



DHARMA
SEASONS

Fall 1975
The Zen Studies Society, Inc.

THE ZEN STUDIES SOCIETY, INC.
223 East 67th Street
New York, N.Y. 10021

Non-Profit Org.
U.S. Postage
Paid
New York, New York
Permit No. 46

DHARMA SEASONS

Fall 1975

published twice yearly by

*The Zen Studies Society, Inc., 223 East 67th St., New York, N.Y. 10021
parent organization of The New York Zendo Shobo Ji and Dai Bosatsu
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The New York Zendo Shobo Ji
223 East 67th Street
New York, N.Y. 10021

Dai Bosatsu Zendo Kongo Ji
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Editor's Note • Wishing to devote more time to the preparation of each issue, the staff has decided, with the agreement of The Zen Studies Society, to publish *Dharma Seasons* twice a year instead of quarterly. Each issue will include an article or transcribed talk by Eido Roshi and other materials that we hope will be of interest to Dharma friends outside our immediate Sangha group. A limited number of extra copies will be available upon request.

In the past we have been able to distribute *Dharma Seasons* free of charge, but must now ask our readers for a small contribution to cover increased costs.

Inside Cover • The two-millionth Jizo Bodhisattva painted by Ms. Ishikawa (see page 18). (photograph by John Looi)



from 'The Way to Dai Bosatsu'

by SHIMANO EIDO ROSHI

To the Deities of Dai Bosatsu mountain, lake and field

On behalf of all the Sangha I ask your forgiveness for our destruction and pollution of rocks, trees, grasses and mosses and the nature of the Catskill Mountains, particularly by Beecher Lake.

I would like to report about our work to establish a Zën monastery on this site where three years ago the ground was broken. I want to thank you for your protection from damage by earth, water, fire, and wind, and from any other source, and to ask for your continued protection of this monastery.

*Shimano Eido Roshi
Dedication Ceremony,
August 9, 1975*

*Even sun and moon
cannot illumine here completely
Even heaven and earth
cannot cover here entirely*

*excerpts from NAMU DAI BOSA**

I want now to mention one extremely important step on the Way to Dai Bosatsu. Without it, this story would be like a mandala with no center.

Earlier I mentioned the name of Mrs. Shubin Tanahashi. A student of Nyogen Senzaki, it was she who discovered Soen Roshi's poem in the Japanese magazine *Fujin Koron* and showed it to her teacher. With her discovery the mysterious karmic drama started. How, then, was it that Mrs. Tanahashi and Nyogen Senzaki met, and how was it that she became his student?

Thus have I heard:

Shubin is her Dharma name; her real name is Kin Sago. She was born in Gifu Prefecture in Japan in 1897 and came to America as an immigrant when she was 18 years old. She married Mr. Tanahashi and together they ran a laundry shop in downtown Los Angeles. They had four children. The last child was born in 1920; he was a boy named Sumio, but people called him Jimmy.

Jimmy was a seriously retarded child. Mrs. Tanahashi's sorrow and her devotion to this unfortunate son affected her life tremendously. He needed far more attention and care than an ordinary child—almost more than she could give him. As a result, her life became busier and busier, the burden heavier and heavier, both family and business affairs keeping her constantly at work. In the spring of 1932, when she was 35 years old an exotic-looking Japanese priest brought a bundle of dirty clothes to her laundry shop. A few weeks passed, but he did not return to claim his laundry. So one day Mrs.

**Namu Dai Bosa: A Transmission of Zen to America, by Nyogen Senzaki, Nakagawa Soen, and Shimano Eido. To be published July, 1976.*

Tanahashi delivered his laundry to him at his apartment. At that time he said to her: "Thank you. I am sorry I did not come to pick up my laundry; but I did not have enough money." During this first encounter Mrs. Tanahashi learned that the man's name was Nyogen Senszaki, and that he was a Zen Buddhist monk. He had just moved from San Francisco to Los Angeles and had started a small Zen group there. Although Mrs. Tanahashi did not know anything about Zen Buddhism, she knew she was in need of some spiritual support.

At that first meeting Nyogen Senszaki asked Mrs. Tanahashi if she was interested in writing waka poetry. If so, he said he would be happy to help her polish her work. Gradually the two of them began to know each other. Then one day she mentioned Jimmy and described her situation. Nyogen Senszaki said to her: "All right. I will take care of Jimmy for you, two or three hours a day. I will baby-sit with him." The following day, she recalls, he came to the shop and took Jimmy in the stroller. Although Jimmy was already twelve years old, he needed to be pushed in a stroller, for he was unable to get around by himself. After that Nyogen Senszaki came every day to her shop and spent two or three hours with Jimmy. While walking along the streets of downtown Los Angeles with the boy, Nyogen Senszaki would chant "Shu jo mu hen sei gan do" ("However innumerable all beings are, I vow to enlighten them all") again and again, innumerable times. Although the retarded boy was unable to speak, he eventually was able to utter these syllables.

The baby-sitting helped Mrs. Tanahashi. Perhaps Nyogen Senszaki also was able to have his laundry done free of charge. However, the real significance of this encounter lies in a realm much deeper than that of mere exchange of labor.

One day Nyogen Senszaki said to Mrs. Tanahashi: "Recently I have been wondering if I should do some Dharma work in America with Jimmy." In the fall of that year—oddly enough, just around the time of my birth—she became his student. By the time she discovered Soen Roshi's poem-diary in the *Fujin Koron* in 1934, their teacher-student relationship was well-established.

Years passed and it became necessary to send Jimmy to an institution in California called the Pacific Colony, where many people with similar handicaps lived under the care of the State of California.

One summer afternoon when I was in Los Angeles with Shubin

Tanahashi, she said: "Today I am going to visit Jimmy. Would you like to come?" "Yes, I would," I answered. By that time I knew all about Jimmy and the mysterious Dharma relations somehow clustering around his illness: Shubin-San's encounter with Nyogen Senszaki; Nyogen Senszaki's discovery of Soen Roshi; Soen Roshi's trips to America; and through Soen Roshi, my coming to America.

We took a bus and went to the Pacific Colony. It was a hot California summer afternoon. I was naturally wearing a black monk's robe. Jimmy, who was then about 40 years old, had never seen me before; but the moment he saw me enter the room—or more precisely, the moment he saw someone wearing a black Buddhist monk's robe—he struggled to put his palms together in gassho, but he was unable to bring his two hands together evenly. The fingers of one hand curled over the tips of the other; spittle drooled from his lips as he attempted to drag out words from a mouth which could not articulate without great effort. At last, very slowly and almost unrecognizably, came the syllables "Shu jo mu hen sei gan do . . ." I had never been so affected by any chanting in my life. On August 28, 1966, Jimmy Tanahashi passed away. He was 46 years old. However, his Bodhisattva spirit has not departed.

Shu jo mu hen sei gan do

However innumerable all beings are,
I vow to enlighten them all.

The birth of International Dai Bosatsu Zendo Kongo Ji is a perfect example of a karmic drama. The Dai Bosatsu Mandala, along with all the many-known and unknown actors and actresses who have figured prominently in its intricate and unimaginable design, is now taking form. The name of the drama is *Namu Dai Bosa*. Karma is the producer; Dharma, the director; and all beings are the cast.

At the time of this writing, just one year before the official opening, the construction of International Dai Bosatsu Zendo has almost been completed. The new monastery stands amidst emerald green forests at the edge of Beecher Lake, waiting to receive travelers from all directions.

I have been walking on the Way to Dai Bosatsu for many years. When did this pilgrimage really begin? Was it when I left Japan in 1960? Or was it when I went to Ryutaku Ji for the first time? Or was it when I learned the *Heart Sutra* at the age of nine? None of these seems quite right. And yet I am unable to say that it started at the time I was born, or that it had been arranged in my previous life. Perhaps the best—in fact the only—way to say

it is that from the beginningless beginning I have been walking toward this goal.

Now, seeing Dai Bosatsu Zendo appearing tangibly in front of me, this goal seems still far away—farther than ever. This comes as a surprise at first—but at the next moment, I realize that this is as it should be. The Way to Dai Bosatsu has no end. I am walking on this Way toward an endless end, and I cannot but continue.

POSTSCRIPT

On the Way to Dai Bosatsu I met many travelers. Some taught me how to get there. Some gave me lodging, some guidance. For all those people, for their support, help and inspiration, I have nothing but sincere gratitude. I cannot write the details of all these encounters—however, there is one person who, from the beginning of my New York life, walked with me as closely as my shadow on that rough road, all the way to Dai Bosatsu: Aiho Yasuko Shimano, my wife and my assistant. Without her the Way would surely have been much more difficult.

I should also like to mention my dear friends Lotte Weisz, Ruth Lilienthal and Sylvan Busch, and all the other pioneering students who faithfully stood by me through all the intricacies of my American life.

There are no words to express to my gratitude to William H. Johnstone, Chairman of the Building Committee of Dai Bosatsu Zendo. Without his wholehearted devotion and brilliant financial management, the establishment of Dai Bosatsu Zendo would have taken much, much longer. My gratitude also goes to Margot Wilkie, Chairman of the Fund-Raising Committee, whose cheerful personality was a constant encouragement to the entire committee, and whose efforts on behalf of the Dharma galvanized a great deal of support from among a broad spectrum of American society.

For their deep concern and friendship, as well as for their professional excellence, my sincere appreciation goes to Jack Clareman, our lawyer; Davis Hamerstrom, our architect; and Takehiko Takebe, our design consultant. Even though they do not practice Zazen, they are Dharma-protecting Bodhisattvas, as are Bowman and Rita Owen, who have lived just outside the gates of Dai Bosatsu Zendo for over 70 years, as if waiting all along for us to come.

Needless to say, without Soyen Shaku's visit to America, D. T. Suzuki's enormous effort, Nyogen Senzaki's half-century-long struggle, Soen Roshi's

wisdom, Yasutani Roshi's tireless teaching, and our anonymous donors' great generosity, Dai Bosatsu Zendo would never have been born. But these distinguished people could not by themselves have made this birth possible. The greatest significance of International Dai Bosatsu Zendo Kongo Ji is that it has been established through the combined effort and ceaseless concern of all known and unknown teachers and students, brothers and sisters. I put my palms together and bow to all of my beloved Sangha and Dharma Friends—especially to the resident students of Dai Bosatsu Zendo—who have helped me to keep going even at the most critical times. The transmission of the Dharma was very much aided by their dedication.

Finally, this book could not have come about without the great care of George Zournas and Louis and Sherry Nordstrom. As there are no words adequate to express my gratitude, I should like to offer a verse from *The Blue Rock Collection*:

Overwhelming the evening clouds
Gathering in one great mass.
Endlessly arising the distant mountains
Blue heaped upon blue.

Eido Tai Shimano
July 4, 1975
International Dai Bosatsu Zendo
Kongo Ji

Dai Bosatsu Zendo Kongo Ji

PUBLICATION ANNOUNCEMENT

Namu Dai Bosa

A TRANSMISSION OF ZEN TO AMERICA

by Nyogen Senzaki, Nakagawa Soen, and Shimano Eido

Edited and with an Introduction by Louis Nordstrom

Preface by Ruth Lilienthal

Namu Dai Bosa will appear in a limited edition on July 4, 1976, to mark the formal opening and dedication of International Dai Bosatsu Zendo Kongo Ji. Trade and paperback editions will follow shortly thereafter. The book is divided into three parts. The first contains talks and poems by Nyogen Senzaki; the second is composed of teishos by Nakagawa Soen Roshi, transcribed during recent sesshins held at Dai Bosatsu Zendo. The third, written by Shimano Eido Roshi and called "The Way to Dai Bosatsu," is an account of his own Zen training in Japan, his experiences in the United States with the development of Zen practice there, and the establishment of Dai Bosatsu Zendo. *Namu Dai Bosa* will be published by Theatre Arts, under the direction of Jochi George Zournas. (The book will be part of Theatre Arts Bhaisajaguru Series, which includes *Peonies Kana*.)

A sudden storm. Just as suddenly, the sky clears, and the cheerful notes of sparrow and thrush seem to lift the mists. Across the lake two deer drink, and our lone Canadian goose, who has been named Harriet (Beecher Stowe), continues to graze unperturbed.

It is still hard to believe that we are actually living and practicing in the new monastery. Walking across the courtyard platform from dining room to Dharma Hall and feeling rather than seeing the upturned roof, the bell-shaped windows, the long cool space of the Zendo, one is not quite sure what country, what century, what lifetime one is in.

The summer ango, which formally began on Dai Bosatsu Day, June 21, has been a period of prodigious effort. Up at 4:30 for morning service and Zazen, we have worked for the most part straight through until supper and evening Zazen. Among the results are a woodshed eighty feet long by thirty feet wide, a garden of over an acre containing nearly every kind of vegetable (many of which have been stored and frozen for winter use), and over 100 zafus (round cushions) and nearly 50 zabutons (square cushions) and futons (sleeping mats). Trees have been felled, cut and split for firewood to heat the monastery; the saphouse and woodshed have been shingled; landscaping of the area around the monastery has begun. After much rewriting, editing and polishing, *Namu Dai Bosa* has been put in the hands of Stinehour Press of Vermont, which is considered the finest printer in America.

The summer has brought several innovations. As part of the daily schedule, a section of the Lotus Sutra is now read at morning meeting (by Kanzan), after which we chant *Namu Myo Ho Ren Ge Kyo*. July 21 marked the establishment of a regular schedule for celebration of Dai Bosatsu Day (the 21st of each month) which includes chanting of the Diamond Sutra—half in the morning, half in the evening—followed by Zazen, and special chanting at Sangha Meadow for all known and unknown departed friends.

The first of two summer sesshins at Dai Bosatsu was held from June 28 to July 5. On the fifth day after lunch all the participants went to the new buildings and cleaned thoroughly. That evening, the first Zazen in the new Zendo began. The Roshi said, "This floor has finally been laid. Now we must sit with all our might—we must be the nails and screws." Eido Roshi's teishos at that sesshin and throughout the summer have been on the *Hekigan Roku*. On July 4, 1975, when he "took the high seat" for the first time in the new Zendo, he began: "At last a baby is born . . ." but he could not continue.

Tears started, and soon many around him were silently weeping. After several moments, Eido Roshi said, "I am going to ask my friend Suigan Eddie Daniels to play this teisho." Suigan went to the altar with his flute and played "A Child Is Born."

At the end of sesshin, three students who had arrived at Dai Bosatsu Zendo just one year before received their Dharma names: Roy Maurer (Choku, Transcending Sunyata); Nancy Merck (Jinen, Compassionate Nen); and Dean Peters (Shorin, after Shorin Ji, where Bodhidharma sat for nine years). Earlier in the summer, Bruce Williams had been given the Dharma name Soshu (the place where Rinzai Zenji was born).

As a result of Eido Roshi's article about Dai Bosatsu Zendo which recently appeared in the Japanese magazine *Hoko (Dharma Light)*, the first cash donation from Japan for the completion of Dai Bosatsu Zendo arrived, accompanied by a mysterious letter. The donor, a priest at Nenogongen, a temple 1050 feet up in the mountains outside of Tokyo, wrote that one day as he was going down the mountain after striking the gong in his bell tower, he was stopped by an old man. This stranger, who had been listening to the gong reverberating in the surrounding hills and valleys, said: "You must be tired from your hard work. Please take this." Handing him something folded in paper, he left. When the priest opened it up, there were 1000 yen (about \$3.00). Sending these 1000 yen to Dai Bosatsu Zendo, the priest commented that this contribution was the first of many he had received that did not smell of human commerce. Significantly, Nenogongen is the temple Eido Roshi visited many times as a young boy; he had even struck the same gong that prompted the old man's gift, some thirty years ago.

The arrival of our own huge gong, contributed by Mr. Kiichiro Kitaura, President of Nomura Securities in Japan, is expected soon. There had been great concern over the lack of funds for a bell tower from which to hang this gong. This summer, however, Eido Roshi received a telephone call from Mr. Kitaura during which he generously offered to provide the money for the tower as well. The site of the bell tower has been chosen and surveyed, and construction will begin soon.

On July 18, Kanzeon Bodhisattva Day, with floors newly sanded and oiled in Eido Roshi's quarters, he and Aiho were able to move their belongings in. Invited in that evening, we chanted Enmei Jukku Kannon Gyo and celebrated as our beloved teacher took up residence in the monastery.

On August 3, instead of going out to work after breakfast, we returned to the Zendo for Zazen. During the morning each of us left one by one to go up to the monastery. Sitting on the platform in the main entrance was Eido Roshi. Kneeling before him in the traditional posture of *niwazume*, we

intoned "*Tano mi masha*" ("May I ask your attention please"—the traditional request for entrance). We recited aloud the declaration at the bottom of the formal applications we had filled out earlier that morning:

I, a student of Dharma, will follow the rules and schedule of Dai Bosatsu Zendo Kongo Ji if I am admitted. I will try my best to grow not only for myself, but for all beings:

SHU JO MU HEN SEI GAN DO

(However innumerable all beings are, I vow to enlighten them all.)

I will also do my best not to disturb the harmony of the Sangha. It is my intention to commit myself to testify to the profundity of the Buddha-Dharma.

Upon approving our requests to enter the monastery, Eido Roshi told us which rooms would be ours, and we then went to our new quarters and sat in Zazen until *niwazume* for everyone had ended. That afternoon, after moving our belongings, we engaged in *sumo* (wrestling) matches, followed by a trip to Rudi's Big Indian, where we had a celebration feast.

The entire monastery, including the Zendo, kitchen, offices, dining room, and laundry, was in full operation on August 8. At 8 P.M. on the eighth day of the eighth month (the number 8 is called *suehiro* and means "ever-expanding future") a formal dedication ceremony took place in the new Zendo. The next day, nearly 100 Sangha members and Dharma friends gathered at noon in the monastery courtyard for a dedication ceremony. As he did three years earlier, when the ground was first broken at the site, Eido Roshi made an invocation to the dieties of Dai Bosatsu Mountain, expressing the Sangha's gratitude. Following the ceremony, we celebrated with a grand feast prepared by Aiho and several students.

On August 15, a funeral service for Shingen Toby Bloom was held, as well as a *Bon* ceremony. His wife Shoun Olga Bloom, his daughter Lenore Bloom, Olga's niece Selene and their friend Ms. Yoko Matsuo attended.

The next day, the wedding of Deanna Peggy Tarshis and Jose Raphael Aguayo was performed in the new Dharma Hall. It was the first ceremony to be held there.

Just in time to celebrate August Dai Bosatsu Day in the new Zendo, Soen Roshi arrived. Coincidentally, on August 21 just fifteen years ago Eido Roshi left Yokohama Harbor for America. Soen Roshi plans to stay here for several months.

The first seven-day sesshin to be held entirely in the new Zendo took place from August 30 through September 6 and was conducted by both Soen



The monastery, late spring, 1975. (photograph by Shi Chi Ko)

Roshi and Eido Roshi. In his dedication for his first teisho, Soen Roshi spoke thus:

I came to the door of Dai Bosatsu Zendo and it was already open.
I opened the Book of Rinzai and found no word.
Where is Master Rinzai?
Where is the Master?
Kwatz!

Soen Roshi gave teishos daily on the Rinzai Roku. Eido Roshi gave dokusan. On the evening of August 30, Eido Roshi spoke of how privileged we were to have Soen Roshi with us and to be participating in this first seven-day sesshin in the new monastery. Although he and Soen Roshi have Rinzai Zen backgrounds, he said, here in this new Zendo on this new continent we will establish neither Rinzai nor Soto Zen, but Dai Bosatsu Zen.

From August 8, until the end of 1975, the principal officers are:

Shika Ryo (resident director)	Shoro Louis Nordstrom
Fusu Ryo (treasurer)	Aiho Yasuko Shimano
Assistant Fusu Ryo	Soshu Bruce Williams
Inji (secretary)	Roko Sherry Nordstrom

As the physical construction of the monastery nears completion, an American lay monastic system is developing as well. While in essential areas, the centuries-old traditions of Japanese Rinzai Zen will be maintained, certain aspects of living and practicing at Dai Bosatsu Zendo will become clear only as the monastic community develops. In the meantime, the following may serve as a general guide concerning residence:

The fundamental requirement for residence is that the applicant be a student who wishes to devote himself or herself to the Dharma and is resolved to follow the Bodhisattva Way.

Residence implies both increased opportunity for receiving Dharma teaching and increased responsibility. Residents will have the benefit of daily Zazen, frequent dokusan, and sutra study; they will be expected to carry out extra assignments according to the occasion, and to participate in some of the planning and operation of International Dai Bosatsu Zendo Kongo Ji.

A student wishing to practice at Dai Bosatsu Zendo for more than one year may apply for residence. With Eido Roshi's approval, the student will begin a three-month provisional period. At the end of this time, if the student wishes to continue, and is considered suited to the lay monastic life at Dai Bosatsu Zendo, he or she will to leave for one week, to re-examine objectively his or her motivation and dedication, and to make necessary preparations.

Upon returning to the monastery, the student will immediately begin a

three-day period of solitary Zazen known as *tangazume*. Having successfully completed this requirement, the applicant will be accepted as a resident.

The room-and-board fee for the first three-month provisional period is \$375.00 (\$125 per month). It is to be paid in full at the beginning of this period, and is non-refundable. Once accepted as a resident, the student will be asked to pay \$100 per month for the next three months, and will be eligible for inclusion in the Zendo medical coverage plan, although he or she will be responsible for the quarterly premiums. After this second three-month period, room and board will be free, and following the satisfactory completion of one year's residence, the student will receive a monthly stipend and free medical coverage. Prospective residents are advised to bring more than the sum required for room and board, both to cover personal needs and to pay for the first sesshin (\$100). All succeeding sesshins will be free.

Roko Sherry Nordstrom



Last teisho given at Joraku An ("Eternally Joyful House," the name given the Lodge shortly after the new monastery went into operation). (photograph by Shi Chi Ko)

Diamond Temple is born at last
I now confront
the golden wind
the scarlet mountain

—*Shimano Eido Roshi*



The entering ceremony at Dai Bosatsu Zendo Kongo Ji, August 8. (photograph by Nensho Dennis Lund)

IN MEMORIAM

We deeply mourn the passing of our dear Sangha brother Shingen Toby Bloom. His funeral service was held August 15 at Dai Bosatsu Zendo Kongo Ji. His wife Shoun Olga Bloom, his daughter Lenore, Olga's niece Selene and friend Ms. Yoko Matsuo, and members of the summer community were present.

"As dusk deepened, we all sat facing the lake in the old Dharma Hall. One student rowed silently across the lake to the Buddha and lit a lantern there. After our Namu Ka Ra Ta Noh chanting and Eido Roshi's dedication, Shoun and Yoko-San played a Bach violin and viola duet, using Shingen's priceless eighteenth-century violin. Eido Roshi said of him, 'He was first a wonderful human being and second a fine violinist.'"—R.S.N.

Toby Bloom is buried in Sangha Meadow.



Adjusting the new robes. Eido Roshi assists Dogo Don Scanlon, while Kanzan Bruce Rickenbacher and Shoro Louis Nordstrom look on. The monks' robes were a gift of Eido Roshi, presented during April sesshin. (photograph by Shigetsu)



Work on the farm at Dai Bosatsu. (Photo by John Loori)

THE TWO-MILLIONTH JIZO

The painting on the inside cover is a reproduction of the two-millionth Jizo Bodhisattva painted by Ms. Ishikawa and now hanging at Dai Bosatsu Zendo.

Crippled from birth, Ms. Ishikawa suffered many years of loneliness and pain; for as long as she could remember, life had seemed hopeless, grey, and empty. But on an anniversary of the Buddha's birth—April 8, 1930—everything began to change. Through Karmic circumstance, Ms. Ishikawa made a vow to paint a half million Jizo Bodhisattvas and to chant continuously the Jizo Dharani: On Kar Kar Kabi San Mar E Sowa Ka. It took Ms. Ishikawa more than thirty years to paint the Jizos. She renewed her vow: the next half million came fast; the next million, even faster. Ms. Ishikawa's life changed completely after she committed herself to Jizo Bodhisattva, who has a special significance for those in an unhappy condition. Life was no longer grey and empty, but rich and full of light.

During one of Eido Roshi's visits to Ryutaku Ji, Ms. Ishikawa made him a gift of many small Jizo Bodhisattvas which he in turn was to give to students and Dharma friends in this country. When the two-millionth Jizo was completed, a duplicate was made, so that one could be given to Ryutaku Ji and one to Dai Bosatsu Zendo Kongo Ji. The Jizo at Ryutaku Ji has been carved on stone; the same will be done with the Dai Bosatsu Jizo.

"DAI BOSATSU" CUSHIONS, ROBES, ETC.

Zafus (small round cushions), black or brown	\$12.00
Zabutons (flat cushions), black or brown	
four layers, round corners.....	15.00
six layers, square corners.....	20.00
Futons (30" x 76") black or white or	
five yards of your own material (35" wide).....	45.00
Monk's bags, black or brown	15.00
Sitting pants, black or brown, or	
two yards of your own material.....	12.00
Men's robes, brown (or request color)	
Send approximate size and height	26.60
Small 34-36 Medium 38-40 Large 42-46	
Women's robes, brown (or request)	
Send dress size and height	25.00

Send requests to: The Zen Studies Society, Inc., 223 East 67th Street, New York, N.Y. 10021 (Attn. Erin)

DAI BOSATSU ZENDO KONGO JI

Calendar of Events

Aug. 23-24	Work weekend.
Aug. 30-Sept. 6	Labor Day Sesshin, led by Soen Roshi and Eido Roshi
Sept. 19-21	Sensory Awareness Workshop conducted by Charlotte Selver and Charles V. W. Brooks, with the theme "On Being Present"
Oct. 4-5	Work weekend
Oct. 11-18	Sesshin led by Soen Roshi and Eido Roshi
Oct. 18	Golden Wind Day (fund-raising gathering)
Jan. 17-24	Rohatsu Sesshin, led by Soen Roshi and Eido Roshi
July 3, 4, 5, 1976	Dedication
July 7-14	International Sesshin

Sesshin Applications

After January 1, 1976, sesshin and room and board rates will be increased to help with the operational costs of Dai Bosatsu Zendo Kongo Ji. Applications for sesshins should be made, in writing, no earlier than three months in advance and no later than two weeks before the sesshin. The new rates for sesshin are as follows: members \$125; non-members \$150; (\$10 for carfare if Zendo transportation is used.)

Room and Board

Members: \$8 daily, \$50 weekly, \$150 monthly
(\$5, \$35, and \$125 until January 1)

Non-member students: \$13 daily, \$75 weekly, \$200 monthly
(\$8, \$50, and \$175 until January 1)

Weekly Schedule

4:30 A.M.	Arise, wash, exercise
5 A.M.	Morning Service and Zazen
7 A.M.	Breakfast
7:45 A.M.	Morning meeting; work
12 NOON	Lunch
2:30 P.M.	Work
4:30 P.M.	Sarei and snack
7-9 P.M.	Zazen
9:45 P.M.	Lights out

Wednesday is rest day. No shinrei; brunch is at 9:30 A.M. No work assignments or formal Zazen. On Saturday evening following Zazen there is an informal sarei; on Sundays shinrei is at 6:30 A.M.

New York Zendo

Shobo Ji

Spring came to New York Zendo Shobo Ji with growth and change in many ways. The first pine was planted on the monastery grounds at Dai Bosatsu after April sesshin, and soon afterwards, on May 13th, two Kwanzon cherry trees were rested into the ground in front of the New York Zendo. The sidewalk was broken to allow space for them during an afternoon sitting in which Enmei Jukku Kannon Gyo was being chanted. The trees were donated by Maishin and Soho Sopko.

Soen Roshi arrived in New York on August 20th with his friend, the sculptor Mr. Nakano. A large group welcomed them and enjoyed informal tea after evening Zazen. Soen Roshi and Mr. Nakano left early the next morning for Dai Bosatsu, where they will be spending most of their time for several months.

On Thursday, May 22 a new group of provisional students was chosen, and *Kai sei* (ending ceremony) for this training period on May 30, included the acceptance of new students. *Nyu sei* (opening ceremony) for the second training period of 1975 was held on June 30th.

To simplify financial matters, the Dai Bosatsu account in Livingston Manor has been consolidated under the Zen Studies Society account in New York. Aiho, who is treasurer of the Zen Studies Society, will now become treasurer at Dai Bosatsu as well; Soshu Bruce Williams will assist her.

In acknowledgement of their long contribution to The Zen Studies Society, Wado Vicki Gerdy and Myoku Margot Wilkie have been asked to join its board of directors. Wado has further been asked to form a committee for the official dedication of International Dai Bosatsu Zendo Kongo Ji.

—Shigetsu Carole Binswanger

SHOBO JI DAY CELEBRATION

One hundred people gathered at New York Zendo Shobo Ji on the evening of September 15 to celebrate the 7th birthday of the East 67th street Zendo. Seven splendid chrysanthemums, sent by Daiko Chuck Carpenter, were placed at the altar, which was decorated with calligraphy and Buddha children of all sizes and forms carved from Dai Bosatsu wood by Soen Roshi's friend, the sculptor Nakano San.

The ceremony opened to the sound of the bamboo flute. After a period of Zazen Eido Roshi recited a verse:

True Dharma is ageless
Yet the Temple of True Dharma is seven years old
Bodhisattvas are countless
Yet one hundred lucky Bodhisattvas are here right now
Today is September 15
—Golden Wind blows and blows:
May True Dharma continue forever
May all Bodhisattvas be lucky ones

Eido Roshi then gave a short talk, after which Shoun Olga Bloom and Yoko-San played a beautiful viola duet. Soen Roshi spoke, describing Eido Roshi's ordination ceremony, which took place at Shobo Ji three years ago this day. The ceremony concluded with the chanting of Namu Dai Bo Sa.

Everyone was invited upstairs to a sumptuous feast lovingly prepared by members of the Sangha. Later, the Roshis received visitors on the third floor, Soen Roshi in the Dokusan room, Eido Roshi in the meeting room—everyone who wished came to pay their respects.

A radiant evening!

FUND-RAISING ACTIVITY

Zen Workshop. On April 29, the Fund Raising Committee sponsored a one-day workshop on Zen at the New York Zendo. The program, designed to introduce beginners to Zen, included Zazen instruction, chanting, brief talks on various aspects of Zen practice, and several sittings. The workshop was enrolled to capacity. Further workshops will be announced.

Sensory Awareness. A Sensory Awareness workshop was conducted by Betty Keane at Dai Bosatsu Zendo on Memorial Day weekend, with approximately forty people participating. Arrangements were made by Wado Vicki Gerdy. A second Sensory Awareness workshop, arranged by Rinko Peggy Crawford and led by Charlotte Selver and Charles Brooks, took place at Dai Bosatsu Zendo September 19–21. The event was filled to capacity, and all attendants not only participated in the Sensory Awareness sessions but were also introduced to Zazen practice by Zendo residents.

Golden Wind Day. On October 18, the Fund Raising Committee is sponsoring a "Golden Wind Day," to provide an opportunity for many people interested in the completion of International Dai Bosatsu Zendo to see the progress to date and the actual use of the building. Eido Roshi and Soen Roshi will speak to the gathering and guide a tour of the monastery.

Zen Art Sale. The annual benefit will be held once again at the Greer

Calendar of Events

Aug. 15-17	Weekend sesshin
Sept. 15	Shobo Ji Day celebration (at Monday evening meeting)
Sept. 26-28	Weekend sesshin, led by Soen Roshi and Eido Roshi
Dec. 1-8	Rohatsu Sesshin. Orientation, 7 P.M. Nov. 30 for all participants. Buddha's enlightenment will be celebrated the morning of Dec. 8.
Dec. 12	Kai sei (ending ceremony for the summer-fall training period will be held during evening Zazen).
Dec. 13-14	Zen Sale at Greer Gallery
Dec. 31	New Years Eve chanting and refreshments. Doors open at 10 P.M.
Jan. 5	Nyu sei (opening for the new training period will be held during evening Zazen)
Feb. 13-15	Nirvana Weekend Sesshin

THURSDAY EVENING PUBLIC MEETING

at New York Zendo Shobo Ji • 223 East 67th St., N.Y.C.

7-9 P.M. (doors open at 6:15)

New York Zendo is open to the public every Thursday evening for all those who are interested in the practice of Zazen. The meeting consists of instruction in Zazen for those coming for the first time, periods of Zazen, formal chanting, and a talk by Eido Roshi or a senior Sangha member. Application for Zendo membership may be made after a period of regular attendance at public meetings. Attendants are asked for a contribution of \$2, half of which goes to the Dai Bosatsu Kongo Ji building fund.

Since the Zendo is often filled to capacity soon after the doors open, it is advisable to come early. Clothing worn to the meeting should be subdued in color, comfortable, loose-fitting, neat and clean. Silence is observed during the meeting except during question periods. In order to avoid disturbing the meeting, attendants are requested not to leave until it is concluded.

We suggest that you call the Zendo(212-UN1-3333) in the morning in case you have questions.

Opposite page • Bell tower at Dai Bosatsu Zendo Kongo Ji (Toda America Inc.—detail)

禅
音
流
石
鐘

SOEN
ROSHI



One sound of this bell pervades the ten directions.

—Nakagawa Soen Roshi