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Contents

Teisho on "Baso's Hundred Negations" by Eido Roshi.....	1
Oxherding: Translations and Commentaries by Eido Roshi.....	10
An Interview with Aiho Yasuko Shimano....	16
An Invitation to the Tenth Anniversary Celebrations Of Dai Bosatsu Zendo.....	26
Dai Bosatsu Zendo: Schedules and Fees.....	29
New York Zendo: Information, Schedules, and Fees.....	30

Teisho On Baso's Hundred Negations by Eido Roshi



[This teisho was presented on March 22, 1986, the first day of Yasutani Roshi/Soen Roshi Memorial Weekend Sesshin at New York Zendo.]

*"A monk said to Baso, 'Independent of the four propositions and transcending the hundred negations, tell me the meaning of Bodhidharma's coming from the West.' Baso said, 'Today I am tired and cannot tell you. Ask Chizo about it.' The monk asked Chizo, who said, 'Why don't you ask the master?' The monk replied, 'He asked me to ask you.' Chizo said, 'Today I have a headache and cannot tell you. Ask Brother Ekai.' The

*Three Zen Classics (Hekiganroku), trans. by Katsuki Sekida (Weatherhill, 1977) p. 337.

monk asked Ekai, who replied, 'Coming to this point, I do not understand.' The monk told this to Baso, who said, 'Chizo's head is white, Ekai's head is black.'"

The text I have read today is one of the favorite koans of Yasutani Roshi. So many times he delivered this particular koan. It seems to me that he liked this one and Joshu's Mu the most among innumerable koans, so I thought to express my Dharma debts and my gratitude it would be most appropriate to present something which he liked. But before I go into today's koan, allow me to repeat something which I said last night. This summer Dai Bosatsu Zendo is celebrating its tenth anniversary. To be involved with the establishment of a Buddhist temple in this Judeo-Christian country and to be part of that Sangha is indeed hardly met with in hundreds of thousands of millions of eons. And I really don't know why. Why this tiny event happened I am unable to say--why New York Zendo was born in 1968 and why Dai Bosatsu in 1976. But one of the obvious factors is that Hakuun Shitsu Yasutani Roshi and Mitta Kutsu Soen Roshi made their contribution and were involved in the transmission of Zen Buddhism from East to West. When we came, there was no such thing as sesshin. A few people were doing a sort of meditation or zazen, were talking about Alan Watts' book or D.T. Suzuki's book, but there was no organized sesshin as such. In this past two decades and a half, many, many centers were born, and there have been innumerable sesshins on this continent. As a result New York Zendo was born, and on that dedication day, September 15, 1968, both Yasutani Roshi and Soen Roshi were present in this room. So in March of each year we will commemorate these two teachers, outstanding Zen teachers, with sesshin. Now there is another aspect which

we need to mention: In the past twenty-five years of American Zen Buddhism, the teachers alone could not do sesshin and perhaps need not do sesshin. The American Sangha was necessary. So there has been mutual support and encouragement, and through this New York Zendo was born, and Dai Bosatsu will celebrate its tenth anniversary. And by karmic coincidence, there are three people who are sitting here side by side; namely, Chigetsu Ruth Lilienthal, Aiho Yasuko Shimano, and Korin Sylvan Busch. Since the beginning their support of the development has been ceaseless. Because of Charles [Chigetsu's late husband] Chigetsu was able to encourage us all. Charles Lilienthal passed away on January 16, 1986. Charles did not practice zazen, but he would drive Chigetsu from Brooklyn here to New York Zendo and wait for her while she attended the sittings. So we celebrate DBZ's tenth anniversary or the transmission of Zen Buddhism from Japan to America or we have sesshin and kessei. These things are the condensation of many, many innumerable things. Somehow things are combined, and they happen. So today's talk we do partially for Yasutani Roshi and partially for Charles Lilienthal.

By now many of you know the nature of teisho, which is supposed to be quite different from a lecture. The key point of today's talk is, what is the meaning of Bodhidharma's coming from the West? Why did Bodhidharma come from India to China? If--both i and f should be capitalized--IF we try to translate literally, the venerable historical figure of Bodhidharma took a journey from India to China. And if we expect to answer starting with "Because," then our answer may hit the target but not the bull's eye. So we are not talking "why" or "how" in the ordinary sense. It is not a question mark. It is, rather, pointing to each fact as fact. We are not talking about

a Chinese story. We are not talking about the history of Zen Buddhism, but we are pointing to each fact in any event. Each event, each moment, each place is none other than Bodhidharma's coming from West to East. And if you can make a link between this strange sentence, "Why did Bodhidharma come from West to East?" and this event, this moment, and this place, then today's koan is very easy to understand. Yasutani Roshi often said just at the beginning of this koan, "Listen very carefully," and he used the expression "white paper attitude." "If you have such attitude you will all be enlightened by the end of my talk," he would say. In those early days in America everyone was talking about kensho, kensho, kensho, enlightenment, enlightenment, enlightenment, and when he said, "If you listen very carefully to my teisho, then by the end everyone will be enlightened," they really paid attention. But [he laughs] nobody got enlightened. And that in itself, too, is nothing other than Bodhidharma's coming from India to China. But we are literal individuals, and we tend to interpret things literally. We live in the realistic, existential world. During the dedications I chant, "With this Great Compassionate Dharani let us unite with"--what this means is let us realize from the beginningless beginning we have been united and cannot be separated. It cannot be otherwise. Even without zazen, even without chanting, even without this Great Compassionate Dharani, realize the very fact that we have been united--and not even a single moment is there separation, and in the future no matter what happens there will never be separation between so-called "we" and "I" and so-called "endless dimension, universal life." Let us call it "This Matter." If we call it "Mu" or "What is the sound of one hand?" an exotic atmosphere comes out. "This Matter"



["Mu" by Yasutani Roshi]

is the equivalent of "Mu", "What is the sound of one hand?" "What is your original true nature before your great-great-great grandparents were born?" or "How come Bodhidharma came from West to East?" All these can be condensed into "This Matter." This Matter must not be seen as human emotion. For example, we say that birth is something happy, death is something sad, and that is true from the ordinary point of view. But because of that emotional aspect, we miss the point. Birth is This Matter; death is This Matter; fighting is This Matter; good health is This Matter; illness is This Matter. But again, we admit the fact that we are human beings, and we have preferences. I like birth, good health, good encounters,

fortune, happiness, longevity. I don't like death, fighting, illness. These feelings are perfectly understandable, perfectly understandable. Zen Buddhism does not deny all these things, but it does teach the point that preference and attachment are impediments for you to see This Matter. We do zazen to transcend this sticky attachment. By transcending all these things we see the event as event, each thing, each... [he gives the lectern four slow knocks]... cannot be otherwise but the condensed manifestation of universal energy.

So in teisho we don't say, "Do this, do that," or "Don't do this, don't do that." The only thing we repeatedly stress is to see This Matter which everyone is seeing, everyone is hearing, everyone is tasting at this very moment, but which due to our strange mental mechanisms, we search for outside. And once this is seen, once This Matter is seen, the viewpoint changes. We often say life changed. Life changed means vista changed. The normal vista is to have preference. The transcendental vista is to see a thing as a thing with no judgment of good or bad, like or dislike. It is at that moment when each one realizes that we cannot be--"cannot be," don't take it negatively--we cannot be otherwise than Buddha-nature. It is not that we become Buddha, but we realize that we cannot be otherwise. In the morning some of you may be sleepy, there is long sitting, and your leg may hurt, or the zendo is crowded and there is less oxygen, and many thoughts come and go or your neighbor is restless and may be irritating. Each event is This Matter! This Matter, okay? The reason we cannot take This Matter as This Matter is that we think that it can be improved. We think, "My neighbor is so restless. He's constantly moving, breath is so irregular, noisy, and irritating," and we bumpkins think, "Oh, if he is replaced by

Eido Roshi...[everyone laughs]...that would be so nice." Okay, even if that replacement would take place, it is still This Matter, okay? Isn't this matter...[he blows his nose]...This Matter? The idea that things can be improved is our greed. And greed is none other than attachment. Again and again I must say that we are human beings. I am not denying human desire, but at the same time I'm pointing out that because we have desire we suffer. Because of desire and attachment we cannot see this matter as This Matter, but rather we see This Matter as that matter. If this matter can be seen as This Matter, then, even though we have desire and attachment, we can live in the world of Buddha-land. And this is the story, so listen carefully.

"A monk said to Baso, 'Independent of the four propositions and transcending the hundred negations'--apart from all these complicated theologies and philosophies, tell me directly about This Matter. Baso said, "Today I am tired and cannot tell you." Is this not wonderful? "Today I am tired and cannot tell you"; this is This Matter, okay? So do not interpret it as: "What's the matter with master Baso, he's a great Zen master. How come he's exhausted? And how come he's not kind enough to tell me?" This Matter--"Today I am tired and cannot tell you." Is this not wonderful? "Ask Chizo about it." The monk did not get it so he went to Chizo's place. But going to Chizo's place is also This Matter! And he asked the same question. Chizo said, "Why don't you ask the master?"--this too is This Matter. Why don't you clean the zendo, why don't you ask the jikijitsu--This Matter! The monk replied, "He told me to ask you." Chizo said, "Today I have a headache and cannot tell you about it." Most likely on that day Chizo had a great headache. So, "Today I have a headache and

cannot tell you." The monk evidently did not get This Matter. Chizo kindly suggested, "Ask brother Ekai." So the monk went to Ekai's place and asked, "What is the real meaning of This Matter? Master Baso said that he was tired and could not tell me. So he recommended that I go to Chizo who had a headache and could not tell me. Chizo said that I should ask you. I don't understand, I don't know the answer. I simply don't know." Now it is rather important for us to think about this "I don't know." We think we can know everything or that we are capable of knowing everything. The truth is that even a very simple fact we don't know. For example, just why did this many people gather here this Saturday morning? Why not one more person? Why not one less person? Suppose one more person was supposed to show up and he called and said, "I have a headache, I'm tired, therefore, I can't come." You may say that he was tired; therefore, he did not come. Then why was he tired and how come he had a headache? Because he came from a very warm place, and he was hung over. Then how come he came to a cold place, and how come he drank so much? Because he had great enthusiasm to come here from Puerto Rico, and he loves to drink. But how come he loves to drink? He inherited it. Why was he born into such a family? I don't know, after all. Truly, we don't know. We must not think that we know things. It is better to think that we don't know things. Of course, we know how to count from one to ten. We know what to say and how to say things at a funeral service. We express condolences. We know at a wedding ceremony to express congratulations. If we know that kind of thing, that's good enough. In fact, we cannot know more than that. So I say "for some reason," which is unknown, we are gathered here this morning. And for some reason New York Zendo was born. For

some reason America declared her independence on July 4, 1776. And for some reason Dai Bosatsu was born just as America was celebrating her Bicentennial. But this Dharma, America's independence, Jefferson's freedom of religion, Columbus' discovery of America in 1492, all these are nothing but This Matter, This Matter, This Matter! "This Matter, incomparably profound and minutely subtle, is hardly met with even in hundreds of thousands of millions of eons." Yet for some reason we don't think so. We search for profound and minutely subtle Dharma. How come you're irritated?--this is This Matter. This sadness, this joy--if it is not This Matter, what is it? That is why we say don't look outside. This! [tap...tap...tap!]

So Ekai said, "Coming to this point I don't understand." Even though the traveling monk received wonderful teishos from three different teachers, all he thought was "What's the matter with this monastery? The head roshi is exhausted, the second roshi has a headache, and the third roshi doesn't understand." And not knowing that even confusion is This Matter, he went back to Baso, who said, "Chizo's head is white, Ekai's head is black." In spring hundreds of flowers, in summer the refreshing breeze, in autumn the harvest moon, in winter the snowflakes accompany you. If useless things such as attachment and preferences do not hang in your mind, then every season is the best season. Every year is the best year. Every moment is the highest moment! And this is not a theory but the truth. Whether we can accept it or not is up to our maturity; the degree of how much, how lucid, how matured our zazen is. Therefore we say sit more, endure pain, attend sesshin, okay?

I cannot say more. Perhaps you will understand this matter more clearly with your intense sitting. Face each other!

Oxherding

In the last two issues of the Journal the first four Oxherding Pictures were included with translations and commentaries by Eido Roshi. The series continues below and will be completed in the next issue. For copies of those you may have missed, send a self-addressed, stamped envelope to New York Zendo, 223 E. 67 St., New York, NY 10021-6087.

V. TAMING THE OX



Introduction: When one thought arises, other thoughts come too. Through lucid thought you see the truth, and by deluded thought you are confused. Do not be deceived by the environment, but realize that all things come from Mind. Do not let the rope go. Hold it tight, and allow no doubt.

VERSE

Once you have him, do not let him go.
The ox will otherwise wander into defilement.
If you tame the ox, he will be gentle,
And without effort he will be obedient to you.

Commentary: This stage is commonly known as the beginning of practice to integrate self-realization into day-to-day life.

"When one thought arises, other thoughts come too." One thought invites another. When we work, this is helpful, but when we

do zazen, this disturbs. "Through lucid thought you see the truth, and by deluded thought you are confused." Through lucidity the real nature of the universe can be seen. If not, you endlessly transmigrate without seeing This Matter. "Do not be deceived by the environment, but realize that all things come from Mind." It is human karma that we are deceived by seeing, hearing, smelling, tasting, touching, thinking. But as Master Hakuin said, "If we concentrate within and testify to the truth that Self Nature is no nature, we have really gone beyond foolish talk." In fact, we are deceived by expressions such as environment and Mind. They are neither external nor internal. Certainly not two but one. "Do not let the rope go. Hold it tight, and allow no doubt." Do not let the experience become a dead memory. "Hold it tight" means to work even harder. Work hard means the practice of mindfulness or the practice of one-pointedness.

"Allow no doubt." Science began with doubt. Why? This why contributed to the development of modern science, but the same why made us suspicious, less trustful. Our faith weakened. Human nature and general nature can only communicate when there is trust, confidence and faith. Thus the practice of zazen.

"Once you have him, do not let him go. The ox will otherwise wander into defilement." Realization (ox) can easily become a defilement. Zazen practice can easily increase one's ego as well as it helps us to realize egolessness. "If you tame the ox, he will be gentle." So here we are at the beginning of integration (tame). Instead of defilement, gentle harmony. "Then without effort he will be obedient to you." The rest of your life you can obey yourself without self-pity. The others will follow you even though you do not have a bossy attitude.

VI. COMING HOME ON THE OX



Introduction: Through struggle you attain imperturbable Mind; you are no longer concerned with gain and loss. You hum the tune of the village woodsman and sing the song of the country boy. Saddling and riding the ox--no anxiety. You enjoy the white cloud in the sky. No matter who calls you

back, you will not go. No matter how comfortable you may be in your present place, you will not stay there forever.

VERSE

Now without fear of failure
Now without desire for success
Riding the ox you are on the way home.

With the sound of the flute
The evening mist fades away.
Song welling up, indescribable joy.

At last you have become one
To whom nothing need be told.

Commentary: "Through struggle you attain imperturbable Mind; you are no longer concerned with gain and loss." Nobody likes to struggle, but struggle has very important value in Zen practice. Without struggle we cannot get imperturbable Mind, and it is this imperturbable Mind which we may consider the "goal" of the way of Zen. Otherwise, we are constantly concerned with gain and loss, love and hate, success and failure.

"You hum the tune of the village woodsman and sing the song of the country boy."

A beautiful description of the peacefulness of one's happy life.

"Saddling and riding the ox--no anxiety." Coming home, no anxiety, which in Oriental terms is anjin. This is no other than imperturbable Heart. What more do you want?

"No matter who calls you back, you will not go." In fact, you cannot go. Why? Because you are in your original home where you always have been but did not realize until this point. It was struggle and pain which led you here.

"No matter how comfortable you may be in your present place, you will not stay there forever." Why? Like a spinning top, the moment it stops, it topples. However endless the Buddha's way is, we vow to follow it.

"Now without fear of failure/Now without desire for success." When will our desire stop? A friend of mine who was a very successful businessman once told me about his wife. "She's got money," he said, "she's got fame, she's got security, she's got everything, but still her desire has not ceased. The final thing she wants is to live forever." And I asked, "Don't you think you feel the same thing?" and he confessed, "Yes!" So I said, "In the most profound sense zazen practice will not give you any material contentment, it will not give you money, it will not give you honor, but there is one thing which zazen practice and self-realization offers." Very enthusiastically he asked, "What is that?" I said, "It teaches you that we live forever and that it cannot be otherwise."

"Riding the ox you are on the way home." On the way is misleading, by the way. For instance, I travel from Dai Bosatsu to New York Zendo. In this way on the way has a beginning and an end. This is the idiomatic interpretation of on the way, and therefore, it is off the way. On the way

means literally on the way which implies we cannot be above the way, or below the way. Even off the way we are on the way. We are always on the way. This is why Master Hakuin says, "Sentient beings are primarily all Buddhas. It is like ice and water. Apart from water no ice can exist."

"With the sound of the flute/The evening mist fades away./Song welling up, indescribable joy." What comment can I give on this?

"At last you have become one/To whom nothing need be told." However, let us remember the analogy of the spinning top and also, "However innumerable all beings are, I vow to save them all."

VIII. FORGETTING THE OX



Introduction: The Dharma is one, not two. The ox is merely a name. You know that what you need is not the rabbit snare or the fish net. It is the gold separated from the dross. It is the full moon coming out from dark clouds. The flash of brilliant light shines even prior to heaven and earth.

VERSE

Now you have returned to your original home.
The ox forgotten, your composure is profound.
Deep sleep even to midday;
On the ground beside the rustic hut
The whip and rope lie idle.

Commentary: "The Dharma is one, not two."
Even two or three are one Dharma. The ox is

merely a name, coming home is merely a name, forgetting is merely a label. "You know that what you need is not the rabbit snare or the fish net." Do not be deceived by the snare or the net, but directly catch the rabbit or the fish. Do not be deceived by ox, but directly realize Buddha-nature. "It is the gold separated from the dross. It is the full moon coming out from dark clouds. The flash of brilliant light shines even prior to heaven and earth." "Even prior to heaven and earth" is the expression commonly used, but how about this one: The flash of brilliant light shines even after the complete destruction of heaven and earth, even after all is gone, gone, gone, including brilliant light.

"Now you have returned to your original home./The ox forgotten, your composure is profound./Deep sleep even to midday;/On the ground beside the rustic hut/The whip and rope lie idle." This "Deep sleep even to midday" is strongly misinterpretable. It is not laziness, but rather un-neediness. Things are as they are and cannot be otherwise; things are not what they seem nor are they otherwise.

An Interview With Aiho Yasuko Shimano



Aiho Yasuko Shimano was born into a large Buddhist family in Shizuoka Prefecture in Japan. She studied mathematics at Tsuda University and in 1964 married a young Zen monk named Taisan who later became Eido Shimano Roshi.

Q: As a Japanese you were always exposed to Buddhism in general, but how did your Zen practice begin?

A: I became interested through the practice of tea in Japan about thirty years ago. I was in the Urasenke school where I studied for fifteen years with a Christian teacher, and I did not know Zen at all or Zen practice. I had the feeling that something did not fit and I was searching for it. I was searching for the way of tea. Then one day I went to Ryutaku-ji and heard a teisho. It was by Gempo Roshi, which I didn't understand so well. But somehow--it fit. So that's the point that I began, maybe--inside.

Q: Then after your experience at Ryutaku-ji with Gempo Roshi, tea became more...

A: Oh, yes! Now I understood, it became clear. In only one teisho he influenced me a lot. I had been studying flower arranging too--the pine wind, old style school as well as tea flower arrangement, but I wanted to fit these together with this [Zen]. No matter what kind of flower; or wherever, America, Japan; or whatever, mountain, sea-shore...I think that they're arrangements too, and that's no school. I'm always searching--maybe I'm very aggressive! [She laughs.] Also I learned a great deal of the beauty of Zen and tea from Soen Roshi: formless form, simplicity with inconspicuous action. I learned wa (harmony), kei (reverence), sei (purity), and jaku (realization) from Zen.

Q: So you met Gempo Roshi before Eido Roshi arrived at Ryutaku-ji?

A: I did not really meet him. He was way, way high up there. He looked like not a human. Very, very warm, compassionate. He didn't care that monks were sleeping and that there were not many people. He looked as though he was speaking to all sentient beings which we do not see. And I thought, oh, is this monk or priest? Gempo Roshi and Ryutaku-ji were famous. We could come to hear only teisho, and maybe some could come and do some zazen but not like the monks. I was young, a little girl. I didn't know about the monastic things. I was very afraid of the monks [she laughs]. I was intimidated, oh, yes, very much. It was ten years later or so that I met Eido Roshi. Through my family's Ryutaku-ji connection we would invite all the monks to dinner once a year on July 7, the Star Festival Day. It was on that day in 1955 when I met Eidoshi.

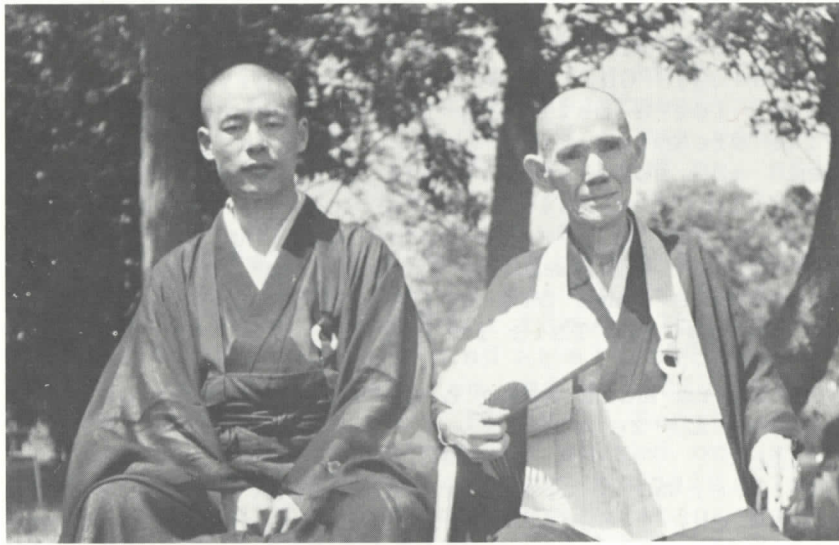
He was Soen Roshi's attendant monk. I strongly felt deep innen [karmic connection] with him. When I first looked into his eyes I thought, "I have known him a very long time." There was a very intimate feeling. He seemed like a brother or something like that, I felt. A few years passed, and Soen Roshi decided to send him to Hawaii, and so he told my family that he was going to America. I thought, "Oh, he's going to America. I just met my brother, but, well, it can't be helped." He left for Hawaii in August, 1960. He was there for four years. During that time we corresponded because I was very interested in America. Naturally he became very homesick, and I just wanted to know about tea or Zen and Buddhism, so he just bit by bit wrote of it. After four years in Hawaii he came back. Somebody gave him a ticket for his first return because he was so homesick. He was very thin, so someone felt very sorry and said please go to Japan. At that time I went to the airport, and to me he looked very big. He looked like an American. I felt he had changed. Very strong. He talked to me about the American Sangha and Hawaii. He had to go back within three weeks to rejoin Yasutani Roshi. By the end of the trip we had gotten very close. He said that he did not know what the future would be like, but he proposed. Something was pushing me very much. Unbelievable! I said yes. I said just yes, and he left. That autumn he returned to Japan and we were married. It was on November 29, and it happened to be my mother's memorial day. In our Oriental calendar this day was very, very good luck. Eidoshi returned to America. I could not join him because I had no permanent visa. He had a priest's permanent visa. I could not join him for one year, and then I was able to have permanent visa. In 1965, January 1, he went to New York. Meanwhile I was waiting, and I had to

prepare my mind [she touches her hand to her heart]. I had to leave my family, I had to leave my friends, and also I had to prepare for future, which I didn't know anything about--what kind of people, what kind of culture, what kind of talking. I didn't know anything about English. So I said in my mind, "Well, forget about it, the future. Anyway, I have to go there, then we'll see." But that time was very difficult.

Q: Did you know that the step you were about to take would be for good?

A: Yes. What I do is always for good, but we did not have any fixed idea such as we should establish a zendo in New York City or in the Catskills, though we had a very strong thought for the Dharma. When I came to America my feeling was that it was for him, not for me to learn about America. He was here. If he is in America, if he's in India, if he's in China that was my feeling of for good. On the way to New York, at the airport in Hawaii, I was welcomed by John and Grace Burden and Martha Kent. We didn't know each other, but I held their picture up and they were holding mine. I was so impressed by their kindness. We're still good friends. I still remember when I arrived in New York at Kennedy Airport. It was December 21, 1965 at 6:00 a.m. I had never seen such a big sunrise! I said, "Oh! This is a lucky sign." And then I was met by Eidoshi with Lotte Weisz and Ed Young. I was so happy! It was a very cold, cold, cold morning, but Roshi was wearing a summer robe, a very tired summer robe. I felt everything, how he suffered, the hard work. So I thought at that moment, "Okay, I have to work hard, I have to work with him. We must work for his mission." That I felt.

Before I came, he lived in a one-bedroom apartment. Eight or ten people could



[Eido Roshi and Yasutani Roshi]

discouraging for them, but I was so impressed. They never got angry, they were just very kind, and they knew how to make them calm. For the people it must have been very kind and warm.

At first it was like a sunrise energy, very strong, wild, very excited, but at some point people got used to it and began to take things for granted. But if discouraging things were three, then encouraging things were seven. So I think that we are very lucky. Although this Zen group at the very beginning is hard, sometimes very difficult, our tradition and American tradition were somehow mixing, and we were making a root together. So really we were feeling very nice. Like in the very beginning of Buddhism in Japan, when we had just received it from China, people were very excited, very enthusiastic. Although it was wild there was very strong energy, and courage; it was very courageous and serious with such dynamic spirit, such momentum, and we were very happy.

Q: Has the Sangha changed?

A: Yes, it has changed a lot. At that time it was just picking up the exotic flower. People were just picking a beautiful flower only. Now we are preparing the earth, giving it water, cultivating it to make the flower. Sometimes, of course, they are confused, but I think really, really we have started to root it. I feel very happy in that sense. Really, like family. Finally, I am able to have family. This is what I have a long, long time awaited.

Q: From your viewpoint of long experience in this practice, will you please say something to those who are beginning?

A: I have no desire to say, "Do strong zazen or do serious zazen!" and so on and so forth. Only I think that I would say to cultivate virtue, to practice inconspicuous deeds, to do the work which others avoid such as toilet cleaning, cleaning the kitchen, dishwashing and many, many things which do not attract attention. Try to hide what you are doing, not only in deed but in what you say. This is called in toku in Japanese. But to say unnecessary things, to take credit for self and for the things you do, to make a fuss--this is called fu toku. Because of our disregard for words we use, things are disturbed, confused. This is against in toku. When we receive difficult things from the egos of other people, try to accept and forgive instead of complaining or being angry with them. So we say in toku. It means inconspicuous virtue. Whether people are looking or not, and with no calculation in mind, do in toku. If so, I think that American Zen will really become rooted. Just now it has started, but so many people are on the ego trip. Sometimes the inconspicuous action is not really so. In

toku is a most important thing. In other ways the American Sangha is very serious and strong in their sitting. No doubt about it, just need inconspicuous action. Don't act humble just to appear humble. Without a feeling of gratitude it isn't possible to make in toku. "I like it" or "I don't like it" is no good. It must be with gratitude. Without gratitude or without happy feeling, it is just duty, duty, duty.

Q: This virtue is the 'fruit' of zazen practice?

A: Yes, yes. It is the fruit but also the soil. Of course, zazen practice is not only cushion. It is every minute. It is eating, cooking, beauty--everything! Like and dislike, get and not get, good and bad, this is how human life is, right? How to be detached. Though I like this [she sips some juice], I can keep a space. Not like this: [she grabs the juice and says greedily] "I like it!" For me zazen practice is, how do we learn to endure, to persevere. To be released, not angry, not joyful. How to be released, not to run away. Things stay as they are, but we release attachment. But my zazen practice is really daily life, twenty-four hours, not just the cushion. Zazen practice is not just an exercise to eliminate thought while sitting on a cushion. We offer our selves to the Dharma. We are sitting on the cushion which was made by many, many pioneers' energy, those who made this movement from East to West. When I think of them, I am almost afraid and ashamed to say, "I am a Zen student." If I have a little humility, it has come from this; I can't be audacious when I think about their work.

Q: Is there anything that you would like to say to conclude this talk, Aiho?

A: There have been so many bodhisattvas, distinguished people, teachers like Nyogen Senzaki and Roshis...so many have come to encourage us. I really feel for "Let true Dharma continue". That's it, that's only my wish! This year is the tenth anniversary of Dai Bosatsu Zendo and the eighteenth year of New York Zendo. I feel very privileged to have joined and helped with this movement of Dharma. Let us keep doing this exciting, enthusiastic work and bravely dream like at the beginning of Buddhism in Japan, and like the beautiful sunrise at the beginning of my life in America.

Dai Bosatsu Zendo Kongo-ji

AN INVITATION TO THE TENTH ANNIVERSARY

Mountain coolness
Dharma net now spread
East and West

- Soen Roshi

Dai Bosatsu Zendo was dedicated on July 4, 1986. One decade has passed. The seed of Buddha-Dharma has now taken root in the soil of this continent. Looking into the past and entering the second decade, I would like to express my sincere gratitude for your support during the past seasons.

I am often asked, "Did you come to America to do missionary work in Zen Buddhism?" When I think about it deeply, my answer is no. Though it may sound a little presumptuous, I don't live in the realm of Zen Buddhism. I feel the true purpose of my being in America is to be part of a real exchange of East and West--to introduce from the West that which is not in the East and vice-versa.

Some of you may wonder why Protestants, Catholics, and Jews practice together; why the monks and priests of other Buddhist sects come to a Rinzai Zen monastery. I feel that it is just like the chorus of Beethoven's Ninth Symphony. We sing together, beyond race, beyond sex, beyond sect. And by doing so we express the Dharma itself.

"This Dharma, incomparably profound and minutely subtle, is hardly met with even in hundreds of thousands of millions of eons.

We now can see This, listen to This, accept and hold This. May we completely understand and actualize This Tathagata's true meaning." It is This Dharma we plan to continue and continue. This is the tenth anniversary of Dai Bosatsu Zendo and you are cordially invited to take part in the following events.

- Eido Roshi

MONDAY, JUNE 30, 6 PM: A lecture by Bishop Koin Takada, Abbot of Yukushi-ji (Nara, Japan) at the Japan Society, 333 East 47 Street in Manhattan. The lecture will be entitled "The Heart of Japan" in connection with Buddha-Dharma and will be translated by Dr. Paul Watt of Columbia University. Professor Phillip Yampolski, also of Columbia University, will be the evening's host.

TUESDAY, JULY 1 - MONDAY, JULY 7: The Anniversary Sesshin at Dai Bosatsu Zendo will be conducted by Eido T. Shimano, Roshi, Abbot of The Zen Studies Society, New York; Joshu Sasaki, Roshi, Abbot of Mount Baldy Zen Center, California; Rev. Genki Takabayashi of Seattle Zen Center, and the staff of Dai Bosatsu Zendo. **Except for the events of July 2, all sesshin activities are reserved for those attending sesshin full-time.**

TUESDAY, JULY 1: Teisho by Joshu Sasaki Roshi: The text for his talks during sesshin will be "Hyakujo's Fox."

***WEDNESDAY, JULY 2:** Dai Bosatsu Zendo tenth anniversary events open to the public:

11 am: Dharma Talk by Bishop Takada translated by Ms. Mitsue Kamata.

1 pm: Principal ceremony, moderated by Rev. Koshin Ogui of the Buddhist Church, Cleveland.

2 pm: Luncheon.

THURSDAY, JULY 3: Teisho by Sasaki Roshi.

FRIDAY, JULY 4: Dai Bosatsu Day celebration will be conducted by Eido Roshi.

Teisho by Eido Roshi. The text of Eido Roshi's teishos will be from the Rinzai Roku.

SATURDAY, JULY 5: Teisho by Sasaki Roshi.

SUNDAY, JULY 6: Morning teisho by Eido Roshi, Afternoon teisho by Sasaki Roshi.

MONDAY, JULY 7: In the morning Sasaki Roshi will conduct kenshuku (an offering of morning gruel ceremony); he will leave Dai Bosatsu at noon.

Special talk to be presented by Trungpa Rinpoche on this final day of sesshin.

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During sesshin dokusan will be given by Eido Roshi and Sasaki Roshi simultaneously.

* A chartered bus will leave New York Zendo July 2 at 8:30 am and will return in the evening. The cost for round-trip is \$30. Checks should be made payable to New York Zendo. Please reserve your seat by June 15. Call 212/861-3333 for further information.

If you have any questions regarding these events, please contact Dai Bosatsu Zendo, 914/439-4566.

Dai Bosatsu Zendo

SCHEDULE OF EVENTS AUGUST - DECEMBER 1986

AUGUST 16.....O-BON CELEBRATION
SEPTEMBER 20.....KESSEI BEGINS
SEPT 27 - OCT 4.....GOLDEN WIND SESSHIN
OCTOBER 17-19.....WORKSHOP
NOVEMBER 1-8.....HARVEST SESSHIN
NOV 30 - DEC 8.....ROHATSU SESSHIN
DECEMBER 10.....KESSEI ENDS

DAI BOSATSU ZENDO SCHEDULE OF FEES

KESSEI.....FIRST: \$1,200
SECOND: \$1,000
THIRD: \$700
OTHERS: \$500

SESSHIN.....SANGHA: \$230
OTHERS: \$250

WORKSHOP.....\$75

ROOM AND BOARD.....SANGHA: \$18/DAY
OTHERS: \$20/DAY

GUEST HOUSE.....SINGLE: \$50/DAY
DOUBLE: \$90/DAY
WEEKLY RATE = SIX DAYS

New York Zendo

New York Zendo provides working people and students in the New York area a place to learn and practice zazen (meditation). During the year there are two five-month training periods, each offering weekend sesshins (intensive retreats) and a workshop, as well as a full program of daily zazen six days a week.

Newcomers to this center must attend three Thursday evening meetings for zazen instruction and zendo orientation before coming to any of our other regularly scheduled meetings. Arrive here between 6:15 and 6:45 pm, wear loose-fitting clothing, and plan to be here until 9:00. An optional, informal tea follows on Thursday evenings. A contribution of \$3 is requested at every zazen meeting at NYZ; \$5 on evenings when Eido Roshi speaks.

MEMBERSHIP AT NEW YORK ZENDO

Applications are accepted at the end of each training period from those who wish to become members of the Zendo. Students who have attended at least fifteen zazen meetings may apply. Those who are accepted will enter the provisional membership class that convenes at the beginning of the next training period. Tuition for this program is \$150. See a resident for further information.

BUDDHIST STUDIES

Each training period a Buddhist studies course is conducted for all students who wish to attend regardless of membership status. The entire course is required for new provisional students; it is also open to anyone who has attended at least three Thursdays. The class meets Fridays during the second zazen period. Contact the Zendo for details.

DAILY ZAZEN*

	<u>Morning</u>	<u>Afternoon</u>	<u>Evening</u>
Monday	6-7:30		7-9
Tuesday	6-7:30	2-4	
Wednesday	6-7:30		7-9
Thursday	6-7:30		7-9
Friday	6-7:30		7-9
Saturday	-----		
Sunday	9-12:30		

*Arrive 15 to 45 minutes before zazen begins.

SCHEDULE OF EVENTS AUGUST - DECEMBER 1986

AUGUST 8.....TRAINING PERIOD BEGINS
AUGUST 24.....WORKSHOP
SEPTEMBER 12-14.....ANNIVERSARY SESSHIN
OCTOBER 10-12.....COLUMBUS DAY SESSHIN
NOVEMBER 14-16.....NOVEMBER SESSHIN
DECEMBER 13-14.....ZEN ARTS SALE
DECEMBER 19.....TRAINING PERIOD ENDS
DECEMBER 31.....NEW YEAR'S CELEBRATION

SESSHIN ATTENDANCE POLICY

Sign up by the Wednesday before sesshin. Non-members must reserve their place by paying in advance. Students are strongly encouraged to attend sesshin full-time, but those who cannot may attend part-time. Weekend sesshins begin on Friday evening at 7 pm: All participants full-time and part-time must attend the Friday evening sitting; from 9-9:30 there will be an orientation for those who have never participated in weekend sesshin at NYZ. Part-time participation at sesshin consists of 9-5 sitting on Saturday and/or Sunday. Students who cannot attend sesshin either full or part-time may come to teisho. In this case, arrive at 8:45 am and plan to leave during the kinhin just before lunch.

NEW YORK ZENDO SCHEDULE OF FEES

	<u>MEMBERS</u>	<u>NON-MEMBERS</u>
SESSHIN: Full-time	\$35	\$45
9-5 or Teisho	\$15/day	\$20/day
WORKSHOP	\$10	\$15

Please note: all donations made to The Zen Studies Society, DBZ or NYZ such as sesshin/kessei fees, monthly dues payments, or daily or special contributions are tax-deductible.

THE ZEN STUDIES SOCIETY, INC.

Eido Tai Shimano, Roshi

Abbot

Dai Bosatsu Zendo
HCR 1, Box 80
Lew Beach,
NY 12753
914/439-4566

New York Zendo
223 East 67 St.
New York,
NY 10021-6087
212/861-3333

We thank our teacher, Eido Shimano Roshi, for all his encouragement in the preparation of this Journal, and we extend our warm congratulations to him on the tenth anniversary of the founding of Dai Bosatsu Zendo.

THE JOURNAL STAFF

Editor: Genro Lee Milton
Assistant Editor: Shori Christine McKenna
Graphics: Yayoi Karen Matsumoto
Photography: Gerard Murrell
Proofreader: Genmi Stanley Tarnacki

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