



Eido T. Shimano Roshi, Abbot

Spring 1992

New York Zendo • Shobo-ji

Dai Bosatsu Zendo • Kongo-ji

In Memoriam

On Wednesday January 29, 1992 Reverend Donge Zedo John Haber passed away in the intensive care unit of New York Hospital, he was 46. He died of complications from Acquired Immune Deficiency Syndrome.

Donge began his zen training at New York Zendo Shobo-ji in 1985 and was ordained July 4, 1988 as a Rinzaï Zen Monk under the direction of Eido Shimano Roshi.

In July 1991 Donge completed his traditional 1000 day training period as a monk and began the construction of O An, a log cabin on the monastery grounds.

While at Dai Bosatsu Zendo Donge helped conceive and co-ordinate The Open Space, a program which enables unaffiliated groups an opportunity to experience an introduction to zen practice. And he was gardener and editor of the newsletter for the past two years.

The quality and depth of his practice touched many, many people. His dynamic presence and tremendous spirit was felt by all. He will be dearly missed by his brothers and sisters in the Sangha, his brother Jim and the Haber family and his many friends.

A burial service will be held June 20, 1992 at Dai Bosatsu Zendo Kongo-ji.

The Teisho adapted in this issue was delivered on Wednesday March 18, 1992 at New York Zendo Shobo-ji by Eido Shimano Roshi. On the 49th day after Donge passed away. The above calligraphy by Eido Roshi says "Comes and Goes All By Itself".



Tosotsu's Three Barriers Gateless Gate Case 47

Master Tosotsu set up three barriers for his students:

First: The purpose of going around and asking as to the subtle truth is nothing but to realize the true nature of yourself. Now venerable students at this moment where is your true nature?

Second: When you have realized your true nature you can free yourself from life and death. Tell me, when the light of your eyes falls to the ground, how will you free yourself from life and death?

Third: When you have freed yourself from life and death you will know where you will be. When the four elements of your body disintegrate where will you go?

This is the 49th day since my beloved student and our beloved friend Donge Zedo John Haber transformed into a different form.

The events these past few months have been very dramatic, and as you know Donge was a very dramatic person. During Rohatsu sesshin Donge was not only healthy he worked very hard as Jisha. He was working on his cabin and after sesshin was over he wrote his article and completed the Winter Newsletter. Donge came to New York and two days later he called me from the hospital with pneumonia. When I spoke to him on the phone his last words to me were "Roshi, please don't come

today come tomorrow, tomorrow I will be better". A few hours later he went into a coma.

As was planned we went to India for our pilgrimage and we brought with us a photo of him. On Wednesday January 29 the very last day my pilgrimage was completed, Donge's pilgrimage was also over.

Tonight my teisho is dedicated to Donge. There are two reasons why I chose this particular koan. The first is because he himself was struggling with these three barriers for a few years. The second reason is the ending of his beautiful article:

Shoji Wa Hotoke No On Inochi Nari

Birth and Death are the very Life of the Buddha.

Perhaps many of you have seen the Kurasawa film *Ikiru* (to Live). To state it briefly there was a man whose 9 to 5 job became increasingly boring. Day after day, year after year he continued doing this insignificant work. One day he was diagnosed with cancer. The moment he realized his life would be cut short he devoted the rest of his life to creating a children's park. While he was healthy he was dead inside and when he realized his time is short he really lived.

At Dai Bosatsu Zendo we are all witness to the fact that Donge really lived, he truly lived every moment of his life.

The key difference between Donge and the man in this Kurasawa movie is that Donge knew not only intellectually but more so experientially that he will *never die*. These two words "never die" may confuse some of you, but I hope that someday everyone will understand this statement - we will never die.

During the pilgrimage we went to Buddgaya, the place Shakyamuni Buddha was said to have been enlightened; where he realized his true nature.

The atmosphere was very intense. There were two thousand Tibetan monks chanting from morning till evening expediting the rebirth of Dilgho Kheyntse Rinpoche, an outstanding Tibetan master who died last year.

The days spent there were exquisitely beautiful. The only regret that



I felt that day was for Donge. I was preoccupied with many questions-is he alive or is he gone, is he recovering or is he getting worse? So I began circumambulating the Bodhi tree stupa and after a while I sat down on the grass. As I was sitting I reflected on the fact of *Zero. Zero.*

Suddenly the zero-reality and the Donge-reality merged. I found myself thinking not only about Donge, but also about all the Tibetan monks, all the pilgrims, all things are zero now. They have been zero to begin with and will be zero always. Our true nature is this zero-ness being, for we are like a bubble and the inner content of a bubble is this zero-ness.

That evening at dinner I was so happy! To be honest with you I was overjoyed because on a deep level it doesn't matter. It really did not matter whether Donge was still alive or had passed away - he cannot pass away.

In Buddhist teaching there are two levels or ways that we can see Reality, the relative and the absolute. Let us say that on the relative level there is birth and death. At the very same time from the absolute level we were not born and we shall never die. This is the "dual structure" of Buddhism, and this may confuse some people. But once we realize the experience of birthlessness it is not confusing at all, in fact it can give us great clarity.

Years ago at a Sesshin in California I was attendant monk for Soen Roshi. After the week was over there was an informal gathering, a discussion on the theme "The death of God". Soen Roshi kept quiet for nearly the whole meeting. Towards the end someone asked him:

"Roshi, what do you think about this God is Dead?" Soen Roshi said "God is not dead" and after a pause he said "Because he was not born."

When I found out on the last day of my pilgrimage that Donge indeed had passed away I was not at all surprised. It was perfectly choreographed.

Now I realize that his insight was even profounder than mine! Donge somehow calculated that his 49th day would fall on the full-moon night of March 18. Buddhist events are based on the lunar calendar. According to the lunar calendar in Buddhism, today is considered Parinirvana day. That is the very day Buddha Shakyamuni passed away. It is also Higan No Iri, the first day of Spring. Butsu Metsu and the Jewish holiday Purim. Donge was certainly dramatic!

In Buddhism there are four important stages or events in the endless cycle of existence. The moment of conception, life as it is lived, death and the "Chu-u period" or after death period.

The moment of conception is considered the moment of birth, not the time when we exited from our mothers womb. At this time our so-called life begins and we find ourselves in a world of change lasting for about eighty years or so and this period is considered the second period of existence.

The third event is what we normally call death. It is really impossible to define what death is. We can say it is when our physical bodies stop functioning, our heart stops, our blood pressure drops and medical doctors declare death. This drastic moment for Donge took place at 6:45 PM on Wednesday January 29.

The fourth period is known as Chu-u, literally the period in-between so-called death or drastic material transformation and the next cycle of birth or moment of conception. During this period Donge is formless. Formless. His Chu-u being is composed of his Karmic Energy. Donge Zedo's Karmic energy was accumulated not only from his forty-six years of this earthly existence but his karmic energy from his previous lives, not only his previous lives but his previous previous lives.

This chu-u period lasts for a certain amount of time. It has a universal rhythm to it. Every week or, to be precise, every seven days it completes a kind of cycle. It is believed that after seven of these seven day cycles or 49 days after the moment of death the Chu-u being has the greatest possibility to be re-formed, re-conceived, or re-born.

This period is very important for we can help those who have transformed by our intense nen. Somehow our zazen energy, our intense nen energy whether it is through our chanting or through our offering of incense can give Donge an opportunity to be transformed again from formless condition to form.

Many of us think that Donge is dead, and in an ordinary sense that is correct. No longer will Donge speak to us, no longer will he strike the Hoku drum, no longer will he work on the newsletter, so in that sense he is gone. So-called Donge John Haber formed forty-six years ago has drastically transformed and is now in a rectangular box on the altar. But did he really die?

I can tell you this much, and some of you may find this very strange but remember that we are looking at Donge apart from us. We think that we are so-called alive and Donge is so-called dead. But this period of transition from life to death is a very fine line. This process of transformation is very much like the stages of trying to fall asleep. We don't know what kind of condition Donge's mind was in, we don't know whether he was in pain or not. It is like trying to fall asleep on a very hot summer night. Struggling, waking up, sweating, falling back asleep, waking up and so on, but at one point somehow we drift into sleep. This transition from wakefulness to sleep nobody notices, no one really knows

when this moment occurs. And I bet Donge does not even know that he is considered deceased by his beloved Sangha! I really bet that he is not even aware he has made this transition! But we narrow-mindedly regard him as dead. We are not only talking now merely about our relationship with Donge. We are delving into something far deeper than that. We are delving into zero, into what could be called Mu, into the realm of Sunyata.

Master Tosotzu lived during the eleventh century and died at the age of forty-eight just a few years older than Donge. He is remembered in the history of zen for these three barriers.

The first barrier asks you to realize your own true nature, the zero nature of your being. This is the top priority in our zen practice and this is why zazen is not "meditation", "contemplation" or "tranquilization"!

Where is your true nature at this moment? At this moment where is your zero nature? Where is your deathlessness nature? Birthlessness nature? It's not so easy to answer. So we do Mu. Mu does Mu. But I am wrong to even say it this way. Mu does not have to do Mu. Zero does not have to do Zero. Zero is Zero as Zero, period. In a deep sense we-are-as-we-are means we are Zero to begin with, we are Zero now and will be Zero forever. And we cannot be otherwise.

The second barrier tells us when we have realized where our true nature is we will be free from life and death. At the moment of our death how will we be free from death and life? We would like to be free from death especially the fear of death. As for this fear I am sure Donge suffered a lot, as we all do. But fear of death, death and deathlessness are three different matters.

As long as we think he is dead and we are alive and we stick to this ordinary way of thinking we will never be free from death and life! Only when we realize Zero-ness through our zazen can this truly be understood. From beginningless beginning to endless end we cannot be otherwise than this Zero. This is what we are, we have no self as such. And this is perhaps the most difficult point for us to accept.

We have no self as such.

At the instant of your so-called death

how will you die? This is Tosotsu's second question. It could happen at any time, any place, in any way. This is not an exaggeration.

In our practice we chant Namu Dai Bosa. Many times we are asked about its meaning and I have been thinking really hard about this. The deepest interpretation of Namu Dai Bosa is an expression of unconditional gratitude. It is not from so-called me to so-called divine. Just endless infinite gratitude. Namu Dai Bosa!

Because our brains are finite "without beginning, without end" is so difficult for us to understand. But Namu Dai Bosa. Namu Dai Bosa. Namu Dai Bosa is far more than "salutation to the great Bodhisattva". It is infinite light. Infinite energy. Infinite time. Infinite gratitude. Even to say "gratitude" is too much! Infinity! Indeed, simplicity is profundity.

When you free yourself from life and death you will know where you will go. When the four elements of your body disintegrate where will you go?

A zen student answered this question saying "it is just like an ice cube melting and returning to water". His teacher said "that's not bad, but I would not say it that way, how about it is just like water returning to water".

Let us seriously think about this and consider this question to be the most critical question. Where will we be after our drastic physical transformation? Where will our Zero nature go? Don't say Sangha meadow. Don't say nowhere. Don't say right here. *WHERE!!!*

This is the best koan to inspire our practice. Allow me to quote from Donge's article.

"And then sitting in the guest house living room sharing the evening meal, something happened. Suddenly all the distinctions of "healthy" and "sick", "healing" and "declining" truly vanished. Living or dying with HIV, or cancer or just humanness, was all one thing. Just living. As it is. And miraculously OK."

He told me with great excitement about his realization. I am so glad that he had such clear insight while he still had his corporeal body as a Rinzaï Zen Buddhist Monk. And he knew where he would go.

ZEN STUDIES SOCIETY NEWS

ROSHI'S TRAVELS

During the Winter Interim Eido Roshi led a pilgrimage to India after which he then traveled to Japan. For one month he taught at Shogen College in Gifu, Japan before returning to the United States.

Upon his arrival he visited several spiritually affiliated zendos including Deer Run Zendo in Corte Madera, California. For the second year in a row Godo Gordon Johnson and the West coast Sangha hosted "Dharma Day" a day of zen practice and good food.

On the weekend of March 6-8 Eido Roshi led a weekend sesshin at Washington DC's Ka Shin Zendo Genzo-ji celebrating its 20th anniversary. Over seventeen people participated in this Dharma event ushering in the Spring season and commemorating two decades of zen practice in the DC area. In his teisho Roshi spoke about Tansetsu Norman Hoegberg a founding member of Ka Shin and the many many people who helped nurture, grow and sustain Ka Shin Zendo. At the end of sesshin Eido Roshi presented a gift of newly designed letterhead paper with accompanying envelopes. On behalf of Ka Shin nine deep bows to all-Let True Dharma continue.

On the evening of March 9 Eido Roshi visited the Zen Center of Philadelphia directed by Genro Lee Milton. This visit marked a beginning symbolizing the new Dharma relationship between the two zendos. On March 18 Roshi directed Donge's 49th Day Buddhist Memorial Service.

1000 HANDS OF KANZEON

By an incredible Dharma arrangement two beautiful works of art were donated to Dai Bosatsu and New York Zendo. Jin Takeda, a Japanese artist donated a massive drawing of Senju Kannon, "Kanzeon with 1000 hands" (pictured on the back cover of this issue) to Dai Bosatsu and a calligraphic "Enmei Jukku Kannon

Gyo" to New York Zendo; the very two works that Roshi on first viewing immediately felt a connection with. Jin Takeda began his career as a graphic designer but after his parents' death began drawing Buddha images. On the back of each work he wrote either the Heart sutra or Enmei Jukku Kannon Gyo thus incorporating a spiritual dimension to his drawing. Roshi has said they are not mere drawings but each embodies an aspect of Dharma. On April 29, Mr. Takeda and his family brought the 6' X 10' Senju Kannon to Dai Bosatsu zendo where it was installed in the Dharma hall. After the installation the Sangha gathered and together with the Takeda family chanted with great nen to all Buddhas and Bodhisattvas. Both zendos are deeply grateful to Mr. Takeda for his Bodhisattva spirit of generosity.

PASSING AWAY

I'm writing this on March 18, the 49th day after Donge's death. After days of heavy snowfalls, the sun has emerged and the icicles are dripping, dripping; spring birds have begun to appear at our feeder.

From a linear point of view, I knew Donge for a short time. Yet the rapport we shared was instantaneous, intimate, and profound. He was more than a Dharma brother, more than a reminder of my brother I lost in 1976; although we talked long hours into the night post-sesshin, and during my visits to Dai Bosatsu Zendo and his visit here in Syracuse last November, it was beyond words, that intense and sudden opening of the heart.

During his four days at Hoen-ji, and at various lecture halls and chapels throughout syracuse, Donge touched hundreds of people-- characteristically, he held nothing back, infusing each presentation with the wholeness of his being, a being that could not be defined merely as an opera director or poet or HIV-positive person or Buddhist monk or gardener or cook or Jikijitsu.

I wasn't able to get to the hospital until January 29. Karmically, it turned out to be the right time.

Although I had been warned that he was adrift and unaware of his surroundings, as soon as I arrived at his bedside that afternoon and told him (silently with words) of all the messages of love from people, he became quite active, trying to communicate and briefly opened his eyes. Later, during the evening visiting period, we were joined by Donge's brother, Jim Haber and Donge's friend and Spiritual Guardian Sandy Sylvan. His agitation increased, and I felt strongly that he was trying to say goodbye. Holding his hand, chanting silently, I did my best to encourage him on his difficult transition. At the end, he embraced death with the same intensity as he had his life.

On the train back to Syracuse the next day I listened to a tape of William Burroughs' Seven Souls. This passage, from the section "The Western Lands," leaped out at me:

"How long does it take a man to learn that he does not and cannot want what he wants?"

You have to be in hell to see heaven

*Glimpses from the land of the dead
Flashes of serene, mindless joy--
A joy as old as suffering and despair."*

Dear Donge. Thank you. Love Roko.

THE NEWSLETTER of THE ZEN STUDIES SOCIETY

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Buddha's Double Drums from East to West — September 1968 to March 1973

by AIHO YASUKO SHIMANO

Because it is impossible to count all of the things that happened during these few years, 1969 to 1973, what I shall write is not necessarily in chronological order.

DHARMA EXCHANGE AND MANY SESSHINS

On September 15, 1968, New York Zendo Shobo-ji was born. It is a place to do Zazen for lay people who live and work in the New York City area. We gave a lot of Dharma love and nourishment to Shobo-ji with the belief that the Dharma would someday bloom in America and would be transmitted to the American people.

During these particular years we held many sesshins and sittings, more so, perhaps, than at any other time. Some were at Litchfield, Connecticut, some at Shobo-ji, some at Joraku-An (presently the guesthouse at Dai Bosatsu Zendo). They lasted for a day, a weekend, a week and Rohatsu. We were searching for a program of Zazen practice that was suitable for American lay students.

These sesshins were conducted by Soen Roshi, or Yasutani Roshi, or Eido Roshi. In an effort to intensify these active Dharma events, the "Monks Exchange Program" was initiated. The first monk, Rin San, arrived in January 1970 from Ryutaku-ji Monastery in Japan. In exchange, we sent the Shobo-ji resident students at the time, Chuck and Alex, to Ryutaku-ji. The second Japanese monk was Ho San, the third was Do San, the fourth was Jo San. They each stayed at Shobo-ji or Joraku-An for about one year or so. They contributed their experience to the Americans and helped Eido Roshi and the daily Dharma activity. Roshi took care of them and also acted as their translator with the American sangha. I focused my efforts on helping them to feel comfortable with the cultural

transition. It was all so much fun.

In addition to these traditional Zazen practices we were fortunate to have such distinguished guests as Abbot Koin Takada from Yakushi-ji Monastery, Nara, Japan, and Mr. Soshitsu Sen, a Grand Tea Master of the Urasenke School. They gave public talks at the Japan Society and Mr. Sen offered ceremonial tea at the Shobo-ji. The quality of the Shobo-ji was wonderfully enhanced by their presence.

A splendid array of musicians and artists also came into our lives. One was a remarkable Christian minister named Father Maxima, who painted only Buddhas. It is he who painted the huge Bodhidharma which now hangs above the stairs at the Shobo-ji, as well as the large mandala in the guesthouse at Dai Bosatsu. There was also a marvelous character and fine bamboo flute player whose name was Kaido Fumon. He performed a haunting purification of the Catskill Mountains with his bamboo flute at the ground breaking ceremony for the monastery. I have never in my

life heard anyone create more profound and subtle sounds. He ate at least fifteen melons a day as well as drinking twenty bottles of Coke. I don't even know what else he ate, but these two aspects of his diet I remember extremely well.

It was just around this time that Roshi's mother came by herself to see what her son was doing in America. She stayed with us at our townhouse on Sixty Ninth Street. During her stay some interesting things happened. Her room was on the third floor of the building, and there was a blind Dharma student staying in a room on this floor as well. It came to pass that Roshi and I were called off to conduct a Shobo-ji weekend sesshin, and as my mother-in-law spoke no English I asked her to please stay in her room, and no matter who came, not to open the door. She understood.

But during the weekend, the blind Dharma student placed her gloves in the oven and was unaware of what she had done until she smelled the smoke. She evidently called the Fire Department, and a huge fireman arrived and immediately extinguished the fire. He decided that he should also check to see who else was there on the third floor, just to be sure they were safe, so he pounded on my mother-in-law's door. But she remembered what I had said, "Don't open the door, no matter what". With her



Zazen in Joraku-An, the Guest House at Dai Bosatsu Zendo.

small body she barricaded that door, while the huge man from the Fire Department broke it down. When I came back she was shaking with panic. I was so sorry.

In April 1973, we attended sesshin with a few American sangha members at Ryutaku-ji monastery in Japan. I stayed in the women's section which was separated from the other attendants, and naturally I kept silent during the retreat. The other lay women only knew that I was from America and assumed that I spoke no Japanese. After the sesshin was over, they introduced themselves and in their broken English began to explain various aspects of the practice. They finally realized that I not only spoke Japanese but was also married to a Roshi, so being a stranger to neither the language nor the practice, I enjoyed this more than the sesshin itself.

SHIHO SHIKI - THE DHARMA TRANSMISSION FROM SOEN ROSHI TO EIDO ROSHI

On September 15, 1972, Shobo-ji Anniversary Day, Eido Roshi's Dharma transmission ceremony was held with over one hundred fifty Sangha members in attendance. The printed announcement to the Sangha read :

"It is our great pleasure to announce to you that on September the 15th, 1972, at the New York Zendo Shobo-ji, the

ceremony of the formal transmission of the Dharma from Mittakutsu, Nakagawa Soen Roshi to his Dharma heir Mui-shitsu, Shimano Eido Roshi took place. At the same time, Soen Roshi installed Eido Roshi as the abbot of the New York Zendo Shobo-ji and Dai Bosatsu Zendo."

The ceremony was beautiful in its solemnity. It was interesting to see the Four Gates Dharma Battle. The first gate was opened by Daiko Chuck Carpenter, the second gate was opened by Rev. Kodo Hijikata, the third gate by Rev. Mayuzumi Roshi, the fourth and last gate by Soen Roshi.

At the end of the ceremony, before the public, Soen Roshi asked Eido Roshi, "With what mind are you going to establish Dai Bosatsu Monastery?" "Shu Jo Mu Hen Seigan Do", said Eido Roshi, "However innumerable all beings are, I vow to liberate them all." I watched their faces as they confronted one another, I sensed the great seriousness of their commitment to the Dharma, even to risk life itself. They threw off an intense energy that consumed me with the precision of its message. Here Roshi promised, before the Buddha, Dharma, and Sangha : "I will offer to the Dharma my whole life." This indeed he is doing and I am a witness.

But at the same time I was filled with mixed emotions. Although it was

truly a great moment for the Dharma, how would it change both our lives? Having chosen this path, he would progressively become a more and more public person; already I prepared for a hard life as his companion.

AIHO - LOVE DHARMA

On August 1, 1971 at the Litchfield sesshin, I had my first experience of insight. To congratulate the event, Soen Roshi gave me the Dharma name Aiho. In Japanese, "Ai" means love and "Ho" means Dharma, and indeed I do love Dharma tremendously.

PROPERTY FOR THE ZEN MONASTERY

In November 1969 we started to look for property for the monastery. Whenever we had the time we went out to the countryside with the real estate agent, and in January 1971 we found a beautiful parcel of land in the Catskill Mountains. Although it was divided among several owners, all combined it was a vast 1400 acres of forested mountains and rocky cliffs with two charming houses and two crystal lakes. We were completely enchanted with this harmonious setting and began to learn something of its history, this peaceful tract of land that would become the home of Dai Bosatsu.

The residence that is presently used as the "Guesthouse" had originally belonged to the Beechers, a family of clergymen whose most well known member was Mrs. Harriet Beecher Stowe, the author of Uncle Tom's Cabin. As I reflect upon the theme of her novel, freedom from slavery, I well imagine that perhaps it was written in this house, inspired by the liberty of the forest.

In 1971, however, it was owned by Mr. and Mrs. John Rutherford. They invited us to their home and as the conversation progressed, we learned that his father had sold his own land to a Catholic convent. We noted a certain harmony of purpose in that the son's property was now to become a Buddhist monastery. We also discovered that we had mutual friends, Mr. and Mrs. Chester Carlson, whom they knew through Vedanda.



Nakagawa Soen Roshi and Eido Shimano Roshi at New York Zendo during the formal ceremony of Dharma Transmission.

After many rounds of board meetings and site studies, we at last decided to purchase the property for the Zen monastery. Through Mr. Johnstone's skillful negotiations with the many owners and Mr. Clareman's dedicated legal efforts, 1400 acres of land in the Catskill Mountains now belong to the Zen Studies Society, Inc. The deed of contract was signed on March 5, 1971, which just happened to be my birthday. It was a wonderful birthday gift. The day of the closing, three months later, again coincided with a significant date: Gempo Roshi's memorial day.

After the closing, Roshi, Mr. Johnstone, myself, and a few students went to the Catskills and stayed overnight. We celebrated the occasion with a home cooked meal around the fireplace. I shall never forget the complete joy in Roshi's face and his delightful energy as we all looked forward to building a Zen monastery on the shores of Beecher Lake. He declared that Uncle Tom's Cabin and what we do in Zazen practice both revolve around the same theme: an emancipation from slavery. In exuberant voice Mr. Johnstone sang out his old college song, as though he were again a young student at Harvard. We were so happy.

The actual task of building the monastery then began in earnest. Mr. Johnstone was appointed to be the Chairman of the building committee. Our architect was Mr. Davis Harmerstrom, who is living in Roscoe near Livingstone Manor. In April 1973 we traveled with him to Japan in order to research construction techniques. We visited Ryutaku-ji, Nanzen-ji, Shokoku-ji, Yakushi-ji, Tofuku-ji and many other temples and monasteries. At every turn we were welcomed with kindness and warm encouragement.

THANK YOU AND GOODBYE

Although the Dharma transmission was still going on, a few important people passed away in the period 1969-73. They left as if their mission had been completed. Yasutani Roshi passed away on March 28, 1973. He came to America seven times and taught Zen Buddhism to American students at many sesshins. He would stay with us

when he came to New York as though he was our own grandfather. Since 1973 we have therefore held weekend sesshins in March in his memory.

Another good friend was named Rudi, and he passed away in an airplane accident on February 25, 1973. He was a Hindu guru who had been born a Jewish man his brother was a Christian minister. Rudi was also an antique dealer who sold only Buddhist antiques. We purchased from him the Lake Buddha and the dokusan room's buddha at Dai Bosatsu, as well as the Kanzeon statue in the garden zendo of the Shobo-ji.

Mrs. Libby Holman passed away on June 18, 1971. Her introduction to Mr. Clareman, our lawyer, and her bright support for the Shobo-ji and in so many other ways to Roshi were all great contributions to the Dharma movement. She was a vibrant singer who was swept around the city in a huge limousine, and whenever she came in the evenings to the Shobo-ji, her limo would wait silently on sixty seventh street while she did Zazen. The good old days.

Hoko, Mrs. Debbie Matthiessen passed away on January 28, 1972. She was the wife of Peter Matthiessen and I remember her departure very well. It was snowing in a way that makes the city so quiet, and at midnight on the twenty eighth we received a phone call from Peter. Roshi and I immediately went to Memorial hospital where we found her to be in critical condition. So the three of us began to chant the sutra according to the morning service order. At the very end of the great vows, as the snow continued to fall, we chanted the third repetition:

Shu Jo Mu Hen Sei Gan Do
Bo No Mu Jin Sei Gan Dan
Ho Mon Mu Ryo Sei Gan Gaku
Butsu Do Mu Jo Sei Gan Jo

This last Jo was also the last breath of Debbie Matthiessen. It was such a dramatic end; the doctor expressed his condolences and I saw a silent tear in Peter's eye. He kissed her. I was moved. Her beauty, cheerful character, intelligence and sincere approach towards being a Zen student was an

effective and encouraging example for other American students.

Although their physical bodies are gone, they continue to support the activities of both Dai Bosatsu and Shobo-ji, and remain very much a part of the foundation upon which we now stand.

BUDDHA'S DOUBLE DRUMS FROM EAST TO WEST

Looking back on these events, I realize that the establishment of Dai Bosatsu and Shobo-ji were in fact great phenomena within the Dharma movement from East to West. It was the period of Buddha's double drums.

The two zendos have been run by American students for twenty years now. The Zen temple and the Zen monastery both seem to have settled down into the nature of their ways. We should therefore take a moment to reflect upon this important period, to understand the significance of these initial efforts, and to persist in their success, "Let true Dharma continue".

Although Roshi and I were so busy and tired working day after day, we never even particularly thought about it.

To the contrary, we were happy and grateful to have been able to participate in this movement, East to West.

The Newsletter of the Zen Studies Society is sent to you at no charge. We continue to believe that this is an essential element in connecting the Sangha. We are grateful for the donations received but this does not begin to cover the costs. With our mailing list growing the production and mailing costs also increase. If you appreciate getting the Newsletter we ask that you please send a contribution of \$10 or more to cover mailing costs. All donations are tax deductible. We thank you for your support. Please send them to:

THE NEWSLETTER
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NEW YORK ZENDO NEWS

SEGAKI EVENING JULY 18

Segaki is a Buddhist tradition when we take time to remember those no longer living and express our gratitude to all Buddhas, Bodhisattvas, all Patriarchs, our parents and all beings, living and those no longer living.

We observe SEGAKI at Shobo-ji with a special evening of Zazen, a talk by Eido Roshi, and a Lantern Ceremony in the Shobo-ji Garden, followed by a meal. Please plan to join us for this special event.

Doors open at 5:30 PM; program is from 6PM - 9PM. Reservations are Necessary- Space is Limited. Call New York Zendo at 212 861 3333

ALL-DAY SITTING JUNE 20

The day Donge's ashes are buried in Sangha Meadow at Dai Bosatsu an all-day sitting will be observed at Shobo-ji from 9am-5pm for those who cannot attend upstate.

The Schedule includes Morning Service and Zazen, but no meal. Cost: Members free, Non-members \$10.00

SPRING TRAINING PERIOD ENDS

Please note that the training period ends with Eido Roshi's Teisho on the Rinzaï Roku Wednesday evening July 22.

During Summer Interim from July 23 until we re-open Sept 2, there will be no scheduled Zazen Meetings. We ask that all Shobo-ji members please pay their July & August dues before we close for interim.

We welcome any additional contributions to help with Zendo expenses during that time.

We thank all those who made contributions specifically for Shobo-ji in the past year. As we do not do formal fund raising at New York Zendo we are most grateful to those who support our city-zendo.

Next to the last page in this issue of The Newsletter is a list of those who gave financial donations to New York Zendo and Dai Bosatsu Zendo.

NEW SESSHIN SCHEDULE

After over 20 years and 100 weekend sesshins, and with deep consideration of how to make the practice more accessible to city-practioners, Eido Roshi announced our new Weekend Sesshin schedule. As Shobo-ji is not a residential center and there are no satisfactory sleeping arrangements for students, starting with Nyogen Senzaki/Gempo Roshi Sesshin May 1-3 a new schedule will take effect that will allow sesshin participants to sleep at home.

NEW SESSHIN SCHEDULE:

FRIDAY EVENING

6:15-6:45	Arrive
7:00	Chanting, Zazen
9:00	Sesshin Cautions
9:15-10pm	Newcomers Orientation

SATURDAY

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

SUNDAY

8AM -5 PM	Schedule same as Sat
5 - 6	Ending ceremony, Zendo cleaning, Informal Tea, Depart

DHARMA ACTIVITIES THIS WINTER AT SHOBO-JI

On January 10th, New York Zendo was full of fresh New Years energy to begin the 1992 Spring Training Period. We welcome many new members to our practice for this training session.

SHOBO-JI WORKSHOPS

As a way to extend and deepen our practice, New York Zendo offers throughout the year, All-Day Saturday Zazen meetings and workshops with special events.

On Saturday Jan. 25, 33 people attended an All Day Sitting with Morning Service and Zazen. Aiho Yasuko Shimano gave a Dharma Talk entitled "Where is Donge Now?" At that time, Donge John Haber, who was scheduled to speak, was critically ill at New York Hospital, just blocks away from the Zendo. Many people were very moved by Aiho's talk and a strong day of zazen was dedicated to him. Four days later on Jan 29th at 6:45pm, Donge passed away at New York Hospital.

NIRVANA DAY WORKSHOP

On February 15th this workshop was attended by 40 students. A special class "Yoga For Zazen" was taught by long-time members Carlos Madrid and Kanze Liz Roberts. The workshop began with Zazen, a demonstration of the Yoga Postures and a practice period. The workshop included lunch in the main zendo with jihatsu meal bowls and sarei formal tea with Valentines Day chocolates. This was the first time Yoga was offered at New York Zendo and was very popular. We thank Carlos and Kanze for helping to make this event a success.

This is what we do at Shobo-ji:

TUESDAY - AFTERNOON ZAZEN.

This sitting is for those who can take a lunch-break or who cannot come during the evening hours. Doors open at 1:30pm. Zazen 2pm-4pm.

WEDNESDAY - MEMBERS NIGHT

This is for regular members of New York Zendo. We start the sitting with sarei (formal tea) served in the main zendo and Heart Sutra Chanting (3 x's in sino-japanese). Followed by two strong periods of Zazen. Once a month Eido Roshi gives a teisho talk on the Rinzai Roku and non-members who have attended Thursday Introduction Practice sessions may attend. Doors open at 6:15pm ZAZEN 7pm-9pm Members are free, non-members: \$10.

WEDNESDAY NIGHT TEISHO WITH EIDO ROSHI

Upcoming dates for Eido Roshi's talks at Shobo-ji on the Rinzai Roku will be:
May 6, June 3, July 22

THURSDAY - PUBLIC NIGHT AND INTRODUCTION TO ZAZEN is open to beginners and non-members as well as regular members. There is an Introduction To Zazen Class for those who have never sat, either a talk by a New York Zendo member or guest speaker appointed by Aiho or a practice period of zazen in the main zendo. Informal tea with cookies and question and answer period follows. Almost every Thursday we have over 60 people attending. So, please come early. The door opens at 6:15 and you must be in the zendo before the door locks at exactly 7pm. 7pm-9pm. Cost: \$5.00

This Training Period we welcome:

Jan 16 Dr. Don Douglas
Jan 30 Kanro Sandra Carr
Feb 13 Dr. Don Douglas
Feb 27 Rev Chimon Carl Viggiani
Mar 12 Yoshiaki Amakawa
Mar 26 Rev Seigan Ed Glassing
Apr 17 Rev Junpo Denis Kelly
Apr 30 Shido Chris Finnican
May 7 To be announced
May 21 To be announced
Jun 4 Rev Seiko Susan Morningstar
Jun 18 Eshin Brenda Lukeman
Jul 9 To Be Announced

On **FRIDAY NIGHTS** because of the Buddhist Study Class, we allow non-members who have attended 4 Thursday sessions to come to the class. The

Buddhist Study Class is taught by the monks and nuns of the Zen Studies Society and takes place on alternate Fridays. The doors open at 6:15pm Zazen 7-8pm, at 8pm Class is on the 2nd fl/or Zazen, in main Zendo until 9pm. Cost: non-members \$5.00.

The dates for Friday night class:

Feb 28 Rev Chimon Carl Viggiani
Feb 14 Rev Saman Sodo
Mar 27 Rev Seigan Ed Glassing
Mar 6 Saman
Apr 10 Saman
Apr 17 Rev Junpo Denis Kelly
May 8 To be announced
May 22 Saman
Jun 5 Rev Seiko Susan Morningstar
Jun 19 Saman
Jul 10 Saman

SATURDAY MORNING

Saturdays are the only time outside of sesshin when we do **Morning Service**, a Buddhist chanting service at New York Zendo.

The schedule includes Zazen, a short work practice/zendo cleaning (15 min) and informal tea and conversation. Doors open at 9:30 AM. Morning Service is 10:00 AM - 12:30.

Once a month on Saturdays for the Japanese community we hold Zazenkai with Zazen, chanting, and a talk by Eido Roshi in Japanese. Doors open at 12:30; Zazen 1-3 PM is followed by informal tea.

The dates for Zazenkai are:

June 6, and July 18 (with Sangha for Segaki Evening)



NEW YORK ZENDO SHOBO-JI SESSHINS

Yasutani/Soen Roshi Sesshin, the first weekend sesshin of 1992 was held at Shobo-ji on March 13-15. The sesshin was "sold out" and with over 40 students attending the atmosphere was intense and zazen strong.

Eido Roshi, who recently returned from India and Japan, gave teisho on the Rinzai Roku and spoke of his recent pilgrimage. This sesshin commemorates Nakagawa Soen Roshi from our Rinzai lineage and Hakuun Yasutani Roshi a Soto master, both of whom were Eido Roshi's teachers.

FORTY-NINTH DAY MEMORIAL SERVICE FOR DONGE ZEDO JOHN HABER

Shobo-ji held a Buddhist Memorial Service for Donge John Haber on Wednesday March 18. This evening was originally scheduled for Eido Roshi's Teisho to New York Sangha and coincidentally was exactly 49 days from Donge's passing on Wednesday Jan 29, 1992.

In the Buddhist tradition, Shobo-ji sangha offered incense and Namu Dai Bosa Chanting every 7 days during our evening practice. May Donge's spirit and **nen rest** in peace.

NEW YORK ZENDO COMMITTEE MEETING

On Monday March 23, 1992 a committee meeting to discuss practical matters and our practice at Shobo-ji was held. As the most important aspect at NYZ is our daily Dharma activity, it was decided to replace the Art Sale this year with Rohatsu Week and an additional weekend sesshin. The Fall training period would be extended and the practice would not be disrupted by the innumerable preparations of planning and doing the Art Sale. The committee will in the up-coming months explore ways to initiate new fund-raising projects for NYZ.

CLASS VISITS TO SHOBO-JI

On Tuesday March 10 Prof. Marcia Mihok brought 20 Pace University students from her Religions of the Globe Class. We discussed the historical transmission of Buddhism from India to Japan and had Zazen instruction and a short meditation. The students were very enthusiastic and plan to return.

In May Shobo-ji will be visited by 200 high school students from Pennsylvania lead by instructor Mr. Tony Cherrill from Medill Bair High School.

TO SEIKO : " THANK YOU AND BE WELL AT DAI BOSATSU"

Seiko Susan Morningstar has been a resident student at New York Zendo for over two years. While at Shobo-ji, she has been helpful, cheerful and cooperative with the Zendo, Sangha and Director. Of course she was a good student for Eido Roshi too. From April 1, 1992, she will be at Dai Bosatsu Zendo Kongo-ji for her 1000 day training as a Rinzaï Zen Buddhist nun. We hope that her vow will be safely accomplished.

TO SHOBO-JI FROM SEIKO

I am so very grateful to my teacher Eido Roshi and Aiho-san for my time as resident student and this wonderful practice at Shobo-ji.

In April 1988 I came to my first Thursday Night at New York Zendo.

The moment I heard the gong struck, something inside me recognized "Now I am home." (Actually better: cleaner and quieter than my New York City home.) Little did I know that within a year I would have the wonderful opportunity to live and practice here as a resident student. As Roshi says, "When you give yourself to the Dharma, Dharma gives to you." (And when Dharma makes the arrangements, -- be prepared for anything!)

After doing Kessei at DBZ, I became a resident student at Shobo-ji in Oct. 1989. This was the year Roshi and Aiho were in Japan. When Aiho returned to be the new director, she inherited me. We did not know each other very well, having only met once at the Art Sale. I was a little nervous, but as we worked together we discovered that we would be thinking or doing the same thing at the

same time, like twin sisters. I was very lucky to be a beginning student and to learn to do daily practice with Aiho's 30 years of experience to guide me with her living Zen style of everyday attention to every detail, every moment to take care of Shobo-ji.

Because of Eido Roshi and Aiho's example of a life devoted to Dharma, I am able to make the commitment to be ordained and dedicate my life to fulfilling these Great Vows. I am very grateful to have been able to serve Buddha, Dharma and Sangha at Shobo-ji.

So many sangha members are now my friends. Even though I have heard that all things change, I have become attached and will miss you all. Monks and nuns take vows and are "homeless". Yet home is where the heart is, and my heart will always be with Shobo-ji.

Gassho. Seiko

Pilgrims Progress

by Seiko Susan Morningstar

In January, 21 Sangha members from 4 countries joined Eido Roshi in New Delhi, India to begin a pilgrimage to the Buddhist Holy Places in honor of Roshi's 60th Birthday. Those making the pilgrimage were: Eido Roshi, Junpo Denis Kelly, Jikei Jean Bankier, (who aside from Roshi has made all three Great Pilgrimages: Japan, China, India) Renji Ellen Darby, Joshin Marci Ziese, Hossan Daiho Hirose, Shinsan Shinzo Sengoku, Agetsu Agatha Wydler, Seiko Susan Morningstar, Hozo Willem Pretorius, Shingo John Brady, Irma Stahl, Genko Andy and Grace Reposky, Alan Crump, Sally Carlsson, Fusaye Maas, Bob Haduch, Michael Calladine, and our guides Robert and Diana Pryor.

After an overnight train ride, **Bodhgaya**, the place of Buddha's Enlightenment, was the first pilgrimage site visited. That night at the Stupa under the Bodhi Tree where Shakyamuni did Zazen, Roshi held Jukai Ceremony. Seven students: Yozan Bob Haduch, Daian Alan Crump, Shinko Irma Stahl, Chisho Fusaye Maas, Myobu P.J. Bennett, Gekko Grace Reposky, Jodo Michael Calladine took the precepts and

received Dharma Names while a thousand Tibetan monks chanted from all directions as part of a puja ceremony to hasten the rebirth of an important teacher Dilgo Khyentse Rinpoche. The wedding of Agetsu Agatha Wydler and Yozan Bob Haduch followed. During our days there, we offered incense and chanting at many of the temples built by Buddhist from around the world. Roshi gave a teisho on the Rinzaï Roku and more than 200 people attended.

From Bodhgaya we traveled to **Vulture Peak**, Rajgir. (Named after a rock that looks like a vulture) On this mountain the Dharma was transmitted to Mahakashyapa and many Dharma teachings such as the Heart Sutra took place here. We offered incense and did strong zazen. No one wanted to stand up! The gravity is just right for sesshin. There are caves under the peak where Ananda, Sariputra and other disciples did Zazen. In one we all gathered and shouted MUUUUUUUUU!

Near Varanasi/Benares we paid our respects at **Deer Park**, Samath where the Buddha first turned the Dharma Wheel and taught his five companions.

When we say that the Buddha's way is endless, it is very true. Another day of traveling brought us to **Kushinagar** the site of Buddha's Parinirvana. At dawn, at

the stupa which has a giant, very ancient statue of the Buddha lying down, we chanted our morning service. Then seven Burmese monks did their morning service and some of the Pali chanting was similar to ours. There is a brick stupa at Buddha's cremation site. When you walk around it in the sun, the heat is like a 2500 year old fire--still burning!

Lumbini, Nepal the place of the Buddha's Birth was the fourth Holy Place visited. This is the original home of the new "Baby Buddha" statues that are now at Shobo-ji and Dai Bosatsu Zendos.

Our final destination was Katmandu, Nepal which is an intact Buddhist culture. Many Tibetans have built monasteries where they live and practice. We had an interesting Dharma encounter with Cho Kyi Nyima Rinpoche. (By coincidence, his brother was part of the Dzogchen Retreat at DBZ in April) Again, Roshi was asked to give a teisho as Zen Masters are rare in Nepal.

All agreed that this pilgrimage was a once-in-a-lifetime opportunity to follow the Buddha's actual footsteps. This pilgrimage enriched and gave face to the Dharma, and allowed us to express our deep gratitude to our teacher and those who walked this way before.

Baby Buddha's Seven Steps

by JUNPO DENIS KELLY

The following is adapted from a Dharma talk given by Junpo Denis Kelly on April 8, 1992 during Holy Days Sesshin on the celebration of Buddha's Birthday.

Above the Heavens below the Earth, I alone am the World Honored One.

How do you feel on this fourth day of sesshin? How do you feel about your practice? Are we grateful to be here? Do we completely with big heart and faith accept this path? Is this our true and genuine way? If it is then we really should be smiling!

Eido Roshi has often spoken about this proclamation made by baby Buddha. I remember him saying it must seem very egocentric and arrogant for someone not knowing anything about Buddhism to hear that our main character when born said "I alone am the World Honored One". But by now I think everyone here knows exactly what he meant. If not experientially at least intellectually.

In this phrase the key words are *Alone*, *Am*, and *One*. So we can just forget about the rest. Above, Below, Left, Right, Heaven, Hell all these things are extra. The Buddha simply said "Alone", "Am", "One". It seems that all we need to do to deepen our practice is to give up all the pronouns. "I" am sitting zazen, "I" am a Zen monk, "I" am the Vice-Abbot. So what would happen if we drop the pronoun, what's left? Just Buddha is all that's left. But somehow we don't want that, we want salvation, we want enlightenment, we want, we want, we want. Buddha says this want or desire is the main problem. All we need to do is give everything up. Be perfectly without desire and the pronoun will fall away. If there is no desire there is no you, there is no me.

I came across a book I read many years ago called Buddha and the Gospel of Buddhism by Ananda Coomaraswamy. I would like to read a section from the legendary birth of the Buddha.

"The lady Mahamara carried the Bodhisattva for ten lunar months and at the end of that time she expressed a wish to visit her family in Devhadaha.

As she was traveling she rested in a beautiful park filled with fruits and flowers. She was carried to the most beautiful of Sala trees. As she raised her hand to pick a branch the birth pains came upon her. So, while standing and holding a branch of the Sala tree Buddha Shakyamuni was delivered.

Four Bramha Angels received the child in a golden net and showing it to the mother they said 'Rejoice O lady, a great son is born to thee'. The child stood upright and taking seven strides he cried 'I am supreme in the world, this is my last birth henceforth there will be no more birth for me.'"

We recently took a pilgrimage to India. I recommend that everyone go to India at least four times, because misery enjoys company! Seriously, there is a lot to learn in India; it is the worst place you will ever go and the best place you will ever go. You will never know how India is going to treat you until you arrive.

One day we were traveling in Kushinagara where Buddha passed away. And as we were en route to Lumbini we stopped in a hotel, and I began to feel a little peculiar. My temperature was going up one degree an hour, my vision was a little blurred and I had this horrible horrible earache. I realized that I had acquired a guest in my right ear! Things were going from bad to worse. Then a very interesting and elaborate thought came into my mind. This was all a plot to kill me, let alone in the very same town that Buddha died in!

During this time we went to the sight where Buddha entered parinirvana. At the temple we did a ceremony and wouldn't you know Eido Roshi had decided to do hundreds of prostrations! Normally its like three or four but this day we chanted the Heart Sutra about sixty times and did endless prostrations! It was really funny, every bow caused

blinding red pain to bolt through my head.

But somehow I survived and went back to the hotel, it was a beautiful Japanese hotel. The doctor there prescribed some medicine and I recovered gradually. It was while we were in this hotel that Eido Roshi discovered a baby Buddha statue that was in the shop. The very one on the altar now.

"Above the Heavens below the Earth I alone am the world Honored One".

What would happen if we make that statement? Do we believe it? Don't we have to go through more years of torturous zen training? Then and only then will we permit ourselves to be the World Honored One?

This is a matter of faith, and without faith nothing can really happen in the world. The spiritual world. It's not faith that is a belief system its faith as a condition or state of being. It's about choosing to believe in something and being faith full. And the mechanism behind it is very mysterious.

Christ said that if we have enough faith we can move mountains. Like in our chanting just surrender to the chanting, just give it up. Again and again we are told just give up. The only thing that stands between us and self-realization is our self. We have to stop this game, faith is the way we do this. Faith. We hear it a thousand times and we say it a thousand times but we don't want to do it, we don't want to surrender. What we want is enlightenment, we want some way out. So we are constantly seeking, if we are constantly seeking then we should ask- what would the Buddha say to this constantly seeking? He'd probably say "there is a 'seeker' born every minute"! I really have to speak to my script writer!

This morning after yoga we opened the windows and the birds came back and this is one of my favorite sesshins for this reason. One, four, seven, today maybe about twelve. There are probably a million birds that live on this mountain, probably more. All their voices today are saying Happy Birthday Buddha.

We have only a few days left, go deeper. ■

DAI BOSATSU ZENDO NEWS

SPRING KESSEI

Spring Kessei 1992 began on April 1 with twenty-four students, many of whom arrived well before the official opening ceremony.

A few interesting changes have been initiated this training period. The first was the requirement that all new Kessei students including monks and nuns sit "Tangadzume", the traditional three day probationary period. Instead of doing zazen in a room called "Tanga", students sat in the zendo for a period of one to three days. Tangadzume is a symbolic test before formal admission to the monastery.

The evening sitting schedule has changed from 6:30 to 6:00 and ends at 8:30 PM.

Another addition is a weekly Saturday night Teisho by Eido Roshi or a Dharma Talk by a senior zen student.

Returning Kessei students include: Junpo Denis Kelly, Chimon Carl Viggiani, Seigan Ed Glassing, Chisho Fusaye Maas, Salvadore Chirvai, Attale Formhals, Linda Baylor, and Steven Nelson.

During interim Nyoden Kirsten Bolte returned to Dai Bosatsu Zendo to assume the position of Head Tenzo; Jeremiah Dalghren signed on as a resident Yoga teacher; Chuya Keith Scofield returned to complete construction work on O AN Cottage; Dennis Havel returned to continue Zomu work; Hiei Stefen Geissler returned for his third Kessei and Seiko Susan Morningstar begins her thousand days.

New Kessei students include Christian Enyedy, Liz Potter, Peter Battcock, Linda Trobaugh, Nancy O'Hara, Brian Cobb, Kevin Garrity, and Peter Kirsch, Reta Lawler joined us for a month.

We also welcome Osamu Sekine, a zen student from Shogen-ji College in Gifu, Japan. Sekine will be a resident at Dai Bosatsu for two years.

BURIAL SERVICE FOR DONGE

On Saturday June 20 at 1:00 a burial service will be held at Dai bosatsu Zendo for Rev. Donge Zedo John Haber. After the interment there will be a dedication for the opening of O An Cottage. Refreshments will be served at the conclusion around 3:00 PM. Reservations are necessary please call Dai Bosatsu Zendo for more information.

As was Donge's wish, after its dedication and opening, O An Cottage will be made available as a private space for rent. Please call Dai Bosatsu for details.

RINZAI/OBAKU WEEKEND

From June 11 through June 14 Dai Bosatsu Zendo will host a weekend of Zen practice from two Zen schools. Hossan Daiho Hirose and several other monks will join the sangha for three days of practice. The weekend will include traditional Obaku style chanting and meal prepared by the monks. This program was originally billed as a sesshin but it will now follow our daily schedule with some slight changes. The fee for this program is \$180.

JUKAI 1992

Jukai will be held Harvest Sesshin November 7-14 of this year. Jukai is a formal ceremony whereby students accept the ten precepts to live as Buddhists for the rest of their lives. It marks a serious step in ones commitment and practice. To be eligible you must participate in at least three seven-day sesshins at Dai Bosatsu Zendo or seven weekend sesshins at Shobo-ji.

In order to be considered, a formal letter must be written to Eido Shimano Roshi. Letters must be received no later than August 1, 1992.

All Jukai participants will be required to attend the entire seven-day Harvest sesshin. On the last day,

Saturday November 14, participants will take Buddhist Precepts and receive a Dharma name. A black Rakusu is required. If accepted, a financial contribution to the Zen Studies Society is expected. Proceeds will be divided between both zendos. For more information call Dai Bosatsu Zendo.

O-BON

Saturday, August 15 Dai Bosatsu Zendo will once again host the annual O-Bon Ceremony. A memorial service will be held for our deceased loved ones and a lantern floating ceremony will follow on Beecher Lake. Please plan on joining us. Reserve a place by July 31 or for more information call Dai Bosatsu Zendo 914 439 4566.

SESSHIN NEWS

This year with the unusually long Winter Holy Days Sesshin 1992 began with freezing conditions but ended with a thunderstorm. It was a deep sesshin celebrating not only Buddha's Birthday, but Rinzai Gigan Zenji's Memorial Day. Eido Roshi chose The Dento Roku (the Record of the Patriarchs) as material for his Teishos for the coming year. Dharma talks were given by Roko Sherry Chayat and Junpo Denis Kelly. This sesshin saw the annauration of video-taped Teisho and Dharma talks. Gento John Vitell quietly shot each talk. Which are now being offered for sale to the sangha. And a thank you to Muin Bernard Spitz for his donation of 51 beautiful new teacups for use during sesshin.

The sesshins for Spring Kessei 1992 will include a few special events.

MEMORIAL DAY SESSHIN, May 23 through 30. A group of sixteen Monks, Nuns and Lay people from Shogen-ji Junior College, Japan will join us for this sesshin. The last day of sesshin a visit by Tani Kogetsu Roshi and twenty Japanese visitors will conclude the week. Memorial Sesshin usually ushers in the real signs of Spring on the mountain - flowers, birds and warmth.

ANNIVERSARY SESSHIN, June 27 through July 4. This sesshin will mark the 16th year of Dai Bosatsu Zendo's existence and will be the last sesshin of the Spring training period.

Eido Roshi will lead the fourth annual **FIVE-DAY SUMMER SESSHIN**, August 7 through 12. A popular sesshin held during the climax of the Summer season.

EXPANDED PROGRAMS

Due to the Dzogchen retreat being held at Dai Bosatsu Zendo a few activities had to be re-scheduled. The **5-DAY ZEN/YOGA INTENSIVE** that was scheduled March 20 - 25 has been changed. The new date for this intensive will be **June 19 - 24**. If you cannot participate for the entire time you may attend just the weekend. The cost for the five-days is \$250 and for just the weekend is \$120.

Because of the overwhelming response we had last year Dai Bosatsu Zendo will host two **HIV+ HEALING and WELLNESS WEEKENDS** on the weekends of **July 10 - 12** and **September 4 - 7**. James Wentzy has offered to be the coordinator, continuing Donge's dream. And Ranjani Marielén Cobo and a group of massage therapists and body practitioners will once again offer their services. Please call James at **212 226 8147** or Seigan at Dai Bosatsu for registration.

Jim Munson and Merlin Larsen both rock climbers with 26 years of combined experience, along with Junpo will offer the first **Zen/Rock Climbing intensive**. This program will be hosted by the Stone Mountain Farm, located in the rock climbing area of the Shawangunk Ridge. The workshop will synthesize the zen/yoga disciplines of mental focus, body-mind control, and heightening awareness with that of the physical and mental challenges that are part of climbing. **ZEN and the ART of MOUNTAIN CLIMBING** will be from **July 17-19**. The cost for the program is \$200. All equipment will be provided, please register at least 2 weeks in advance for information call Steven or Robin at **914 658 6112**.

DAI BOSATSU ZENDO ANNUAL FUND

We are very grateful for the generous response the Sangha has shown for the second Annual Fund 1992. Together with donations and pledges Dai Bosatsu Zendo has raised about \$23,000 a little shy from last year but considering the present economy we did well. A deep bow not only for your support but your encouraging notes and letters as well. The list next to the last page are donations up to April 1, 1992.

OPEN SPACE

In its fourth year of existence The Open Space at Dai Bosatsu continues to offer unaffiliated groups an opportunity to practice Zen as it is lived in a monastery context.

With continued enthusiastic response musicians, health care workers, writers, and psychotherapists have used the atmosphere and intensity of the monastery and grounds to delve deeper into their own spiritual journeys. It has opened doors to people who would not have encountered zen ordinarily and has added a new Bodhisattva dimension to our practice.

Groups participating this year are:

■ A.A. Retreats

MAY 22-24

JUL 24-26

SEP 11-13

NOV 6-8

Information contact: Chris Green

718 237 6036

■ Urban Yoga Workshop

JUN 12-14

OCT 16-18

Contact: Noll Daniel 212 505 0902

■ Molly Moynahan's Writers Workshop

JUN 19-21

Information or registration:

914 439 4566

■ Yoga in the Mountains

SEP 18-20

Contact Judy 718 833 8679 or

Diana 718 256 9486

WINTER INTERIM

Dai Bosatsu Zendo re-opened this year on January 3 and will continue to reopen each year at that date. With a lighter daily schedule and weekly Dharma study classes, it was a deeply quiet and introspective time for guests as well as residents.

Scott Yanish, a college work-study student from Antioch College along with Seigan, Chimon, Nyoden, Linda, Salvadore, Attale, Steven, Liz, Jeremiah and Christian braved the cold and snowy season not only to maintain the buildings and keep the monastery open to the public but to continue their Zen practice in a pristine environment.

The first ever **Five-Day Winter Sesshin** was held from February 21 to 25 with a group of seventeen participants. It was an intense five days of embracing the spirit of Winter and celebrating the dawning of Spring. Dharma talks were given by Junpo, Seigan and Chimon.

DZOGCHEN and ZEN

Hours of planning and weeks of renovation work culminated March 15 when Dai Bosatsu Zendo became the host of an intensive Tibetan Buddhist Dzogchen retreat. Over forty-five participants from all over the world converged on Beecher Lake on a snowy Sunday afternoon, to practice intensively until May 15. The retreat has brought together three different Buddhist traditions: Tibetan Buddhism, Theravada (Vipassana tradition) and Mahayana - (Rinzai Zen).

Dzogchen, "Imate Great Perfection," consists most importantly of recognizing our inherent awakened state; Dzogchen practices develop the certainty and power of that recognition.

Organized by Lama Surya Das, an American-born Lama, the retreat gained wide attention when two eminent Tibetan masters agreed to teach here: the Venerable Nyoshul Khenpo Rinpoche of the Nyingma School, and the Venerable Tsoknyi Tulku Rinpoche. Ram Dass, Joseph Goldstein, Sharon Salzberg, and senior staff members of the Insight Meditation Society (I.M.S.) all have been seen gazing into the sky - a Dzogchen meditation practice. ■

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Remember all Buddhas,
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Dharma brothers and sisters,
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