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W I N T E R / S P R I N G 2 0 0 8



<b>The Book of Rinzai</b> <i>Chapter XIX, Section Three (excerpt)</i>	Eido T. Shimano Roshi	2
<b>Joshu's Stone Bridge</b> <i>Hekiganroku Case 52</i>	Roko Sherry Chayat Osho	6
<b>Manjusri's Threes and Threes</b> <i>Hekiganroku Case 35</i>	Genjo Marinello Osho	15
<b>It is Mine to Avenge; I Will Repay</b>	Eido T. Shimano Roshi	20
<b>Personal Reflections of O-Bon</b> <b>at Dai Bosatsu Zendo</b>	Zensho Martin Hara	25
<b>My Kessei Experience</b>	Gyoshin Virginia K. Lawson	26
<b>New York Zendo Shobo-ji News</b>		28
<b>Dai Bosatsu Zendo Kongo-ji News</b>		31
<b>New York Zendo Shobo-ji Schedule 2008</b>		34
<b>Dai Bosatsu Zendo Kongo-ji Schedule 2008</b>		35

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## The Book of Rinzai

Jishu – Teaching The Assembly

Chapter XIX, Section Three (excerpt)

Eido Shimano Roshi

*Followers of the Way, he who is a renouncer of home ought to practice the Way. Take this mountain monk, for example. In the past, I studied the Vinaya intensively, and I also investigated the sutras and shastras. Later I realized that these were mere prescriptions for medicine, and superficial descriptions. Eventually, I relinquished them all, searched for the Way and started to practice Zen. Later I met outstanding teachers. At last my Dharma eye became clear, thus I could discern all kinds of teachers under heaven, and tell the true from the fake. This discerning eye was not with me when I was born from my mother. But rather, after extreme discipline and ceaseless investigations, one day, all of a sudden, I could clearly see who I am . . .*

*Followers of the Way, your own present activity is not different from the buddhas and patriarchs. But you don't believe it and seek something outside. Make no mistake! Outside there is no Dharma. Even inside, it is ungraspable. Instead of blindly believing this mountain monk's words, it is best for you to refrain from contrivances (bujji). All the delusory thoughts that have already arisen, don't let them continue. All the delusory thought that haven't yet arisen, don't let them appear. Just this is far more worthy than a ten-year-long pilgrimage.*

This morning, our recitation and chanting of the Diamond Sutra concluded with the saying by Buddha,

“Subhuti, someone might fill innumerable worlds with the seven treasures and give all away in gifts of alms, but if any virtuous person awakens the thought of Enlightenment and takes even only four lines from this Sutra, reciting, using, receiving, retaining, and spreading them abroad and explaining them for the benefit of others, it will be far more meritorious.

In what manner may he explain them to others? By detachment from appearances, by abiding in real truth.

So I tell you:  
All composite things  
Are like a dream, a fantasy, a bubble,  
and a shadow,  
Are like a dewdrop and a  
flash of lightning.  
They are thus to be regarded.

– and so you should

Think in this way of all  
this fleeting world:  
As a star at dawn, a bubble in a stream,  
A dewdrop, a flash of lightning  
in a summer cloud,  
A flickering lamp, a phantom,  
and a dream.

When the Buddha finished this teaching, the venerable Subhuti, together with the bhikshus, bhikshunis, lay-brothers and sisters, and the whole realm of Heavenly



Beings, Men and Titans, were filled with joy by His teaching, and, taking it sincerely to heart, they went their ways.”

I have literally heard this innumerable times, and each time it resonates deeply. If, in the midst of a street in Zurich, someone were to recite these lines to you, it would be quite difficult for you to believe. It sounds negative and nihilistic. But having nearly completed sesshin, all of us here know it is so true.

*Followers of the Way . . .*

At the urging of Dr. D.T. Suzuki, I began reading the Bible, particularly focusing on the New Testament. At one point, in Matthew there is a story that is

related to “Followers of the Way”: One day when Jesus was walking near a tax collector's office, he saw a man sitting there. Jesus said to him, “Follow me.” And the man stood up and followed Jesus. Just “Follow me.” “Hai!” and he followed. To me this is an especially important statement and action.

*He who is a renouncer of home . . .*

Master Rinzai is speaking to his sangha. Many of you are not monks and nuns, but at least for five days you “renounced” your homes and your jobs. As long as you are attending sesshin, you should consider yourself a temporary “renouncer of home.”

*. . . he who is a renouncer of home – the participants of sesshin – ought to practice the Way.*

As you know very well, we are thirsty for the truth. At the same time, and almost in the same measure, we also have resistance. We have a desire to seek and a desire to resist; and this causes friction. We have pride and we also have an inferiority complex. Practicing zazen is not merely sitting in a beautiful posture and blindly saying Mu. It involves investigating this strange psychological phenomenon. Desire and resistance are equally powerful. Pride and insecurity are equally powerful. And this is what we must confront every single day, with every sit.

*Take this mountain monk, for example. In the past, I studied the Vinaya intensively.*

This is the only section in which Master

Rinzai speaks about himself. Evidently, Rinzai was a bright, sharp monk who studied and read many books. This is perhaps the biggest difference between Rinzai and Joshu. At least Rinzai confessed, "I studied a lot." Vinaya means precepts. And it's not only five or ten, but hundreds of precepts as well as the reasoning behind them.

... and I also investigated the sutras and shastras ...

The Diamond Sutra is just one of many sutras. Shastra means commentary on the sutras. In Dai Bosatsu Zendo's dokusan room there is an edition of the Tri-pitaka, which came from Nyogen Sensaki's zendo in Los Angeles. There are eighty-four thick volumes, and he read all of it, in Chinese, when he was nineteen years old.

*Later I realized that these were mere prescriptions for medicine, and superficial descriptions. Eventually, I relinquished them all, searched for the Way and started to practice Zen.*

Not medicine itself, but "mere prescriptions," and "superficial descriptions." After reading through all of the sutras and shastras, Rinzai came to this conclusion and "relinquished them all." Perhaps he got rid of all the books he had studied. In this case, "relinquished" means no longer depending on any sutras, any quotations, any of the great sayings by some outstanding teacher.

This is the beginning of Master Rinzai's zazen, and his zazen has endured, even until this day and age. He arrived at Master Obaku's temple and for three years, he just did zazen and worked. His attitude and his behavior were out-

standing. Eventually, the head monk called him and asked, "How long have you been here?" Master Rinzai said, "For three years." The head monk asked, "Have you ever gone to dokusan and questioned our master, Obaku?" Rinzai replied, "No, I don't know what to ask."

Having read this much of Rinzai's background, this short sentence has a deep meaning. In the Record of Pilgrimages, the head monk said to Rinzai, "Why don't you go and ask 'What is the quintessence of Buddhadharma?'" Rinzai said, "Hai!" Just like when Jesus said to Matthew, "Follow me." "Hai!"

This is important; many students would say, "Well . . . well . . ." You are well-trained in defending yourselves, and you present lots of reasoning. I cannot fight with you, because you are so good at making logical arguments. Because of this, I'm telling you about these two examples: Matthew and Rinzai.

"Follow me."  
"Hai!"

"Why don't you go and ask 'What is the quintessence of Buddhadharma?'"  
"Hai!"

This "Hai!" is the quintessence of Buddhadharma and the teachings of Christ.

*Later I met outstanding teachers. At last my Dharma eye became clear . . .*

The first teacher was Obaku Kiun Zenji and the story about the two of them is so rich. The second teacher was Daigu, with whom, at last, Rinzai's Dharma eyes opened. It is clear. Not uncertain, but so lucid. Not translucent,

but transparent. Simple, and not at all complicated.

*Thus I could discern all kinds of teachers under heaven, and tell the true from the fake. This discerning eye was not with me when I was born from my mother. But rather, after extreme discipline and ceaseless investigations, one day, all of a sudden, I could clearly see who I am . . .*

This is exactly what sesshin does, and this is exactly what Mu practice does. One unpredictable day, when his body, his mind, emotions, psychology, and karma were just ready to be – to bloom.

When does this one day come? Nobody knows. Due to our accumulated previous karma, for some people it may take rather long. But given the fact that each one of you was able to attend this sesshin, among millions of people who don't even know this kind of practice or this kind of lifestyle, you should consider how lucky you are. Whether your Dharma eyes are not yet open, at least the Dharma Gate was opened for you. Your Felsentor (rock gate) has opened.

*One day, all of a sudden, I could clearly see who I am.*

It is like Master Bassui's "Kore Nanzo." ("What is this?" or "Who am I?") Don't you think that this is the greatest question in our lives? "Who am I?" An equally important question has to do with the matter of life and death. This is the most fundamental question we need to dig into and master. The rest of the things are all trivial. To be successful in business sounds great, but WHO is successful? therefore, it is not as important as "Who is this?" Not as important as realizing "What is life? What is death?" All

Buddhist teaching can be condensed into this one point.

We have no time to complain, "I hurt." *Atarimae.* "Atarimae" means "naturally." We continue sitting this way for a long time and it's natural to feel pain. If you don't, something must be wrong with your nerves, right? "I have lots of thoughts . . ." *Atarimae!* Naturally! Because you have a well-stimulated, trained brain, you know how to argue with others, and how to defeat an intellectual argument. Thus others get the impression, "Oh, he is sharp; he is smart." We have lots of thoughts – *atarimae!* It's very natural for you to have pain, have thoughts, or become drowsy. *Atarimae.* You get up at 4:00 in the morning and don't go to bed until after 11:00. *Atarimae!* What's the point of complaining? If you have that much time, why not just "Mu!"

Then suspicion comes. "Is this all true? I have some doubts about it because I've been sitting like this for sixteen years and nothing has happened . . ." That's not my responsibility, OK? You all have your own different karma. And we don't have an x-ray machine to look through your karma. We cannot obtain a printout. If we could, that would be great.

So, at least, in the present, attitude-wise, be kind to others. And be kind to yourself. And be obedient, like Matthew and like Rinzai; continue your "extreme discipline and ceaseless investigations."

I already know what you'll say: "Well, I have a job where I cannot continue 'extreme discipline and ceaseless investigations.'" But if you really want to go to hell, for example, keep thinking about hell every single moment and act

accordingly. I tell you, without fail, you can go to hell. If you say "I cannot continue," then you cannot continue! In his introduction to the Dhammapada, Eknath Easwaran writes that, "Everything we need to do can be done, and everything that matters is within human reach."

*One day, all of a sudden, I could clearly see who I am.*

The entire Rinzai Roku comes out of this fact: one day he was able to realize who he really was. Not "was" – IS!

*Followers of the Way . . .*

Again, Matthew: "Follow me."  
"Hai!"

*. . . Your own present activity is not different from the buddhas and patriarchs.*

Your present mental activity, emotional activity, psychological activity, blood circulation, your exhalation and inhalation, and many other things are not different from the Buddhas and patriarchs. Not different from Bodhidharma, the Sixth Patriarch, Obaku Kiun Zenji, Joshu Jushin. But, you don't believe it. "They are great, while I am not." This is your inferiority complex talking.

Since this is the last day of sesshin, I can speak very freely and frankly to you, and need not pretend. The reason why I know all of this is because I myself have been through friction, desire, resistance, dealing with likes and dislikes, my pride and my inferiority complex, and idealization of Buddhas and patriarchs.

*But you don't believe it and seek something outside. Make no mistake!*

You don't want to confront it. We are scared, we are afraid, we are fearful. Fear

– real fear – of a confrontation of some kind; with something that we don't want to see. Therefore, we shut out Felsentor and continue to search outside. Until, at last, some of you come to sesshin, where we have organized group sitting and mutual support. But this practice is quite a lonely one. It's a solo practice. What's going on inside each one of you nobody knows except yourself. Hence, the practice is lonely and we must accept this. You may think that Sangha activity must be joyful. No! That's a deception. Sangha party – that's another story. We must know that this practice is a lonely practice as it is done solo.

*Along this way  
goes no one  
this autumn evening.*

*-Basho*

Meditate on this haiku, as it has many layers of depth. Loneliness is certainly one of them.

A student recently said to me that someone told him, "Don't worry." So he decided to stop worrying. I think this is great; as great as Matthew, as great as Rinzai.

"Don't worry."  
"OK, I'll stop worrying."

Even if I say to many of you, "Don't worry," nobody takes it seriously. "Oh, this is another one of his sayings," you think to yourself. But what's the difference between "Make no mistake" and "Don't worry"? If it is meant to be, it will be; if it is not meant to be, it won't be. It's as simple as that. Don't worry. You have a healthy body, a healthy mind, and good karma to do zazen. You know what

to do: Mu. Besides that, simply don't waste your precious life. I prefer to say "Don't waste your life" instead of "Don't waste your time." Don't worry . . . make no mistake . . . don't waste your life.

In this group, everybody is punctual, so there is no problem. But when over thirty people gather, quite often one or two individuals come late. Say five minutes late. And they always have their own excuses. But I'm telling you this: if someone is not punctual, they are stealing our life. If someone steals your wallet, there's a slight possibility that it will be returned. But once your time has been stolen, how can it be reimbursed? How can it be returned to you? And that's really a crime! To be not punctual is a crime. A big crime. An unreturnable treasure has been stolen. And therefore we say, be on time.

In Japan, it's very rare if the train is not on time. If there is a 30 second delay, they will broadcast an apology over the speakers for about ten minutes: "We are extremely sorry. We know that you are in a hurry . . . we sincerely apologize, etc." But they don't understand they are stealing ten minutes of our quiet time, and this too is a crime.

*Make no mistake . . .*

Don't waste your life, it won't be reimbursed. Don't steal someone else's time. It's a crime, even though you won't get sent to jail. It puts a big stamp on your karmic passport. That's the way karma works. Some of you may be thinking, "Yeah, where's my karmic passport? Don't exaggerate." But this is no exaggeration. *Outside there is no Dharma. Even inside, it is ungraspable. Instead of blindly believing this mountain monk's words, it is best for you to refrain from contrivances.*

"Contrivance" means a plot, and this relates to *Buji*. One of the "*Buji*'s.

*. . . Refrain from contrivances. All the delusory thoughts that have already arisen, don't let them continue. All the delusory thoughts that haven't yet arisen, don't let them appear. Just this is far more worthy than a ten year-long pilgrimage.*

What Master Rinzai is asking us is not at all easy, but it is absolutely necessary.

*All the delusory thoughts that have already arisen . . .*

If they have already arisen, they can't be helped. But don't let them continue, don't pursue them.

*All the delusory thoughts that haven't yet arisen, don't let them appear. Just this is far more worthy than a ten year-long pilgrimage.*

Therefore, Mu with all of your guts! ❖



## Joshu's Stone Bridge

### Hekiganroku Case 52

Roko Sherry Chayat Osho

#### Main Subject:

A monk said to Joshu, "The stone bridge of Joshu is widely renowned, but coming here I find only a set of steppingstones." Joshu said, "You see only the steppingstones and do not see the stone bridge." The monk said, "What is the stone bridge?" Joshu said, "It lets donkeys cross over and horses cross over."

#### Setcho's Verse:

No show of transcendence,  
But his path was high.

If you've entered the great sea of Zen,  
You should catch a giant turtle.

I can't help laughing at old Kankei,  
His contemporary, who said,  
"It is as quick as an arrow"—  
A mere waste of labor.

Today is part six of this one day of Rohatsu sesshin. Last night, the moonlight on the snow as we chanted "Ho." This morning, the rose-colored sky over the lake. Truly there isn't anything more to say, but as usual when someone says something like that he or she will go on and talk for about an hour, so I'll do that, too. What I wanted to say first, and really the most important thing, is how incredibly happy I am to be here. I know all of you feel this way, but this particular Rohatsu almost didn't happen for me. So I have an especially joyous feeling each moment.

About four or five months ago, I injured my knee, and I thought it would get better by itself. I tried acupuncture, physical therapy, moksha, and many other

treatments, and it would seem better and then get worse, because as one doctor told me, "you are engaged in a profession where you are bound to injure it again." He said, "I see a lot of priests." As you know, Catholic priests kneel a lot. Just before Thanksgiving, I sprained my ankle, and before I knew it my knee was really bad, worse than ever. I couldn't walk without a cane. I was so discouraged.

Four days before sesshin was due to start I called Roshi and tearfully said, "You know, I don't think I can come," explaining the situation. He said, "Well, let me think over what might be possible." The next morning we spoke, and he said, "You should just come. You can use a chair, and whatever we have to do, let's just do it." Ah. Such a wonderful thing to hear—"whatever we have to do, we'll find a way, we will do it, we will be HERE for Rohatsu." One of the healing practitioners I had seen said, "You can go, as long as you can move every fifteen minutes and don't stay in one position." I said, "Uh huh. Okay."

So this has been a really interesting time to reflect on the body. We all take so much for granted. I have been sitting for quite a few years, and really have not had too much trouble until recently. Over these years I've developed a strong will. This is a subtle matter. The ability to sit in pain and just be with it is something I have been looking at. It's a koan for me now. When do I pay attention to a signal, and when do I just let it go. Well, this pain wasn't letting me go, that was clear. So there were signals that I was not

attending to. There is a phrase used in Tibetan practice, "the near enemy." For example, "The near enemy of love is attachment." Perhaps I might say, "The near enemy of a daring spirit is the inner fascist": You will sit through this! You will not change your posture! You will not use another cushion! You will not try some lesser way of sitting! This sort of thing has everything to do with pride. You know, I wanted to look good. I didn't want to be the one staggering around with a pile of cushions, and certainly didn't want to sit on a chair or a bench or anything like that.

We want to do our best. We want to do everything we can to make our zazen posture really good. Of course, full lotus is best, and barring that, half-lotus or Burmese. It's so important, especially for young people, to work on our posture, to work on our flexibility, to have a good seat. So, if you are new to the practice, please don't think I am saying forget it and take the easy way out, I am not saying that at all. But if we have been doing this for a while, we should be able to discern when something needs to be attended to, and do so without worrying about what others think. Well, anyway, this is my lesson.

So during our phone call, after hearing Roshi's encouraging words, I blurted out, "I so badly want to be at Rohatsu. Even on my death bed, I want to be at Rohatsu!" I heard myself say that, and now I am thinking about the jishas going to such trouble for me, carrying this bench around, and can you imagine all of us who are getting older in the future



having a line of gurneys, those narrow hospital beds on wheels...whatever it takes! Just to BE at Rohatsu! Of course many of you already know this, but I am just coming to this understanding: the body doesn't cooperate so well sometimes. Whatever the circumstances are, we must honor them, but still, with a daring spirit, March On! Or Wheel On!

On the third day of sesshin, I had an uncanny experience, a visit from Donge John Haber, sitting in the zendo. All of a sudden, there he was, in his typical Donge fashion, twirling around with his wonderful, brilliant smile. Some of you were here when Donge was here as a

monk, and truly he is unforgettable. He had HIV, but absolutely nothing could stop him in his practice. He came from a career in theatre, in opera production. He was theatrical and flamboyant, filled with passion for the Dharma and passion for life. This word, passion, that Roshi mentioned regarding someone who was going through a midlife crisis: Donge had no midlife crisis. He knew he was living with a death sentence and he was quick to point out to all of us that we too are living with a death sentence. He was so inspiring and so dear, and really, I felt he was my brother. When he became mortally ill, it was right after we did our last Rohatsu together. Roshi had led a group to India, and wasn't able to be with Donge toward the end. I came down on the train from Syracuse, not knowing how sick he was. I got to the hospital and found him in the intensive care unit in a coma, attached to a breathing tube. His brother was there, and was railing at him to breathe on his own, telling him that the tube would scar his lungs. This was coming out of his intense grief and anger at the circumstances. He went out to get a bite to eat, and I was able to be alone with Donge. The words of the psychiatrist that Eido Roshi quoted just naturally came to me, because this is what we feel at such a moment: "Thank you. I am so sorry. I love you." Tears were coming out of his eyes. The nurse came over and said, "Oh, he's not crying, that's just a physiological reflex." She left, and I held his hand and said, "You know, it's really OK to let go. You can go, if you feel it's time." About five minutes later, he coughed out the breathing tube, and that was it. So, this Rohatsu, somehow Donge decided to join us.

It is such a cliché to say, "Sesshin is a precious opportunity." Yet it is just that, and how can we put it any other way? The great unfolding that takes place in our zazen; the way we can see so bravely and clearly, facing our karmic impediments, lifetimes of them. Seeing how each koan calls to us, "Oh, that's what it is, oh." Seeing into this strange jumble, this interlocking bundle we call the self, that mix of aspiration and fear and determination and sincerity and delusion. Seeing, oh, this is what I have been calling the self. What is it really? Seeing our egocentric views for what they are and realizing, that is not who I am. The wonderful Tibetan teacher Gehelek Rimpoche visited us recently in Syracuse and spoke about this tendency to identify with the ego as the self. He called the ego the great impostor, the great impersonator. That's not who we truly are, but when suddenly we see that! This sudden seeing into that is something very well put in Hakuin Zenji's "The Four Ways of Knowing." He said, "After you have become strong through study and practice, and the awakened nature suddenly manifests, you realize the essence of inner reality all at once. When one way of knowing is realized, all are realized. However, although you reach the level of Buddhahood suddenly, and without passing through steps and degrees, if you do not practice gradually, you cannot reach pure, unobstructed knowing and ultimate great awakening." Gradually, sitting after sitting, day after day, sesshin after sesshin, koan after koan, then suddenly! Liberation! Then, gradually again, because new layers must be looked into, more and more and more.

So today we have the great Joshu Jushin Zenji Dai Osho. We met Joshu the first day, with Roshi's talk. We meet him every day, every sitting, every step of the way, with MU. Joshu is spoken of as having "lips and mouth Zen." This phrase refers to the way he used words. It was said that a golden light hovered over his mouth. He was so direct, so unpretentious. Every statement was filled with specificity, pure fact, nothing added, no embroidery, no gilding. He was brilliant, but not erudite, not lofty, not metaphysical—no showing off. Here are some examples:

"Does a dog have Buddha-nature?" "MU"  
"What is the meaning of Bodhidharma coming to China?" "Cypress tree in the garden."

"What is Joshu?" "The East gate, the West gate, the North gate, the South gate."

"I have heard that you closely followed Nansen. Is that true?" "Chinshu produces a big radish."

From Joshu and the Hermits: "Free to give, free to take, free to kill, free to save."

Such unforgettable statements pierce us, pointing, directly pointing, straight to our hearts. So today, here comes a monk to

check out the stone bridge of Joshu. Joshu refers not only to Joshu Jushin Zenji, but also to the town of Joshu, from which he took his name. There were three famous bridges in China in that time, and this was one of them. The monk says, *The stone bridge of Joshu is widely renowned, but coming here I find only a set of steppingstones.* This monk has heard quite a lot about the great Zen Master Joshu. He is coming to check him out. Is he asking about the stone bridge? If so, he is very rude, right? *I don't see anything special here, just a bunch of steppingstones.*

Is he asking about Joshu and his teaching? Well, what does he see? Some old guy, nothing special, just sitting, just sitting. Nothing exalted. "What is your teaching all about?" Joshu, in his typically unassuming way, nevertheless throws out just enough rope.

One of his favorite verses, evidently, was from Sosan Zenji's *On Believing in Mind*: "The great way is not difficult; just avoid choice and attachment." There are four cases using that verse in the *Hekiganroku*. Each time the monks challenge him, and each time he quietly conveys his absolute



freedom. So, for example, in Case 58, a monk tells Joshu, "You so often quote, 'The great way is not difficult; just avoid choice and attachment.' Isn't that your point of attachment?" Joshu replies, "You know, someone asked me that about five years ago. I still can't give any explanation."

Today, this monk comes and says, *I find only a set of steppingstones*. Joshu says, *You see only the steppingstones and do not see the stone bridge*. Just stating the pure fact, which we always miss. Why? Why do we miss it? What are we looking for? Right here, what are we looking for? Still looking for something? Something different? Something better? Ignoring the pure fact of this moment, even as it's rearing up and striking us. *You do not see the stone bridge*. The monk does see the steppingstones. He sees what he is able to see. This is important. We see what we are able to see. And gradually, seeing more and more, suddenly seeing the whole stone bridge. The things that keep us from seeing, what are they? Expectations, opinions, preferences, lots of stuff like that, fear, habits, what we think should have been, might have been. Many, many things get in our eyes, like cataracts in our eyes, right? We can't see.

Today, part six of our sesshin, with clarifying zazen, purifying practice, there is a natural unfolding that is very much in keeping with what Joshu says. Nothing is forced, nothing is grabbed at. We can't do this practice as someone else. We can't do this practice in someone else's body. Doing our best, as we are! Just as we are!

Some of you are old enough to remember something called "A Come as You Are Party." Somebody would call you up—this was before email—and he or

she would say, "We are having a Come as You Are Party." If you were in the kitchen scrubbing carrots in your old housedress and slippers, well, that was what you had to wear to the party. If you were in bed, you'd wear your jammies. If you were working in the garage, you'd wear your grease monkey outfit. Sesshin is really a Come as You Are Party. Our lives are a Come as You Are Party. We think we should be someone different. That is where our struggle lies. Who do you want to be? Him? Her? Yeah, she looks good, I want to be her. No, no, you don't, really, trust me.

This seemingly imperfect vessel we call the body is really just fine, you know? But we have issues with it. And yet, it's the only possible vessel in which we can awaken to who we truly are.

So getting back to the koan, the monk is hooked. He hears, *You see only the steppingstones and do not see the stone bridge*. He's hooked. He asks, *What is the stone bridge?* There is a story that one day, Joshu was with the head monk, looking at the stone bridge, and he asked the head monk, "Who built this?" The head monk said, "Riyo." Joshu asked, "When he built it, where did he start?" The head monk had no reply. Joshu said, "People are always talking about the stone bridge, but when they are asked about where it was started, they don't even know."

Someone who has been here a long time might be asked, "Who was the architect of Dai Bosatsu Zendo?" He or she might answer, "Oh, Davis Hamerstrom." The questioner might continue, "Where did he start? On what part of this building? Where was the beginning of his design?" Where did all this start, anyway?

Joshu replies to the monk, *It lets donkeys cross over. It lets horses cross over*. It lets someone with a scrub brush and carrots cross over. It lets someone in babydoll pajamas cross over. It lets each one of us cross over, just as we are. As we are. Crossing this mighty river. *Ga te, ga te*. Each of us is here, experiencing this stone bridge for ourselves. Experiencing Shakyamuni's awakening for ourselves, experiencing Hakuin's teachings for ourselves, in our own bodies, in our own hearts.

Setcho's verse begins, *No show of transcendence, but his path was high*. Again, this is just a description of remarkable Joshu Zenji, no show, nothing put on, just—wow. None can match him. Then Setcho says, *If you've entered the great sea of Zen—here we all are, maybe starting out floundering about, and now feeling as if yes, yes, this is our natural element*. Sesshin is our natural element. Just carried on waves, swimming with the current. *If you've entered the great sea of Zen, you should catch a giant turtle*. Don't be content with a minnow or a tadpole or a snail, go for it. That giant turtle awaits. You know, the Native Americans believe the world was created and rests on the back of a giant turtle. So somebody asks, "What is underneath that turtle? What's holding that turtle?" What's the answer to that? Another turtle. The turtle is resting on a turtle. What about that turtle? "Well," the response goes, "It's turtles all the way down." Catch a giant turtle!

Setcho says, *I can't help laughing at old Kankei, Joshu's contemporary, who said, "It is as quick as an arrow"—a mere waste of labor*. That story has to do with a monk coming to visit Kankei and saying, "Oh, Kankei is widely renowned, but coming here I find only a hemp-leaching pond."

It's the same kind of koan structure. Kankei says, "You see only a hemp-leaching pond and do not see Kankei." The monk said, "What is Kankei?" Kankei replies, "It is as quick as an arrow."

Setcho says, "What a waste." In other words, "What an unnecessary statement, too bad he had to say that, such a stinky thing to say." How different it is from, *It lets donkeys cross over, horses cross over*.

So, I wanted to conclude today with a little bit from last night's Rohatsu exhortation, the wonderful story about Heishiro. As Roshi said during his first teisho, most of us, maybe all of us, come to Zen practice because we have had some deep experience of the transiency of life. We've lost someone precious. For Heishiro, because of his karma, his religious DNA, as Roshi put it, it was while watching the bubbles in the waterfall that he was struck. We are struck! The impact of such a realization may come very early. Many of you, I am sure, have had powerful experiences as children. For Heishiro, it left him with no peace of mind. His anxiety became completely unbearable. Then, it happened that he heard someone reading the Dharma sayings of Master Takusui. We get what we need when we need it, right? It always happens this way—if we are paying attention. The Sixth Patriarch heard someone chanting the *Diamond Sutra*, "Cultivate a mind that alights on nothing whatsoever," and just like that, BAM! Practice started.

Heishiro heard this: "For sentient beings with a daring spirit, awakening may happen without delay, while for sentient beings with a lazy spirit, attaining nirvana may take three asamkaya kalpas."



We may feel as though we have already been sitting for three asamkaya kalpas, and perhaps we must go through three more, but why not? Why not have this daring spirit? Why not inspire ourselves? That is what we are here to do! We can't depend on someone else to do it. Just as we can't take on someone else's body. No one else can pee for us. No one else can have this awakening for us.

Inspired by what he heard, with great determination, Heishiro entered alone into the bathhouse. So, here we are, forty-four people sitting in this beautiful, extraordinarily supportive environment, with a great teacher, with three exquisite meals a day. How can we not give everything and more?

Heishiro did zazen with a fresh, pure spirit. This fresh, pure spirit. Each is fresh, pure sitting all right? Never before. Don't think, "Oh, because he was just sitting for the first time he had this fresh, pure sitting." No! Ten years, twelve, fifteen, thirty, seventy, it doesn't matter. Fresh!

He too experienced all the delusions and confusions that we all, without exception, battle with. When the battle was over he had cut his life root. Cut! Shido Bunan Zenji said, "When alive be a dead person, thoroughly dead, and all will be well." Cut.

He went into deep samadhi, and repeated this kind of practice for three days and nights, and on the morning of the third day, he looked outside. What is this? Trees, so different! He set out for Hakuin's place, and on his way, he came to a beautiful spot, a peak with a panoramic view, and he had a natural

insight: what he had experienced in the bathhouse was none other than "grasses, trees, the good earth are primarily all Buddha." Hakuin tells us, "Now, he was a mere ordinary man. He had never studied or practiced Zen before." No one gave him any instruction. No one gave him any orientation. No one taught him a thing. His sincere, daring mind allowed him to prove what the Buddha realized. "Why don't you have this daring spirit?" Hakuin demands. "You must arouse your determination!" ❖



## Manjusri's "Threes and Threes"

Hekiganroku Case 35

Genjo Marinello Osho

*Enjo's Introduction:*

*In distinguishing dragon from the snake, jewel from stone, black from white, irresolute from decisive, if one does not have the clear eye of the mind and the amulet under the arm, one invites instant failure. Just at this moment, if one's vision and hearing are clear, and color and sound are truly cognized, tell me, is he black or white, crooked or straight? The subtle difference – how could you discern it?*

*Main Subject:*

*Manjusri asked Muchaku, "Where have you recently come from?" Muchaku said, "From the south." "How is Southern Buddhism faring?" asked Manjusri. "The monks of the latter days of the Law observe the Buddha's precepts a little," Muchaku answered. "Are there many or few?" "Here about three hundred, there around five hundred." Then Muchaku asked Manjusri, "How does Buddhism fare in your part of the world?" Manjusri said, "The worldly and the holy are living together; dragons and snakes are mingled." "Are there many or few?" "The former threes and threes, the latter threes and threes."*

*Setcho's Verse:*

*The thousand hills, peak upon peak,  
deep blue;  
Who can converse with Manjusri?  
How I laughed at "many or few"!  
How I admire  
"The former threes and threes,  
The latter threes and threes"!*

Only the second day of Memorial Sesshin, and we have already been



blessed with perfect temperature, bird song, falling rain, sunshine, thunder, clouds, and blue sky. Muchaku (821-900), personal name Bunki, was another of many ninth century Zen Masters, a student of Kyozan, and eventually succeeded him. Kyozan in turn was a Dharma Heir of Isan, a Dharma brother of Obaku. This story, it's really a kind of fable, was surely constructed from one of Muchaku's many journeys. Perhaps Muchaku is relating a dream he had for the purpose of instructing his students. In any case, the story, as told by Katsuki Sekida, goes as follows:

*Muchaku made a pilgrimage to Mt. Godai, a holy mountain long dedicated to Manjusri. It was evening when he arrived, and he found a temple at the foot of the*

mountain and stayed there overnight. The master priest of the temple met him and the conversation related in the present case took place. The next morning, when Muchaku was leaving, he was accompanied to the gate of the temple by a boy who had been deputed by the master priest to see Muchaku off. He asked the boy who the master was and what was the name of the temple. The boy, without saying anything, pointed to the mountain. Muchaku looked up and saw the mountain above him, colored a beautiful deep blue. When he looked back he found that the temple, the boy, and everything had disappeared. In their place he saw a lonely valley. Muchaku realized that the master priest had been Manjusri himself, who had appeared for the sake of his devotee.

We might think that Manjusri's temple is only mythological and therefore hard to get to. We may say to ourselves that this realm where Manjusri lives is very far away in the clouds or distant heavens. Yet we discover when we come to sesshin, that the apparently concrete world is really "empty" and that this is Manjusri's realm. You may experience from right where you are sitting the sense that this apparently concrete world is transparent and mutable. Sometimes it may feel as though the walls of the zendo melt and that we are sitting with all of nature. Indeed sometimes the chipmunks and birds enter the zendo unaware of our artificial barriers between in and out. When the rain falls and the thunder shakes there is no question that we are seamlessly in motion

with nature. This nature that appears as rain, thunder, bird song, and blue sky is just the surface of what's really here. What's really here is always here but we are not often attuned or open to it.

Whenever I come to Dai Bosatsu, which has been twice a year now for the last eleven years, I come ready to die. You may think this is extreme, but if I'm not ready to die, how can I hope to lose or even loosen my attachment to self? We all have such a strong idea of who we are and what the world is. It is very difficult to let go of our fixed ideas of self and other. Primarily because of our corporeal instincts for survival, we are very attached to our ideas of self and therefore we find it difficult to see reality as it really is. Our instincts for survival of self are as natural to us as falling water, and we all have them. These instincts compel us to try and keep safe and "have enough" of whatever we think we need. They also compel us to seek approval or advancement so that we are more secure in our sense of worth or importance. It is necessary to have survival instincts otherwise we wouldn't know not to walk off a cliff or that fire can burn, or have any idea that when hungry, we must restore ourselves. So we can do nothing but accept that these instincts are essential; on the other hand, even to our limited rational mind, it is clear that no matter how strong our survival instincts may be, we will not survive and life is short.

Therefore, at some point we realize that, ironically, our survival instincts interfere with fully living life and accepting reality as it is. Usually, we are nearly always trying to protect ourselves and hold on to our attachments. But here at Dai Bosatsu we try to let go of all of our

protections and defenses so that we can get beyond our surface attachments to the apparent, in favor of accepting the depth of what is real. When we realize the vastness of which we are all a part, then our needs to "get ahead" or be secure and safe become nearly inconsequential, secondary, and distant. After the rigors of sesshin, everyone departs with eyes more open, and hearts less concerned about "rank and position," less concerned about survival, more OK with things just as they are.

At Dai Bosatsu we *hear* the dove, truly appreciate the sound of the rain, and really become aware of the passing cloud. Often we become aware of reality in ways we could have never anticipated. Just by participating as fully as possible in the sesshin schedule, we are exercising the capacity to let go of all these things in our daily life that seem so important but mean very little, thereby allowing ourselves to soak up the real.

One of the first things I do when coming to Dai Bosatsu is have a brief meeting with Roshi to share some greeting gifts and to introduce to him anyone new I have brought with me from my Sangha in Seattle. At these meetings, though they have always been very pleasant, I feel as though everyone present is getting ready to die. After all, sesshin is about to begin and I can already feel the tension between dragons and snakes intermingled. Who do you think is the dragon, and who is the snake?

After this meeting with Roshi, I almost always make a pilgrimage to Sangha Meadow and bow at the memorial obelisk. The obelisk is an energy focal point. If you allow yourself to be open to it, you will feel the energy of the so-

called "departed" who have wanted their physical remains to reside at Dai Bosatsu. Trekking up into the meadow, I bring incense with me to make bows at Soen Roshi's resting place. I had the good fortune to meet him in 1981 during my kessei at Ryutaku-ji, near the town of Mishima in Japan. For the first part of my stay, Soen Roshi was living in seclusion, and it was clear that he would periodically become a recluse to shelter others from his own craziness. When he eventually came out of his self-imposed seclusion, the depth of his gentle, sweet, clear soulfulness made the whole temple sparkle. When in his presence, you felt as though you could float with him anywhere in the universe.

Soen Roshi was quite kind towards me and he allowed me to assist him with his walking, for at that time in his life he had some difficulty managing his balance. We would go for short walks together on the temple grounds. Not many words were exchanged, and none needed to be. Just being in his presence I could soak up such warmth and kindness. In his simple being, he emanated such freedom. He gave me hope, because through him I realized that my own trauma, craziness, and historical baggage could one day be held so sweetly, lightly and caringly.

Making my pilgrimage to Sangha Meadow, it is easy to feel how *the worldly and the holy are living together*. The *worldly* represents you and me and our superficial view of this apparently concrete reality. The *holy* in this case doesn't refer to some superior or distant realm, but does refer to the reality beneath the surface of this superficial worldview. The reality beneath the surface of what we perceive with our primary senses is vast and immense!

Recently I was listening to a prominent physicist trying to explain the current understanding of physical reality, and he said that there is much we will never know because so much of reality is “under the table.” He said scientists can only examine the surface of the table, and so much of reality is “under the table” and therefore beyond scientific investigation. That’s right! There are endless universes and endless dimensions “under the table.” Though we cannot examine these dimensions directly, they are nonetheless real! For example, there is a quality of reality referred to as “Dark Energy” that truly has “no form,” yet “causes” the fabric of space-time to expand at an ever-quickening rate. We can feel and sometimes even see how these “under the table” dimensions interplay with the apparently concrete surface reality.

When making a bow at Soen Roshi’s place in Sangha Meadow, I feel the underlying heart connection. After these bows, when returning to the zendo, I bring with me something of Soen Roshi’s lightness of spirit. In the midst of his own trials and tribulations, Soen Roshi was always able to shine with a lightness of spirit that was contagious to everyone he encountered. His example lives on in all who knew him, and to many who never met him. His contagious lightness of spirit gives me courage to face my own trauma, doubts, brokenness, historical baggage or karma. The worldly and the holy are right now living together.

On the way back from Sangha Meadow, I always make a stop at Beecher Lake and walk out on the pier. This too is a focal point. You have to be really defended not to feel something out on that pier. If you don’t feel something on the pier, you must be psychically constipat-

ed! Seimu, a member of Seattle’s Choboji’s Sangha who traveled with me for the first time to Dai Bosatsu, just held her hands and arms wide open to the subtle profound energy she felt on the pier. That’s right. You can’t say that you see it, and you can’t say that you don’t see it, but you sure as heck can say that you feel it! The worldly and the holy are living together. So I ask you, is this Dai Bosatsu Zendo or is this Manjusri’s temple in the clouds?

Setcho’s verse says, *The thousand hills, peak upon peak, deep blue.* Behind and within the surface of this apparently concrete reality is peak upon peak of this multidimensional universe. If we allow ourselves to feel these interior dimensions, peak upon peak, of course we will feel restored as natural citizens of this one multidimensional reality. On the other hand, if we limit our perception to the apparently concrete surface of reality, we will naturally be limited to a very narrow idea of “self.”

So you may be wondering how we allow ourselves to feel peak upon peak. It is not as difficult as you might imagine; simply participate fully in all sesshin activities. When walking, walk; when eating, eat; during zazen, sit still and listen deeply to reality as it is. When you find yourself in some difficulty, you will wonder, as Joshu did in Case 19 of the Mumonkan, how to direct yourself towards it [the Tao]? But as Nansen responded, “If you try to direct yourself toward it, you go away from it.” At such a time, try to remember that there is nothing to attain, therefore nothing to seek; we are already it. Let go of your seeking, let go of trying to get it or find it, cut, cut, cut, combust, combust, combust all desire to know. Instead, sit and absorb reality as a sponge absorbs

water. A very dry sponge is hard and perhaps even brittle. It is hard to imagine that such a sponge could ever be soft and supple, but just put it near water and it goes through an immediate transformation as it quickly melds with the water. This is, of course, like us at Dai Bosatsu.

Reality is the water of life, yet through our defensive protecting and preserving of our narrow view of “self,” we wall ourselves off from the vitality running through everything. With our worry about many or few, or getting ahead, or winning approval, we wall ourselves off from the water of reality and dry up. To let in the water we must let go of “self.” When in difficulty, the best way to let go is Muuuuu. Muuuuu. Muuuuu. With each Mu repeated under our breath, with each exhalation we combust, combust, combust. In this way we drop our defenses, drop the idea of a separated selfhood, and drop our fixed concepts of reality. With each Muuuuu, we combust our ideas about what’s right, what’s wrong, what’s enough and what’s too much. When thinking, “this is too much pain,” Muuuuu. When thinking, “too much fatigue,” Muuuuu. When thinking, “this sit is too long,” Muuuuu. Pain is pain, fatigue is fatigue, let it be. Because of attachment to things being as we want them to be, we add the words “too much” or “too little” to our description of reality, and this is a great mistake. Instead, drop the “too” and add “Muuuuu.”

Soon we will celebrate Gempo Roshi’s memorial. Often I’ve heard Eido Roshi give Teisho on Gempo Roshi’s unique perspective, and once I remember Eido Roshi telling us about Gempo Roshi’s idea that each of us finds ourselves in a small rectangular box or cell of our own

making. We complain bitterly that we are trapped and can’t escape. This cell has four sides and a bottom, but no top. We fail to realize that we can climb out of the box, which is like a child who doesn’t realize that he or she is big enough to climb out of the playpen. Another way to put it is that we are like a person sitting in tall grass complaining that we can’t see, when all we need to do is stand up to see the whole world. Therefore, so called “enlightenment” is stepping out of the box, or standing up to see the whole world, peak after peak. Standing up, we realize that we have always been a part of this wide endless world. We are beyond and within the call of the dove, the shake of the thunder, the blue of the sky. Right here, we are in such a perfect place to soak it up, by dropping the barriers of our own making, and allowing ourselves to be filled and merged with reality just as it is. Let’s not remain dried up and isolated.

In regards to the question: *Are there many or few?* Muchaku’s response reveals his concern that there are only so many. When Manjusri is asked the same question he responds, *The former threes and threes, the latter threes and threes.* When I looked up Hakuin’s commentary on Manjusri’s response he said, “If you want to know this, refer to the number of rain drops this morning.” This morning at Dai Bosatsu we had a rain shower; you couldn’t count the number of raindrops. Going together, three by three, or ten by ten, endless. Those who have lived are living, will live, endless. No need to worry about perfection or survival, just the wind blowing, the dove cooing, the rain falling. This is really Manjusri’s temple. This is where the so-called holy and the so-called worldly blend. ❖

## *It is Mine to Avenge; I Will Repay*

Eido T. Shimano Roshi

In 1963, when the East-West Philosophers' Conference took place at the University of Hawaii, Dr. D.T. Suzuki was in attendance. Although I was a student there, because of my former association with him in Kamakura he asked me to be his assistant. On the last day of the conference, the participants all had some free time. I received a telephone call from Mihoko-san, Dr. Suzuki's secretary, saying that Dr. Suzuki would like me to visit him at his hotel in Waikiki Beach. Wearing my unsui robes, I made my way up to the hotel veranda, where the 90-year-old Doctor welcomed me wearing an aloha shirt and a friendly, relaxed smile.

The conversation we shared on that day is still vividly in my memory 40 years later. Dr. Suzuki began, "I am responsible for introducing Zen to the West on an intellectual level. But I have combusted my life, and I don't think I will live much longer. You are still young – if you intend to stay in the United States, why don't you become familiar with Western spirituality, and do your best to continue. In these modern times, Zen monks should not only study Buddhist books and scriptures, but should also learn Western spiritual classics, particularly the Bible. Zen is a religion of experience, but Westerners have a tendency to seek logical explanations for everything. Since the nature of the Japanese language is not rational, I think you'd better read these books in English."

I listened with all of my might. I felt it was a daunting task, but I was so moved by his passion that I just said "Hai, I will

do my best." Perhaps through Dr. Suzuki's intense nen – or maybe something else – I began to read the New Testament, little by little.

Koshiro Matsumoto, the famous kabuki actor, once said, "When I am in Japan, I perform kabuki; when I am in London, I act in Shakespeare plays; and when I am in New York City, I sing and dance in Broadway musicals." In the same spirit, it is not at all unusual for a Zen monk to read the Bible or Tannisho (*The Treasury of Shinran*, a classic 13th century Pure Land Buddhist text). At the same time, it is also not unusual for a Christian brother or sister to do zazen. We are influenced and encouraged by each other as we sit and study together harmoniously.

In the Bible, there are quite a few well-known sayings which point to the essence of Zen, such as, "When you give alms, do not let your left hand know what your right hand is doing."<sup>1</sup> or "If anyone strikes you on the right cheek, turn to him the other also."<sup>2</sup>

As most Westerners are familiar with these sayings, when I quote them in my Dharma talks, the understanding deepens appreciably.

In the New Testament, there is another saying: "Do not take revenge, my friends, but leave room for God's wrath, for it is written: 'It is mine to avenge; I will repay.'<sup>3</sup> When I read this for the first time, I did not quite understand it. As long as it says "avenge," I thought it must be something negative, but I later discovered the profound meaning of this saying. The Bible also says "A man

reaps what he sows."<sup>4</sup> These sayings need not be interpreted in a negative light.

Many people approach me, sharing their concerns about the future, or worrying about finding a successor for their business. But I always tell them that the so-called "future" is none other than living TODAY with all your might. The seeds we sow today will sprout undoubtedly. In his famous book, *Tariki*, Hiroyuki Itsuki writes:

*The essence of the working of Other Power is the spontaneous, wondrous force that gives us the will to act, that makes us "do what man can do, and then wait for Heaven's Will," as the saying goes. I am purposely reading "do what man can do, and then wait for Heaven's*

*Will," as "doing what man can do is Heaven's Will," and for me "Heaven's Will" is Other Power. Deciding to do whatever is possible to do, and then carrying out that decision – this is not possible without a push from behind by Other Power. When you realize this, any thought that we are doing things by our self-power seems positively comic.*

The revenge is not for us humans to take. The Bible says "It is mine to avenge; I will repay."

In the same spirit, Saigyō Hoshi, the 12th-century Japanese Buddhist poet composed a poem that goes, "What is it – I know not. But tears of gratitude flow from my eyes." ❖

*The article above was originally featured in Schole Magazine, a Japanese Buddhist periodical, earlier this year. We are pleased to include the Japanese text from the original article on the following pages.*



<sup>1</sup>Matthew 6:3 <sup>2</sup>Matthew 5:39 <sup>3</sup>Romans 12:19 <sup>4</sup>Galatians 6:7

復讐するは我にあり  
嶋野榮道

その頃私はハワイ大学の学生だった。四年毎に開催される東西哲学会議に出席する為、鈴木大拙博士も来られた。かつて先生の鎌倉の松ヶ丘文庫に数回お訪ねしたご縁もあって、会議中私はお側に仕えていた。最終日の午後はフリーだった。秘書の美穂子さんから電話があつて、大拙先生がワイキキのホテルでお待ちになつて居るから来るようにとのことだった。雲水姿の私を九十歳の老博士はアロハ姿で迎えてくださった。一九六三年のことである。

その時の会話は四十数年経た今でも鮮明に覚えている。

「自分はZENを知的に西洋に伝えた責任がある。しかし、命を燃焼し尽くし、もう良くは生きられない。貴方は若いから一つ頑張つて貰いたい」。

私は全神経を集中して聴いていた。

「これからの禅僧は内典(ないてん)(仏教関係の本)だけでなく外典(げてん)(聖書をはじめとする西洋古典文学)の勉強もしなければならない。禅は体験の宗教だが、西洋人は理論的な説明を求める。ところが、日本語の文章表現は理論的でないから原書で読む習慣を身に付けた方が役に立つ。云々」。

とてもできないことだと思つたが、一応素直に「ハイ」と答えておいた。先生の強烈な念力の故か、しばらくして私は聖書(主に新約)を日本語で読み始めた。

歌舞伎役者の松本幸四郎が「日本では歌舞伎を、ロンドンではシェイクスピアを、そしてニューヨークではミュージカルを」と言つたように、禅僧が歎異抄や聖書を読み、神父が坐禅をしても自然ではない時代に我々は生きている。お互いに影響は受けるが一体化はしない。和すれども同ぜずである。

聖書の中には多くの予言や奇跡が書かれているが、誰もが知っている「右頬を打たれたら左頬をも差し出せ」「右手がした施しを左手には知らせるな」等の教えを法話で使うと西洋人との意志の疎通が驚く程スムーズになる。

その聖書の中に、「復讐するは我(われ)にあり」の言葉がある。わかりにくい表現だ。「復讐」というからには報いだろうが、必ずしも「身から出た錆」的なマイナス表現とは限らない。「果報は寝て待て」というプラスの面もあるから日本語の奥は深い。

私の周りにも老後を案ずる人や、後継者の心配をする人が増えて相談にやってくる。将来の不安を除くには、所謂「将来」は、「今日、只今を一生懸命生きることではなからうか」と話している。

「棚(たな)から牡丹餅(ぼたんもち)」は絶対に落ちて来ない。蒔いた種子は必ず生える。「天は自ら助くる者を助く」で努力する人には天の御加護がある。五木寛之氏は名著「他力」に次のように書いている。

Zensho Martin Hara

At O-Bon this year, to commemorate our ancestors at Dai Bosatsu Zendo, the sky was filled with bright stars without a trace of a moon. Shooting stars and glowing galaxies made the nighttime skies come alive as we chanted on the shores of the lake. The lanterns looked like little souls across the water that reflected the awesome beauty of the universe above.

Rev. Eido Roshi gave an inspirational teisho about the short span of his life. He said that if he was lucky, he could live another ten years...and therefore, he could only enjoy another 3,650 days of life in this world. The finite nature of our lives becomes so much more precious when we are mindful of our time being alive. Speaking about our ancestors over years, he pointed out an interesting concept: if you calculated a mother and a father for each generation every thirty years, our ancestors from the time of Christopher Columbus to now would number about 131,000. If you did the same calculation for a thousand years, there would be no calculator that could easily total the number of ancestors that each person represented on the screen: it would be in the trillions.

In reality, we are all related to each other as human beings from a common ancestry. Going back thousands of years, the number of ancestors would be innumerable. With that perspective, we might consider the possibility of accepting total strangers from other countries and origins as part of our family of ancestors, people whom we can include as one of our own. This was a powerful declaration that made world peace and compassion for humanity a clear possibility. Everyone was moved by this Dharma message as they later watched in silent contemplation their lanterns float over the lake.

When we got to the bonfire site, the fire was no bigger than a campfire. Although the pile of wood was larger than the height of a small cottage, the fire remained small. When I got closer to the hot spot, I said a prayer for my ancestors and for the souls of all who have gone before us. I then proceeded to place my "special package" into the fire. It was a small wooden board that I had broken through with my bare hands, a symbolic breakthrough with FAILURE / SUCCESS that I had visualized during a self development seminar years ago. By cleaning up the past, I was ready for my "final breakthrough" with my life. I understood that life is too short to postpone action... life is taking place NOW. Living with an empowering context in my life, I created an access to personal power that made me jump into action, and I realized that I can choose to be fully alive and to participate in life with both eyes open.

Faced with the challenge of turning a feeble campfire into a bonfire, I began dragging together pieces of wood in a way that I thought would make the fire burn more effectively: I piled small pieces of wood in front of larger pieces so that the fire could gain momentum as it got hotter. Many others who saw what I was doing joined in to help. In a short time, the entire bonfire burst into flames with everyone happy about their participation in creating a successful bonfire.

There was a warm acknowledgement that everyone shared as a community, a vibrant Sangha at Dai Bosatsu Zendo, in the presence of our ancestors. This experience shifted me closer to a personal mission in life: to empower the world with Creativity, Self Expression and Compassion. I saw these treasures clearly as the inheritance from my ancestors that I could share with the world for the rest of my life. It was great to be fully alive at O-Bon this year. ❖

「やる気」をおこすこと、また、「人事をつくして天命を待つ」という気に、おのずとさせる不思議な力、それこそまさしく他力の働きの本質でしょう。「人事をつくして天命を待つ」という言葉を、「人事をつくすは、これ天命なり」と、私は勝手な読み方をしています。天命を他力の意味に受けとめるのです。死にもの狂いで人事をつくそうと決意し、それをやりとげる。それこそ他力の後押しがなければできないことです。そう考えれば、自分が自力にこだわるのが滑稽にさえ思えてきたのでした。

「復讐」は人間の「我」がするのではなく、天のお仕事であり、ただ、お任せすればよいことなのである。

聖書はそれを「復讐するは我にあり」と記し、西行法師は「何事のおはしますをば知らねどもかたじけなさの涙こぼる」と詠んだ。

## My Kessei Experience

Gyoshin Virginia K. Lawson

As a relatively new practitioner, I chose to attend Spring Kessei 2007 at Dai Bosatsu Zendo and to study with Eido Roshi, my teacher's teacher, in order to become more mindful, and to deepen my practice for all beings. I thought that three months away from home, family and work distractions would let me know just how real those aspirations were.

I offer my joyous gratitude to the Ancestral Teachers, to my teachers, Eido Roshi and Roko ni-Osho and to all known and unknown Sangha brothers and sisters who persevered in seeking and transmitted to me the chance to learn, to experience the Reality of Compassion. I am still experiencing growing awareness because of my time with Roshi and the Sangha at Dai Bosatsu Zendo.

Since I thought that Spring Kessei would be three months of sesshin (and Holy Days Sesshin started two days after I got there), I did wonder if, at 65, I would be able to physically sustain the schedule. The Sunday the first sesshin ended, I slept 16 hours right into Rest Day! But the usual regime is not that severe. Getting up at 4:30 am is not so bad if you go to bed at 8:30 pm.

I was so worried about my tendency to be late (and "oh dear, be wrong") that I would wash up the night before and sleep in most of the clothes that I was going to wear the next day, keeping my extra sweaters beside the bed. I would come to with the clanging of shinrei being rung through the halls of the residence (Emily began each day with

the bell just outside my door). My aim was to get to the zendo before the fifth sounding of the bonsho. Then I knew I would not be late.

I learned that "support and guidance of the Sangha," as quoted in the Dai Bosatsu Kessei description, means "direction" from those who are your Dharma elders. When you are new to DBZ, just about everyone there is either your Dharma elder or thinks she/he is. Since I was told before I went that the only two things I needed to know were to bow and to say "hai," I rather expected that.

I was quite aware of my desire never to be wrong, to explain myself whenever challenged and thus to defend my ego-self: If you only saw it from my point of view, you would see I had a good reason for what I did. I soon realized that the degree to which I wanted to explain was exactly the degree to which my ego-self was in control. So I practiced letting go of that need to explain until, for the most part, it became a relief not to bother going back for explanation. The learning: Pay attention and stay in the present.

As most of you know, in Zen practice, you're usually not told the why of any correction. You remain silent, either change immediately or at the next opportunity, and figure out for yourself why the direction was given, why the change is needed. The way of Zen: You are responsible. In truth, I was often reminded of and used my Hoen-ji's Jukai Class's Eleventh Precept: Practice Good Shut-up.

While at Dai Bosatsu, I thought that I accepted direction because I trusted that the person correcting me had the whole picture of the tone of the zendo in mind as well as my growth in practice in mind. Not until I had been home for a while did realize that trust or lack of trust in Sangha members did not make any difference in my behavior. I was really trusting that any comment or event was in keeping with my karma and the Dharma teaching I needed to learn.

In reality, it became just too boring and tiresome to defend/explain. It became much easier to think: what am I to learn? I will admit that I wasn't always silent about this and on one memorable (to me at least) occasion, I didn't even recognize that Fujin was giving me direction until I had really dug myself into a hole. Well that certainly reinforced my original purpose in going to kessei: To become more mindful.

About two months into Kessei, during my second sesshin there, I stopped worrying so much about not making mistakes. I relaxed into being there because I had come to trust the process of Zen Monastic Training. Because of my trust in Osho who supported my going to Dai Bosatsu, I was open to trusting Eido Roshi even before I met him. I soon learned to trust Roshi as my teacher for his own being. Roshi's dokusans and Teishos were constantly stripping away my self-constructed concepts and leading me to recognize truths. It is a marvelous reality that fellow Hoen-ji Sangha members and I have often discussed that Osho always seems to direct her talks just to each of us where we are



that day. "How did she know that I was wrestling with that point?" The same feeling of being personally addressed by Roshi was in operation at Dai Bosatsu Zendo. The Dharma truly is incredible and mysterious in its workings.

I came away from Spring Kessei with a stronger desire to deepen my practice. I have requested ordination as a Rinzaï Zen nun. Like much of what happens in our practice, this feeling can't be put into words. I know that a renunciate has no more value in the scheme of things than a practicing layperson; I know that I don't need ordination to pursue my aspiration to become an interfaith hospital chaplain. But there it is. To that end, I moved to the student residence at Hoen-ji Temple, the Zen Center of Syracuse on Sept. 3rd to begin study toward Ordination.

So I close as I opened, with awareness of my great debt and with joyous gratitude to Eido Roshi, Roko ni-Osho, to the Hoen-ji Sangha, to the Dai Bosatsu Zendo Sangha, to the ancestors who persevered, and to the Dharma that brought me to be born at this time and in this place. ❖

## New York Zendo Shobo-ji News

### Visitors to New York Zendo

On May 17th the Japanese cultural group Rinrikai based in New York City, visited NYZ Shobo-ji. Over forty people attended a special Dharma talk by Eido Roshi. Mr. Roky Aoki, a retired Japanese boxer, also gave a stirring speech. A box lunch was held for everyone on the second floor.

On May 18th, Twenty-two Rinzai Zen Okuri-san (temple wives) visited Shobo-ji and performed a special "Goeka" chanting service. They were offered green tea and sweets in the Zendo and were invited to lunch by Aiho-san. On June 23rd Roshi's nephew Naoyuki and his wife visited Shobo-ji before going to DBZ; this was their first time seeing both temples. They were deeply impressed by their uncle's Dharma work in this country.

On June 28th fifteen people from the Chichibu area of Japan visited Shobo-ji to pay their respects to Eido Roshi. Chichibu was the country area in Japan where Eido Roshi (back when he was named Eitaro) lived during the wartime. Some of the visitors were his old childhood friends and classmates, for many of them this was their first trip to America. They chanted the Heart Sutra and were served green tea and sweets by Aiho-san before leaving to visit Dai Bosatsu Zendo that day.

### Eido Roshi turns 75

A party was held on October 21st at New York Zendo after the Bodhidharma All Day Sit in order to celebrate Eido Roshi's seventy-fifth birthday. As many people could not attend the event held at Dai Bosatsu Zendo on October 7th, this allowed people in New York City to wish Eido Roshi a Happy Birthday. Roshi was presented with a cake and a gift certificate to Kinokuniya, a well-known Japanese bookstore. We wish continuing health and happiness to our wonderful teacher.

### New Shobo-ji Committee Forms

This Fall Eido Shimano Roshi appointed eight Sangha members to a New York Zendo committee. This group will assist Aiho-san and Seigan in overseeing the maintenance and affairs of Shobo-ji. In addition, Seigan was named co-director and will be trained by Aiho-san in the financial matters of Shobo-ji. The group meets every month and will have a one-year commitment; they will gradually be trained in the various officer positions during Sesshin and All Day Sits. The committee is composed of Eido Roshi and Aiho-san as advisory members, Shodo Pedro Ortiz, Katsuro Anthony McKiernan, Soun Joe Dowling, Myochi Nancy O'Hara, Banpo Haskel Fleishaker, Daiden Charles Young, Freh Bekele, and Seigan Ed Glassing.



### Samu Work Day at Shobo-ji

On Saturday, August 18th New York Zendo held its first Samu cleaning and work practice day. Over eighteen people attended the event using their elbow grease and zazen energy to polish, dust and clean the temple. Much work was accomplished from cleaning all the Buddha statues, to "zokin-ing" the floors, wiping windows, and cleaning bathrooms. We hope to continue this activity in the coming new year, the next Samu Day is scheduled for Sunday, January 6th, 2008. A schedule for the day will be posted, sign-up is required so that we can organize the work accordingly.

### New Credit Card Machine and Zip Code Change

New York Zendo is located in the upper east side of Manhattan, an area that has grown substantially through the years. Because of the high volume of mail, the post office has designated several blocks in this area to change its zip code. Our new zip code is 10065. Please make note of this.

The installation of a new credit card machine at Shobo-ji will now make it more convenient for Sangha members to pay their membership dues, Sesshin and other event fees, buy books and incense in the store, and make charitable contributions.

### Comings and Goings

This past year many Sangha members lost their loved ones. Eido Roshi's brother Yasuo Shimano, and Aiho-san's sister Sadako Tsubota both passed away. Last December, Seigan's mother Marilyn Glassing unexpectedly departed this world, as well as Doshin David Schubert's mother. Aiho-san's brother-in-law, Marjorie Hoey's mother, Kei-un Clare Dacey's mother, Yuho Carl Baldini's aunt, and DBZ's Tenrai's mother all died this year.

Much joy was also felt this year with the births of many new children. Doshin and his wife Cara had a baby girl named Madeline, Seigan's brother Ken and wife Ellia had a baby girl named Harper, and Yuho and his wife are expecting a baby on April 8th 2008 – Buddha's birthday! There were also new arrivals for Genmyo and Koshin Atsundo, a baby girl named Karuna, and for Dr. Fernando Kawai and his wife Julienne, a boy named Antonio Carlos.

During NYZ's 39th Anniversary Weekend Sesshin Eido Roshi performed a baby purification ceremony for three-month old Ryan, the son of Somon Terry Truta and his wife Zeneb.

### Spring and Summer Projects

This year, NYZ's kitchen and the second floor bathroom were repainted. The main Zendo's wooden parquet floor tiles were re-glued with the assistance of Genkai Stefan Tessler, Koju Agung Hertanto and Seigan. Also, the wooden kitchen counters were all re-sanded and oiled by Seigan in August. Two new baby trees are growing in Shobo-ji's garden this year, Fujin donated a Ginkgo tree and this spring a small Japanese maple tree was planted as a gift to Shobo-ji in memory of Seigan's mother.



## Dai Bosatsu Zendo News

### Spring Kessei 2007

Spring Kessei began on April 6th, and participants included long-time residents Fujin Butsudo, Jokei Kyodo, Shinkon Wado, Seizan Tomoaki Sasaki, and Tenrai Fred Forsythe, joined by returning students Andrea Rook, Bart Blank and Emily Giordano. Attending Kessei for the first time were Rev. Zenmu Brenda Nightingale from Canada, who came to DBZ for monastic training after her January ordination by Gyoshin Virginia Lawson, a student of Roko ni-Osho, who is now continuing her training at Hoen-ji in Syracuse; as well as Danny Tang, Bobby Elbers, and Peter Lombardi, who came on board in March as DBZ's new caretaker/groundskeeper.

We were also happy to welcome back Rev. Genro Lee Milton and Rev. Yayoi Karen Matsumoto from Endless Mountain Zendo in Pennsylvania. Genro and Yayoi generously split their time between EMZ and DBZ for most of the spring and summer, to coordinate and assist with large-scale projects such as renovating and restoring all of the wooden floors and cabinetry in the Tenzo, and building and installing the outer housing for the Shinto shrine near Beecher Lake, where protecting deity Benzaiten is now safely enshrined.

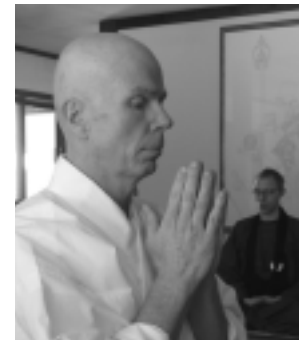
### New Zomu, Peter Lombardi

This spring, Dai Bosatsu Zendo welcomed new Zomu (monastery caretaker) Peter Lombardi to the mountain, where his positive energy and dedicated spirit have already made a noticeable impact here in many ways.

Peter first came to DBZ as a student participating in the summer Ohashiatsu retreats, and it wasn't long before he quickly became a familiar face here, coming up for several Samu Weekends and helping with other sangha events. Since his arrival, he has undertaken extensive projects at DBZ, improving the beauty and functionality of the monastery buildings and grounds. His warm, cheerful personality, cooperative attitude, and serious approach to work practice all add to the atmosphere of community harmony as we work and do samu practice together. Welcome, Peter!

### Ordination

On March 21st, Shinkon Peter Glynn was ordained as a Zen Buddhist monk in a joint ceremony conducted by Eido Roshi and Genjo Osho (of Chobo-ji in Seattle). Shinkon received the monk's name Wado, which means "The Way of Harmony." Spiritual guardian Cecilie Hoffman came from California to encourage Shinkon in his endeavor and to celebrate his commitment to a life of Buddhist practice. The sangha (including Seigan and several members from NYZ) gathered together to bear witness and give their support and congratulations on a beautiful, brisk afternoon.



### Jukai Congratulations

Congratulations extend to three NYZ students who received Jukai from Eido Roshi on November 3rd at DBZ. Aiko Otake received the name "Juko" which means "Gathering Light," James Regan received the name "Daigo" which means "Ambrosial," and Christine Sulewski received the name "Gensho" which means "Phantom Form." Each took the ten precepts as Lay Buddhist practitioners and received a Rakusu as a symbol of their commitment. We wish them well on their new life as Buddhists.

### Upcoming Schedule

#### Winter Events

Eido Roshi will give the last Teisho of 2007 on Thursday evening, December 13th, all are welcome to attend. From December 14th till January 8th the Zendo will be closed for its winter interim period. The Winter/Spring Training period begins on Wednesday, January 9th 2008, with a Teisho by Eido Roshi. A Japanese Dharma Class will be presented on Saturday, January 5th.

#### New Year's Eve Celebration-Year of the Rat

New York Zendo will host its annual New Year's Eve Celebration and Chanting on Monday December 31. Doors open at 6:15 PM, the program begins with Zazen from 7:00 to 9:30, then a 45-minute break period. Zazen resumes from 10:30 to 11:15, followed by chanting "Enmei Jukku Kannon Gyo" 108 times. During the chanting, each participant rings the gong and offers incense starting the year of the Rat out right. Refreshments will be served on the second floor. Please note that Eido Roshi will be attending the New Years celebration at Dai Bosatsu Zendo this year.

#### Year of the Rat All Day Sit

On Saturday, January 12th NYZ will host the first All Day Sit of the year. Join Eido Roshi in a full schedule of morning service, zazen, formal lunch and Teisho; Eido Roshi will be offering dokusan as well. Registration needed; please call for more information. Please join us in starting the New Year of the Rat with great energy.



### Summer Interim 2007

This summer, many students became temporary “renouncers of home” and joined in our daily practice lifestyle as interim residents. We were happy to have with us Jinen Nancy Woodard, Shikyo Ursel Geissler, Yusen Junko Fujii, Shoen Hisako Inoue, Shunrai Sophie Gacser, Manu Sassonian, Kristen Mangione, Yoko Ikeda, Johanna Schwarzbeck, Thomas Guittonneau, Sean Law, Sky Thompson, Sean Conlan, Shannon Smith, John Lynch, and Kyria Giordano.

### O-Bon

More than 100 guests joined us for O-Bon 2007, as we commemorated our departed families and loved ones by chanting the Dai Segaki ceremony and releasing our lanterns on Beecher Lake under an entrancing night sky. Aiho-san joined us and tirelessly helped with many preparations, setting up altars, preparing beautiful flower arrangements and still found time to prepare some delicious Japanese dishes for the O-Bon feast. The stunning spread featuring traditional Japanese cuisine was coordinated by Rev. Seigan Fudo and Seizan Tomoaki Sasaki, who were joined in the Tenzo by Yusen Junko Fujii and Yoko Ikeda.

### Benzaiten Shrine Installation and Dedication

On September 11th, a special chanting ceremony was conducted to commemorate the installment of the protecting deity Benzaiten (carved by Mrs. Myoyo Tanaka) into her new permanent home near Sangha Meadow, overlooking Beecher Lake. A beautiful protective enclosure was made for the shrine by Rev. Genro Lee Milton, and two stone pillars donated by Mr. Shuho Bon Yagi were installed to mark the entryway to the shrine site.

We would like to express our deep appreciation to Genro for painstakingly constructing and installing the shrine enclosure, and also to Peter Lombardi for installing the stone pillars in front of the shrine. Both Genro and Peter also did extensive landscaping work to prepare and beautify the grounds at the shrine site.

### Memorial Ceremony for Sadako Tsubota

Also on September 11th, a service was held with chanting for Ms. Sadako Tsubota, Aiho-san’s sister who passed away last year. Aiho-san brought a portion of her remains back from Japan, and the sangha gathered to chant for Tsubota-san as her ashes were buried, along with several meaningful personal items from her home. A beautiful new monument was installed by Mr. Elton Harris, which bears Eido Roshi’s calligraphy reading Shin (“Heart/Mind”).

### Fall Kessei 2007

Fall Kessei began on September 12th, and residents Fujin Butsudo, Jokei Kyodo, Shinkon Wado, Seizan Tomoaki Sasaki, Tenrai Fred Forsythe and Shungyo Emily Giordano were joined by returning students Tangen Bart Blank, Yobin Andrea Rook, and Stefan Streit, who was pleased to return to DBZ after spending more than a year working and traveling. Joining Kessei for the first time were Jimin Anna Klegon, Join Jocelyn Perry, Hosho Margaret Mahuron, Piotr Roszczenko, and Nicholas Carbuto. In residence here for the first month of Kessei were Tim Hale and Richard Donovan.

### Eido Roshi’s 75th Birthday

On October 7th, upon the conclusion of Golden Wind Sesshin, the sangha gathered together at Dai Bosatsu Zendo to celebrate Eido Roshi’s 75th birthday. With warm hearts brimming with gratitude, we joyfully expressed our appreciation to Roshi for his unwavering spirit throughout so many years of teaching.

La Mela di Newton – a Baroque trio featuring the talents of renowned harpsichordist Chi-in Lionel Party, violinist Jonathan Keren and cellist Ira Givol – gave a dynamic and energetic performance in the Zendo. Six Urasenke tea teachers from Japan came and participated in sesshin, and in commemoration of Roshi’s birthday, performed a very special ceremonial tea offering to Roshi, Aiho-san and all sesshin participants and guests in the Dharma Hall. It was a rare and unique opportunity to receive tea together in such a formal fashion, and a beautiful and unforgettable experience for everyone.

### Jukai 2007

On November 3rd, the last day of Harvest Jukai Sesshin, 12 students received Jukai, as an affirmation of their commitment to Zen Buddhism and vow to live by and practice by 10 Precepts. Congratulations to the following students:

Name	Dharma Name	Meaning
Bart Blank	Tangen	Fathomless Pool
Nicky Benjamin	Shinkyō	The Heart of Buddha’s Teaching
Emily Giordano	Shungyo	Quick Deed
Katsuo Kimura	Houn	Phoenix Cloud
Margaret Mahuron	Hosho	Shining Dharma
Aiko Otake	Juko	Gathering Light
Jocelyn Perry	Join	Purify the Cause
James Regan	Daigo	Ambrosial
Andrea Rook	Yobin	Cultivate Briskness
Robert Savoca	Ryugan	Dragon Cliff
Christine Sulewski	Gensho	Phantom Form
Soomyung Yoo	Tsugen	Piercing through the Origin



NEW YORK ZENDO SHOBO - JI

SCHEDULE 2008

<b>JAN</b>	Dec 31/1 5 9  12 19	New Year's Eve Celebration Japanese Dharma Class Winter/Spring Training period starts Teisho by Eido Roshi Year of the Rat All Day Sit Mandala Morning Service
<b>FEB</b>	16 19	Parinirvana All Day Sit Mandala Service
<b>MAR</b>	7-9 19 22	Soen/Yasutani Roshi Weekend Sesshin Mandala Service Morning Dokusan, Japanese Dharma Class
<b>APR</b>	16 19	Teisho by Eido Roshi Mandala Morning Service, Japanese Dharma Class
<b>MAY</b>	14 17 21	Teisho by Eido Roshi Morning Dokusan, Japanese Dharma Class Mandala Service
<b>JUN</b>	6-8 14 21	Gempo Roshi, Kengan Osho Weekend Sesshin Morning Dokusan, Japanese Dharma Class Mandala Morning Service
<b>JUL</b>	3-5 12 19 27-Sep 3	Closed for Independence Day Segaki All Day Sit, Spring Training period ends Mandala Morning Service Closed for Summer Interim
<b>AUG</b>	20/21 27/28	Open for regular evening zazen Open for regular evening zazen
<b>SEP</b>	4 6 12-14 15 20	Fall Training period starts, Teisho by Eido Roshi Morning Dokusan, Japanese Dharma Class Shobo-ji 40th Anniversary Weekend Sesshin New York Zendo 40th Anniversary Mandala Morning Service
<b>OCT</b>	11 25	Bodhidharma All Day Sit Morning Dokusan, Japanese Dharma Class
<b>NOV</b>	14-16 19 22 26-29	Soyen Shaku/Kogetsu Tani Weekend Sesshin Mandala Service Morning Dokusan, Japanese Dharma Class Closed for Thanksgiving
<b>DEC</b>	1-8 13 14-Jan 6 31/Jan 1	Rohatsu Week: 1 sit added Fall Training Ending Teisho by Eido Roshi Winter Interim Zendo Closed New Year's Eve Celebration

DAI BOSATSU ZENDO KONGO - JI

SCHEDULE 2008

<b>JAN</b>	Dec 31-Jan 1 18-21	New Year's Eve Celebration with Eido Roshi Martin Luther King Jr. Weekend Sesshin
<b>MAR</b>	12-16	March—On 5 Day Sesshin
<b>APR</b>	3 5-13 18-20 25-27	Spring Kessei Begins Holy Days Sesshin Samu Weekend Intro to Zen Weekend
<b>MAY</b>	3-11 16-18 23-25	Ven. Nyogen Senzaki Memorial Sesshin Samu Weekend Intro to Zen Weekend (without Roshi)
<b>JUN</b>	13-15 20-22 28-Jul 6	Samu Weekend Intro to Zen Weekend Anniversary Sesshin
<b>JUL</b>	8 18-20	Spring Kessei Ends Samu Weekend
<b>AUG</b>	1-6 9-10	Summer Samu 5-Day Sesshin O-Bon
<b>SEP</b>	10 12-14 19-21 27-Oct 5	Fall Kessei Begins Samu Weekend Intro to Zen Weekend Golden Wind Sesshin
<b>OCT</b>	10-12 17-19	Samu Weekend Intro to Zen Weekend
<b>NOV</b>	1-9 14-16 27-28 30-Dec 8	Harvest Sesshin Intro to Zen Weekend Thanksgiving Celebration Rohatsu Sesshin
<b>DEC</b>	10 31/Jan 1	Fall Kessei Ends New Year's Eve Celebration

南ミナミノノ大ダイ菩薩ボツゾ

