHRISTIANSBURG, VIRGINIA - **BLACKSBURG ZEN GROUP** - 2459 Ellett Road, Christiansburg, VA 24073. Zazen Sunday 9 to 11 a.m. and Thursday 5:30 to 7 p.m.. Also offered are occasional all day sittings. ☎ Tenko Steven Feldman (703) 382-9125.

RICHMOND, VIRGINIA - **THE ZEN GROUP OF RICHMOND** - The Aquarian Bookshop, 3519 Ellwood Ave, Richmond VA. Zazen Sunday 6:30 to 9 p.m.. ☎ Melinda Nolen (804) 353-0252.

WASHINGTON D.C. - **KASHIN ZENDO GENZO - JI** - 7004 9th Street N.W., Washington D.C. 20012. Zazen Tuesday evening 6:30 to 8:30 p.m., Morning Service and Zazen Sunday 8:30 to 11 a.m.. Beginners night is held on Wednesday 6:30 to 8:30 p.m.. Also offered are monthly all-day sittings and two weekend sesshins a year. ☎ Kochi Katherine Woodward (202) 829-1966.

RENO, NEVADA - **GINZAN SILVER MOUNTAIN SANGHA** - Zazen Sunday 6 to 8 p.m. and Thursday 7 to 8 a.m.. ☎ Bob or Jackie Christensen (702) 747-0707 or Roger Duncan (702) 329-0162.

NORTH SALEM, NEW YORK - Hammond Museum, End of Devau Road, North Salem, NY 10650. Zazen Wednesday 7 to 9 p.m., Sunday 8 to 10 a.m.. ☎ Denko John Mortenson (914) 232-4245.

New York Zendo Shobo-ji

223 East 67th Street

New York, New York 10021

Telephone 212 861 3333

Facsimile 212 628 6968

Tentative 1993 Schedule

January

- 6 Zendo Opens, Teisho
- 9 Japanese Dharma Class
- 14 Thursday Public Talk
- 15 Buddhist Study Class: Saman
- 22-24 **Nirvana Weekend Sesshin:**
assisted by Banzan
- 28 Thursday Public Talk: Chimon
- 29 Buddhist Study Class: Chimon

February

- 6 Japanese Dharma Class
- 11 Thursday Public Talk
- 12 Buddhist Study Class: Saman
- 20 **All Day Sit**
- 25 Thursday Public Talk: Seigan
- 26 Buddhist Study Class: Seigan

March

- 10 Teisho
- 11 Thursday Public Talk: Seiko
- 12 Buddhist Study Class: Seiko
- 13 Japanese Dharma Class
- 19-21 **Soen / Yasutani Roshi**
Weekend Sesshin:
assisted by Jiun
- 25 Thursday Public Talk
- 26 Buddhist Study Class: Saman

April

- 8 Public Talk
- 9 Buddhist Study Class: Saman
- 17 Japanese Dharma Class
- 21 Teisho
- 22 Thursday Public Talk: Junpo-Shi
- 23 Buddhist Study Class: Junpo-Shi
- 24 All Day Sitting

May

- 1 Japanese Dharma Class
- 5 Teisho
- 7-9 **Nyogen Senzaki/Gempo Roshi**
Weekend Sesshin: assisted by
Chimon
- 13 Thursday Public Talk: Sanchi
- 14 Buddhist Study Class: Sanchi
- 27 Public Talk
- 28 Buddhist Study Class: Saman

June

- 9 Teisho
- 10 Thursday Public Talk: Junpo-Shi
- 11 Buddhist Study Class: Junpo-Shi
- 12 Japanese Dharma Class
- 19 All Day Sitting
- 24 Public Talk
- 25 Buddhist Study Class: Saman

July

- 2-6 Zendo closed for
Independence Day
- 8 Public Talk
- 9 Buddhist Study Class: Saman
- 17 **Segaki Evening**, Closed for
Summer Interim

September

- 8 Zendo opens, First Teisho
- 9 Public Talk
- 10 Buddhist Study Class: Saman
- 17-19 **Anniversary Weekend Sesshin:**
assisted by Seiko
- 23 Thursday Public Talk: Junpo-Shi
- 24 Buddhist Study Class: Junpo-Shi
- 25 Japanese Dharma Class

October

- 6 Teisho
- 7 Thursday Public Talk: Jiun
- 8 Buddhist Study Class: Jiun
- 9 Japanese Dharma Class
- 16 **All Day Sitting**
- 21 Public Talk
- 22 Buddhist Study Class: Saman
- 29-31 **Kaigen Eye Opening**
Weekend Sesshin: assisted by
Seigan

November

- 4 Public Talk
- 5 Buddhist Study Class: Saman
- 13 Japanese Dharma Class
- 17 Teisho
- 18 Thursday Public Talk: Banzan
- 19 Buddhist Study Class: Banzan
- 25-29 Zendo Closed for Thanksgiving

December

- 1-4 Rohatsu Week
- 2 Public talk
- 3 Buddhist Study Class: Saman
- 18 **Year End One-Day Sesshin**
- 31 **New Years Eve Celebration**
Zendo Closes, re-opens Jan 5.

Dai Bosatsu Zendo Kongo-ji

HCR 1 Box 171

Livingston Manor New York, 12758

Telephone 914-439-4566

Facsimile 914-439-3119

Tentative 1993 Schedule

January

- 5 Monastery Opens
8-10 Molly Moynihan's
Writers' Workshop

February

- 5-7 3-Day Weekend Sesshin

March

- 30 Spring Kessei Begins

April

- 3-10 Holy Days Sesshin
16-18 Zen/Yoga Weekend

May

- 7-9 AA with Boun Nancy Berg
22-29 Memorial Day Sesshin

June

- 11-13 Zen/Yoga Weekend
18-20 AA with Boun Nancy Berg
26 - Anniversary Sesshin
July 3

July

- 5 Spring Kessei Ends
30 - AA with Boun Nancy Berg
Aug 1

August

- 3-8 Five Day Sesshin
14-15 O-Bon

September

- 10 Fall Kessei Begins

- 17-19 AA with Boun Nancy Berg
26 - Golden Wind Sesshin
Oct 2

October

- 15-17 AA with Boun Nancy Berg
29-31 Zen/Yoga Retreat

November

- 6-13 Harvest Sesshin
19-21 Zen/Yoga Retreat
30 - Rohatsu Sesshin
Dec 8

December

- Dec 9 Fall Kessei Ends
Dec 12 Monastery Closes

KESSEI Twice each year, in spring and fall, the monastery conducts a training period of 100 days, a tradition from the time of Shakyamuni Buddha. During this time, students live and practice together following a rigorous daily schedule. Three sesshins (silent intensive zen retreats) are held each training period and are included in the cost. Those unable to attend the entire three months may opt to join kessei for either one or two months.

In addition the monastery is open year-round for visits ranging from a few

hours to a few days. There are three categories of guests who visit:

GUEST STUDENTS are expected to participate fully in all daily monastic activities, including all zazen periods, work practice and meals. Optional Buddhist study and Yoga classes are included.

GUESTS stay in the monastery and are asked to join us for our silent meals. They are welcome but not required to participate in any of our scheduled activities.

Yoga class is an additional \$10.

GUEST HOUSE GUESTS stay at the Guest House at Dai Bosatsu. Situated on Beecher Lake, it is a turn of the century lodge with a spacious living room and working fireplace. The guest house functions as an inn and is not connected to the monastery. Visitors receive three meals a day and are welcome to participate in any of the regular monastery activities

Guest Student	\$30 per night
Guests	\$50 per night
Guest House	Single
	\$65 per night
	\$390 per week
	Double
	\$120
	\$720

FEES

Sesshin	\$300
3-Day Sesshin	\$130
Kessei 1st	\$1500
2nd*	\$1250
3rd*	\$1000
Zen/Yoga Retreat	\$150
Healing/Wellness	\$120
* consecutive kessei	

Daily Schedule

Wake-up	5:00 a.m.
Morning Service	5:30
Zazen	6:30
Breakfast	7:15
Morning Meeting	7:45
Work Practice	8:15-12:15 p.m.
Zazen	12:30
Lunch	1:00
Work/Yoga	2:30 - 5:00
Evening Chanting	6:30 - 9:00
Zazen	

This is a page from
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and calligraphy by Kogetsu Tani Roshi,
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松老雲閑

SHO RO UN KAN

The pines grew old and the clouds
idled

In the preface to the Rinzai Roku, Babo (twelfth century) said:

*As the pines grew old and the cloud idled
He found boundless contentment within himself.*

Having practiced many decades, at last Master Rinzai
dwelled in a place where he found boundless
contentment within himself. In this day and age,
what more need we seek?

The Zen Studies Society

Dai Bosatsu Zendo • Kongo-ji

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